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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JANUARY 8th, 1890.

No. 2.

Notes of the Week.

THE increase of handsome Christmas numbers of Canadian journals and magazines has this season been very marked. The same may be said of the British press. The *Christian Leader*, of Glasgow, has issued a very handsome and attractive holiday number.

DR. SCOTT, of St. George's, Edinburgh, in the sixth and concluding Croall lecture of the present course, discussed "The Two Religions in History." He showed that Buddhism, though supported by the greatest powers of the eastern world, had only succeeded with the inferior branches of the human race; while Christianity, with all the world against it, and in spite of three centuries of unparalleled persecutions, had vanquished its highest opponents and approved itself to the lowest.

PRINCIPAL RAINY, addressing the students of Moray House training college, said he had found in Australia religious men who were quite decided in favour of the system of purely secular instruction in the common schools, one of their reasons being the importance of the common schools as a binding element, and their desire to avoid the divisions that are connected with religion. This statement was received with applause. Dr. Rainy added that there were not ministers enough to overtake the duty of religious teaching, even if they were disposed to try it.

THE Hamilton Ministerial Association at its last meeting passed unanimously the following resolution: Inasmuch as it is the belief of this association that the genius of the Christian religion is the entire separation of Church and State: Resolved, That this association believes that the consistent application of this principle requires the abolition of all grants to religious bodies for sectarian purposes, and therefore of Separate Schools supported out of public rates; and that all property held by or for religious bodies, and all church officials cease to receive civil patronage in the form of exemptions from taxation.

SOME interesting statistics on the relation of the Roman Catholic Church to education are quoted from the *Statistische Monatschrift*. In Spain sixty-three per cent. of the population are unable either to read or write; in Italy forty-eight per cent.; in France and Belgium fifteen; in Hungary forty-three; in Austria thirty-nine; in Ireland twenty-one; in England thirteen; in Holland ten; in the United States (white population) eight, and in Scotland seven. In purely Teutonic countries the percentage of illiteracy is remarkably low. The highest is in Switzerland—2.5 per cent.; while in the whole of Germany it is only one. In Brazil and other South American States, where Roman Catholicism possesses greater sway even than in Europe, the percentage is given as eighty and upwards.

DR. THAIN DAVIDSON, who is by way of eminence the young men's preacher, in a recent sermon to that class, referring to recent disclosures of revolting immorality, declared that another Juvenal is needed to scourge us, as he did the Romans of old. We want some modern Cato, armed with authority above the law, to seek out men who are leading infamous lives, and mark them with the brand of infamy. Only last week he met a gentleman who has travelled all over the world, and has been in every capital in Europe, and whose deliberate opinion is that London is morally the foulest city on the globe! So rampant is vice in the metropolis that Dr. Davidson considers it imperative that every one who can get the ears of young men should put the trumpet to his mouth, and proclaim the judgments of heaven upon the men who are wallowing in the foulest sink of iniquity, and bringing on the whole land the scandal of their abominations.

THE organic union of all the Presbyterian bodies working in Japan has produced excellent results, and we glad, says the *Christian Leader*, to observe that the movement for a similar union in India, started by the Lahore Presbytery in 1887, is making good progress. The committees appointed have

got the preparatory work well in hand and on the 20th ult. the first public meeting was held in Calcutta. Sixteen Presbyteries, representing eleven Churches, have chosen delegates, the only Churches unrepresented being the Original Seceders and the Gopalgunge Evangelistic Mission, though the co-operation of the latter is expected on the return of its missionary to India. Three sub-committees have been appointed to report on a basis of union from the standpoints respectively of doctrine, polity, worship and local organization. Rev. Kenneth S. Macdonald is Convener, and the chairmen of committees are Drs. Mackichan, J. W. Scudder and R. Stewart. The chief difficulty that lies in the way is the adjustment of relations with the various missionary boards which supply the funds for carrying on the work; but the *Indian Witness* thinks that the lions in the way will prove, as in Japan, to be chained like those that terrified Christian.

IN an editorial the *Ottawa Citizen* says: The opening of St. Paul's Presbyterian Church marked a new era in the history of the congregation, indeed it may be appropriately remarked that "old things have passed away and all things have become new." The Presbyterians of Ottawa have now four of the finest Protestant ecclesiastical edifices in the city—each an ornament to the locality in which it is situated, and creditable to those who worship in it. The contrast between the old frame building which has just been deserted by the congregation of St. Paul's and the handsome stone structure which adjoins it and in which divine worship will hereafter be regularly held, is striking, and both externally and internally affords evidence of the progress made in Presbyterian circles in the matter of church architecture; while the introduction of instrumental music in the service of praise, which is now common all over the Dominion, but which is a recent innovation in St. Paul's, tends to show that the extreme prejudice which at one time existed against the use of organs, or instrumental music of any kind, in the worship of God, is rapidly dying out. . . . The congregation of St. Paul's Presbyterian Church and its highly esteemed pastor, the Rev. Dr. Armstrong, are to be congratulated upon the successful consummation of the building scheme which they inaugurated a few years ago, and upon the happy auspices under which their beautiful new church has been occupied. The church is one of the most attractive buildings in Ottawa, and it will long stand a monument of the munificence of those who now comprise the congregation.

MR. ROBERT CARTER, senior partner in the well-known publishing firm of Robert Carter & Bros., New York, died at his residence on Saturday morning week. He had been ailing for nearly a year past, but the cause of death may be ascribed in a general way to old age, he having attained his eighty-second year. Mr. Carter was born at Earliston, Berwickshire, in 1807, and after getting his education in the parish school became assistant to a teacher in Peebles. In 1831 he came to New York, and after teaching in the high school, and in a private school which he organized himself, he started in 1834 on his career as a bookseller. For half a century he has been doing a wholesome, honest, beneficent work. He has passed through many seasons of general business depression, and yet maintained his own credit unimpaired. He conducted his business with dignity, integrity and success. Who can estimate the value and extent of his influence as a publisher? What a factor he has been in the religious education of this country. Beloved and honoured by all who knew him, he is not only without enemies, but with troops of friends. For fifty-eight years he was a member of the Scotch Presbyterian Church in Fourteenth Street, and during nearly the whole of that time was one of its elders. He was a trustee of the Board of Foreign Missions of the Presbyterian Church and the oldest living manager of the American Bible Society. Two of his sons are Presbyterian ministers and one was associated with him in business. Three sons and one daughter are all of his family who survive. The funeral services were held in the Scotch Presbyterian Church, and the remains were interred in Greenwood in presence of a large concourse of friends.

THE Irish correspondent of the *Presbyterian Messenger* writes: Since my last communication death has laid its heavy hand upon several of the leading members of our Church—ministers and laymen. The Rev. Robert James Watt, of Kilmacrennan, eldest son of the Rev. Dr. Watts, of Belfast, has been cut down in his youth after a short pastorate of less than five years. His gentle, amiable disposition had endeared him to all who came in contact with him. The rector of the parish, the Rev. William Allman, M.D., in the kindest and most affectionate manner attended upon him and prescribed for him: till the arrival of the family doctor, but medical skill was unavailing to avert the fatal stroke. The Rev. David Edgar, of Ballynahinch, after a faithful pastorate of sixty years, entered into his rest on Sabbath morning, December 8. He and Mrs. Edgar had gone to the communion together for the last time about a fortnight before. On the way home she caught cold, and was soon taken away. But a few days after, he followed, so that it may be said, "In death they were not divided." The deceased minister was a son of the late Rev. Samuel Edgar, D.D., of Ballynahinch, author of "The Variations of Popery," and brother of the late Rev. John Edgar, D.D., of Belfast. He was one of the oldest ministers of the General Assembly, and had belonged to the Secession Synod before the union of that body with the Synod of Ulster to form the General Assembly. Devotion to his Master's service was the great characteristic of his life. "This one thing I do," seemed to be his motto, and his labours were abundantly and greatly blessed to many. To these the names of Rev. James White, Carrickfergus; Rev. Alexander Savage, W. K. Brown, J.P., and Robert Johnston, Immarne House, Tempo, are added.

AN angry correspondence is published between Professor Marcus Dods, of the New College, Edinburgh, and the Rev. Murdo Macaskill, Dingwall. On November 27 Dr. Dods wrote to Mr. Macaskill, saying it was currently reported that he had said Dr. Dods denied the divinity of Christ, and His resurrection, and Dr. Dods asked to be informed if there was any foundation for this report. Mr. Macaskill replied that he had nothing to do with current reports, and offered to supply Dr. Dods with a copy of his speech to the Presbytery of Dingwall on the Professor's views. Dr. Dods answered that it was as he suspected; Mr. Macaskill was unable to give him a straightforward answer. A Christian or a gentleman would have expressed regret that the reports he referred to were in circulation, and would have hastened to disclaim connection with them, and to repair the wrong done. "Were you prosecuted," Dr. Dods proceeds, "for defamation, as you are liable to be prosecuted, a civil court would hardly accept your plea. However, I have done my part; I have given you an opportunity of denying the truth of these reports. You refuse to deny that they are true, and therefore lead me to understand that you have given grounds for them. If so, you have uttered false and mischievous calumnies. People, indeed, tell me that it is only your stupidity that misinterprets my writings. This may excuse you in the past; it cannot excuse you now." In conclusion Dr. Dods warns Mr. Macaskill that the course he is pursuing is likely to do the Church in the Highlands much harm. To this Mr. Macaskill made a long reply. After alluding to "your very polite and Christian letter," he goes on to tell Dr. Dods—"With what you personally believe or do not believe, I have nothing to do, nor have taken anything to do, in this controversy, but only with what you have published as an accredited teacher of the Free Church." Then, taking up the word, "stupidity," he dwells at length on this, and, mentioning numerous names of clergymen and newspapers whose views of Dr. Dods' teaching, he avers, are similar to his own, declares that "stupidity must be the order of the day all round." "My 'stupidity,'" he proceeds, "and your profound erudition may meet at no distant date, when others will be the judges of our individual right to these designations." And, in closing, he says—"You threaten me with civil prosecutions; proceed, sir, and Cæsar will very soon teach a much-needed lesson in our ecclesiastical ethics." Other two letters of a similar character close the correspondence.

Our Contributors.

SOLID WORK ON THE MAIN LINE.

BY KNOXONIAN.

Christmas comes but once a year and a good many people not by any means pessimists think that is often enough. There are a few feather-heads, no doubt, who would like to have a Christmas all the year round, but these feather-heads are usually people who eat and drink and dance in other people's houses and at other people's expense. House-keepers who began to prepare for Christmas a fortnight before the day came, who did a great deal of work and spent a good deal of money in getting ready for the holidays, are, as a rule, quite satisfied with one Christmas in a year. One is better than two for all sensible people. The summer holidays will make another break in the year's work, and these with Easter, and the Queen's birthday, and Dominion day, and the civic holiday and Thanksgiving day furnish about enough of holiday for any man who has a sound mind in a sound body. All work and no play makes Jack a dull boy, but all play and no work would make him an idiot.

Municipal elections, like Christmas, come only once a year and those who have most to do with them will think that is often enough. Possibly there were a few people in Ontario last Monday evening who thought once was once too often. Of course we must have local government, but once in a twelve-month is quite enough to have the turmoil and excitement, and perhaps bad blood, that always attend the exercise of the franchise. There are a few fools in every community who are never so happy as when an election of some kind is going on. They mount the wave and for a time are conspicuous. They speak loud in the corner grocery and have a better audience than in a quiet time. They have a good excuse for leaving home in the evenings. There are also a few knaves in every municipality who contrive to make an honest penny out of their votes or in some other equally honest way. These two classes love elections, and would like to see the excitement kept up all the year round. They are never happy except when the community is in a turmoil. If they ever think of heaven it is as a place where there is a perpetual general election going on. Good citizens are always glad when any excitement is over and business and social life get back to their regular channels.

Christmas and the elections are over. What next? Solid work say we. And there is much lasting pleasure for a healthy mind in solid work. Of course Christmas enjoyment is very nice—for one or two days. It is pleasant to see the members of the family come home and help to eat the Christmas turkey, pleasant to receive and give a few handsome Christmas boxes, pleasant to meet friends, pleasant to have an opportunity to help the poor and do kind deeds to our neighbours—all that is pleasant and good—but it is too good to last long in a world like ours. We cannot long help others unless we work and help ourselves. Our ability to help others depends largely on our ability to help ourselves. The fellows who sigh for Christmas all the year round never help any good cause very much. Their efforts are mainly directed to bringing up their mustachios and parting their hair in the middle. The people who do most to make Christmas happy are the people who work the hardest during the rest of the year. If there were no such people Christmas would not be worth having.

Those of us who have to work should be profoundly thankful that work may be made a source of pleasure. After all nothing brings as much lasting pleasure as duty well-discharged. The discharge of even an unpleasant duty often brings the most exquisite pleasure. There are few more pitiable sights than an idle man trying to enjoy himself. An idle woman's effort is not much better. The sensation a man has when he knows he has done a good, honest day's work is about as pleasant as any sensation he ever has. Tired he may be but the fatigue that comes from a successful day's work is sweet compared with the languor of idleness.

Much is said in these days about the evil effects of over-work—especially over-work of the brain. Men are sometimes said to have overtaxed their brains who never were seriously suspected of having any brains to over-tax. For one man in any calling that wears out ten must rust out. If a proper equilibrium is kept up between mental exertion and physical exercise it is almost impossible to over-work a healthy brain. The brain is the toughest organ in the human body. Worry often destroys the brain and the nervous system but worry and work are entirely different things.

Work to be of any permanent value and to bring any lasting pleasure must be done along the main line of duty. There are many side-tracks on which one is often tempted to go off, but side-track work should be carefully watched lest it injure the operations on the main line.

A lawyer's main line work is law. His side-track work is politics.

A merchant's main-line work is to sell goods. His side-track work is to speculate a little, take a seat in the council and various matters of that kind.

A minister's main line work is to preach and attend to pastoral visitations. His side-track work is to go to conferences, conventions, church courts, anti-Jesuit meetings, committees, tea-meetings and various other meetings. One of the most frequent mistakes ministers make is to give so much attention to side-track operations that they get thrown off the main line. The very people who invite you to go on the side-track will be the first to complain if your main-line duties are neglected. They run you off both tracks for doing what they asked you to do.

PASTORAL LETTER.

The following Pastoral Letter has been issued by Rev. Principal Grant, D.D., Moderator of the General Assembly: *To the Ministers and Members of the Presbyterian Church in Canada:*

DEARLY BELOVED BRETHREN. The General Assembly asked me to issue a pastoral letter for the purpose of presenting to you the claims of our Home and Foreign Missions, and of entreating your prayerful consideration to a condition of things that should weigh heavily on the heart of the Church.

THANKSGIVING.

First of all, let me ask you to join in giving thanks to God for all that He has done for us as a re-united Church. Fifteen years ago many thought it unwise to unite four Churches, separated by causes grave enough to have warranted divisions in former days, and extending over vast provinces sparsely peopled and not then connected by rail. The result has vindicated the policy of union as well as the polity of our Church. Free intercourse between brethren long estranged has dissipated suspicions and created mutual confidence. A General Assembly represents all Canada and different sides of thought and feeling, discusses questions on their merits, and decides them on the common ground of reason and conscience. It listens to any minority that can urge its views with Christian temper, or to any individual who may be dissatisfied with the judgment of the lower courts. The membership of the Church has well nigh doubled. So has its revenue. Contributions to educational, benevolent and missionary objects have increased in much greater proportion. Our patriotism has deepened, and we have drawn nearer to sister Churches. For these blessings—above all for the increase of brotherly love and trust, for the quickening of the higher life in us, and the wider outlook we enjoy,—let us thank God and take courage.

DUTIES.

The Church has many duties to discharge to mankind. It touches life at every point from the cradle to the grave. Its aim is to sanctify the family and all social relations. Neither the municipality nor the parliament is common and unclean. In the ideal community, holiness to the Lord will be written on school and college, on trade and commerce, on mines and manufactures, on everything where man labours and learns, where habits are formed and character is developed. The Church is missionary from its very constitution. As the body of Christ it carries on His beneficent work upon earth. As the depository of the faith, it has a Gospel for the race. As an association for common worship and the edification of its members, it cultivates spiritual life, and the essence of that life is love. As an army for the conversion of the world it is always militant. As a type of the kingdom of God, it must ever seek the extension of its borders and its own purification. Like every living thing, it must grow, and no limits are assigned to its development save the ends of the earth and humanity regenerated. Like the sun, nothing should be hid from the heat thereof. The Church has always been missionary, but each age has a work of its own to do. What is our work?

THE FOREIGN FIELD.

Never was the world so open as now. Never did any flag fly on every sea like the red-cross flag. It speaks peace to two hundred and fifty millions of civilized men in Asia. To every nation and tribe it represents that individual liberty and civil righteousness which our fathers learned from Holy Scripture and tested in the school of life. Blind must he be who sees no indication of the will of God in these signs of the times. The Church is called upon to enter at an open door wide as the world. We have not been wholly disobedient to the call. Devoted men and women have gone from us to the South Sea Islands, to Trinidad and Demerara, to the teeming millions of India and China, and to the decaying aboriginal tribes of our own land. These missionaries are doing our work for us on the well-understood modern principle of division of labour. They are our agents and representatives. Considering the difficulties they have to encounter, and that we and they have to learn by mistakes and failures, wonderful results have been accomplished. This is not the place to give details but every one who can should read the report of the Foreign Mission Committee. Every minister should master them and give the substance to his congregation on the Lord's Day, so that none of our people would be without an intelligent comprehension of what is attempted and what is done in our six foreign fields. But it is not out of place to say that I know personally almost every one of those missionaries, and—speaking with great joy of heart and with sincerity as in God's sight—I testify that they are worthy the fullest confidence of the Church. Nowhere is there a body of men more animated by the spirit of the Master. If we desert them, we shall be deserted.

THE HOME FIELD: AUGMENTATION AND HOME MISSIONS.

The world is open to every Church. But what Church has a Home Field like ours? And what place is so sacred as home? Here I must not speak of all the departments of Christian activity that bless the land, and that taken together constitute a mighty river, compared with which our agencies for the conversion of heathendom are but a tiny rill. I confine myself to that one to which the General Assembly has directed attention, in its two forms—the augmentation of stipends where congregations are too poor to give \$750 a year for the support of ordained ministers, and the formation and care

of mission stations where the people are too scattered to be organized into regular pastoral charges. It is difficult to say which of those two objects is the more important. Together they constitute our one indispensable work as a Church, on the successful prosecution of which everything else depends. With regard to the first, I may state that since October, 1883, when it was commenced in the western section of the Church, a hundred and fifty-eight supplemented charges have become self-sustaining. Is any other argument needed to prove that the Scheme has been worked well, and that it stimulates self-help? At the present moment a hundred and eighty-one charges more are aided from east to west. With regard to the second one or two facts may be mentioned. Three hundred and seven missionaries are employed; and in the North-West, within the last seven years, congregations and mission stations increased in number from 129 to 473. Some little imagination on our part is needed to appreciate the eloquence of those figures. I once heard a member of the Church, who happened to come in contact with the spiritual destitution of a remote section of the country, declaim indignantly concerning the Church's neglect of its first duty. He was almost willing to send an agent forthwith at his own expense. That gentleman represented thousands who do nothing, but who, in the circumstances, would feel as he felt. I asked him to multiply his one section by hundreds, to remember that the Church had to care for all alike, and to consider whether in the past he had done his duty to all. Brethren, I ask you to study, if you can, a concrete case, and from it learn a little of what the whole vast field means. You will then be in a position to understand what your share of the work is.

CLAIMS OF THE NORTH WEST.

I have referred to the North-west, because in that region lies our most important field for the next ten years. Without a single Presbytery at the Union, it is now ecclesiastically organized as a Synod with seven Presbyteries, including Columbia. Almost every year henceforth new Presbyteries are likely to be formed. The area in the United States for free grants available to settlers is well nigh exhausted, but the stream of immigration from the Fatherlands and the older States and Provinces will continue to flow. That living stream must find its way to the great valleys of the Saskatchewan and the Peace, and to every fertile nook and corner in the land. The destiny of Canada depends on our faithfulness at this time. What an inspiring responsibility to be cast on a Church? It should lift us high above everything petty. The Sybil is offering us her nine volumes, representing as many unborn Provinces. Each year's neglect means the irreparable loss of a volume to the Church.

