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The Hungarian Gypsy Band.

This celebrated band of Musicians have delighted large audiences at the Permanent Exhibition each time they have made their appearance there, and we feel sure our citizens are thankful to the Managers of this popular resort for giving such high class entertainments for the small admission fee charged. One of the special features at this interesting place, in addition to the music, is the fine display of goods made by the manufacturers of imperial baking powder. This exhibit is well worth inspection, and the goods should be used by every housekeeper in Canada.

DR. HARVEY'S SOUTHERN BAD PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.



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NOTHING IS KNOWN TO SCIENCE AT all comparable to the Cuticura Remedies it their marvellous properties of cleansing, purifying and bodustying the stim, and in curing torturing disfiguring, their story and plmply diseases of the skin, scalp and book with loss of hair.

Cuticura, theoreas Skin Cure, and Cuticura Soar, an exclusite Skin Beautifer, prepared from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples te scrotula.

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Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI - PAIN PLASTER, the only pain-killing plaster. 30c-



Note. - This favorite medicine is put

up in oval bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, in red ink across the face of the label. Reware of imitations, refuse all substi-tutes, and you will not be disappointed.

# <u> Campbell's Cathartic Compourd</u> Capes Chronic Constination, Costiveness, and all Complaints

arising from a disordered state of the Liver. Stomach and Bowels, such as Dyspepsia or Indigestion,

Headache, Heartburn, Affections, Acidity of the Stomach, Rheumatism. Loss of Appetite, Gravel, Nervous Debility, Nausca, or Vomiting, &c., &c.

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THE BOWRLS. BILE & BLOOD.

CURES
Constipation, Biliousness all
Blood Hydres, Dyspepsia,
Liver Contlaint, Scrofuls, and all Britan Down
Continues of the System.

YALORD, OT.

My Daughter, after a severe attack of Scarlet Fever, was completely broken down. I spent hundreds of dollars in doctors' bills with but little satisfaction Cefore she had taken one bottle of Burdock Blood Bitters there was a remarkable change, and now she is entirely cured.

MRS. HOPPERTON.

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Debellator, Constitutional.

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Catarih, Asthma, Bronchitis, Catarihal Deafaces, Diphtheria, Ulcerated Sore Throat, Croup, Whooling Cough, Etc.

"These offent of odors in Catariha depind on a species of fermitation—and cartfolic Acidis powerfully destructive of the organisms which cause formentation in offensive Diphtheric Exudations, Putrid Ulcors on the mucous membrane whenever cous membrane whenever

they can be reached."

The above extract from the Dispensary show the officacy of a portion of our remedy. New we have the only means known to man for introducing this powerful agent to the Bronchist Tubes and Lungs. And coupled with this bealing agent are the most valuable expenses of our vegetable Materia Medica.

We challenge all parties claiming to cure diseases of the Mucous Membrane to a public competition trial—when we shall prove that our remedica have no equal.

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TRANSPAR WILLESOLD

# THE CANADA PRESBYTERIAN.

VOL. 18

TORONTO, WEDNESDAY, FEBRUARY 6th, 1889.

No. 6.

# GOOD WORDS.

THE number and cordiality of encouraging words from correspondents and in contemporaries have been a surprise to us, and call for grateful acknowledgment. These good words would fail of their purpose did they not incite to renewed and sustained endeavour to justify the good opinion of The Canada Presbyterian so generally entertained. Only a few out of many are here now subjoined.

A worthy minister writes: I shall certainly call the attention of others to THE CANADA PRESBYTERIAN, and recommend them to take it. Not to oblige you, but for the excellence of the paper; and I think, in the interest of morality and religion, that it should find its way into every house.

A clergyman at the Dominion Capital says: I am glad to have this opportunity of congratulating you on the excellent appearance of the paper's new diess. It seems to me that it compares favourably with any religious weekly on the continent.

A prominent business man and active elder in the Church in Western Ontario writes: I concratulate you on the marked improvement you have made. To me THE CANADA PRESBYTERIAN is far more interesting and profitable reading.