THE OLDER PROVINCES.

Nor should our thoughts be confined to the North-west. In Cape Breton, in the Presbyteries of Miramichi and St. John, in Quebec, in Kingston, in Barrie and Algoma, on the Pacific, in almost every Presbytery, are families and nuclei of farmers, fishermen, miners, lumbermen, some longing for the ordinances of religion for themselves and their children, others indifferent and therefore all the more in need. These people are not paupers. They are the Church's children away out in the wilderness. They are the pioneers of our country. They contribute more per family out of their deep poverty for the maintenance of the Gospel, whenever it is faithfully presented to them, than many of our largest congregations. In the end they will be our strength. Blessed is the Church that has its quiver full of them. It will be the Church of the land. Neglect them now and what shall the harvest be? For our children, a day of grief and of desperate sorrow.

A CRISIS.

There is a special reason for this letter. It is not too much to say that we have arrived at a crisis in our work. The reserve fund of the Home Mission Committee is exhausted. The Committees of both Home and Foreign Missions are in debt—not to a large extent, but for a sufficient amount to embarrass, and to render them sadly deaf to appeals which ought not to be disregarded. We can easily meet this call of duty. God has not led us thus far to cast us off and take His Holy Spirit from us. He bids us go forward, every man keeping rank. There must be organization in every congregation. The question must be put to each member of our Church: Is not this your duty, no matter what other things you are doing or leaving undone? Penetrated with the conviction that God is with us, I commend our missionaries and the work they are doing for us, at home and abroad, to your prayers, night and morning, at the family altar, and at all other times when prayer is wont to be made.

Brethren, in the faith and fellowship of the Lord Jesus Christ, suffer the word of exhortation. I speak not of my own motive, but by instruction of the Church. God has been very good to us. Never was a people more truly blessed. He has given us a broad land full of hidden treasure, a climate that makes labour sweet, privileges for which our fathers bled, and great enlargement to preach His Gospel. What shall we render unto Him for those benefits? All that we are and all that we have. This will be our wisdom. Thus shall it be well with us. Thus only shall we enter into the rich inheritance of His grace. Otherwise our toils and our successes shall be in vain. We may heap up silver as the dust, and fine gold as the mire of the streets, but we shall not prosper.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

G. M. GRANT, Moderator.

Kingston, Nov. 15, 1889.

EARLY DAYS IN THE FAR WEST.

The larger field of Victoria being occupied by the Rev. John Hall, sent out by the Presbyterian Church in Ireland, the first missionary from the Canada church to the (then) colony of British Columbia—the Rev. R. Jamieson settled at New Westminster early in 1862, and in December of the following year, opened St. Andrew's Church, a substantial frame building, now used as a lecture room and Sabbath school.

The history of the colony in those days, and for many years afterwards, was like the story of an April day—and such also was the history of the pioneer church. But the church in Canada stood manfully by its mission, and the missionary stood manfully by his work. It was work which made large demands on faith and patience. The reaction had set in after the first great "rush" to the colony; the beginnings of permanent settlement and sober going industry were slow and feeble; the nomadic spirit was still strong. Congregations gathered slowly and melted quickly.

After four years of arduous and trying work, Mr. Jamieson removed to Nanaimo, where the growing importance of the coal mines seemed to promise a field of larger usefulness, and the Rev. D. Duff, who had been appointed to Cariboo, and had laboured there for a year under many discouragements, took charge of the work in New Westminster, where he continued to supply acceptably for about eighteen months. At the end of that time, however, the many discouragements of the field—the overcast skies which, as the fluctuating population followed this or that new "excitement," so quickly and constantly followed each brief gleam of sunshine—proved too much for him, and he returned to Canada, leaving New Westminster unsupplied; and for some two years service was conducted once each Sabbath, and the Sabbath school kept up by Messrs. J. Robson (now Premier of the Province) J. S. Clute (now Collector of Customs at New Westminster), and other members of the Church.

Meanwhile, in Nanaimo, on Vancouver, Mr. Jamieson had planted the blue banner and rallied around it a number of loyal Presbyterians.

In Victoria, an unfortunate state of things had come about. The Rev. John Hall had gone to New Zealand, and Rev. T. Somerville, who came out from Scotland to succeed him, had withdrawn from the First Church, which was simply Presbyterian, and had organized St. Andrew's Church, in connection with the Church of Scotland, leaving the First (or Pandora Street) Church vacant and of course, much weakened.

This action was overruled for good, but it was regarded at the time as an act of schism, and the sympathies of the New Westminster and Nanaimo congregations were so strongly with the First Church, that they willingly consented to Rev. Messrs. Duff and Jamieson alternating in the work of giving it occasional supply—a work which was continued by Mr. Jamieson alone after Mr. Duff's return to Canada. Thus for some two years after the latter event, our pioneer missionary, aided by a few faithful laymen, struggled with the task of keeping alive three weak churches, each a day's journey from the other. It is needless to say the banner drooped a little—*nec tamen consumebatur*.

The year 1869 brought with it brighter days. The appeals from New Westminster and Nanaimo induced the Canada Church to send out the Rev. W. Aitken, a man of great attainments, but, as the result proved, of too intensely studious and retiring disposition for pioneer work. On his arrival, it was determined that he should take Vancouver Island, Mr. Jamieson returning to New Westminster, where he received a very warm welcome. Soon after his return he established preaching stations at the North Arm, fourteen miles below, and at Maple Ridge and Langley, twelve and eighteen miles above New Westminster, all on the Fraser, where were the beginnings of now prosperous agricultural settlements, then peopled chiefly by Scotch and Ulstermen. At these places Mr. Jamieson held service as frequently and regularly as possible, preaching also occasionally at Moodyville and Granville (now Vancouver) on Burrard Inlet.

In Victoria and Nanaimo, Mr. Aitken laboured for a little more than two years, winning a permanent place in the affections of many; but in the summer of 1871, he, too, retired from the field, and about the same time Mr. Somerville was succeeded in the pastorate of St. Andrew's, Victoria, by Rev. S. Macgregor, between whom and Mr. Jamieson a cordial friendship was at once established.

St. Andrew's, New Westminster, with the outstations already mentioned, and St. Andrew's, Victoria, with outstations at Craigflower and Cedar Hill, were now supplied, but the First Church, Victoria, and the Nanaimo Church were vacant.

British Columbia had been admitted into the Dominion, and the effect was soon felt in an increase of immigration, especially to the rich agricultural lands of New Westminster District. This increase of population made the work at Mr. Jamieson's outstations more important, and at the same time, by increasing his home work, made it more difficult for him to attend to them, so that, for some years, he lived in a condition of constant effort to overtake duties which grew heavier month by month; and was, of course, unable to give any help to Nanaimo. We all, therefore, hailed with joy the intelligence that the Colonial Committee of the Church of Scotland had been induced by Mr. Macgregor to make a grant of \$5,000 a year to the field, in order that the vacant places might be filled up, and new ground occupied.

In 1875 Revs. G. Murray, A. Dunn, W. Clyde, and A. Nicholson were settled at Nicola Valley, Langley (including

Maple Ridge), Nanaimo and Victoria District respectively, and Presbyterianism began to take something like its proper place in the province. About the same time, Rev. J. Reed, a Congregational minister, was called and settled in the First Church, Victoria, where he remained until 1881.

After the settlement of the above-named ministers, the Presbytery of British Columbia (Church of Scotland) was formed, which Mr. Jamieson, with the consent of his congregation, joined—it being understood, however, that the union was to be temporary, for mutual help only, and was not to be considered as severing the connection between St. Andrew's, New Westminster, and the Presbyterian Church in Canada, to which all congregational contributions for missions, etc., were to go. In November, 1877, Rev. B. K. McElmon joined the Presbytery and settled in Comox, north of Nanaimo, on Vancouver Island.

Thus, for a time, we were favoured with brighter days, and it seemed that the end of pioneer life and pioneer conditions was rapidly drawing near. But the time of April skies was not yet departed.

By the strife of local interests, the decision that the Canadian Pacific Railway should reach the ocean of the Fraser Valley, was, for a time, set aside, and years were spent in a fruitless effort to find another route. During these years the province practically stood still. All men were afraid to invest, as no one could say with certainty where the railway—the great artery of commerce—would run, and this stagnation, of course, told heavily upon the struggling missions. The missionaries were discouraged, and the home churches, called upon year after year to make heavy grants in aid of work which seemed to yield no return, were growing impatient under the burden. One by one, those who had entered upon the field, with high hopes, dropped away. Mr. Macgregor returned to Scotland and was succeeded in St. Andrew's, Victoria, by Rev. R. Stephen, a man with fewer qualifications for the position of leader, and without the prestige of pioneer work. Mr. Murray returned to Nova Scotia, Mr. Nicholson retired from the work; and Mr. Clyde went to the United States. Thus, early in 1882, Messrs. Stephen, of Victoria, Dunn, of Langley, and McElmon, of Comox, in connection with the Church of Scotland, and our pioneer, Mr. Jamieson, were the only ones remaining. After a little time, Messrs. Dunn and McElmon also left the province, and affairs came back to the condition of 1871, except that Mr. Stephen had taken Mr. Macgregor's place in Victoria.

Meanwhile, the question of route having been settled, the Canadian Pacific Railway—the real bond of union,—was pushing across the continent, and this long isolated province was beginning to feel the pulse of a new life. Early in 1884, as we began to congratulate ourselves that solid and settled prosperity in Church and State alike was to be the rule, our pioneer was called upon to lay down his work. He had laboured long and faithfully and others were to enter upon his labours. Brought by severe illness to the very brink of the grave, Mr. Jamieson felt obliged to resign, and at a congregational meeting on the 17th of April, 1884, his resignation was reluctantly accepted, and a liberal retiring allowance voted him for life. At the same meeting, the congregation asked for admittance into the Presbytery of Toronto, and appointed commissioners there, to choose a minister for the Church. The choice fell upon the Rev. J. S. McKay, (so greatly loved, so early lost) and in the following August he was happily settled in the pastoral charge, in which he continued to labour earnestly and successfully for fifteen months, when the illness which in the May following terminated his life, compelled him to relinquish his work. His congregation, however, refused to accept his resignation, and he was pastor till his death.

Shortly after the settlement of Mr. McKay the First Church in Victoria (which Mr. Reed had left in 1881, and which in the interval had had two ministers, Mr. Smith and Mr. Gamble, both of whom had left), had joined the Canadian Church, and called the Rev. D. Fraser, who has been very successful in building up a strong congregation.

Rev. T. G. Thompson, first appointed to Granville and the North Arm combined, was the next addition to our strength, and his arrival was speedily followed by an application to the General Assembly to erect a Presbytery in the Province (to be called "Columbia," as the Presbytery of "British Columbia" in connection with the Church of Scotland had still a nominal existence), and in August, 1886, the Presbytery was duly constituted, the first meeting being held, appropriately, in St. Andrew's, New Westminster, under the Moderatorship of Rev. R. Jamieson, when the members received a very hearty welcome from the congregation.

Here this sketchy and imperfect record of early days must end. The history of the last few years is one of very rapid expansion. In New Westminster a new and stately St. Andrew's (under the pastoral care of Rev. T. Scouler, late of Hamilton) rears its mass of brick above the roof of the old frame church. St. Andrew's, Victoria, has joined the Canadian Church, and prospers under the ministry of the Rev. P. McF. McLeod, and its former outstations form a separate charge under the faithful care of Rev. D. McRae. The North Arm, Langley, and Maple Ridge, reap the fruits of pioneer struggle under the ministry of Revs. J. A. Jaffary, A. Tait and A. Dunn, (the latter having joined the Canadian Church and returned to the province. Old Granville has blossomed out into the fine city of Vancouver, where Mr. Thomson's church has thrown off two vigorous saplings—one under the ministry of Rev. E. D. McLaren, B.D., and the other in connection with the Presbyterian Church of the United States. At Kamloops, Donald, Revelstoke, up into the mountains where the

Presbyteries of Calgary and Columbia join bounds, are stations of our church, where doubtless much of the experience of early days—minus the isolation—is met with; while at Nicola Valley and Nanaimo, two able and faithful sons of the Old Kirk—Messrs. Murray and Miller—still labour.

Now bright, now sad, are the memories of the early days. Some of the pioneers are with us still, though many have removed to other lands, and many have fallen asleep, "It has been ours to plant the acorn where one day shall rise the tall and stately oak; and may God shield it in His mercy and defend it by His might." JOHN C. BROWN.

New Westminster, Dec., 1889

DEGREES, WISE AND OTHERWISE.

MR. EDITOR,—Your remarks in a late issue re degrees were very opportune and call for more than a passing notice.

You have hit the nail on the head and given it a very good blow at the same time. Some may think you severe and extreme, but, as the old saw has it, "If the cap fits let it be put on."

The degree wave has been passing over us for some time and has its origin on the other side of the line.

The creation of so many Q.C.s of the Bar and so many D.D.'s almost threatens us with a deluge of that kind and is fast bringing honourable distinctions into contempt and ill-favour. The reason why these are conferred in many instances is, as you say, an inscrutable mystery. There can be only one opinion, that when a student takes a full course in one of our Canadian Universities and takes at last his Bachelor or Master of Arts he carries a well-merited distinction that will never disgrace him if he does not disgrace it—an honourable handle to his name that must be earned by close application, industry and burning of the midnight oil.

Your remark in effect that men in all lines are being judged by what they are and what they have done and not by having a handle to their names. True, every word of it, and more true than first intended. A man who gains a degree, say at our Provincial University, shows what he is and what he can do. Some fail after repeated efforts. Some can scarcely pass a single examination with success or credit. A degree when acquired in this way means brains, push, industry, indeed all the elements of successful scholarship. Suppose, however, that a man is seized with a rabies to obtain a Master of Arts. He has not the training or scholarship to take a full university course so he quietly corresponds with some American factory where these are made and sold to order, then he flaunts the miserable hoax in the face of the public and palms himself off as possessing all the acquirements that such a degree implies.

I ask, does not such a course show what the man is and what he can do? His true inwardness is displayed. Such a course is, to say the least, cowardly and dishonest. A large number of our prominent ministers have no degrees. They could have procured them in the above way, if so disposed, but as men of honour and self-respect they would not.

But it is more than hinted that some have. Happily they are the exception and not the rule. The degree of D.D. is becoming very common in our Church. Every "closing" now sees an addition to its number. It is to be earnestly hoped that the senates of our colleges will be very careful to whom they distribute these favours. Very little fault can be found as yet. Having a friend at court should never be allowed to weigh the least in such an important matter, unless backed by real scholarship and merit. Neither should personal popularity. A minister may be very much beloved by his brethren and well worthy of regard and still not one upon whom the *toga virilis* of D.D. could be placed with satisfaction to the public. During our theological course we knew a student who obtained by vote of his fellow-students the prize for being the best public speaker. He was anything but worthy of the honour. He was presumably a great favourite and was an elegant scholar, but made no impression in the pulpit or on the platform. For years he tried to get a call but failed. It is to be earnestly hoped that our colleges will not confer D.D.'s on this principle.

What are the qualifications for D.D.—*causa honoris*? In general some signal, special service rendered to the Church. We use the words signal and special advisedly—otherwise the rank and file who do sterling honest work for Christ from day to day would merit this honour in a special manner.

The venerable and laborious clerks of assembly, our moderators, our professors are eminently worthy of the distinction. To be famous in literature, to have written books of great usefulness that take hold on the mind and mould the thought of generations present and to come, to be a recognized leader in Home and Foreign Missionary enterprise, sound services like these entitle a minister to any distinctions the Church can confer.

But, again, here is a minister who has spent ten years in a country charge which he found in good working condition and left it as he found it, having done faithful, honest work both in the pulpit and out of it. He is called to a city charge where he continues to work on the same line as before. He is not considered to be a brilliant preacher, but is scriptural, spiritual full of unction, at times truly eloquent and the means of doing much good. He is, moreover, full of magnetism to his brethren and so a great favourite. He is not eminent, however, and has rendered no special service to the Church more than has been done by hosts of others as worthy as he is and perhaps more so but not in such conspicuous positions. Does he deserve D.D.? We say most decidedly not. And if a sensible man he would not take it if offered. If he merits the honour so do hundreds of his brethren. JOHN CALVIN.

Pastor and People.

PSALM CXXI.

BY REV. JOHN DUNBAR.

Up to the lofty hills I lift mine eyes
And longing cry,
Oh whence for me shall needed help arise
When troubles try?
From God the Lord whom heaven and earth hath made,
Doth come my sure, my all-sufficient aid.

Thy foot He will not suffer aught to move
To cause thy fall,
His sleepless eye shall o'er thee watch in love
Who keeps Israel.
Behold, His power and promise never fail
He'll keep thee safe whatever foes assail.

The Lord thy Keeper hath Himself revealed
As ever near;
A present help, He'll thee securely shield,
Then do not fear.
Thy shade on thy right hand both day and night,
He will not let the sun or moon thee smite.

The Lord shall keep thee safely from all ill,
He'll keep thy soul,
And all thy goings out and in He will
Guard and control.
From this time henceforth and forever more,
Then with both heart and soul His name adore.

LITTLE CHILDREN.

The little child! How it appeals to us in the ignorance and inability to help or guide itself! How tender we are with its weaknesses! How patient with its stumblings by the way! With what delight we watch its growing steadiness, its firmer hold of things, its fuller understanding of life and its demands! How quick we are to hear and heed its calls, to rescue it from danger, to comfort and soothe it in distress! How its suffering hurts us, and how hard it is to inflict the pain of needful discipline!

May we not read all this, and more, in the Master's Word, and in that of His apostles, when they address their fellow-men as "little children?"

It was directly after our Lord was freed from the disturbing presence of the betrayer, and when His soul was resting and strengthening itself in the knowledge of the glory which was straightway to come to Him that He seemed to turn with tenderest love and care to the little group about Him, who were to be so sorely tried. How the sweet words must have fallen on the ears of those rough, ignorant, perplexed men, as they in vague fear and anxiety gathered around Him on that sad evening.

"Little children, yet a little while I am with you," and then He tells them that they cannot now follow where He is going, but if they love Him—if they want the world to know they belong to Him—they must be loving and true to each other as well as to Him, and some day "afterwards" they shall follow Him and be with Him again.

It reminds us of a common, homely scene, where a gentle mother, leaving her little ones in their nursery for a time, while she goes on household business, bids them be peaceful and loving to each other during her absence, and promises them to come again before very long and take them to be with her where she is. What exquisite beauty and tenderness are in those few words of our Lord, when we unfold and dwell upon them even for a moment in the light of their true, full meaning!

Nor did the use of the sweet name given by Jesus to His followers in that touching interview end there. When the beloved disciple was writing in His Master's name, and under His guidance, to churches, he addresses them no less than nine times as "little children," or "my little children." Read the beautiful words which are spoken to those thus designated, "My little children, these things write I unto you, that ye sin not;" "I write unto you, little children, because your sins are forgiven you for His name's sake;" "I write unto you, little children, because ye have known the Father;" "Little children, it is the last time;" "Little children, let no man deceive you;" "And now, little children, abide in Him;" "My little children, let us not love in words, neither in tongue, but in deed and in truth;" "Ye are of God, little children;" "Little children, keep yourselves from idols."

How completely is the Christian faith and life set forth in these brief sentences, and in just such simple, gentle fashion as a mother might use to the toddlers at her knee. The child is not to do wrong, but if it falls into sin, because of its sinful nature, it can find forgiveness in Christ's name. It can come into knowledge of and communion with the Father—although these are the later days and the time of spiritual, not audible, communication.

It must be careful to "prove all things," and not be led away by "enticing words of man's wisdom." Above all, it must abide in Christ, for its life is hid with Him in God. It must love with an active, hearty, Christlike spirit. And it must let no earthly love, or worldly interest, or selfish desire, come between the soul and the God to whom it owes absolute allegiance. Could the little children of the Master's care be more sweetly taught and strengthened than by such words as these?