From an esteemed correspondent n British Columbia comes the following: Accept my hearty congratulations on the evidence The Canada Presbyterian gives of substantial progress. I hope our people all over the Dominion will show their appreciation of your efforts in furnishing such a bright, healthy, handsome paper.

# The Larger the Better.

THE CANADA PRESBYTERIAN has got itself a new dress for the new year. This journal, staunch and yet genial and free from rancour and hysteria, is read with pleasure by others than Presbyterians. It is enlarged, and its readers will say, the larger the better.—Toronto Globe.

# Invariably Turned to and Read.

THE CANADA PRESBYTERIAN comes to hand enlarged and generally improved. It is a good paper and has some very interesting features. The highly interesting articles of "Knoxonian" are invariably turned to and read, even though our table is full of other exchanges.—Berlin Daily News.

# Conducted with Tact, Taste, and Ability.

THE CANADA PRESBYTERIAN, now entering on its seventeenth year of publication, has come out in a new and enlarged form, which enhances its hitherto attractive appearance. It is conflucted with taste, tact and ability, and deserves the cordial support of the influential denomination in whose interest it is published.—Empire.

# Has a look of Prosperity about it.

THE CANADA PRESBYTERIAN begins the new year with a handsome new re-arrangement of its make-up and an increase in size.
THE PRESBYTERIAN has a look of prosperity about it.—Toronto
World.

# A Financial Success.

THE CANADA PRESBYTERIAN opened the new year with a new dress. The paper is as bright and newsy as ever, and we are pleased to know it is proving a financial success.—Napanee Express.

# A Credit to Presbyterianism.

THE CANADA PRESBYTERIAN comes to hand commencing with the New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.—Barrie Gazette.

# "Knoxonian's" Papers a Valued Feature.

There is no better denominational paper in the Dominion than THE CANADA PRESBYTERIAN, which celebrates the holiday season by appearing in an enlarged form and a new dress. Fully fifty per cent. more matter is given than formerly, and every line of it is the very b st. The papers by "Kn x man" are alone worth the subscription price, and they are only one of many valuable features. No Presbyterian family should be without a copy.—Cornwall Free-holder.

# A Manly and Judicious Exponent.

THE CANADA PRESBYTERIAN, the leading Church paper of the Presbyterian body in Canada, has been greatly enlarged and improved. It contains fifty per cent. more reading matter than it did before, and is now equal to the best church puter published on either side of the At antic. The CANADA PRESBYTERIAN has always been an able, manly and judicious exponent of the principles and polity of Presbyterianism, and should have the hearty support of every one belonging to the denomination.—Stratford Beacon.

# Deserves to Have a Large Circulation.

THE CANADA PRESBYTERIAN comes to us enlarged and improved with the new year. It is an excellent paper and deserves to have a large circulation.—Brockville Recorder.

# Accurate and Comprehensive.

This old established and popular paper begins the New Year greatly enlarged and otherwise improved. It is ably edited and its news of church work, both at home and abroad, is accurate and comprehensive. It is now more deserving of support than ever from the Presbylerians of Canada.—Dumfries Reformer.

# Ably Edited in all its Departments.

THE CANADA PRESBYTERIAN is one of the best of church papers, and is ably edited in all the departments, making it a fine and interesting paper, not alone to Piesbyterians, but to all.—Kincardine Reporter.

# A Valued Exchange.

Our valued exchange, THE CANADA PRESBYTERIAN, comes to us considerably enlarged, and otherwise improved. We congratulate our contemporary on these evidences of prosperity, and wish it every success in its important work — Canadian Baptist.

# Motes of the Week.

For some Sundays past, Professor Henry Drummond has discontinued his greatly appreciated services among the students of Edinburgh, because, as he puts it in his characteristically modest way, he had taught them "all he knew." The students, however, think differently, and, yielding to their urgent pleading, the Professor has promised to resume his meetings.