It would seem as if our Lord intended that just such teaching should serve for the greatest and wisest of His followers when He told them—that unless they "became as little children" they should not enter the kingdom of heaven.

All the discussions and arguments and learned treatises which the centuries have brought concerning the great doctrines of our religion do not after all get much beyond these simple foundation truths, written by the beloved apostle to the early Christian Church, and kept for their successors to all time.

How those first leaders, walking closely in their Master's steps, Master's steps, must have loved their followers! St. Paul tells his "little children" of Galatia that he actually suffers in the longing that Christ should be formed in them, and in the desire to see them face and be sure of their steadfastness. And how St. John must have yearned over those to whom he wrote, when he so continually gathers them into his arms with the most loving address which parental tenderness can frame.

But the infinite love that is back of all this—that led the Father to stoop to earth and give Himself to save and bless His earthly children—that inspired all the love which shines through Gospel and Epistles—that will be the life and glory of his own through all eternity—what words can adequately speak of that? We can only gather as little children at His feet, look up into His face, and in our hearts say, first, "What are we that Thou art so mindful of us?" and then, "Lord, Thou knowest all things; Thou knowest that we love Thee."

BELIEVING AND DOING.

There is no faith that is good for anything if it does not make us do something. It is of no use to believe unless you act according to your belief. This is so in everything—in common things as well as in the great things of religion.

Sometimes, you know, we have floods here. Our great river, sometimes, rises so high as to overflow its banks, and flood a good deal of the country near it. I remember a time when it rose so high as to cover the whole of the levee on the St. Louis side and to overflow all the low land on the Illinois side, so that the steamers could sail over the land a good many miles. It was known beforehand that the flood was coming; for we had telegraphic messages from far up the country, telling us that the snows on the distant mountains were melting so rapidly, and all the many streams that flow together into the Mississippi River so swollen with melting snow and rain, that the river below must soon more than fill its channel.

The merchants whose warehouses and stores are along the levee believed these accounts to be true, and that in a few days the river would rise over the levee, flow into their stores, and so in those few days all the goods were carted away from the levee, and carried up from the ground floor of that row of storehouses to higher floors, or higher grounds, and so were saved from being swept away, or soaked and spoiled by the water. If any merchant did not believe that the flood was coming, or if any one, believing it, was so foolish as not to act according to his belief, he lost his goods, and he deserved to lose them.

Just so it was with the millions who would not believe God's warning to Noah. If any of them did half believe it, but either from shame or idleness, neglected to make any provision for safety, they all perished alike, and most miserably.

But not so with Noah. His was a real faith, a faith that governed him, a faith that made him act according to it. He "prepared an ark." God had been so kind as to tell him how to prepare it, what wood to make it of, how long, and how wide, and of what shape to make it, and Noah set about making it at once. He and his three sons, and probably other men that he hired, cut timber from the forest; hauled it to the place where the huge vessel was to be built, thoroughly seasoned it in the sun, hewed and sawed, and framed, and all this work went on, day after day, and month after month for many years.

In that long time probably Noah's faith was greatly tried many times. He was surrounded by a world of unbelievers. He was labouring upon what must have seemed to them a very foolish undertaking; and probably they ridiculed him for it, as I have said before. But, you see, Noah had made up his mind. He had God's word to direct him, and he could not think any human opinions, much less any human success, equal to that.

I do not suppose it is certain that Noah never had any doubt. I presume that he did sometimes have doubt, and was sometimes tempted to give up an undertaking that everybody considered foolish, for there would not (it seems to me) be any so great virtue in persevering in that which one was never tempted to give up. But I presume that Noah thought doubts were very poor reasons for giving up what one had deliberately resolved upon. He probably very wisely considered doubts not half so fit to go on as his reasonable beliefs.

I suppose that the greatest difference there is between the men who accomplish most and those who accomplish nothing, is that the latter give way to their doubts, and the former act on their beliefs. When a man has a well-founded and important belief, and acts upon it resolutely and perseveringly, in spite of all the scoffs and all the opposition of others, and in spite of all the doubts and fears that spring up in his own mind, he is a hero; and the world has not had any such heroes as those whose beliefs have rested simply on God's word.—*Rev. H. A. Nelson, D.D., in Mid-Continent.*

A SON of Archbishop Benson, who has been successful as a provincial actor, is opening the Globe theatre, London, this week.

THE SUFFICIENT GRACE OF GOD.

Always there are these two kinds of men. The picture that was seen ages ago in the Valley of Elah, and which is written in the Second Book of Samuel, is always finding its repetition in the world. David and Goliath are perpetual; proud, self-reliant, self-sufficient strength, the big, hard muscles, the tremendous bulk, the gigantic armour, of the Philistine on one side; and on the other, the slight, weak Judæan youth, with nothing but a sling and stone, with his memories of struggles in which he had no strength but the strength of God, and has conquered; with no boast, with nothing but a prayer, on his lips.

These two figures, I say, are everywhere; they are confronting each other in the Valley of Elah, all over the world; the power of confident strength and the power of weakness reliant upon God. Goliath may thank his gods for his great muscles; it is a strength that has been handed over to him by them; but it is a strength that has been so completely banded over to him, that he now thinks of it, boasts of it, uses it, as his. David's strength lies back of him, in God, and only flows down from God through him as his hand needs it for the twisting of the sling that is to hurl the stone.

O, how the multitude stand waiting round every Valley of Elah where David and Goliath meet! How the Philistines shout for the battle as they see their champion set forth! How the Israelites tremble and their hearts sink when they see how weak their shepherd-boy looks! How the Philistines turn and flee when they see the giant fall! How the Israelites first gazed astonished, and then surround him with shoutings, as David comes back with the head of the Philistine in his hands! And yet how the same scene is repeated over and over again for ever; the arrogance of the Philistine and the timidity of the Israelites whenever a new power, confident in self, meets weakness reliant upon God.—*Rev. Phillips Brooks.*

TOWN OR COUNTRY.

It is a common belief that youths reared in the cities are at a great disadvantage, compared with those brought up in the country, especially in the matter of morals. The reasoning is that the city is so full of temptation and of so seductive a sort, and that children are so idle, that it is almost impossible for them to escape degradation. The good mother living in a quiet village or in the open country is thankful for nothing so much as that her boys are at a safe distance from the theatres and other places of questionable amusement, and a feeling of pity possesses her as she thinks of mothers, acquaintances, perhaps, of hers, whose boys are exposed to the metropolitan temptations. Her thought is not wholly incorrect, though she has an exaggerated notion of her sister's misfortune. The temptations, it is true, are many, and the victims of them form lists that make sad reading, but among people of average position it is doubtful if the evil is greater than among corresponding classes in other situations. A larger percentage of young men is likely to be found in the city church than is the village one. Part of this is due to the fact that many from the latter have gone to the city, but even without these the statement is a true one. As many noble youths, also, grow up to take the fathers' places in homes of the city as away from it, and they carry into their mature lives as keen a sense of honour and as devout a religious spirit as their brothers who have had a rural training. Environment is very important, but there are boys who will be bad anywhere, whether city or country, and others who, with reasonable home culture and the nurture of right influences, can hardly fail to be of good habits and character. The young man who is being reared in a well-ordered Christian home in the city is not an object of commiseration; he at least lives on a level of advantage with his brother of the country town and hillside.—*United Presbyterian.*

THIRSTING FOR GOD.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." From how many millions of hearts has the cry gone up! It is the expression of the most interior, the most spiritual desire the heart can experience. Though agonizingly intense, it is rich and blissful. It is a profoundly felt want of the soul, and recognition of God as the object of its yearning. And this itself thrills the soul with unutterable delight. It lifts it up out of all that is low, strengthening it to overcome its own evil tendencies and successfully to resist every opposing influence from without. It is the agonizing spirit that urges us through the strait gate and up the narrow way, and when it reaches the fountain, when it enters into conscious communion with God, how rich, how sweet, how satisfying, how restful! Now the soul has found its one, its only true, satisfying portion. But here this conscious communion with God is subject to interruptions; and it is best it should be so. The earthly tabernacle could not bear this "weight of glory" uninterruptedly, and these interruptions are a wholesome discipline of the Spirit, teaching it to aspire and trust. But not so in heaven. There communion will be uninterrupted and our bliss complete. The soul will be at home with God, and in His presence is fulness of joy, and at His right hand are pleasures for evermore.

O blest communion here below
To us in mercy given,
O be it ours at last to know
The richer bliss of heaven!

Our Young Folks.

SHOULDER TO SHOULDER.

Pull with a will! Pull with a will!
Our boat will soon be in,
With every heart and every hand,
Our crew is sure to win.
'Tis pulling altogether, boys,
And standing side by side,
That brings the boat to labour, boys,
'Gainst wind and storm and tide.

Work with a will! Work with a will!
For life is not too long,
We've old and young to stand beside.
Be valiant then and strong.
For working altogether, boys,
And keeping firm and true,
Will make the work seem easy, boys,
Whatever you've to do.

MARCUS AURELIUS.

There is an old-fashioned saying that some persons are born with silver spoons in their mouths; and this might well have been applied to the birth of one of Rome's great emperors, who is also counted among the greatest philosophers that the world has ever known.

Marcus Antoninus, or Marcus Aurelius, as he is generally called, was of royal blood. Perfect in physique, and possessing great personal beauty, he formed a direct contrast to Epictetus, the crippled slave boy. Yet, like Epictetus, his most striking characteristic in early boyhood was a strong love of purity and truth. At the age of six years the sweetness and innocence of his character so affected the sinful Emperor Hadrian that, looking down upon the child's upturned face, he called him by a new name, "Verissimus,"—the most true.

Like young Moses of the Bible, Marcus Aurelius was brought up amid the splendour, the luxury and the temptations of court life. Early perceiving the unmanliness of giving one's self to luxury, gluttony and all those self-indulgences to which the Roman youth of his day were addicted, he set himself diligently to practise the sternest self-denial. Self-denial, abstinence, and hardness, a plank-bed, and the Stoic dress—these all became a part of his very life at the age of twelve.

As Epictetus rose above his poverty, so Marcus Aurelius rose above his wealth. As Epictetus, amid the low and degraded surroundings of slave-life, soared to exalted heights of purity and strength, so did Marcus Aurelius, lifted by circumstances above the millions of his fellow-men, bring down his spirit to a gentleness and humility which have been the wonder and admiration of succeeding ages. Indeed, the writings of the lowly Epictetus were the beloved companions and instructors of Marcus Aurelius during all his life of royal splendour.

Although loaded with distinctions from his infancy, it was not until he reached the age of seventeen that Aurelius saw himself the acknowledged heir to the Empire of the world. Then, instead of growing in pride with his worldly advancement, we find our young hero becoming more humble and truly great in spirit, manifesting his nobility of mind by a disposition of the most unaffected simplicity and modesty.

Fond as he was of literary pursuits, Aurelius did not despise a good game played upon the field. Boxing, wrestling, running—all these he loved. He was an admirable player at ball, and fond of the perilous excitement of hunting the wild boar.

Of course you will want to know when he began to reign. It was in the year of our Lord 161 that he succeeded to the imperial throne.

Though he became a powerful emperor and a successful warrior, it is, however, as an author that Marcus Aurelius is best known to us. His famous "Meditations" were written for his own private use, and possibly with a view to the instruction of his son, Commodus. The son cared nothing for his father's philosophy, but succeeding generations have placed a high value upon the work, which happily has been preserved to the present time. It seems to breathe the spirit of Christianity, yet, strange to say, the chief blot upon the memory of Aurelius lies in his persecutions of the Christians, of whom he speaks slightly in this very book.

Most of his writing was done amid the distraction of a war in which he was forced to engage against his will. The cruelty of war, and all its bloody detail, were most distasteful to him, and full often would he steal quietly to his tent at nightfall, after a fierce encounter with the enemy; and while his soldiers were feasting and shouting over his glorious victory, he would calm his spirits by reflection and composition.

The first part of his "Meditations" tells of the teachers of his youth and their instructions. I will copy a few of his written precepts in which their teachings still live. These may be of help to any boy who will take the pains to commit them to memory:

"Avoid factions. Work hard. Avoid listening to slander. Practise self-denial. Learn undeviating steadiness of purpose and endurance of misfortune. Tolerate the ignorant. Be benevolent of heart, and learn to receive favours without being humbled by them. Learn delicacy in correcting others. Write with simplicity. Be accurate. Be easily pacified."

In reading of Marcus Aurelius we are compelled to admire his many virtues, which we may well strive to imitate. Yet how

much nobler would he have been had he become a follower of Jesus of Nazareth,—had he accepted the faith which he attempted to destroy.

Another thought comes in examining his wonderful book. Though valuable indeed, and inspiring in many ways, yet it serves to show us how far the highest human philosophy falls short of the doctrine of Him who spake words of wisdom such as never man spake.

JOE BLACK.

The first time in my life that I ever saw Joe Black he was out on the sidewalk in front of the house where he lived. It was a sharp winter morning. He had a coat on, but not a hat. A boy who goes out on a winter morning without any hat on will be almost sure to catch cold, get a sore throat, and perhaps have the croup, and be very sick indeed.

There were a number of boys out on the sidewalk, too, and Joe was looking on to see them play rather than playing with them. Some of them were sliding along on the ice in the gutter, others were snow-balling and seemed to be having a fine time.

Pretty soon a man came along. Joe was busy watching the boys, and did not see nor hear the man until he was close upon him. The man had a heavy bundle upon his shoulder, and called out rather angrily to Joe, "Get out of the way!"

Joe was not a little frightened at the harsh tone in which the man spoke to him, and got out of the way as quickly as he could.

Some boys would have answered this rude man rudely back, and perhaps have told him to get out of the way himself; but Joe took the roughness very meekly.

The next morning Joe was out again, only this time he had not got as far as the sidewalk, but was standing on the doorstep looking up and down the street, and wondering what he should do. While he was so standing and wondering, the same man came along who had spoken so unkindly to him the day before. He had what looked like the same bundle on his shoulder. The man did not see Joe, but Joe saw him and recognized him; but he kept perfectly still and watched him go by.

Presently the man, as he walked along, put one hand into his side-pocket and pulled out his handkerchief. In so doing he pulled out one of his mittens, too. It fell, unseen by its owner, upon the sidewalk. When he put his handkerchief back into his pocket he did not miss the mitten. There it lay just where it fell, the man walking faster and faster away.

Some boys in Joe's place would have been glad that such a cross man had lost his mitten; but not so Joe. He started down the steps and along the walk until he came to the mitten. Picking it up he ran after the man as fast as his legs could carry him. He waited till he got close behind him, then gently touched his hand.

"Well done!" said the man, recognizing the mitten and feeling in his pocket at the same time. "Well done! Where did you find that?" and he took the mitten and put it back into his pocket.

Joe only wagged his tail, for he was nothing but a great Newfoundland dog (Joe Black), and he could not speak a word. But I have sometimes thought that he was more of a gentleman than the man who dropped the mitten; at any rate, he knew how to return good for evil. Do you?

I CAN PLOD.

William Carey, who was the originator of the Baptist Missionary Society of England, and the great pioneer of mission work in India, was born in obscurity. His father was a poor man, and could afford him but little assistance. At an early age he was apprenticed to a shoemaker, and even after he was licensed to preach, in consequence of his poverty he continued to work at his trade. Notwithstanding the difficulties which surrounded him, he was diligent in the improvement of his mind, and embraced every opportunity which presented itself for the acquirement of useful knowledge.

When he first proposed his plans to his father in reference to his great missionary work, he replied:

"William, are you mad?" And ministers and Christian people replied to his proposition, "If the Lord should make windows in heaven, then might this be."

His discouragements in first entering upon his work in India were appalling. When he found himself without a roof to cover his head, without bread for his sickly wife and four children, he made up his mind to build a hut in the wilderness and live as the natives did around him. "There are many serpents and tigers, but Christ has said that his followers shall take up serpents," said the undaunted man.

God did not call him to this sacrifice, but to others, which required wonderful courage and persistence, before he achieved his final success, which has made him famous the world over.

What was the secret which enabled the shoemaker's apprentice to become one of most distinguished men of the age? What brilliant gift raised him from an obscure position to one of honour and fame, as the author of grammars and dictionaries, translations of the Bible and other works? He either translated or assisted in the completion of twenty-seven versions of the Scriptures, requiring a knowledge of as many languages and dialects.

He betrays the secret. In giving an estimate of his own character, he speaks of himself with Christian humility, but

with full consciousness of results he has been permitted to achieve. While not laying claims to brilliant gifts of genius, he says: "I can plod—I can persevere."

He does not say, as we see so often nowadays, "I could always manage to get along and keep up with my class in some way, without much study. I could jump at the meaning of my lesson, or I can catch up a trade without years of hard labour," but, "I can persevere."

Plodding boys, hold up your heads. You may seem to be left behind in the race by your so-called "smart" companions. Plod on. "Your progress may be slow, but do not be discouraged." Remember, "The race is not always to the swift."

STREET SCENES IN INDIA.

A great deal of hair-dressing goes on, all in the street; many men have their heads shaved bare with the exception of one little tuft on the crown or a strip on either side above the ears; but the style of wearing the hair varies almost as much as the way of tying a turban or the shape of the Hindoo cap. Here a man, extended on a bedstead of rope laced backwards and forward on a wooden frame, is being rubbed with sandal-wood oil; there a woman is adorning the space in front of her door by sticking little flowers into the earth; here again are girls coming from the well bearing on their heads polished brass lotas or earthenware chattels; there are the bheesties carrying the water in skins tucked under their arms, or in vessels piled one above the other in nets suspended from the long poles which they carry over their shoulder. Everywhere are little brown babies whose sole costume is a piece of string tied round their waists, and possibly bracelets or anklets. Now pass flocks of goats to the milking, or little humped bullocks drawing rough wooden carts or carrying burdens; perhaps a line of camels fastened together with a total disregard to their comfort by means of a string tied to the tail of one and passed through the nostrils of his companion immediately following. Here comes a merchant borne in a *palki*, or a great man reclining in a carriage driven by a gaily but untidily clad coachman, and preceded by mounted sowars carrying little flags on lances. Turning into the bazaars the scene is even more animated. On either side of the narrow street are little open shops like platforms raised about a couple of feet above the ground, sheltered by projecting awnings of bamboo, thatch or tiles. The side-posts and lintels are sometimes, as at Muttra, curiously carved; sometimes, as at Baroda, gaudily painted red, green and yellow. On the platform the master of the establishment often spreads his charpoy and bolster, such a bed as the healed paralytic would have carried away with him, and waits placidly for the bargaining customers. Even the pic, about a third of a farthing, is not minute enough for native transactions, and a pile of cowrie-shells by his side represents yet smaller change.

WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of incalculable help to them oftentimes when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence, if they do anything wrong; and above all never lie about anything they have done.

To make up their minds not to learn to smoke, chew or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.

FROM FATHER TO SON.

One day a young man entered a merchant's office in Boston, and with a pale and careworn face, said:

"Sir, I am in need of help. I have been unable to meet certain payments, because certain parties have not done as they agreed by me, and would like to have \$10,000. I came to you because you were a friend to my father, and might be a friend to me."

"Come in," said the old merchant, "come in and have a glass of wine."

"No," said the young man; "I don't drink."

"Have a cigar then?"

"No, I never smoke."

"Well," said the old gentleman, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room, "I thought perhaps you might. Good day, sir."

"Hold on," said the merchant, "You don't drink?"

"No."

"Nor smoke?"

"No."

"Nor gamble, nor anything of that kind?"

"No, sir, I am superintendent of the Sunday school."

"Well," said the merchant, "You shall have it, and three times the amount if you wish. Your father let me have \$5,000 once, and asked me the same questions. He trusted me and I will trust you. No thanks—I owe it to you for your father's trust."

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 8th, 1890.

CANADIANS and Americans are often spoken of as people who live an excitable, high-pressure kind of life, while Englishmen are as often represented as calm, dignified people, who never allow their feelings to become ruffled. Of late the facts seem to be the other way. The Parnell commission has already killed two men. The principal witness shot himself, and it is no secret that Mr. Macdonald, manager of the *Times*, was literally crushed by the misfortunes which befell his journal. And the fight is not over yet.