In a special lecture delivered in Morningside Free Church, Edinburgh, on a recent Sunday evening, Rev. Alexander Martin remarked that the Revolution of France took its stand on the sovereignty of the people, pure and simple, and was atheistic; the American, on the sovereignty of God. The one was the wonder and the pity, as the other was the wonder and the pride, of all men to-day. Responsibility to God was the first lesson Democracy must learn. The mission of Christ to Democracy is, Fear God and reverence man. Fear God, for the first danger of Democracy is its shallow self-sufficiency, it promises to forget that it is God who ruleth the earth. And reverence man, for the second great danger of Democracy is regard for worldly comfort and external conditions, as if they were the chief end of life.

THROUGH Cardinal Lavigerie, the Pope has sent a gold medal to Cardinal Manning in token of his interest in the Cardinal's episcopal jubilee. In the letter of M. Lavigerie accompanying the medal, the Cardinal says: "Your English Protestants, quite different from the rationalists of other countries, have preserved the faith of their fathers in all the great doctrines of Christianity; they believe in the Holy Trinity, in our Lord's incarnation, in His redemption. They love and respect the law of God. Prejudices alone keep them apart from the ancient church. which is ever mourning for them, and ever opens to them her maternal arms." English Protestants, rejoins the *Christian World*, honour and respect men like Cardinals Lavigerie, Manning, and Newman, but the latter should cherish no fond illusions as to any return to the "ancient church." Three centuries of the open Bible and the exercise of private judgment have rendered that as impossible as a return to the life of the ancient Britons.

THE Rev. John McNeill preached his farewell sermon in the McCrie-Roxburgh Free Church, Edinburgh, to a crowded congregation. At the close of the service Mr. McNeill said that his office-bearers would bear him out when he said that he had no old scores with them to clear off. They and he nad fought their battles honestly as they came up, but that day they met on the best of terms. There were no grudges among them. Cf the congregation generally Mr. McNeill said that the membership had steadily increased, and the bond that bound the pulpit and pew together had been growing thicker and stronger week by week. He knew he had said things he should not have said, and had offended and shocked the sensibilities of some. His excuse was that he had striven, if ever man did strive, to bring them from death and hell to Christ and heaven. After the benediction had been pronounced, the choir sang the anthem, "The Lord bless thee and

WE are glad to see, says the Belfast Witness that there is every prospect of an Assembly Hall becoming at last an accomplished fact. At the meeting of the committee recently, great warmth and enthusiasm were manifested, and some magnificent subscriptions announced. This project has been before the church for many years, and it is now time it should take some practical and tangible shape. We have every reason to hope that this will be speedily done, and that an Assembly Hall worthy of the church will soon be erected. We notice with pleasure an article in the Derry Standard highly approving of the scheme, thus showing that there are no petty jealousies as to the locality of the building. The *Witness* also adds: This week we have had the annual meetings of some of our best known and most excellent religious and philanthropic societies. There is evidently a large amount of good being done in Belfast and over the church. It is not too much to say that at no former

period in our history was there the same earnestness and activity in works of faith and labours of love.

THE nineteenth annual convention of the Y.M.C.A., Association in the Province of Ontario, was held at Ottawa, when a number of delegates were present. The chair was occupied by Mr. T. J. Wilkie, and after devotional exercises and the reception of reports from visiting associations, the Committee on Organization reported as follows, the report being unanimously carried: J. J. Gartshore, Toronto, President; James Gibson, Ottawa, First vice-President; A. Kingman, Montreal, Second vice-President; J. O. Anderson, Toronto, Third vice-President; Lloyd Harris, Brantford, Fourth vice-President; Charles McCellum, McC F. McCallum, McGill College, Montreal, Fifth vice-President; A. Weir, Toronto, Secretary; A. Gamble, Quebec, Ass. Sec. The report being carried, the president was conducted to the chair by representatives from Toronto and Quebec, and the meeting shortly after adjourned. At the evening session there was a very large attendance, and addresses were delivered by Vice-President Gibson, Rev. John Wood and Rev. J. Neill, Toronto; Rev. Dr. Mac-Tavish, Toronto; Mr. McCulloch, Toronto; D. A. Budge, Montreal, and others.

THE Rev. Henry Rice, of Madras, makes a very spirited reply to Canon Taylor's article "The Great Missionary Failure." First of all he points out that Canon Taylor adopts a wrong method for estimating the results of mission work. The Canon assumes that the ratio of progress is a constant quantity, whereas the ratio increases at a rapid rate. While in 1851 there were only 91,000 native Christians in India proper, and in 1861 only 138,000, in 1881 there were 417,000. As to Canon Taylor's attack on the quality of the converts, Mr. Rice both denies that it is justified, and adds that, if it were, still native converts would compare favourably with English ones. He also denies that it is true that the missionaries sent out are of an unlettered and inferior character. but claims that men of the type of Carey and Ellis, who were both working-men, have often effected more than senior wranglers are able to boast of. To the Canon's demand that missionaries should dress as natives, Mr. Rice replies that they would not object to do so, but the natives themselves prefer them to appear as the foreigners they are. That missionary celibacy is desirable he controverts by pointing to the good work often done by missionaries' wives.

WE can hardly find, says the New York Independent, a parallel in his career for Prince Bismarck's back-down in his arrest and prosecution of Professor Geffcken. To see what is implied in the release of the Professor and the abandonment of the case against him, we must recall what was the occasion of his arrest. Very soon after the death of Emperor Frederick and the accession of his son William, the Rundschau published what purported to be extracts from Frederick's diary, written at the time of the war with France. These extracts exhibited Frederick in a favourable light, and seemed to show that he had been, more than Bismarck, the creator of the German Empire and the Prussian Kingdom. Immediately the publication was suppressed by the Government. Prince Bismarck wrote a letter to the young Emperor arguing that the diary could not, in its published form be genuine; strenuous efforts were made to get possession of all copies of the diary, even to the extent of trying to force the Empress Victoria to give up any copy she might have of her husband's writing, and bitter complaints were made of the supposed fact that she had sent her own manuscripts for safe keeping to England. It was charged that the publication of the papers, whether genuine or false, was an offence against the State, scarcely less heinous than treason. When it was discovered that Professor Geffcken had supplied the copy to the Deutsche Rundschau he was arrested and held without bail for Now after all this vapouring and threatening he has been unconditionally released, it appearing that even so autocratic a Government as that which is conducted by Bismarck could not convict him. This great blunder, with that of Count Herbert Bismarck in encouraging the semi-official press to publish slanders about the British Ambassador to St. Petersburg, which he refused curtly to correct, might well shake the blind reverence which so many Germans have for their arbitrary Chancellor,

# Our Contributors.

DR, REID ON PRESRYTERIES OF THE OLDEN TIME.

BY KNOXONIAN.

Dr. Reid is a model of brevity in business and literary matters. His minutes are short; his reports are short; his speeches are short; his contributions to the press are short. His article in the "Year Book" on "Presbytery Meetings in the Olden Time" is far too short. A page on the mode of doing business in Presbytery fifty years ago, compared or contrasted with the modes that now exist, would have been a welcome addition to a paper admirable as far as it goes. Did the Presbyters of the olden time give more attention to vital questions than is usually given now? Did they spend less time on mere matters of procedure and give more to matters distinctly spiritual? Did they work less on the shell and more on the egg than their successors? These and many similar questions arise in a reader's mind as he peeps into those Presbytery meetings held in Kingston, Belleville, Gananoque and Cobourg fifty years ago. The meetings, Dr. Reid tells us, were generally well attended. The members usually had a journey of one or two days in getting to the meetings, but the journey was cheerfully undertaken. The roads were bad, but they put on their overalls, mounted their saddle and went to the meeting. One of two things must be true. Either the men were different from most modern Presbyters or the meetings were much more attractive and profitable than many Presbytery meetings now are. Who in these days would think of riding on horseback seventy-five or a hundred miles to a Presbytery meeting? There may indeed be Presbyteries in which the number of members who can mount a horse would not make a quorum. Some members deeply versed in metaphysics might mount with their faces to the wrong end of the animal. But hear Dr. Reid:

Notwithstanding long journeys, the Presbytery meetings were well attended. They were almost the only times when the brethren could meet together, and they were occasions of much enjoyment and pleasure. I am writing of a time nearly a quarter of a century before railways existed here, when the only way for the brethren to reach the place of meeting was to use their own conveyances. It was the time of saddlebags and overalls, and other equipments of the kind. But generally those from the same quarter travelled to gether in a large sleigh in winter and a double carriage in summer. There was much social enjoyment in these journeys, and much pleasant conversation on subjects both grave and gay. Sometimes the reverend travellers had the additional pleasure of female society. Some of the elect ladies or mothers in Israel, wishing to pay a visit to friends, occasionally timed their visits so as to make them synchronize with our Presbytery meetings, thus securing for themselves a more pleasant mode of conveyance than they could otherwise have obtained, and on the other hand, adding largely to the social enjoyment of the party.

The facts made clear in the foregoing are that in those early days, notwithstanding long journeys, Presbytery meetings were well attended, and were "occasions of much enjoyment and pleasure." Perhaps the one fact partly explains the other. Some of the members may have attended well because they found the meetings occasions of enjoyment and pleasure. No doubt a sense of duty was the prevailing motive, but possibly the members attended all the more regularly because they enjoyed attending.

How are modern Presbytery meetings attended? Some of them in this way. Some of the members go in on the forenoon train, while many arrive in time for the meeting, or arrive an hour or two later. They go to the meeting for a few hours, and then leave for home whether the business is finished or not. Their attendance is regulated by the time table of the railway. That may be the right way or the wrong way-we sit in judgment on nobody-but that is exactly the shape that attendance cakes in many cases. is, to say the least, dangerous. Important business is left in the hands of two or three members who may or may not be competent to deal with it. The more competent they are the less will they like to have responsibilities that should come upon thirty or forty thrust upon two or three. The wildest of all ecclesiastical fictions is that a Presbytery of fifty or sixty members does that which is done by two or three at the close of a meeting. It may be a legal fiction, but it is fiction all the same. A man who wants a fair hearing for a good cause always wants a full court, and is entitled to one. A man who wants to put a doubtful little piece of business through generally waits until nearly all the members are gone and the adjournment is very near. Have the members a right to leave? Are they doing justice to themselves, to their Presbytery, to their Church, if they leave simply because the train leaves?

Dr. Reid tells us that those early meetings were occasions of much enjoyment and pleasure." Much enjoyment and pleasure! Does the average Presbytery meeting of to-day give much enjoyment to anybody? Does it give any? Is it not notorious that many of the ministers who are doing the Church's work most successfully look upon attendance at Presbytery as a dead loss of time? Others look upon a meeting as something to be endured rather than enjoyed. Some of the causes which make Presbytery meetings a matter of endurance may be discussed in another paper. It is not hard to find them, and it is not hard to find some of the causes that made the old time meetings profitable and enjoyable. Hear Dr. Reid again:

When the Presbytery did meet, it generally continued in zession for two days at least. There were, of course, fewer items of business; still with calls and reports of missionary work—and every minister was then a home missionary labourer, often giving services, more or less frequent, at points twenty or thirty miles from his stated charge—there was always a good deal to occupy the time and attention of the members. Then there was almost always a

preaching service in the evening of one of the days. Such services were more common in old times than they are now When a large number of the members travelled together they were compelled to wait for one another, and could not run away to catch a train when ever it pleased them. I am inclined to think that more full and mature consideration was given to matters that came before them than at our meetings now-a-days.

That is to say, the members did not try to rush through the business in time to get away on the afternoon train. pily for the Church, there were no trains in those early days. Had there been, the foundations of Presbyterianism might not have been so solidly laid. The founders of "this great Church,"—General Assembly phrase sat down deliberately and did the Lord's work in a deliberate and dignified way. They did not do business with their eye on the clock, their overcoats in one hand and their caps in the other. But that is not all. They usually had a "preaching service in the evening." What intolerable fogies these men were! How deplorably they were behind the times. They actually stopped Where was the Book of business and began to preach! Forms? Where was that excellent lady, the deceased wife's sister? Were there no men in those primitive days who could spend the time profitably in discussing the "minutes," or in wrestling with questions as, "Is it legal?" "Is it competent?" is it in accordance with those venerable twins, use and wont?" Were there no aspiring church lawyers, or petrified ecclesiastics, or new or old Doctors who could spend the evening splitting the difference between tweedle-Why did these brethien preach at dum and tweedle-dee? Presbytery meetings?