IT makes a vast amount of difference to have public opinion worked up. If a man sneezes just now he has "la grippe." If a man suspected of taking liquor slips on the icy side-walk he is said to be drunk, even if he has not tasted liquor for a year. If a man who belongs to a family with any hereditary disease coughs or has a head-ache the disease is supposed to be showing itself. A sneeze or a cough that would never have been noticed a month ago is now a sure epidemic. Yes, it is a great thing to have public opinion worked up.

WHEN the late Dr. McFadyen, of London, was dying his mind wandered, and he frequently imagined himself at public meetings or in committee. The expression most frequently on his lips during the delirium was, "Now, let us discuss this matter in a friendly spirit." The *British Weekly* says:

Let the golden word be remembered in these eager, contentious days, when tempers are shorter, and troubles touch personal interests more nearly than they have ever done before. Controversy, debate, there must be, and there are those who cannot refuse to take their share in them, but "let us discuss the matters in a kindly spirit."

To all of which we add our hearty Amen. In no country are these golden words more needed than in Canada, and they never were more needed in Canada than at the present time. We have a class of men among us who seem to think that they can atone for their own lack of principle, of character, position and influence by savage denunciation of everybody they dislike. Of course the dying words of a man like Dr. McFadyen can have no influence over them, but they should have over all decent men who have to engage in debate.

SOME people are trying to be funny over the fact that the Ontario and Dominion Governments have each created about fifty Queen's Counsel. It is not so easy to see where the fun comes in. In distributing such honours the moment you leave the very first rank a general distribution becomes absolutely necessary. We fail to see why either Government should be blamed for dealing generously with young and able members of the Bar who are fighting their way up the ladder. Our theological colleges are making an attempt to pursue a conservative policy, and keep the honours among a few, but there is not a fair man among recently made D.D.'s in any Church in Ontario who would not frankly admit that there are scores of his brother ministers as good scholars, as good preachers, as good writers and as successful pastors as he. Mr. Mowat and Sir John Macdonald are both wise men—quite as wise as the members of any college senate, and quite as likely to pursue a policy suited to the genius and institutions of our country. Any one even casually acquainted with the Toronto Bar could easily name half a dozen more lawyers who would wear silk as creditably as any Q.C. at the Bar. To do so would be quite as easy as to name a score of plain Revs. who far excel some D.D.'s in everything that goes to make an effective minister.

PROFESSOR GOLDWIN SMITH, in an interview alluded to below, states what we believe to be the main, if not the only duty of the churches in charitable work:—

"Do you think the Churches should join the city charities in their combined efforts?"

"No. The Churches ought, in my opinion, to relieve only that sort of need which will not proclaim itself—people of the better class who are unwilling to ask for common charity and who belong to that particular church. They can thus fulfil a mission which the charities proper should be relieved from—leaving the latter to look after the lower classes of the poor."

The need that does not proclaim itself is often the most pressing. The want that shrinks from making itself known is always the keenest. People who suffer in silence, too sensitive to make their suffering public, have a capacity for suffering entirely unknown to the common tramp. The Church can relieve such cases more efficiently than any other agency. No congregation, as such, is under any obligation to relieve the want in the community. In most congregations there are cases constantly arising that need help and cannot get it from any source other than congregational. If the congregations attend to all such cases they do well. As the learned professor observes, they have a mission of their own to fill and that mission is not the least important in the sum total of charitable work.

ONE of the most perplexing problems a good citizen has to deal with, especially during the winter months, is when to give and when to refuse charity. A man stands at your door and piteously asks for help. If you felt reasonably sure of his honesty it would do your heart good to help him; but you are not reasonably sure. Give him money, and he may buy bread with it, or he may get drunk on it in the next half-hour. To avoid this difficulty Professor Goldwin Smith, than whom there is no better authority, recommends the appointment of a proper officer in every town or city. In a late interview he said:

"It is impossible to avoid imposture unless such an officer is appointed. My own rule is to refuse money at the door, but to refer them to Mr. Pell, the Secretary of the St. George Society. This has saved me from being imposed upon in the great majority of cases. However charitably disposed one may be, it is difficult to ascertain the facts about the worthiness or unworthiness of an applicant for aid. As I have said, this can only be ascertained by a regularly appointed relief officer."

Is there any reason why the council of every town and city should not appoint a competent man, whose duty it would be to inquire into all such cases and certify to those that are really in want and deserve help. There need be no hungry man in all this fair land. The great majority of our people are kind and charitable, and both able and willing to relieve all the real want in the country. But they do not like to give their money to lazy, able-bodied loafers who beg for a living. Now, will the new municipal rulers, who are overflowing with good intentions, arrange this matter in such a way that the needy can be helped and their constituents protected from imposture. There is more money worse than wasted on impostors than would pay a small salary to a competent officer.

LOOKING back over the holiday season nothing is more pleasing, nothing more creditable to our country than the efforts made to brighten the lives of the unfortunate portion of our population. To every hospital, every asylum, every poor-house, and every prison, kind hearts and willing hands brought Christmas cheer. In no Ontario institution were the proceedings of more interest than in the Asylum in Orillia, where there is a school in which over one hundred children of weak intellect are not only cared for, but taught, and every effort which skill and kindness can devise, made to develop their mental and moral powers. This school, the only one of the kind, we believe, in the Dominion, had its Christmas tree entertainment. Over one hundred pupils were present, and to say that they enjoyed themselves thoroughly is to give but a feeble description of the proceedings. After singing a number of popular hymns and enjoying themselves in various ways, the Christmas gifts were distributed, and the pupils retired, highly delighted with the evening's proceedings. In neatness of dress, in order, and respect to their teachers, the pupils of this school will compare favourably with those of any school in the Province, the defect in their intellect being partly atoned for by the kindness, tact and skill of those who have them in charge. A clergyman who recently conducted service at the funeral of one of the pupils, states that he never heard "Safe in the Arms of Jesus" sang with more real pathos than these children sang it as they stood around the coffin of one of their

number. To Dr. Beaton, who watches over the institution with paternal care, and to his staff of accomplished teachers, belongs the credit of doing a noble work for these unfortunate children.

A CORRESPONDENT of the *British Weekly*, who heard Mr. McNeill preach two striking sermons tries to account for his power in this way:—

Part of Mr. McNeill's success depends, undeniably, on an unusual combination of high qualities. He has a manly presence, a good voice well under control, and a kindly look which largely discounts the occasional severity of his words. He has a sense of real humour appreciable to all, but especially to his own countrymen. His Queen's English is forcible and clear; his gestures correct, varied, and always telling; and if he does break through the traditions of the Presbyterian pulpit in order to provoke a smile, yet he is never frivolous, and there are not a few who believe that the faculty which can introduce into religious teaching a little well-timed mirthful pleasantry is one which may be sanctified to the Lord's service. But what evidently contributes most to his popularity is his hatred of all sham, his exposure of all pharisaical cant, and the guileless simplicity which characterises everything he says. No one could have listened to the sermons referred to above without whispering mentally, Here is a man for the times, here is a man whose utterances are powerful, evangelical, and practical, a man who knows his Bible in the spirit and not in the letter, who is widely read and can quote from memory, and with great aptitude; who has studied men from life and not from theory, who is acquainted with their trials, fears, dangers, false hopes, and difficulties; and what is far more important than all, here is a man who manifests an unmistakable desire to win souls, to speak the truth as he has learned it at all hazards; a firm conviction of the faith he professes, and a reliance on God for the blessing. Both sermons and expositions were full of home-thrusts which did not miss their mark, and which can never be out of place in an age which sometimes seems as far from sincerity and consistency as when Carlyle first charged the millions to be true.

There is something painfully suggestive in the fact that this correspondent states that notwithstanding all his excellencies and marvellous powers many think Mr. McNeill is better adapted for a large tabernacle where he can display his individuality than for a Presbyterian pastorate. Is there no room for sanctified individuality in the Presbyterian pulpit? Professor McLaren once told some Edinburgh people that if they did not need McNeill in London we could easily find a place and work him in Canada. So we can.

IS THE SABBATH SCHOOL A FAILURE?

IN this age of searching criticism there is no institution, however important may be the work it accomplishes, that can claim exemption from hostile attack. Even an indiscriminate onslaught is sure to receive the approval of numerous sympathizers. That such is the case need occasion no serious complaint. A wise heathen declared that it was right even to learn from an enemy. Many critics, who are not enemies to the causes they attack, have sometimes the power of raising rather uncomfortable reflections. The criticisms of the unfriendly and indifferent are not always to be disregarded. There is nothing so benumbing to a good cause as the uniform jubilation in which its friends and supporters are wont to express themselves. With many this undiluted laudation may be accepted as satisfactory evidence that all is proceeding triumphantly, yet there are almost always some who have misgivings, but they suffer themselves to be overborne by the prevailing sentiment, while judicious and well-timed criticism might do good. Stagnation is stirred by a little friendly inquiry.

No cause has found a more enthusiastic response in the popular Christian heart of the time than the missionary enterprise, and yet learned men and men of exalted station have been busying themselves in the effort to demonstrate that missions are a failure. So far, however, the failure has been with themselves. The general attention they have aroused has only served to help more largely the endeavour to send the Gospel over the world-wide field. That other grand agency of the Christian Church of this century—the Sabbath school,—is now coming in for adverse criticism, and concerning it the question is asked, "Is the Sabbath school a failure?" In seeking to answer it in the affirmative the disparity in the number of children attending Sabbath school, and those who from its ranks join the membership of the Church is chiefly relied on. Another of the objections urged is the great ignorance of Scripture truth found to prevail among those who have been trained in Sabbath schools. Suppose that both contentions were established, it does not follow that the Sabbath school and its methods are to bear the whole blame for results that are to be regretted. The accessions to the membership of the Christian Church of those who have attended Sabbath schools may be altogether disproportionate from what might reasonably be expected, yet it does not follow that the Sabbath school, and it alone, is at fault. With the modern pressure on family life,

would the state of things be improved by the abolition of the Sabbath school, for if it is a failure then it belongs to that order of things that is waxing old and ready to vanish away?

It may be conceded that there is too much ignorance of scriptural truth among many who have attended Sabbath school, and it is desirable that this defect be remedied. In return it might be asked, Are all who attend church wise scribes, instructed in the things of the kingdom? Ignorance of doctrinal truth is not the exclusive possession of certain Sabbath scholars. That, however, is no justification of inadequate Sabbath school teaching and study. Who are most sensitively alive to the need of more systematic and effective teaching of divine truth in the Sabbath school, if it be not the most intelligent superintendents and teachers of our Sabbath schools? The means of making these schools more efficient have of late years been almost indefinitely multiplied, and all progressive teachers have increasingly felt the need of more thorough preparation and training for their important work. The time when Sabbath school teaching can be taken up as a kind of religious pastime has gone past, and it can no longer be considered as an act of condescension for the best educated members of a congregation to take part in a work itself so delightful and on which results of the greatest importance depend. No better evidence of the progressive and adaptive character of Sabbath school work is needed than that various Churches, our own among the rest, have established well-considered methods for the higher Christian instruction of youth. These schemes are yet too recent in origin to enable one to estimate their results, but much may reasonably be expected from them. Another corrective influence will doubtless be found in the young people's organizations now forming a part of almost all congregational life. Hitherto too little interest has been taken in the scholars who in their own estimation have outgrown the Sabbath school. True, for nearly half a century conventions have discussed the question, How best to secure the older scholars? but the right answer has not seemingly been found. Now that Churches are awaking to the importance of securing the interest and co-operation of the young in active Christian work, a practical answer may be found, and in time the Sabbath school may prove more than ever the nursery of the Church.

The practical good accomplished by the Sabbath school is simply incalculable. Is the work of many thousand Sabbath school teachers in vain? Will even the most unsympathetic critic venture the assertion that all the consecrated and self-denying effort of these unostentatious workers is barren and unblest? No! the Sabbath school is not a failure. Thousands in this lower world, and thousands in the world beyond have reason to bless God that their steps were directed to the Sabbath school. It has been a centre of light in many a dark place. The work done by it no adverse criticism can belittle or efface. By all means let the light in upon its methods and working, improve these to the utmost, but if that be the purpose of the critics, the word failure in connection with the Sabbath school is one wholly inapplicable.

THE FAMILY IN MODERN CIVILIZATION.

THE series of Present Day Papers now appearing in the *Century* are devoted to the consideration of questions of vital importance. In the current number the second contribution to this valuable series is by Samuel W. Dyke, and though somewhat academic in tone is thoughtful and suggestive. It deals with Problems of the Family. The family, a divinely appointed institution, and one that forms the starting point of all civilization, is at present apt to be too much overlooked. Modern influences are not so conducive to the stability and well-being of the family as they should be. Both of the characteristic tendencies of the time seem rather injurious than beneficial to home life; individualism on the one side tends to lessen the sense of responsibility, and on the other co-operative effort in all industrial and philanthropic enterprise throws the claims of family life into the background.

It cannot be said that people are in these days indifferent to family life. In the struggle for existence, the desire to secure shelter and comfort for those dependent on them animates most men in whatever sphere of effort their daily toils may lie. The humblest labourer, the skilled artisan, the professional man, and those who aspire to the highest positions in the state, are anxious to make the most of their domestic life. Whether it may be to secure a humble home or to make a place in the highest ranks of social existence men strive with unceasing

energy to better their position. In the very struggle, however, there may be the sacrifice of much that is essential to the well-being of the family. This very individualism that makes self the centre round which activity and feeling revolve goes far to lessen interest in those that are even nearest and dearest, and too often gives a death-blow to some of the virtues that have hitherto ennobled and sanctified homelife. Industrial and commercial combinations are either absorbing or extinguishing individual enterprise and whatever economic changes and benefits they may ultimately produce, their immediate influence on family life is not an unqualified blessing. The marvellous inventions, and the no less marvellous adaptations of scientific discovery to industrial life, much as they have advanced civilization, have done little to mitigate the curse of labour to the toiling millions. It is not altogether reassuring to know that in the great industrial centres of the world thrifty and temperate citizens have to live under conditions that are in some respects harder than modern humane methods mete out to criminals in our gaols. The usual off-hand explanation of this is that if men were sober and industrious they would soon rise above such conditions, but this does not explain the fact that it is yearly becoming more difficult for increasing numbers of operatives to obtain such accommodation as can fairly be dignified by the name of home. Home not merely in sentiment but in reality is rendered impossible when several families are crowded into one or two apartments. Neither can many of the pleasures of home life be enjoyed, nor its better influences felt, when not only father and elder brothers have to devote themselves to incessant toil, but mothers and young children have perforce to become wage-earners, with little hope that anything beyond the bare necessities of existence can thereby be secured. Modern civilization doubtless is leading the way to grander and better things, but society as a whole may have to say as the Roman officer said to Paul, With a great sum obtained I this freedom.

The writer of the paper referred to draws attention to the fact that recent legislation has done but little for the family, and that in one particular such legislation is becoming increasingly urgent. The marriage relation, lying at the basis of the family, is being relaxed with a growing frequency that bodes ill for the family and the nation. It surely cannot be a matter of indifference, far less of complacency, to any one who longs for moral advancement to learn that in the United States alone no fewer than 328,716 divorces were granted within the last twenty years. The laxity which such a state of things implies is not only hurtful to family life, it is perilous to the nation. The more thoughtful of our neighbours across the boundary realizing the dangers and apprehensive of disaster, are pleading for reform of divorce laws and making them uniform throughout the nation, so that it may be no longer possible for husbands or wives to obtain the severance of the most sacred bonds by fraud or connivance or even, as is sometimes the case, without the knowledge of each other. Occasionally Canadian newspapers plead for greater facility in procuring divorce in this country, but with the experience of the adjoining country before us, surely it is better to let matters remain as they are rather than encourage a laxity that could only be productive of moral and social degradation.

Without reflecting on modern Church activities such as Sabbath schools and the various organizations for young people and missionary endeavour, the writer shows what many are ready to admit, that all these activities are conducted more or less at the expense of the family life. He does not suggest the lessening of these activities, nor would any who in a degree re-zees the urgent need of them all to undertake the work that presses for performance. He thinks, however, that as there are many people in sparsely populated districts as well as in densely crowded cities, who are, from circumstances, outside the influence of Christian effort, much good might be done by directing attention to the family itself as an integral factor in the work of evangelization. His remarks in his connection are worth thinking about:

In the judgment of the sociologist, that cannot be a healthful or permanent adjustment of the forces of the Church which does not distribute them proportionately among the three great forms of social institutions represented by the family, the congregation, and the larger bodies formed out of the latter. The family is the primary social institution. It is the most universal in its inclusion of members and in its presence; it is the most constant in its influence; it comes into the closest contact with persons of all ages and sex, though it touches especially the young; and it is the great channel of woman's influence. To develop into all their complex relations the other social institutions, and yet keep the life of the family sound and duly vigorous, is the great task of modern society. As our modern civilization pushes out its wonderful growth on this side and on that, it continually finds itself compelled to look to its primary

constituents and see that they are kept at their very best. It does this on peril of dissolution. The clearest lessons from the history of Aryan civilization, enforced, too, by the stress laid by early Christianity upon piety in the household, point in the same direction.

Here, then, is the place for some practical work in the development of the latest religious uses of the family. While we may not cease our talk with men about public worship, and the duties they owe it, we may well learn to go to them in behalf of the family. But this must not be done as if the family were a beggar, with self-respect lost, waiting for the dole others may condescend to give it. We have had too much of this sort of treatment of the home. We have made it helpless by the methods of our charity long enough. It is time to help the home to self-respect by our own respect for it. There is in it a slumbering consciousness of itself which needs to be called into activity. It is time we ceased to make people feel that there is no salvation except by way of the church-doors in simple justice, at least, to Him who said, "I am the Door." Where He is, there is the church is at least Protestant doctrine, and no form of ecclesiasticism, not even that of the most orthodox Protestantism, any more than that of Rome, can shut Him within church walls, or look to the congregation as the place for the greater part of His work.

The paper then considers the relation of the family to the public school to economic and political science and closes with a suggestion that the family in all its relations should become a subject of systematic and scientific study, and that educated young men and women should employ their talents in diffusing the results of such study so that ignorance of the subject may be dispelled. Surely in the complexities of our modern life the family, the *Christian home*, may become a higher, a more influential and a more blessed institution than it has ever been in the past.

Books and Magazines.

"THE BACKWARD BOY" is often the most difficult member of the family. His possibilities, and the best way of bringing out his talents, are to be discussed in the coming volume of the *Youth's Companion* by President J. B. Angell, of the University of Michigan, President C. K. Adams, of Cornell, and President D. C. Gilman, of Johns-Hopkins.

ST. NICHOLAS. (New York: The Century Co.)—This superb magazine for young folks presents a most attractive number for this month. Its contents are very varied, grave and gay, instructive and amusing, all of them seasonable. Eminent writers contribute and gifted artists vie with each other in doing their best to make *St. Nicholas* one of the most attractive magazines for young people.

THE CENTURY. (New York: The Century Co.)—A very striking portrait of Mr. James Bryce, M.P., author of "The American Commonwealth," serves as frontispiece for the January number, one of great excellence. There is also a slight biographical sketch of the distinguished author of one of the best books on the United States. Amelia B. Edwards' account of the recent Egyptian discoveries at Bubastis is most interesting. It is followed by another instalment of Joseph Jefferson's autobiography, which possesses a rare charm. Samuel W. Dyke makes a contribution on "Problems of the Family" to the Present Day Papers series. Henry James supplies a slight sketch of the French caricaturist, Honore Daumier, with which several specimens of his grotesque art are given. The portion of the Lincoln history is of the most intense interest, as the incidents of his tragic death are fully detailed. The fiction and poetry of the number are of decided excellence; the powerful poem, "To the Tsar," calls for special mention.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—*Scribner's Magazine* for January begins the fourth year and seventh volume with the promise that during the current year it will follow its well-approved course of printing articles of interest in themselves, by writers who really have something to say; and of aiming that great variety shall be secured rather than that single undertakings shall monopolize its space. In the interest of timeliness and variety a department has been added where, under the title "The Point of View," an opportunity is given to the best writers for a brief and familiar discussion of subjects of both passing and permanent interest; literary, artistic and general. The principal articles of the number are "Water Storage in the West," "The Paris Exhibition—Notes and Impressions," "Tripoli of Barbary," "The Beauty of Spanish Women," and "Electricity in the Household." The series, "Expectation," by Octave Thanet, and "In the Valley," by Harold Frederic, are powerfully written. Poetry and short story receive a due place in the number. The illustrations are plentiful and of a high class.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER VII.—(Continued).