Why did they not hold a conference? Why not have a convention? Were they old-fashioned enough to think that preaching was more vitally connected with their Master's work than overtures, resolutions, reports and matters of that kind?

One almost suspects Dr. Reid of pawky humour when he says, "Such services were more common in old times than they are now." Such services are scarcely ever held now. We can remember only one in the last twenty years.

What would be the fate of a man now who proposed to have a "preaching service" at ordinary meetings of Presbytery? Some of the members—perhaps a majority in almost any Presbytery—would oppose on the ground that Presbytery meetings are for "business." Some would probably hint that the man wanted to preach himself. A few would probably remain away. Certainly the proposal would be coldly received in many Presbyteries, and tabooed in some. Presbytery meetings are different from what they were fifty years ago, and the difference in some respects is distinctly in favour of the old ones.

# FRAGMENTARY NOTES,

TORONTO CHURCHES—COOKE'S CHURCH AND ITS ELOQUENT PASTORS—OTHER MAITERS.

Toronto may now be called the City of Churches, and indeed few cities of the same size can boast of so many handsome edifices. What a few years ago were plain lath and plaster buildings, have given place to brick or stone edifices, with all the modern improvements of heating, lighting and ventilation. The number of congregations now claiming ecclesiastical connection, with the Presbyterian Church in this city, I think, is twenty-four; these of course include the church on Sumach Street, and one on Carlton Street, which latter is connected with the Reformed Presbyterian Church.

Some difference of opinion exists as to the ground which the Rev. Mr. Burnfield and his congregation occupy, "whether in the body or out of the body," but I have no doubt, as in many other cases, time will make all things right. One thing is sure, Mr. Burnfield is doing good work in a church filled with earnest worshippers. He conducts his services on strictly Presbyterian principles, and that too with an ability deserving a much wider recognition. That part of the city in which the building is situated, is filling up very fast, and whatever may have been the irregularities connected with his settlement, there is now a congregation fully equipped; enthusiastic at present, and hopeful for the future.

# COOKE'S CHURCH.

This is one of the Presbyterian churches in Toronto, which has a history. Founded nearly forty years ago, it has had, if not an unchequered career, on the whole a successful one. A number of its ministers were men of whom any Church might be proud, comprising such names as Irvine, Marshall, Gregg, Robb, and the present pastor Mr. Patterson.

The Rev. Robert Irvine, D.D., was the first pastor. He a preacher, and who s coming to Canada, while still a young man, was eagerly desired as pastor by the First Presbytcrian Church in Londonderry. Dr. Irvine had charges in St. John, N.B.; Montreal, Hamilton, and Augusta, Georgia, U. S., where he finished his ministry, having died several years ago; his loss being deeply regretand by an attached flock. The congregation in Augusta, at great expense, invited the Rev. Dr. Bennet, of St. John, N.B., to deliver the funeral oration. The fine and eloquent tribute paid by the St. John divine, was highly spoken of at the time. Drs. Bennet and Irvine were from the same congregation in County Down, Ireland. They were licensed by the Presbytery on the same day, preached their first sermons on the same Sabbath, in the same church, and were successively ministers of the same church in St. John, N.B.

Of Dr. Gregg it is unnecessary to speak; his labours in Cooke's Church will never be forgotten by the present generation of worshippers. With a vigorous, well cultivated mind, an eloquence at once forcible and impressive, he built up a large congregation, which comprised many of the leading

people of the city, and when called to Knox College, he left a congregation in a prosperous and peaceful condition.