Once more the young Cevanol smiled.

"It is not to be expected you should recognize her as soon as I, monsieur. I needed but that one look into her eyes! Yet if I desired further proof, it is given me." He drew a small volume from his breast, and Henri instantly recognized the Testament he had seen Mademoiselle carry into church. He reached out his hand for it, and his friend quietly resigned it.

"I gave it to her the day we parted in Nismes, five years ago," said Eglantine's foster-brother.

Captain La Roche turned to the fly-leaf, and read, traced in a beautiful, clerkly hand:

"To my dear son, Rene Chevalier, from his father. June 1669."

And just below, in hasty boyish writing:

"Read it, Eglantine. I will think of you and pray for you every day."

And yet farther down, printed in the large, painstaking characters of a child, and blotted with a falling tear:

"I do try, Rene. But it is very hard to be good without you and my aunt Monique."

Henri closed the book and gave it back. His lips trembled slightly.

"I congratulate you on the possession of one treasure and the restoration of another, my good doctor. Pretty mademoiselle Eglantine was very much distressed at the loss of her book. Where did you find it?"

"Under the window, where she must have dropped it in descending. I hastened thither as soon as my work was done, in the hope of overtaking you and being of some assistance. How shall I ever thank you, monsieur, for your noble care of my betrothed?"

"Nonsense, Rene: do not let us go through that parade of gratitude again. I think we understand each other. What puzzles me is, why you did not come to her assistance yourself when you recognized her. Duty,—I see the word coming on your lips, and I know you of old. But had your foster-sister no stronger claim upon you than that frenzied mob? Is everything to be decided by the cold logic of conscience, and nothing by the warm law of the heart? Is one never to do as he wishes, unless one always wishes as he should?"

"I am sure one would never wish to do anything but what is right, M. Henri. If one could only always be sure what is right. Even a difficult duty becomes easy when one has come to know duty as the voice of God."

Captain La Roche lifted his hand imploringly.

"Spare me. To love one's duty: to wish always what is right? Such heights are too high for me, Rene, though I doubt not you find them easy climbing enough. You were always one of the good sort. I don't suppose you ever longed for the plum in another boy's pie, nor thought somebody's slice better buttered than your own."

"M. Henri gives me credit for a self-denial I had no call to exercise. I recognized him as well as my foster-sister and I knew well what my young sieur had undertaken to protect he would keep."

Once more Henri threw up his hand with a whimsical gesture of despair.

"A philosopher as well as a Demosthenes. *La grande passion* will never give you much trouble, Rene. But I hardly know whether mademoiselle is to be congratulated on so self-contained a husband. Have you not even a spark of curiosity as to her whereabouts at present?"

"She is in safety, or I would not have found M. Henri quietly seated by the roadside."

"Still the head, not the heart. *La Petite* would scarcely feel flattered if she heard you. Let me see if I cannot quicken that sluggish blood of yours. See you the cottage in the grove yonder? She is there at this moment, composing herself after the tumult, and awaiting the arrival of her aunt's coach from town. What! you do not fly? Are you marble, man? I need you no longer. You are free, I say!"

The surgeon did not move.

"My young sieur does need me," he said firmly "I shall not leave you until I have seen you in safety to the door of your hotel. As for Eglantine, it is enough for to-day to be assured of her escape. To-morrow I will call upon her, as I have her grandfather's permission to do, at her aunt's residence. I understand M. Laval's temper too well to run the risk of offending him by what he might consider a clandestine interview."

Captain La Roche flung himself away from his companion with a contempt he no longer took pains to conceal.

"Scruples again, Rene? You will die for a scruple yet. I wonder, since your conscience is so tender, that you have been visited with no compunctions as to marrying her at all. Life under a Huguenot physician's roof will be a very different thing from what mademoiselle has of late been accustomed to, and what her birth and beauty might fairly lead her to expect. But I suppose your conscience has accommodated itself to that difficulty with a casuistry best known to itself. When is the wedding likely to come off? I must make the bride a handsome present, if only in memory of to-day's adventure."

He had roused Rene Chevalier at last. Two spots of vivid colour showed themselves through the mountaineer's bronzed skin.

"There is no talk of the wedding yet, monsieur. My choice of a profession displeased M. Laval long ago, and since our return he has looked coldly upon us. Probably he thinks with you, that his granddaughter might look higher, but he is bound by his promise to the dead not to force her inclinations. If Eglantine remains true to her early attachment, he has as good as promised my mother that he will not withhold his consent. If, however, she finds the pleasures of the world more attractive than a life of self-denial for the Master's sake, I have neither the power nor the wish to press my claim."

The listener rose wearily to his feet.

"Spoken right proudly, Rene. But if *La Petite* keeps the same heart she had five years ago, I fancy you have no need to fear the issue. *Parbleu*. How the pretty brows used to glower at me if I tried to steal you away for a day's hunting

or fishing. I believe she thought me her natural enemy. What are you picking up, my man—the favour? Bah, it is only a bit of ribbon, and I care not for it. But since you will be obstinate and see me back to town, let me have the help of your strong arm, *mon ami*. I feel strangely shaken."

CHAPTER VIII.

CATHEDRAL STEPS.

The sun was setting in a bank of splendour as the young men came around from the side of the church, and a stream of crimson light fell across the summer fields and touched the seal upon the door. Rene pointed to it.

"It is as I feared. The truth has been heard within these walls for the last time."

"Yet you could counsel the people to submit."

"Because I knew too well the uselessness of resistance—because I have been taught to believe that the 'weapons of our warfare are not carnal, but spiritual.' Be of good cheer my young sieur. A shut temple is but a quenched candle. The truth for which we stand is as the sun in the heaven."

"If matters go on as they have done to-day, that sun will soon be blotted out in such a night of tempest as many of us will not care to survive. Yes, I know what you would say, *mon ami*. The truth is as sure to rise again as the light to come in the east, but what will it matter to us, who have been crushed—trampled out of existence? Would to God the old days were back, when men kept the faith at the point of sword and battle-axe, and died, when die they must, like men, not sheep."

"There are those in our own day who have made the attempt, monsieur, and proved, alas, the literal fulfilment of one declaration, 'They that take the sword shall perish by the sword.' You have heard of the rising in the Vivarais?"

For a moment Henri La Roche forgot even the soft eyes of M. Laval's granddaughter.

"A rising among our people? Nay, Rene. I have heard nothing—absolutely nothing since I came back to France, but the last court-scandal and the newest bon mots. My cousin Claude cares for nothing else, and my father's letters have strangely miscarried. Quick. Tell me everything."

The Cevanol drew nearer to his friend.

"The attempt was unsuccessful, of course, monsieur. But I must make my story short, for it is scarce a safe theme for a wayside talk. The trouble began last summer at Toulouse, by the Parliament ordering the demolition of the principal Huguenot temples, on some imaginary ground of offence. The congregations appealed to the king, while the bishop of the diocese put in a request that instead of being destroyed, the temples might be turned over to him to be converted into churches. In time the answer came, denying both petitions. The total destruction of the Protestant places of worship was to be preferred, his majesty decided, as being more likely to break the spirit of the people. But the city rose *en masse* against the outrage, and two of the pastors gave notice to the Duc de Noailles that they would hold service the next Sabbath as usual. His answer was to arrest them, and confine them in his own house until after the day named, when he permitted them to leave the place unharmed. The insurrection among the people he put down with an iron hand. You are aware that he believes in strong measures, but I cannot understand, my young sieur, how nothing of all this reached you just across the Spanish border."

"Something of it did reach me, Rene, but so softened down as to appear only a town riot, quickly quelled." Rene shook his head.

"The flame only smouldered, and has been secretly spreading ever since. It broke out in the Vivarais with the beginning of warm weather. The Duc was incensed, and the troops of St. Ruth were at once ordered into the province. At first their appearance somewhat intimidated our misguided brethren. A compromise was attempted, but the terms of the amnesty were too severe, and the people once more took up arms: You anticipate the result, M. Henri? They met on a wooded slope, near the little village of Pierre-Gourde. Both were French. There was valour and desperation on one side, and on the other valour and discipline. Our poor friends fought bravely, but they were completely routed. Through the forest many escaped; many more were slaughtered, thirteen were captured; twelve were hung, and their miserable survivor compelled to act as their executioner. Nor was that all, monsieur. It was not enough that the Huguenots of Languedoc had failed in their attempt to secure for themselves and their children the right to worship God according to their conscience: they must be taught a lesson. Ten of our largest temples have been demolished. The beautiful valley of the Rhone has been desolated. The last of the inhabitants have been hunted down, and hung without the show of a trial. Those who were opposed to the appeal to arms have perished with those who chose the sword. From one end of our sunny province to the other there is death and the shadow of death. Do you wonder that I counselled the people of La Rochelle, for the sake of their wives and little one, to pause and consider?"

Henri's eyes were flashing.

"What our people want is union, discipline; leaders who will organize and train them in the arts of war, and pastors who will send them into battle with the psalms of David, not with the Sermon on the Mount, ringing in their ears. I tell you, Rene, it is the faint-hearted policy of our ministers that weakens the hands of our people. Let them but feel that the vengeance of God is in every blow they strike, and there shall yet be lit on the hills of Languedoc a fire which the iron heel of De Noailles cannot trample out. Let but the Protestants of France stand together as one man, and the conflagration shall sweep on till it reaches the gate of Versailles itself. Then let the Huguenots of to-day dictate terms to their king, as their fathers have done to his fathers more than once."

"Softly, my young sieur. We are on the public road, and woods have tongues as well as ears. The consolidation you speak of is no longer possible. We are too widely separated, too closely watched, too heavily fettered. Since the last outbreak even the purchase of firearms has been prohibited to the Protestants of Languedoc."

Once more the soldier set his teeth hard.

"I shall see that the armoury of Beaumont is well supplied, and that the mountaineers know where to find carbines if they need them. Tell me, Rene, has the storm touched our own Cevennes? I vow if one of my father's people has been harmed I will throw up my commission to-morrow. I will no longer wear the uniform of a king who permits my servants to be slaughtered at home while I am fighting his battles abroad."

"Softly once more, M. Henri, I entreat you. The inhabitants of the southern Cevennes remain faithful to their king and have been left unmolested. Even the tiger-like instinct of the Intendant seemed chained, and he has sent missionar instead of dragoons into our hills."

"It is the crouch of the beast before he springs, Rene."

But they had now reached the bridge leading into the city and the subject was dropped by tacit consent as they threaded their way through the dark, narrow lanes.

"I would have you in to sup with me," said Henri at the door of his hotel, "but I fear you would find my travelling companions little to your taste. My cousin Claude, and young abbe, a friend of his, are journeying with me."

His friend gave him a keen but respectful glance.

"M. Renau used not to be so great a favourite with you my young sieur."

"Nor is he now: but, to be frank with you, Rene, I am indebted to him for some small losses at play, and cannot afford to offend him before my next quarter's pay comes due. So when he and his friend proposed accompanying me down to Beaumont, I had no choice but to say them yea. Well, my mentor, I read disapproval in thine eye. What is it: cards or the abbe?"

A spirit of recklessness had seized Captain La Roche. He well knew how the practice of gaming was regarded by the stricter among his sect, and what a serious defection from his early training it would appear in the eyes of Godfrey Chevalier's son. But Rene showed no intention of playing the *role* assigned him. The hour he had already spent with his noble friend had better prepared him for the revelation than Henri dreamed, and he answered the defiant gaze with one of such affectionate regret, that Henri was instantly penitent.

"Nay, do not look as if I am altogether a castaway, *mon ami*; I only spoke of the cards to tease you. I am indebted to my kinsman for much kindness as well. We came to know each other better last winter, when he turned aside on his way from Madrid to spend a few weeks with me in camp; and as soon as he heard of my wound this spring, he sent down his own coach and leech to bring me up to his chateau on the coast, where the sea air has done wonders for me, I must admit. How long will you be in La Rochelle, Rene?"

"Until the arrival of the Southampton schooner, monsieur. I have sent over to England for the books and instruments I cannot purchase here."

"So your business here is not altogether of the heart? I might have known it. Well, Rene, I will see the hills and the mother, and Agnes before you then, for I propose to start for Beaumont to-morrow. What, the next day then, the first morning I can keep a steady hand on the bridle. Leave your address with me, and if I need a surgeon before I leave, I will send for you. Otherwise, I shall not of course encroach on *La Petite's* prerogative upon your time."

He passed on wearily into the house, and Rene turned in the direction of the quiet inn where he had his lodgings. He had not gone more than a couple of rods, when a hand caught his sleeve.

"Pardon, monsieur; but you are the gentleman who spoke to us in the temple, and counselled us to submit."

By the fading light, Rene saw a shabbily-dressed, artisan at his side.

"I am," he said, "but this is not the place to discuss the matter, my friend."

"Come with me a moment, and I will show you an argument on the other side you cannot answer."

"Have you the watchword?"

"The Lord of Hosts is with us."

"The God of Jacob is our refuge; I follow my brother."

The man led the way round the corner, and up four steep flights of stairs, into a miserable attic. The light was brighter there than in the street below, and Rene could see that the only furniture of the room consisted of an empty loom in one corner, and a bed, on which sat an emaciated woman, with an infant on her lap. Two sallow, hollow-eyed children crouched on the hearthstone.

"There," said the man in a harsh, grating voice. "Master Barbeau would have no workmen who did not go to mass, and Aimee said I had better give up the work and trust in God, and this is what it has come to. No work for the last six weeks, and the children have not tasted food since the day before yesterday, and the babe is dying because the mother has stinted herself to make the food last as long as it has. Do you tell me a man is to sit calmly down and bear a wrong like that?"

The woman glanced up for a moment. She had a sweet, gentle face, though its expression was unutterably sad.

"I think the little one has brightened up since you went out," she said softly.

Rene stepped to the bed and laid his finger on the tiny wrist. Anything more emaciated than the little creature he had never seen. The skin was drawn tight over the fleshless brow; the little hands were like the talons of a bird. It was plainly a case of slow starvation. The pulse was just flickering.

"How long has he been like this?" he asked the mother.

"Only for a fortnight. We had a little put by, and we sold everything before we let the children want."

Rene tore a leaf from his note book, pencilled a few lines, and handed it to his new friend.

"It is the Sabbath, and we cannot purchase anything; but take it to the auberge at the foot of the street, and bring quickly what they send."

The man hesitated. "I did not ask alms," he said sullenly.

"Take it in Christ's name. The child may live if you make speed."

"Have we not asked God to help us? Do not let us refuse what He has sent," added the wife imploringly, and the father took the paper and went without another word.

Rene sat down on the edge of the bed. The mother's hollow eyes were fastened upon his face.

"Do you think it is possible to save him even yet," she asked.

"I hope so. We will do all for him that we can."

The slow tears began to trickle down her face.

"I knew I would not trust my God for nothing," she said brokenly. And Rene knew that the faith had been kept in that dreary attic through as sore a stress as in any dungeon of the Inquisition.

(To be continued.)

DR. ROBERT JEFFREY and Mr. A. B. MacEwan preached at the 151st anniversary of Greyfriars U. P. Church, Glasgow.

ROBERT BROWNING DEAD?

Not dead?—Oh, no! not dead; 'tis but the sleep
She sang of—she his own,
Whose tender music in our hearts we keep
Blent with his deep, strong tone!

"For so He giveth His beloved," here,
Rest after weary toil,—
Re-union after many a lonely year;
One grave in Tuscan soil;

And what, beyond? Nay, but we may not dare
To follow, on their way,
Twin souls that blossom into radiance rare
In light of perfect day!

But he,—the seer,—whose vision never lost
The light, through darkest cloud;
Who, in a faithless age, with conflict toss'd,
Could sing his faith, aloud;

Who held so fast the thread of nobler life
That but *beginneth* here;
Who heard the heavenly chorus through the strife
And caught its cadence clear;

Who gave it back to us, as best he could,
And sang so nobly this—
That service still must be our highest good,
And love our purest bliss—

He is not dead, for such can never die,
We miss him here a space,
And yet—I think—in yonder Christmas sky,
His voice hath found its place!

December, 1889.

—Fidelis, in The Week.

A CITY BY THE SEA.

A long, narrow city—where the few principal streets lie sinuously serpent-like beside the blue harbour, and the many, short cross streets all run steeply down the bank and end at the waterside. It is a city of strange sights, especially to an eye bred inland. The most engaging of these owe their charm to the presence of the sea. At every turn, you are reminded of the ocean and the traffic in deep waters. You cannot escape it, the very air breathes "the wonder and mystery of the ship, and the magic of the sea."

The sea itself is never far-off. It closes the vista of the short streets, one after one, with a band of blue beside the black wharves. It bounds the prospect wherever you look over the dun roofs, with their clusters of chimneys and dormer windows; and from not a few points of outlook you can see almost the entire land-locked sheet of water, which is said to be the safest haven on the whole Atlantic sea-board. It is ever the same, and ever-changing; glittering in the sunshine, dull under the broad, grey clouds; flecked with sails, or smooth and featureless as a mill-pond. Half way down the bay, you catch a glimpse of a white line, the reef with its breakers. Here stands the little lighthouse, which, at the fall of darkness shows its light like a candle set in a lonely cottage-window, over the houseless ocean. To-night the light is hardly needed, for the new-risen moon has turned the harbour into a faery "Field of the Cloth of Gold," fit for the meeting of old Proteus' train and all Poseidon's courts.

Along the water-front congregate, for a little while, ships from all quarters of the globe, each having an errand at this port. All flags are seen, and every description of craft; long, black ocean steamships, trim coasters, saucy, slim-sparred brigantines in the West India trade, and tidy, swift-sailing, fishing schooners. In the summer, there are usually several huge war ships, moored in mid-channel, floating cities, with their crews of a thousand men. The presence of the ships has its influence on the aspect of the streets, for you are continually meeting every description of sea-dog, of home and foreign breed. In summer especially, they swarm the thoroughfares and afford a pleasant diversion to the eye wearied of the common-place civilian garb and land-keeping faces. The most picturesque object is the smart man-o'-war's man, with his blue, extensive trousers, blue jacket and round, flat cap, bearing the name of his ship in gilt letters. The officers are conspicuous by their gold lace. But even the stokers from the steamers and the plainly-habited fishermen, whose faces testify to the hardships of their life, carry with them some of the immemorial interest attaching to the sea. Jack ashore is usually very quiet, and seems to pass his time looking at the shop-windows and the girls, or getting drunk in an unobtrusive and methodical way.

The town itself is built on a rock, the pavements are few; only the principal streets have sidewalks of stone or brick. Elsewhere, a load or so of gravel spread upon the ground and trodden into it serves the same purpose very well. The houses are of wood, very plain without as a general thing; but pretty and comfortable within. They are all of the same pattern, painted a dull drab or grey, which is soon further toned down by the action of the coal smoke. The English chimney-pot abounds, and the dormer-windows on the roof. This last always prevents a house from being utterly ugly, and some of the sloping streets where roof rises above roof, and the outlines are still further broken by these quaint devices, half window, half room, are quite worthy the study of the etcher. In the moonlight, the vulgar details are veiled, the lower parts are dimly indicated, but the picturesque irregularity of the roofs is further accented by fantastic patches of whiteness and black shadow. The result is very beautiful. It is an old city and some of the most ancient quarters are very quaint, and remind one of the cities of Europe. In your rambles, you stumble on the queerest courts and closes, and often on much squalid misery there. In one of the dirtiest and most disreputable parts, I came upon this sign, "Sweeps' Office." Sweeps! It was like chancing on a page

of Dickens. Sweeps! I never thought that they had crossed the Atlantic; they always seemed to me part of a vanished, almost pre-historic London. In this new world, such a legend becomes the strangest of anachronisms. I remembered that I had seen a black-faced figure in grimy rags, standing on a door-step, a sheaf of odd-looking brushes on its shoulder, and looking like an illustration by Cruikshank. How surprised the poor figure would be to learn that its trade had been made immortal by essay, fairy-tale and poem! Who does not remember the gentle Elia's fondness for the young apprentice "in his first nig stude"? Was not Tom a sweep before he escaped from Mr. Grimes, and was changed into a water-baby; and was not the heart of half-mad William Blake stirred by the sight of the little black thing among the snow, crying, "weep! weep!" And there are many sights which will start just such trains of thought.

Another unusual sight is the great hill-fort behind the city. It is also a perpetual presence, like the sea. There is scarcely any quarter from which it can not be seen. The best view, undoubtedly, is from the two drives leading to the park or from the tops of the high bluff, three miles down the harbour. From this latter Mount of Temptation the eye takes in at one glance the great harbour and the fortified islands, the city, the star-shaped fort above it and the brown glacis sloping away on every side. To this is added a seemingly limitless stretch of ocean. The visible fort itself is an inch of grey stone-work, showing between the earthen bank and the mound above it, some yawning embrasures and a few pacific chimneys. On the city side are the masts and yards for the signalling service and from a tall staff in the centre brave St. George's cross is ever flying over all. This is the fort to the outward eye. You may walk up through the soldiers' quarters to the very edge of the deep, dry moat thirty feet deep and as many feet across; you may watch the sentry on his beat at the beehive-like entrance but you can never increase your knowledge by a visit within the walls. No civilian sets foot within its precincts. So we live in the continual neighbourhood of a great mystery. The wildest stories fly about of excavations and tunnels joining the citadel with the islands and so on. Any secret is jealously guarded, Citadel Hill is not always free to ramble over, and innocuous amateur photographers have been ordered off. It is well that precautions should be taken, for this lesser Gibraltar is the second key to the British possessions in America.

It is a garrison town. That fact is borne in upon the mind by the constant recurrence of the Queen's scarlet on the streets. You encounter it in all its freshness on smart orderlies hurrying to and fro with dispatch bags, or soiled and untidy on the men building the general's new hot-house. To see it at its best you must wait till Sunday when Tommy Atkins takes his sweetheart a-walking. The dark blue and gold of the artillery-men sets off the more prevalent red-coat. What a link that same red coat is with the past! It whirls the mind off to every field that has seen it from Waterloo to Rorke's Drift. The thin, red line stretches back to Ramillies and the bo-wigged commander whom his courteous foes called the handsome Englishman. It was a line of red coats that marching over a mount at Fontenoy suddenly confronted a regiment of the French Guards, and the memorable contest arose which side should fire first. Whether this be fact or fiction the story ought to be true, for the scarlet coat represents many a deed just as chivalrous which never becomes history at all. Farther back this blood-coloured streak extends till it gleams behind the levelled pikes of Cromwell's Ironsides. Even the brass eidolon of an elephant on the collar of a tunic conjurs up the land of the elephant and the tiger and all the fights with the tiger like peoples of it, from Plassy to Lucknow. And the brothers of the men who battled there go up and down these streets ever ready, when duty calls them, to conquer another empire or save another despairing, leaguered city.

This city by the sea is full of strange sounds as well as picturesque sights. At midday a time gun booms from the citadel hill; then everyone, regardless of place or occupation, on Sunday in the midst of his devotions even, pulls out his watch and compares it with the standard. Another gun sounds at half-past nine at night to warn the soldiers on leave that it is time to return to the barracks. These two guns mark off the day for most of the citizens. When the tall masts and squared yards of some cruiser sweep up the harbour, towering above the roofs, gun after gun from battery and fort bay their deep-mouthed welcome to the flag she carries. And when the white fog drifts in from the ocean and wraps earth and water in its misty veil the fog-horn at the harbour-mouth sounds at intervals, not unmusically, its note of warning to ships upon the sea. It is easily suggestive of the perils of deep waters to hear this strange, high note coming night and day upon the wind. You cannot help thinking of wrecks and of one great vessel cast away on the rocks just as all on board thought they were entering their desired haven. Often the cheery bugle-calls mingle merrily with the clatter of wheels and the other prosaic noises of our work-a-day world.

All this does not begin to exhaust the suggestiveness of this historical town. Nothing has been said of its old churches, the walls of which are covered with memorial tablets, its various buildings, its society, its beautiful gardens or its manners and customs. That must be the subject for closer study; the mere externals, such as those mentioned, force themselves upon the attention of the casual observer.—Archibald MacMechan, in The Week.

British and Foreign.

MR. ROBT. BUCHANAN is about to start a new monthly review.

GREENOCK is once more moving for the erection of a worthy memorial of its greatest son, James Watt.

THE Rev. Thomas Reid, of Airlie, died lately in his eighty-seventh year; he was ordained in 1843.

THE Marquis of Tweeddale has accepted the post of Lord High Commissioner at next General Assembly.

DUMBARTON U. P. Presbytery by eight to six assent to the scheme of proportionate representation in Church Courts.

MR. WALLACE BRUCE, American consul in Edinburgh, gave the fifth of a course of lectures in Plantation Church, Glasgow, on "Landmarks of Scott."

THE Rev. Alex. McMillan from Canada addressed the annual soiree of St. George's Road Church, Glasgow, on church life and missionary effort in the Dominion.

THE Rev. D. Sage McKay, assistant in Free St. Stephen's, Edinburgh, has declined the call to Fraserburgh, intending to proceed to America for the benefit of his health.

THE Rev. Lewis Davidson, of Mayfield Free Church, Edinburgh, is going to Calcutta to take charge of a church there, and is expected to be absent about a year.

MISS M. M. PARK, of Free St. Matthew's, Glasgow, has gained one of the prizes offered by a gentleman in London to Sabbath school teachers for the best essay on the Sabbath.

It is stated that Rev. Mr. Crerar of the Free Church, Leith, formerly of Cardross, brother of Mr. Crerar, County Attorney, Hamilton, is about to be married to a sister of Prof. Drummond.

THE missionaries in Madagascar have petitioned the Queen to put a prohibitive duty on rum; it is working ruin among the coast tribes. At Tamatave a bottle of spirits may be had for six cents.

To remodel St. Cuthbert's, Edinburgh, \$70,000 have been raised, and even with the towers left out, \$15,000 more will be required. People begin to ask if it would not be better to build a new church altogether.

MR. JAS. RECKITT, a manufacturer at Hull, has presented to the town a free library of 8,000 books in suitable premises at a cost of \$55,000. Hull has twice voted against the adoption of the free libraries act.

KINNAIRD Hall, Dundee, has been refused for Sunday afternoon concerts. The Tent Mission threatened to leave the hall, which they use in the evening, if secular concerts were allowed in it at another part of the day.

A BAND of stringed instruments and cornets, in addition to the organ, accompanied the hymns at Dr. Parker's City Temple, London, on a recent Sunday for the first time; they played a wedding march at the close of the service.

THE students of the U. P. Divinity Hall, Edinburgh, are said now to be in revolt. Their discontent with one of the professors is expressed in a petition signed by the whole number except six, for presentation to the college committee.

THE Rev. Wyke Bayliss, vicar of Upham, Hants, has narrowly escaped being buried alive. He was thought to have suddenly expired when he fell down at a village concert, but on the eve of his funeral it was discovered that his heart had not ceased to beat.

THE Highland Association has thirty-three men and twenty-six women engaged as teachers in outlandish spots, who give instruction in Gaelic as well as in English. Miss Rainy presented the annual report at a meeting in Edinburgh, acknowledging receipts for the year of \$7,745.

THE Rev. John McNeill is pledged to devote what time he can spare to evangelistic work in churches outside London connected with the English Presbyterian Church. In view of the overwhelming applications pouring in upon him, he was compelled to adopt some principle of selection.

THE Rev. Daniel Neilson, Primitive Methodist, applies to Manchester Presbytery for admission to the Presbyterian Church. He is Scotch by birth and a Presbyterian by training, and feels under a strong constraint to return to the Church of his fathers. His application has been referred to a committee.

QUEEN VICTORIA is the 119th of the royal line of traditional Scottish monarchs, but there is reality in the statement that her Majesty is twenty-sixth in succession of the house of Stuart, though nineteenth only of the royal line. She is thirty-fourth in succession to Malcolm Canmore and thirty-fifth to William the Conqueror.

SOME members of Free St. George's, Edinburgh, complain of the hurried way the congregation were asked to give an opinion on the nomination of Rev. G. A. Smith as junior pastor. They hold that it was impossible offhand to dispose of the doctrinal questions raised in connection with his name, and that these have not yet been adequately discussed.

AT the Edinburgh deacons' association Mr. Hewat pointed out that within fifty years, while the population of Scotland has increased by one-half, the number of Presbyterian churches is doubled. The Free Church must have spent about \$16,250,000 for building purposes. He advocated the appointment of a building committee that would be able to supervise and control congregational operations in all parts of the country.

ST. BERNARD'S parish, Glasgow, celebrated the semi-jubilee of the minister, Rev. J. C. Stewart, LL.D., by a social meeting he'd under the presidency of Sir John Neilson Cuthbertson. The congregation presented to Dr. Stewart a purse of sovereigns and a silver salver with inscription. The Bible class, Sabbath school, and boys' brigade company were also represented in the rejoicing, their gifts being a marble clock, a field-glass, and a silver mounted walking-stick.

THE English Presbyterian mission, which had only two missionaries thirty-five years ago, has now a staff of thirty-one with their wives, and also twelve ladies sent out by the ladies' association. The number of communicants is 3,597 in 127 stations, and there are eight native ministers and 100 preachers. The income in 1889 was \$26,905. Rev. R. W. Barbour, at a meeting of the Scottish auxiliary, said the criticism of foreign missions has proved a healthy stimulus to the great heart of the Church at home.

Ministers and Churches.

COMMUNICATIONS for the Presbytery of Columbia should in future be addressed to the Rev. D. MacRae, Clerk, Victoria, British Columbia.

THE Presbytery of Rock Lake inducted the Rev. William Caven to the pastoral charge of Manitou, on the afternoon of Tuesday the 31st of December.

THE new building erected by the congregation of Chalmers Church, Kingston, was opened for public worship by Principal Grant, D. D., Moderator of Assembly, who preached to crowded audiences on Sabbath last.

THE resignation of the Rev. T. G. Thompson, minister of the First Presbyterian Church, Vancouver, has been accepted by the Presbytery of Columbia. Rev. E. D. McLaren will act as Moderator of the session during the vacancy.

THE new Presbyterian Church, Welland, of which Rev. Finlay McCuaig is pastor, was opened on Sabbath last by Rev. William Cochran, D. D., who preached appropriate and impressive sermons morning and evening to crowded congregations.

ON Sunday the 29th December, a Communion Service was held in Cooke's Church, Toronto, at which 64 new members were received; and these, together with the members added at former Communion services throughout the year, make an addition of 193 during the year 1889.

THE Presbytery of Lindsay met at Cannington on the 24th of December and sustained a call from Knox Church there, to Mr. C. J. Cameron, M. A., Kingston—who was present, and accepted said call, and his ordination and induction was fixed for the 7th of January.

MR. JOHN A. CLARK has been in charge of the Presbyterian congregation of Barton for several months, and in order to show their appreciation of his services they presented him with a purse of \$82 and an address expressing gratification at the manner in which his work among the congregation had succeeded.

THE Presbytery of Owen Sound met at Warton on the 30th ult., for the induction of the Rev. George Yeomans as pastor there. Rev. J. Somerville presided at the induction service, and delivered an address on "Why am I a Presbyterian?" Rev. E. Wallace Waits then addressed the pastor, and the Rev. E. Mullan the people. Mr. Yeomans received a cordial welcome from the people of his charge.

ON his return home from Hamilton, where he had been spending Christmas with his friends, Rev. S. H. Fastman, Oshawa, was agreeably surprised to find awaiting him, an elegant, easy chair for his study—a Christmas present from his Bible-class. The valuable gift was accompanied by a still more valuable address, expressive of the affection of the donors, and their grateful appreciation of instruction received.

AT the close of the Sabbath school services on the last Sabbath of 1889, five scholars of the Warkworth Presbyterian Sabbath school were each presented with an elegant copy of the Oxford Bible with suitable inscription and certificate attached, for having during the course of the year perfectly memorized and recited at one time, the whole of the Westminster Shorter Catechism. The names of the successful prize-winners are: Edith Robertson, Hannah Sutherland, Harriet Osborne, Alexander Weatherston and William Osborne.

THE Perth Courier says: The soiree on Friday night week in aid of the Presbyterian Sunday school, Balderson, was well attended when the extremely disagreeable weather is considered. As the Rev. Mr. Stuart was to leave on the following day, the attendance would have been much larger had the weather been at all favourable. The ladies had prepared an abundance of good things, which were served, after which a literary and musical programme, and a parting address from Rev. Mr. Stuart, completed the entertainment. The proceeds amounted to over \$20.

THE unseasonable weather last Thursday did not prevent a fair attendance at the annual tea meeting of the Allensville congregation. Proceeds, in aid of the debt on the church building, \$21 50. Next evening at the Christmas tree festival a few of the members subscribed the amount needed to clear off the whole indebtedness. This is one of the few Muskoka churches that has been paid for, with scarcely any outside aid. It cost \$600. \$250 of that amount was contributed by a member of the congregation. The temperance society that holds its monthly meetings in the church has ninety-eight members on its roll. The next forward movement will be to paint the church and purchase an organ.

THE annual soiree of the Presbyterian congregation of Kemptville was held in the town hall on Christmas night. The ladies' committee were well prepared for the happy crowd that greeted them, ample arrangements being made to entertain and accommodate all. The pastor, Rev. H. J. McDiarmid, presided. Suitable addresses were given by Rev. Messrs. McWilliams, B.A., and Huxtable. Rev. Mr. Darroch gave a pleasing recitation. Rev. J. G. Potter, accompanied by his brother and sister, gave a fine reading and several selections of vocal music. Mrs. J. A. Clarke, of Smith's Falls, rendered several songs with exquisite taste, receiving repeated encores. Over seventy dollars were taken in. The managing committee met at the manse on New Year's Day, when their chairman, Samuel Martin, presented their pastor with a beautiful fur over-coat.

THE regular monthly meeting of the McAll Mission was held last week in the Y. M. C. A. parlours, Mrs. Edward Blake in the chair. The treasurer reported that the funds received so far during the fiscal year were \$1,117 58. A letter from Miss Bragg, secretary of the American McAll Association, was read. Miss Bragg said that she had visited France during the past summer, and while there had spent some time at the halls supported by the Toronto mission and had found the work of the society pushed forward with much success. Some of the ladies intend shortly to visit Port Hope for the purpose of forming an auxiliary there. Mrs. Cowan was appointed to represent the mission at the union prayer meeting of all the city charitable societies in Association Hall on January 10. The annual meeting of the mission will be held on the first Thursday in February.

THE Rev. Dr. Bryce opened a new Presbyterian church in the thriving little town of Russell, Manitoba. During the past year a considerable number of new buildings have been erected, and the prospects are good. The new church occupies a prominent position in the town, and will be an ornament to the place when completed. It has been erected at a cost of \$1,000, and is commodious and comfortable. Two well-attended services were held in the morning and afternoon of Sabbath week. In the morning a large contingent from the Barnardo Home was present, and in the afternoon all the neighbouring settlements were represented, including the newly appointed Senator Boulton, from Shell River. The collection amounted to \$50. Much credit is due to the resident missionary, Mr. James Lang, for the energy with which the new church has been pushed on.

THE Rev. James G. Stuart was inducted into the pastorate of St. Mark's Presbyterian Church, Toronto, last week. Moderator Rev. Walter Amos presided. This newly constituted church is situated on King Street at the corner of Tecumseth Street. For years it has been a mission of St. Andrew's Church, and has had a prosperous career. Now it is an independent church under Mr. Stuart's charge. St. Andrew's is responsible for the stipend. In due course a large church will be erected, and the present premises be the lecture hall and school room. The sermon was preached by Rev. Alfred Gandier, of Brampton, his subject being Christ's gifts to His Church. Rev. Dr. Parsons gave the charge to the minister, and Rev. Alexander Gilray the address to the people. Among those present were Rev. Dr. McTavish, Rev. R. Monteith, Rev. Walter Reid, Rev. J. E. Scott, Rev. W. A. Martin.

THE Orillia Times says: The annual meeting of the Woman's Missionary Society of the Presbyterian Church was held on Thursday week. At three o'clock p.m., the members met to wind up the business of the year, and elect officers for the ensuing year: The following officers were elected: Mrs. R. N. Grant, president; Mrs. G. McKinnell, first vice-president; Mrs. C. J. Miller, second vice-president; Mrs. W. M. Harvey, secretary; Miss World, treasurer. At seven in the evening a meeting of the ladies of the congregation was held, which took the form of a thanks-offering meeting, and by way of giving a practical turn to their thanks the ladies contributed the sum of \$25.85. Each contribution was accompanied by an appropriate selection of Scripture. Mrs. McKee, of Barrie, was present, and took part in the proceedings, which proved both pleasant and profitable to all present. At eight o'clock a public meeting was held, which was well attended, considering the numerous other attractions. Rev. R. N. Grant occupied the chair and the meeting was opened by singing the missionary hymn. Mrs. McKee gave an address on missionary work, which was interesting and instructive. Mrs. McKinnell and Mrs. Grant read papers very suitable for the occasion. The secretary's report was read by Mrs. Harvey. Solos were given by Mrs. Hunter and Mrs. Warner. The meeting was brought to a close by Rev. Dr. Gray pronouncing the benediction. Altogether a very profitable series of meetings was held, and an increased interest manifested in the good work of the Society.

ON Sabbath, December 21, the new St. Andrew's Church at Sudbury was formally opened for divine service by the Rev. G. D. Bayne, B.A., of Pembroke. Very large congregations assembled both morning and evening. The services answered the twofold purpose of opening the new church and introducing the new pastor—the Rev. John Griffith, late of Princeton, N. J. The Methodist congregation kindly gave up their own services and joined with the Presbyterian brethren at both diets of worship, the Methodist minister, Rev. Mr. Dupuis, who is an excellent singer, assisting in the choir. A literary and musical entertainment was held on the Monday evening following, and the church was again filled to overflowing. The programme was of a high order of merit and was most appropriate to the occasion. It comprised not a few parts contributed by former residents of Pembroke, addresses by the Revs. T. R. Johnston (Church of England), Dupuis (Methodist), Griffith (Presbyterian), and Bayne, of Pembroke, and music by local singers. The collections aggregated the neat sum of \$177.04. The church is a very neat and comfortable structure, capable of seating two hundred persons. It is finished in first class style and is fitted with all modern conveniences. It is gratifying, says the Pembroke Observer, to know that some of our Pembroke people, now resident in Sudbury, are taking a warm interest in the good work of the Church. Mr. John MacCormack furnished all the rough lumber required for the church building. Mr. S. E. Wright, late of Pembroke, is active in all departments of the Church work, and to his untiring efforts is largely due the success of the opening ceremonies. In the choir was noticed Mr. Roy Moffat, the Misses Potter and others whose faces were once familiar to Pembroke people on their own streets. The church is almost entirely free from debt, and the outlook is indeed encouraging.