The next pastor was the Rev. Cr. Robb, from County Tyrone, Ircland, under whose ministry the congregation still continued to prosper. As a pulpit and platform orator, Dr. Robb had few equals in any Church; and it was no wonder that hissermons and lectures on controversial subjects attracted immense audiences, that sometimes the windows and joists in in Cooke's Church, responded to the power of his eloquence. As a reader of the Scriptures, Dr. Robb probably had no equal in the entire Church. Having been educated in the narrow views which still characterize the majority of the Irish ministers, he clung to these opinions, although deeply sensible of how unpopular they were on this side of the water In response to a call from the city of Galway, in Ireland, Dr. Robb decided to leave Canada, amid the regret of multitudes. comprising many who had no sympathy with some views which he held. He was not spared long to his new flock—the summons came, and in the full powers of his manhood, and in the midst of great usefulness, he was called to the General Assembly and Church of the first-born. He was much missed in the Irish Assembly. His manly eloquence, his straightforward honesty and genial nature, made for him troops of friends. Taken all in all, we don't believe he left in that august assemblage of divines a man superior in brilliancy and power.

For some years after Dr. Robb's departure, Cooke's Church passed through a succession of troubles, until the hearts of many of its faithful friends were failing them for fear that it would become extinct. Many left the old ship lest they might get wrecked; but the darkest hour of the night is the hour before the dawn. In Knox College was being trained a youth, who was destined to lead this Church from its weak and dying condition, to a place again among the prominent Churches of the city. Rev. William Patterson, the pastor, is a descendant of men who bore an honourable part in Irish struggles in the days gone by. Having graduated in Knox College, Mr. Patterson accepted a call to this Church, which at that time, I think, comprised about eighty members. But many of them were men of the right stuff; determined that so far as they could help, Cooke's Church would yet be a power in the city. Immediately after Mr. Patterson's settlement, the Church began to lift, and soon the building was filled up. Many of those who left returned and at present the church is filled to overflowing. The evening audience is a packed one, camp chairs having to be used.

The building has been renovated, improved and painted, circular pews put in, the galleries lowered, and altogether it is now one of the handsomest and most comfortable of the Toronto churches. The income of the Church at present is over \$100 per Sabbath. There were 200 names added to the communion roll during last year. Every department of Church work is well maintained, and the greatest harmony prevails throughout the congregation. Among the managers are Messrs. P. G. Close, Ald. McMillan, and Thomas A. Lytle, who have been for years connected with the Church; and among the elders may be mentioned William Hunter, John Rogers, James Allison, and William Rennie, most of whom have held office for many years. The Church was formerly regarded as the Irish Church; but such distinction is happily fast dying out, and will soon be unknown in Toronto.

THE REV. WILLIAM PATTERSON

was born in Maghera, Ireland, and connected with a congregation which was organized in 1658, and it is stated that during the rebellion in 1708, when the Tipperary militia were quartered in the "meeting house," they burned the pews for fuel and held a court martial on the Bible.

Maghera congregation has been favoured with a sucession of able ministers, including such men as Rev. Charles Kennedy, Dr. S. Robson, Dr. Withrow, Magee College, Dr. Leitch, Belfast College, under whose ministry Mr. Patterson grewup, and Rev. Mr. Dickey, B.D., the present pastor, who was within a few votes of being chosen professor of Hebrew at the last meeting of Assembly. Since the organization of Maghera congregation, the Church has been steadily supplied with pastors, eleven having preceded Mr. Dickey.

Mr. Patterson is a popular preacher; his delivery is rapid, and his sermons direct and pointed. He is a Gospel preacher in every sense of the word, and he speaks to his audience in plain, simple language. His method and manner of handling his subject at once arrests the attention of his hearers, retaining it to the close. He has the rare faculty of keeping close to his text, and his sermons are about twenty-five to thirty minutes in length. His success in Cooke's Church is now assured, and the congregation are looking forward to a career of great prosperity.