MORNING, afternoon and evening services were held in St. Paul's Presbyterian Church, Ottawa, Sabbath week, on the occasion of the opening of the new church. It is situated on the corner of Dal' Avenue and Cumberland Streets. The building is a handsome one, being built of massive limestone in random coarse rock faced work. The auditorium is amphitheatre in shape, is eighty feet long, sixty feet broad, and seats about 700. The ladies supplied the carpeting and cushions, and the total cost will be about \$20,000. The morning service was conducted by the Rev. Principal Grant, assisted by the Rev. Dr. Armstrong, who offered up the dedicatory prayer. Rev. Principal Grant took his text from St. Matt. xxviii. 18. The afternoon service was largely attended and was conducted by the Rev. Dr. Armstrong. After prayers the Rev. Mr. Farries, of Knox Church, was introduced, and said that these services marked not only a work to be done, but also a work that was accomplished. It was a work that had been planned with much earnestness, and which had excited their sympathies and stimulated their generosity. For himself and the congregation of Knox Church he congratulated them and wished them success. The church was a lighthouse, shedding light on the world to show those struggling with sin the way of life and hope. The great guarantee of liberty and safety was the Gospel of the Lord Jesus Christ. He concluded by expressing a hope that their worthy pastor might have many happy and prosperous years among them. Rev. W. T. Herdridge, of St. Andrew's Church, was the next speaker. It was not, however, in church building, but in the men and women of a congregation that the hope of the Church must lie. Many of their old congregation had gone before, and now worshipped with them from a higher sanctuary. They must value their character, as what they were, and not what they possessed, must mark or mar their futures. The true property of every man was himself and himself alone. Men of every age and grade of thought had admired the character of Christ, and the great secret of this character was its truth. Their characters must be grounded and built upon truth, as the ideal of a Christian character was found in the life of Christ. If they wished to be like Jesus Christ they must notice this spirit of love. Principal Grant followed, and said he should only say a few words. To those present who belonged to St. Paul's congregation he would say that they must see that the doing of the work which they had done left them better and more Godlike than they were before. They must not get puffed up and say that they had done a great thing, as such feelings left them less Godlike. To those from other congregations who were present he wished that this meeting would leave them more Godlike. He had been privileged to preach as Moderator of the General Assembly in most of the churches from the Atlantic to the Pacific, and had had his hand on the pulse of the Church and found it in a healthy state. They could not only wish the Church prosperity, but by their contributions could help the congregation in a brotherly way, and he had no doubt many would be glad to lend assistance. In his travels he was pleased to see that there were not only more healthy signs in their own Church, but in all the branches of the Church of God. In the evening the church was crowded to the doors, visitors from all the congregations in the city being noticed among those present. Rev. Principal Grant preached an eloquent sermon. He spoke of the Christian Church of to-day and contrasted it with the Church of years ago. The Church was far short of what it should be, and this inferiority was at once the stronghold and the shame of Christians. Because they could not be exactly like Christ there was no reason why they should not be as near as they could. The great blessing of a good thing done by a congregation was that it stimulated other congregations, and that helped the whole Church of Christ. The Church had one Head, and therefore should have only one body. They must therefore promote the unity of the Church, and this did not mean unanimity of doctrine, as different men from different standpoints saw things differently. For 1,500 years from Moses to Christ, the one faith and the one God kept them united in the desert and in the wilderness, and then the unity was broken and the result was a wiping out of the visible Church of God. For the next 1,500 years the Church was largely one, as the reasons then for divisions between the Jews and the Gentiles were far stronger than was the case to-day. What difficulty more was there in uniting in these days than there was before? The truth was as strong, and they would all be united. The spirit must be the spirit of love, and first of all union must be sought with those nearest to them. It was only since the Protestant Church had ceased to proselytize that they had loved one another. They could attach members from another organization, but as a rule they were not worth such. This system must be condemned as bad and un-

worthy. It was also impossible for entire intellectual agreement among men, as they would always see things from different points of view. They might both be correct, and neither should say the other to be wrong. There was not unanimity in a family, but because of this it need not break up the family. The basis of unity must be the unity of the heart. Canada stood first of the English speaking race in the matter of unity, and was ahead of Great Britain and the United States. A state of unity could not be arrived at by argument or controversy, but by all getting nearer to Christ.

PRESBYTERY OF SAUGERN.—This Presbytery met in Mount Forest on December 10. Mr. Jos. Scott gave in the treasurer's report which was received and adopted. Mr. Scott then tendered his resignation as treasurer on account of failing health. His resignation was accepted, and the cordial thanks of the Presbytery were tendered to him for the very efficient manner in which he had discharged the duties thereof for more than eight years. Dr. Meikle of Mount Forest was appointed treasurer. The two elders of the Balaklava congregation having resigned, Mr. Young and two of his elders were appointed an interim Session. The Rev. D. J. Macdonell, of Toronto, being present, by request, addressed the Presbytery on Home Missions and Augmentation of Stipends. A hearty vote of thanks was tendered him for his able and instructive address. Messrs. Strait and Morrison reported that they had visited the people in the vicinity of Munk, according to appointment, enacting a mission station there. After hearing representatives of the people, also the neighbouring Session, it was agreed to leave the matter in abeyance till next meeting of Presbytery. There was a public meeting in the evening in connection with the Presbyterian Woman's Foreign Mission Society. Mrs. Jamieson, secretary of the society, read a statement showing what had been done by the society during the year. Mr. Macdonell, of Toronto, then addressed the meeting on Foreign work. Votes of thanks were tendered to Mr. Macdonell for his interesting and practical address, to the ladies of the congregation for entertaining the members of Presbytery and the delegates to the annual meeting to luncheon and tea; also to the choir for their efficient services. The Presbytery adjourned to meet in Palmerston in March 1890.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF GLENGARRY.—The quarterly meeting of this Presbytery was held at Maxville on the 10th inst. On account of the bad state of the roads the attendance was unusually small. The call from Priceville to the Rev. D. McLeod, of Kenyon, was presented and read, and after the several commissioners had been heard, Mr. Cormack, representing the Presbytery of Orangeville, and Mr. J. R. Mackenzie, the congregation of Kenyon, the call was put into Mr. McLeod's hands, who intimated his acceptance of the same. Whereupon it was immediately agreed to grant the translation. Mr. M. McLennan was appointed to preach the Church of Kenyon vacant so soon as intimation of Mr. McLeod's settlement at Priceville shall have been received, and thereafter to act as Moderator of Session with power to moderate in a call so soon as the congregation are prepared. The following ministers with their respective representative elders were appointed depositions to visit the supplemented congregations and report to the meeting in March: Mr. Ferguson and his elder to visit Alexandria; Mr. McEachern and his elder to visit Glensandfield and East Hawkesbury; Mr. M. McLennan and his elder to visit Gravel Hill and Apple Hill; Mr. Givens and his elder to visit Dalhousie Mills and Cote St. George; Mr. Barnett and his elder to visit Summerstown. The Rev. Dr. Smith, Secretary of Queen's University, being present was invited to sit as a corresponding member. He afterwards addressed the court at length—explaining the present position of Queen's and urging its claims upon the sympathy and liberality of the Church. The programme for the Sunday school convention, to be held at Vankleek Hill on the 21st and 22nd January, 1890, was submitted, and received the approval of the Presbytery. It was resolved that missionary meetings shall be held in all the congregations within the bounds, each minister to make his own arrangements and to report as to his diligence in the matter at the next regular meeting. The next meeting was appointed to be held in St. John's Church, Cornwall, on Tuesday, March 11, 11.30 a.m.

PRESBYTERY OF KINGSTON.—This Presbytery met at Belleville, and within St. Andrew's Church, on the 17th ult., the Rev. M. W. McLean, M.A., Moderator. Mr. McLean's term of office having expired, the Rev. Wm. T. Wilkins, B.A., minister at Trenton, was appointed Moderator for the next six months. Mr. H. Gracey reported that, as appointed at last meeting, the congregation of Lansdowne, Fairfax, and Sand Bay was declared vacant. The report was received, and the name of the minister affected thereby was removed from the Presbytery Roll. Mr. Gracey was appointed interim Moderator of the session of Lansdowne, etc., and empowered to moderate in a call in that congregation as soon as the people are prepared to proceed. The Rev. Thomas S. Chambers, being present, was invited to sit as a corresponding member, and took a seat accordingly. A circular letter from the Presbytery of Columbia, B.C., was presented and read, intimating that said Presbytery would apply to the next General Assembly for leave to receive the Rev. W. Warren, D.D., a minister of the Cumberland Presbyterian Church, as a minister of this Church. A circular from the agent of the Church, on the matter of the Assembly Fund, was submitted and read, from which it appeared that the sum of \$140, for the current year, was expected from this Presbytery. The attention of members was called to this, as well as to the other schemes of the church. The Rev. J. Steele, B.A., of Seymour and Ryleston, was appointed interim Moderator of the session of St. Columba and St. Paul. Mr. C. E. McLean was appointed to supply Consecration and Hillier, till next regular meeting of Presbytery in March. The Rev. Wm. T. Wilkins, B.A., was appointed interim Moderator of the session of Consecration and Hillier. The Rev. Thomas S. Chambers tabled a letter of commendation from the acting stated clerk of the Presbytery of Los Angeles (California) with the promise of a regular letter of decession as soon as the said Presbytery meets. It was agreed that Mr. Chambers be given employment within the bounds of the Presbytery in the meantime, so far as work is available. Mr. Houston submitted and read a report on the examination of students who were within the bounds of the Presbytery during the summer of 1889. The report was received, and ordered to be kept in retentis, and the names of the students who have passed entered upon the minutes. A circular from the Presbytery of Ottawa, on suggested amendments to the License Act of the Province of Ontario, was handed over to the Committee on Temperance for them to consider, and report thereon, at the next regular meeting of Presbytery. The Governor of the Presbytery's Home Mission Committee gave in a report which was received. The appointment of depositions to visit Augmented Congregations within the bounds of the Presbytery was entrusted to the same committee. Mr. Houston gave notice that at the next regular meeting, he would move the General Assembly to form a new Presbytery within the bounds of the Presbytery of Kingston. The next regular meeting will be held at Kingston, and within Cooke's Church there, on the third Tuesday of March, 1890, at three o'clock in the afternoon.—A. YOUNG, Pres. Clerk.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's Church, Sarnia, on Tuesday, the 10th inst., Rev. Mr. Beamer, Moderator. Leave was granted to the congregation of Mandaamin to have a call moderated in there, if necessary, before next ordinary meeting. Rev. Mr. Leitch was authorized to discharge that duty. Rev. Dr. Thompson was associated with the interim Moderator, in the matter of pulpit supply. A like provision was extended to the congregation of Strathroy, and Rev. Mr. Anderson was authorized to discharge the duty. Rev. Mr. Graham was associated with the interim Moderator in the matter

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of pulpit supply. Rev. Hector Currie, treasurer of the Presbytery, read his report, which was received and the thanks of the Presbytery tendered for his diligence in the discharge of that duty. On motion it was agreed that Messrs. Beamer, J. R. Johnston and R. V. McKibbin, ministers, and Mr. David Miller, elder, be appointed a committee to consider the various Remits sent down by the General Assembly and draft a finding in regard to the same, to be submitted at the ordinary meeting in March. Rev. Mr. Graham reported that the people at the Log Church, Brooke, had paid in full all that they had promised to Mr. McCrae, catechist, who laboured there until September last. The report was received and the deputation thanked for their diligence in this matter. A report was received from the president of the Woman's Foreign Mission Society, in connection with the Presbytery, intimating that they would hold their annual meeting on the second Tuesday of February next, at Parkhill. Rev. Messrs. Currie and Pritchard were appointed by the Presbytery to represent the Presbytery at the meeting and give addresses on that occasion. Rev. Dr. Laing appeared on behalf of the executive committee of the Assembly's Home Mission Committee, making inquiries regarding promised supplement to East Williams Congregation in March last, said congregation being under joint jurisdiction of this and the Presbytery of London. After lengthened explanations it was agreed, on motion of Rev. Dr. Thompson, seconded by Mr. Tibb, that whereas it has come to the knowledge of this Presbytery that the sum of \$200 as supplement has been granted to the East Williams congregation by the Assembly's Home Mission Committee, and, whereas the Presbytery of London inducted the Rev. D. Cameron into the charge of said congregation in April last, and, whereas the Presbytery four years ago only objected through its Clerk to any supplement being granted till consulted, and whereas said supplement was given with the sanction of the representative to the Home Mission Committee; Therefore, Resolved that in the changed circumstances the Presbytery of Sarnia offer no further objection to the granting of said supplement by the Committee. Dr. Laing craved extracts which were granted. A committee was appointed, Rev. Mr. Tibb, Convener, to allocate to each congregation a portion of \$200 promised the congregation of Inwood in aid of the building fund, with instructions to communicate with the congregations and collect said sums, to be remitted to the treasurer at Inwood as soon as possible. The next ordinary meeting was appointed to be held at St. Andrew's Church, Sarnia, on the third Tuesday in March, 1890, at 1 p.m., when elders' commissions will be called for. On motion of Dr. Thompson it was agreed, that the Presbytery of Sarnia having learned that it is the intention of the authorities of Queen's College, Kingston, to celebrate the semi-centennial of the existence of that institution; take this opportunity of tendering their congratulations and express their deep interest in the welfare of a college that has rendered such eminent service to the country and Church. The Presbytery have watched with interest the growing prosperity, the efficiency, the success attending the Endowment scheme, and the consequent increase of the professorial staff, the zeal and enthusiasm that all her graduates and friends have manifested; the growing hold which the institution has on the affections of the public. The Presbytery further pray that her success in the future under her present distinguished Principal and efficient staff of professors may be all that her warmest friends could desire.—GEORGE COLEBURN, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met at Brandon on the 10th ult., constituted by devotional services, Mr. A. McTavish, Moderator. Mr. McTavish reported that he had dispensed ordinances at Elton and that a large number had connected themselves with the church. He stated further that Mr. W. B. Cumming had done an excellent work in the field during the summer. Mr. Hodges reported that he had dispensed the sacrament of the Lord's Supper in the Pipestone District; and Mr. Urquhart intimated that he had performed a similar duty in the Roseland field. On motion, duly seconded, it was agreed to receive these reports and thank Messrs. McTavish, Hodges and Urquhart for the services rendered. Mr. Wright stated that in Portage la Prairie they had not found it necessary to avail themselves of the privilege granted by the Presbytery of raising a sum of money by mortgage on their church property, inasmuch as the expense of enlarging their building had been sufficiently met by voluntary contributions. Mr. McTavish reported that in accordance with the appointment of the Presbytery, he and Mr. Urquhart had visited Carberry and Petrel to consult with the people in reference to the separation of Petrel from Carberry, and that they unanimously agreed to the proposal. On motion of Mr. Rowand, it was agreed that Mr. Court be asked to supply Petrel at the beginning of the new year, which shall from that time be regarded as a station of his field; that the field thus supplied by Mr. Court be thereafter known as the Petrel field; that the stations of Brookdale, Oberon, etc., be erected into a new mission field; and that Mr. Court be asked to give supply to both of these fields until the end of March, 1890. Mr. Hodges reported that Mr. Sutherland had been appointed representative elder for Oak Lake and Mr. McTavish intimated that Mr. D. McLean had been appointed Presbytery elder for Elton. On motion of Mr. Wright it was appointed that a communion roll book be procured for each mission station in which there is no session, that the ministers who go to dispense the sacrament of the Lord's Supper in these fields respectively be requested to form a complete roll; and that the ministers who from time to time dispense the supper in these places be instructed to add to the rolls the members then received; that these rolls be left in the charge of fit and proper persons connected with the stations; and that the student, catechist or minister superintending have access thereto for guidance in pastoral work. Mr. Wright read a letter from Mr. G. C. Patterson in which he signified his declination of the call from Carberry congregation. A letter from Mr. A. McD. Haig was read, in which he reported that in pursuance of appointment of Presbytery he had moderated in a call at Holland, on Tuesday, November 5th, and that the congregation had unanimously requested that the name of Mr. G. C. Patterson be inserted therein. The call was then submitted. It was signed by thirty-three communicants and seventy-six adherents, and was accompanied with a guarantee of stipend amounting to \$1,000 and a manse. The congregation also promised to pay \$150 towards defraying Mr. Patterson's expenses from Toronto. It was moved by Mr. Currie, seconded by Mr. Hodges, and agreed to, that, as there are certain irregularities in the call from Holland to Mr. G. C. Patterson, which effectually bar Presbyterial action, the call be returned to be corrected, and that the people of Holland be made acquainted with Mr. Patterson's declination of the call from Carberry and the reasons therefor, and that Mr. Haig be requested to hold a meeting with the people and lay these matters before them. Moved by Mr. Wright, seconded by Mr. Rowand, and unanimously agreed to, that this Presbytery regards the unification of all state supported schools in this province as a worthy aim of enlightened philanthropy and true statesmanship, and hereby expresses its hearty sympathy with our Provincial Government and Legislature in any wisely directed effort to accomplish that result, provided it can be done, as we believe it can, without infringing on the just rights of our Roman Catholic fellow-citizens or sacrificing any principle that Protestants hold dear. The Presbytery would, however, strongly deprecate any legislation that would make it illegal or irregular in these schools to read the Bible, offer prayer or teach a morality that has its roots in the Christian religion and its sanctions in the word of God. Further, the Presbytery is glad to hear, from sources more or less reliable, that such legislation is not the intention of the Government, and earnestly hopes that all fears may be dispelled when the facts are in due time made fully known. A committee consisting of Mr. P. Wright, B. D., Convener, and Messrs. Rowand and McTavish, was appointed to act in conjunction with similar committees of other Presbyteries or of other Christian denominations to watch legisla-

ture on this subject, and if necessary use their influence to mould it aright. A letter from Mr. S. C. Murray was read stating the indebtedness of the Presbytery to its former clerk. A committee was appointed to assess the congregations within the bounds of the Brandon Presbytery for sums that will be sufficient to remove the debt and meet the other expenses of the year. On motion of Mr. Wright, the clerk was instructed to procure the assessment on this Presbytery for the various schemes of the Church in order that the usual allocations may be made to the congregations. The Presbytery then appointed that its next meeting should be held in Knox Church, Portage la Prairie, on the second Tuesday in March, at 7.30 in the evening. It was agreed that hereafter the Presbytery at its regular meetings be opened by divine service. Mr. Rumball was appointed to deliver the sermon at the next meeting. Mr. Urquhart submitted the report of the Home Mission Committee which was received and adopted. In accordance with its recommendations Mr. McLennan goes to McGregor until the end of March; the services of Mr. McLeish are engaged until the next meeting of Presbytery; and Mr. Kelly receives appointments in vacancies that are eligible for a call. On motion of Mr. Hodges it was agreed that the Presbytery, understanding that Mr. Littlehales, who has been supplying Alexander during the last three months, has gone to Ontario, and that the field has been left meanwhile without regular supply and, further, recognizing the desirability of furnishing Alexander with ordained supply, requests Mr. Kelly to supply Alexander next Sabbath, and Mr. Brown for the four following Sabbaths, and should Mr. Littlehales return, the Convener of the Home Mission Committee be authorized to give him such work as might seem to harmonize most fully with all the interests involved.

UNITED PRAYER FOR WOMAN'S FOREIGN MISSION WORK.

It was resolved at the Missionary Conference in London that in connection with the Week of Prayer united meetings should be held for the purpose of asking for the outpouring of God's Holy Spirit on women's work in the Foreign Mission field. In accordance with this resolve a union meeting for special prayer and praise is called by the representatives in Toronto of the "World's Missionary Committee of Christian Women" to be held on Friday, January 10th at 3 p.m., in Association Hall. It is expected that ladies from each of the Missionary Societies will take part in the service. All women interested in Missionary effort are cordially invited to attend. The following is the programme issued by the London branch of this world wide movement, which will doubtless be substantially followed throughout Christendom. 1—Hymn. 2—Remarks from the chair. 3—Prayer for an outpouring of the Holy Spirit upon the present meeting, and on all women teachers of Christ's Gospel, and medical missionaries, in heathen and Mohammedan lands. 4—Reading Scripture (Isa. xiv. 18-25). 5—Prayer and praise for doors of opportunity opened, for obstacles removed, for workers raised up, for blessings vouchsafed, and funds provided. For the large number of honorary workers who have offered themselves during the past year. 6—Hymn. 7—Prayer for the women of heathen and Mohammedan lands, that the blessed Spirit of God may open their eyes, and turn them from darkness to light; that the Hindus, as a people, may be wholly freed from the debasing influence of child-marriage, that the condition of the Indian widows may be ameliorated, and that the hearts of the Jewish women may be opened to receive Christ as the Messiah. 8—Reading of Scripture (Ezek. xxxiv. 11-16). 9—Prayer for female converts. That their spiritual tone may be raised, and their spiritual life deepened, that they may commend Christianity in their home life, that they may be steadfast and zealous to win their countrywomen to Christ; that secret workers may have grace to confess Christ openly. That the important awakening in Japan may be blessed of God, and prove real and abiding. 10—Hymn. 11—Prayer for an outpouring of God's Holy Spirit on the women of the churches at home, that they may see and do the Master's will, and consecrate their service and their money to this cause; on Committees directing Women's Missionary Societies; on all who aid the work by sympathy, prayer, and gifts; for a large increase in the numbers of truly God-sent candidates. 12—Reading of Scripture (Phil. ii. 4-11). 13—Prayer that doors at present closed may be opened for Christian effort; that God may turn the hearts of those who are now hindering the work in heathen and especially in Mohammedan lands. 14—Hymn. 15—Concluding prayer for union among all engaged in woman's work, both at home and abroad, and for a blessing on the efforts of all Protestant Missionary Societies throughout the world. Doxology.

MANITOBA COLLEGE.

The number of students presenting themselves for examination at the recent Session of the Senate is the largest in the history of the college. In theology there were twenty-two students, while in arts every honour course of the university was represented, viz.: Honour classics, honour mathematics, honour natural science, honour mental and moral science, honour in modern languages, and the general B.A. degree. The following are the results: Faculty of Theology.—Students in theology are arranged in order of merit as to classes, but alphabetically within each class. Systematic and Biblical Theology.—3rd year—Arthur Bowman, B.A., Roderick McBeth, M.A. N. H. Russell, B.A., class I; Walter Beattie, class II. 2nd year—John McKercher, James E. Munro, B.A., H. F. Ross, class I; James Buchanan, Duncan Campbell, B.A., P. Fisher, Robert E. Knowles, George Lockhart, D. D. Mackay, B.A., class II; D. M. Ross, W. C. Wallace, class III. 1st year—Thomas Beveridge, B.A., R. Weir, class I; A. E. Driscoll, B.A., class II; W. B. Cumming, K. A. Gollan, class III. New Testament Exegesis (Greek).—3rd year—Roderick McBeth, M.A., N. H. Russell, B.A., class I; Walter Beattie, Arthur Bowman, B.A., class II; 2nd year—Duncan Campbell, B.A., R. E. Knowles, John McKercher, J. E. Munro, B.A., H. F. Ross, class I; D. D. Mackay, B.A., class II; James Buchanan, P. Fisher, George Lockhart, D. M. Ross, class III. 1st year—Thomas Beveridge, B.A., class I; R. Weir, class II; Andrew Brown, Wm. B. Cumming, A. E. Driscoll, B.A., K. A. Gollan, S. Polson, class III. Old Testament Exegesis (Hebrew).—3rd year—Roderick McBeth, M.A., Norman H. Russell, B.A., class I; Walter Beattie, Arthur Bowman, B.A., class II. 2nd year—J. E. Munro, B.A., H. F. Ross, class I; Duncan Campbell, B.A., P. Fisher, R. E. Knowles, D. D. Mackay, class II; James Buchanan, D. M. Ross, W. O. Wallace, class III.—C. McKercher, Egrotat. New Testament Introduction.—3rd year—N. H. Russell, B.A., class I; Arthur Bowman, B.A., Roderick McBeth, M.A. class II; Walter Beattie, class III. 2nd year—J. E. Munro, B.A., H. F. Ross, class I; Duncan Campbell, B.A., D. D. Mackay, B.A., class II; James Buchanan, P. Fisher, R. E. Knowles, Donald Ross, W. O. Wallace, class III.—Colin McKercher, Egrotat. 1st year—Thomas Beveridge, B.A., class II; Andrew Brown, A. E. Driscoll, B.A., S. Polson, R. Weir, class III. Hebrew—Senior.—3rd year—N. H. Russell, B.A., class I; R. G. McBeth, M.A., class II; W. Beattie, B.A., Arthur Bowman, class III. 2nd year—D. Campbell, B.A., D. D. Mackay, B.A., H. F. Ross, class I; James Buchanan, class II; R. E. Knowles, S. E. Munro, B.A., D. M. Ross, W. O. Wallace, class III. Hebrew—Junior.—Duncan Campbell, class I; Colin McKercher, R. Weir, class II; Thomas Beveridge, K. A. Gollan, class III.

Sabbath School Teacher

INTERNATIONAL LESSONS

Lesson Jan. 19, 1890. THE SONG OF ZACHARIAS. Luke 1: 67-80. GOLDEN TEXT.—Thou shalt go before the face of the Lord to prepare His ways.—Luke 1: 76.

INTRODUCTORY.

When the announcement was made to Zacharias in the temple that he should be the father of the Messiah's forerunner, he had difficulty in fully believing the angel's message. His unbelief was punished by his being deprived for a time of the power of speech. Until the birth of John the Baptist this deprivation continued. Eight days after the child's birth the right of circumcision was observed. It was usual at that time to bestow the name upon the child. His relatives had concluded to name him Zacharias, after his father. They desired him to signify by signs his assent. Instead of doing so he indicated that he wanted writing materials, and these being supplied he at once wrote, "His name is John," mindful of the instructions he had received from the angel. Now his closed lips were opened and the first use he makes of his recovered speech is to give utterance to an inspired song of praise, for we are told he "was filled with the Holy Ghost." As the ancient prophets were inspired so Zacharias was inspired to give utterance to the truth of God.

I. God is raised for Past Blessings.—The first use Zacharias makes of his restored power of speech is to offer praise to God for the faithfulness with which He had fulfilled all the promises made in the past. It was Jehovah, the Omnipotent, self-existent One, the source of all life, that Zacharias recognized; He was also the God of Israel, the people He had chosen for His peculiar treasure. In all their straits from the time of Egyptian bondage, down to the moment in which he speaks, it was true that "He hath visited and redeemed His people." Four centuries had passed since Malachi, the last of the inspired prophets, had spoken God's message, now He had again visited His people, in communicating His purpose to this member of the Jewish priesthood. "He hath raised up a horn of salvation for us in the House of His servant David." In Hebrew usage the horn of an animal is the symbol of its power, for offence and defence. The meaning is that God's salvation is a powerful salvation. The Saviour promised was to be of David's lineage. The promise of salvation had been made "since the world began." No sooner had our first parents tasted the bitterness of sin and the ruin it brought than God mercifully announces to them that "The seed of the woman should bruise the head of the serpent," and with increasing clearness the promise was given to the patriarchs, embodied in the Jewish ritual, and was the subject of every prophet's testimony down to the time of Malachi. That the Messiah should come from the House of David was also the subject of successive prophecy.

II. God is Praised for Present Blessings.—The devout priest recognizes the present fulfilment of the precious promises that had been made in the past. The peculiar position of the Jewish people awoke the envy and animosity of other peoples. They claimed the possession and enjoyment of special privileges and followed peculiar customs. In so far as they differed from their neighbours they became objects of derision and mockery. At the time of John the Baptist's birth they were subject to the Roman power, and when a cruel king ruled over them and they were oppressed by heavy burdens of taxation, in the birth of John and the advent of Jesus, Zacharias saw the promised and longed for deliverance. In the fulfilment of these promises there was mercy to their fathers. They had believed God's word and although they had not lived to see its literal accomplishment, the event showed that they were right in believing those promises. In their fulfilment it was shown that God had remembered His holy covenant. That covenant was entered into with Abraham with the most holy and solemn sanctions. This is shown by the reference in the epistle to the Hebrews, "When God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee... wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." The promise was accomplished by the deliverance of all who believed in Christ from their spiritual foes. They longed for the promised freedom that they might serve God more effectively. They desired deliverance from the fear of man that brings a snare. The service they desired to render was a holy service, that they might become pure and God-like for God is holy. They could only be holy by being made righteous, and this could only come through the righteousness of Christ. It was a life-long consecration and righteous service that they desired. It was to be in God's sight all the days of their life.

III. God is Praised for Promised Blessings.—In the birth of John the Baptist and the advent of Jesus Christ the fulfilment of God's gracious promises were recognized, but they had still a greater and wider reference to the future. In their complete fulfilment the pious priest had unbounded confidence and the closing words of his exalted hymn gives the fullest expression to that confidence. In that little child only eight days old Zacharias sees the prophet of the Highest; and the preparatory nature of the Baptist's ministry is foretold, "Thou shalt go before the face of the Lord to prepare His ways." It was customary in the East for kings and great personages to send officers of distinction to level the roads and remove obstacles so that the stately procession might advance more easily. So John, by announcing the nearness of the kingdom of God, proclaiming the remission of sins, showing men their need of salvation, prepared the people for the coming of the Messiah, pointing Him out as the Lamb of God that taketh away the sins of the world. The salvation thus announced is traced directly to its source "the tender mercy of God." It is in God's infinite love for mankind that salvation originates. The tender mercy of our God. Not that we deserved the inestimable blessings God has provided for us through Jesus Christ, but by His unmerited favour they have been freely provided for us. For those that sit in darkness and the shadow of death the heavenly light shines, and the pathway to life eternal is the pathway of peace into which God's salvation guides us. After this brief notice of his birth, the statement with which the lesson closes is all that Scripture records concerning the life of John the Baptist until he entered on his short public ministry. Bible biographers are usually short. They tell us what is essential for us to know and no more. "The child grew and waxed strong in Spirit." He gradually developed in moral and spiritual strength and lived in the comparatively unfrequented wilds near the Dead Sea, communing with God and learning His truth. He awaited God's time and it came and is here called "His showing unto Israel." He was ready to enter on the public work to which he had been called that he might guide men to him of whom he said, "He must increase, but I must decrease."

PRACTICAL SUGGESTIONS.

The calamity of silence that fell on Zacharias was changed to a blessed opportunity of meditation. God gave a special measure of His Holy Spirit to Zacharias, He is ever ready to give the Holy Spirit to them that ask him. Salvation is deliverance from the power of our spiritual foes, and it prepares us for the service of God in holiness and righteousness. If the dawn of the Gospel day was so glorious what must the splendour of its noon-tide power be!

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THE MISSIONARY WORLD.

JAPAN. THE HOKKAIDO — FORMERLY YESO.

The Rev. Robert Davidson writes: Last summer I visited the Hokkaido, which includes the large island formerly called Yeso, and the outlying small islands. Some facts about this part of Japan, and about Christian work there, may be of interest. Its extent is about 36,882 English square miles, that is, a quarter of the rest of Japan. In former times the chief industries were fishing and gathering seaweed; agriculture was neglected. Towards the close of the year 1869 the Japanese Government formed the Colonization Department, the duties of which were to develop agriculture in the Hokkaido and to procure settlers there from other parts of Japan. Poor retainers of feudal lords, farmers, and artisans were brought over. The head office of the Colonization Department was established in Sapporo, the town in which I took up my residence for a few weeks. The Vice-Governor, Mr. Kurodo, the same gentleman who is at present Prime Minister of Japan, was sent abroad to study agricultural methods. He engaged a foreign adviser and other foreigners, and purchased agricultural machinery, live stock, plants and seeds. Foreigners were engaged for the schools, mills, farms, and for the sea-vessels owned by the Department. Finally, some of the undertakings were transferred to the Hokkaido Government, and others were sold to private companies or individuals.

Emigrants were forwarded to occupy the islands hitherto settled by the aborigines, who are called Ainus. These Ainus form the hunting and fishing population. In former times they bartered with the Japanese; they brought skins, and also hired themselves out as fishermen. But, finally, they were reduced to straits, and the Japanese Government found it necessary to help them. Schools were opened to teach them the Japanese language, and attempts were made to instruct them in farming. At present there are about 14,000 Ainus. The Japanese emigrants, who received passage money, land, and other help, increased the population by more than 177,000 persons in seventeen years, and at the end of the year 1886 the population was 225,958 persons. Medical treatment was given gratis, and full taxes were not at first exacted. Rewards were given for the destruction of bears and wolves, and within two years 2000 bears and 300 wolves were killed. 280 miles of road have been made, and a railway has been built from the sea-coast to the inland capital. Sericulture was undertaken, and a large amount of cocoons are now produced. A sugar factory has been built, and beetroot is grown to supply the factory. Establishments have been started for breeding such domestic animals as horses, cattle, and pigs, and fair success has been obtained; but sheep-rearing has been a failure. Two erections have been made to prepare hemp for the market; coal mines have also been opened; and attention is given to the development of fishing. Very little rice is grown in the islands; but as the emigrants prefer rice, they live on what is imported.

A fine agricultural college has been opened in Sapporo, the capital. The Faculty consists of both foreign and Japanese teachers. Lectures are given on soils, plants, crop rotation, crops of temperate climates, selection of seeds, plant diseases, animals of the farm, dairy-farming, bee-farming, forestry, methods of preventing the ravages of injurious insects. Instruction is also given in such practical work as driving, ploughing, cultivating, harvesting, and draining. Students make experiments on such subjects as—Plant food requirements of the college farm; comparison of yield under foreign drill system and yield under Japanese drill system.

Christian work in Sapporo was started in the same year in which the college was opened, that is, fourteen years ago. Prof. Clark, an American, was one of the teachers in the college, and he gave instruction in Christian truth in his own house. At that time a paper was sent round among the students, in which they were urged to avoid believing in Christianity. The nearness of the Hokkaido to Russian territory made it very natural that this paper should be sent round among them. Professor Clark was then asked to teach moral science, and after he insisted on the necessity of teaching the principles of the Bible, Mr. Kurodo yielded, and allowed the principles contained in the Scriptures to be taught, but the Bible was not used as a text-book. After this permission, however, many Bibles arrived in the college, and Professor Clark began to teach out of the Bible every Sabbath day within the college walls. Every morning, too, the college was opened with prayer. This continued for eight months, when all the class, fourteen persons, professed themselves to be Christians; though, through the backsliding of some, the number was reduced to ten. These formed themselves into a society named "Believers in Jesus." Through the labours of these ten many of next year's students became converts to Christianity.

The commencement of Christian work was made in this way, and the converts remained unconnected with any missionary society. The exercises at their religious meetings were at first the reading of the Scriptures, accompanied by

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remarks made by any one, and prayer. Two years later Professor Clark went home to America, and on his way through Hakodate, the great port of the chief island, he asked some missionaries to go to Sapporo to baptize the Christians. Mr. Harris, an American Methodist missionary, went and baptized some of them, and Mr. Denning, an English Episcopalian missionary, went and baptized others. Persecution then arose from the unbelieving students. It seemed likely that there would grow up Methodist work and Episcopalian work, but the young converts did not know much about the subject of Church government. Itinerant preachers visited the town twice or thrice a year, and it was the intention afterwards to send preachers to be permanently settled there. This led to discussion among the converts whether it would not be better to preserve their friendship and avoid becoming two bodies. There existed, on the other hand, the difficulty that they had no money and no pastor. They were at that time young, and did not know how to set to work. The discussion, however, led to unanimity; and they bought land that had a house on it, and used the house as their place of meeting. They had received *yen* 700 from the Methodists, and by each Christian contributing an average of *yen* 15, they were able to collect as much of the sum as they had used, and so return the whole *yen* 700 to the Methodists. The effort to return this money was a severe tax upon them. Seven years ago they began to act like a church, that is, though they had no organization, one person performed the duties that are expected of a pastor, except that he did not baptize—baptism was administered by ordained men who visited the town casually. The increase of the members, however, enabled them to feel the inconvenience of having no ordained pastor, and last year Mr. Oshima went to Tokyo, and received ordination from pastors of the Presbyterian and Congregationalist Churches. The work has prospered since, and at present the congregation has a membership of 170 persons, one-third of whom are students from the college and schools. Mr. Oshima, the pastor, is a teacher in the college, and receives no salary from the congregation, which circumstance has

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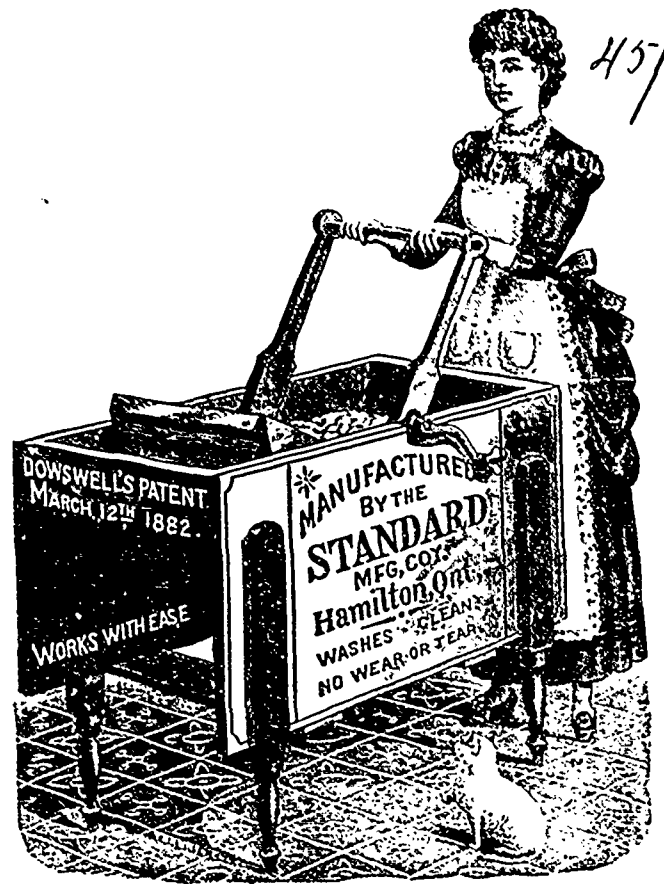
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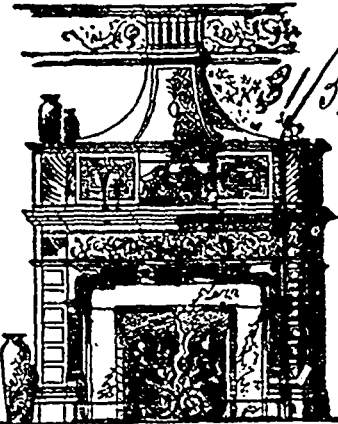
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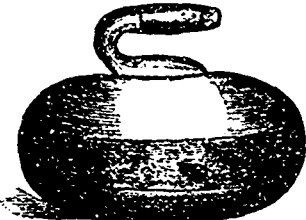
MEETINGS OF PRESBYTERY.

BARRIE - At Collingwood, January 28th, at 7 p.m. BROCKVILLE - At Spencerville, on the second Tuesday in March, 1890, at 1 p.m. BRUCE - Knox Church, Paisley, second Tuesday in March, 1890, at 1 p.m. CHATHAM - First Church, Chatham, second Tuesday in March, 1890, at 10 a.m. GLENHARRY - In St. John's Church, Cornwall, March 11th, at 11.30 a.m. GUELPH - St. Andrew's church, Fergus, third Tuesday in January, 1890, at 2.30 p.m. Conference on the State of Religion, Temperance and Sabbath Schools. HAMILTON - At Simcoe, Thursday, January 9th, at 7.30 p.m. for the induction of the Rev. W. J. Dey. HURON - At Seaford, on the 21st January, at 10.30 a.m. KINGSTON - In Cooke's Church, on the third Tuesday of March, at 3.30 p.m. LINDSAY - At Uxbridge, on last Tuesday of February, 1890, at 10.30 a.m. MAITLAND - At Wingham, Tuesday, March 11, 1890, at 11.15 a.m. MONTREAL - At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m. ORANGEVILLE - At Orangeville, January 14, 1890 at 10.30 a.m. PARIS - Knox Church, Woodstock, March 11, 1890, at 11 o'clock noon. PETERBOROUGH - Mill Street Church, Port Hope, on the 14th January, 1890, at 9 a.m. REGINA - At Broadview, second Monday in March, 1890, at 9 a.m. STRATFORD - St. Andrew's church, Monday, January 13, 1890, at 7.30 p.m. WHITBY - At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.

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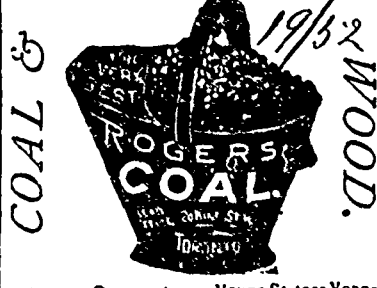
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