As is well known, the church is named after the late Rev. Henry Cooke, D. D., LL. D., of Belfast, whose centenary was so generally observed by the Presbyterian Church in Ireland last May Dr. Cooke, taken all in all, was the greatest man the Irish Presbyterian Church produced in the last hundred years. He was born at Maghera, and baptized by Rev. Mr. Glendy, who afterwards was connected with the rebellion of 1798, and had to go to America, where he became minister of a large Church in Baltimore, and for a number of years was chaplain to Congress. He was an eloquent preacher, and a man of great personal magnetism.

We in Canada may wonder why men of intelligence would be mixed up with a rebellion, but the disabilities which people had to endure for centuries, were such that we would not submit to for any length of time, and the wonder is that so few joined the ranks of the opposing party.

We live in a better and more tolerant age, and can worship God, according to the light of our consciences, without molestation from man.

The building on the corner of Queen and Mutual Streets, Toronto, was erected in 1858, and occupies a nice situation. It has two handsome spires. A new lecture hall has been built, and the church was reopened about two years ago by the Rev. J. S. Mackintosh, D.D., of Philadelphia. Dr. Macintosh was the immediate successor of Dr. Cooke, in May Street Church, Belfast, and is among the most eloquent preachers in the Quaker City.

January, 1889.

# MANCHURIAN SILKWORMS.

BY THE REV JOHN MACINTYRE, MANCHURIA.

(Concluded from last issue.)

In five or six days comes the first mute. In this second stage the colour becomes a bright yellow. It looks sometimes like a yellow worm with black rings, but in realily the rings are spots. Even at this stage the worms do not make much havoc, and they still feed on the under side of the leaf, rarely attracting the attention of the passer-by. But they now eat from the leaf edge inwards, and as they require more space they begin to spread over the adjacent leaves on the same spray. By the 9th of July a remarkable transition had taken place. The worms had passed the third mute, and were of a creamy white colour, regularly marked with black spots. The spines became a very remarkable feature at this stage. It is as if the worm bristled with minute hair pencils of snow-white colour, with sometimes just a suspicion of blue showing through the white. The claws show bright yellow, and there is a yellow plate or sheath on the second segment as also on the tail segment. The worms now scatter to feed, and appear freely on the upper part of the leaf. By July 14th some of the worms were through with the fourth and last mute. The suspicion of green which showed through the white towards the close of the last stage now deepens. The belly and sides are a lovely green, but the back is still white. The colours are now black, white, blue, green, and yellow. Thus the belly is a rich green, shading into lighter green towards the sides. The body has the appearance as of green shining through a white ground. The same yellow sheaths remain, the claws show a brighter yellow, so does the head, and there are yellow patches on the legs. The spikes are a pronounced blue, and there are large blue patches on the legs, while the hairy foot—the prehensile part -is distinctly blue. The bright black spots also remain and show alike on green and white. By the 20th of July I noticed that the spines had begun to shed the white down which gave them the appearance of hair pencils in the third stage, and became sharp-pointed, the blue tint deepening. The worm I should say at this stage attains to a length of two and a half inches. Though such a conspicuous object it makes no attempt to hide itself. In my first experiments I kept a lad sitting all day under the tree to save them from the magpies; but I have left them to their own fate this year, and have fared equally well. Not one has gone amissing, nor do the magpies hang on about them as they did last year. Is there something malodorous about the worm, as there is in the name of the tree? Certain it is that in a large well wooded acre plot visited by all manner of birds, migratory and native, this year's worms in their most conspicuous stages have fed in peace. Nor have I ever known them molested by spiders, ants, beetles, and the general run of enemies which decimate the oak feeding worms. In this fourth and last stage the worms change their style of They are now possessed with a spirit of eating, and a single worm will mow down a single leaf in no time. They make it a point now to wander out to the end of the twig or frond, and eat back towards the tree, taking everything with them, even to the leaf pedicle. They insist also in beginning with the tip of the leaf, eating first down the one side of the midriff and then the other. To get at the tip they lay hold with the front set of claws and draw the leaf into them. They then hold on by the tail prehensiles, and eat comfortably standing out in mid-air. It is interesting to watch them eat. The movement reminds one of a man mowing with a scythe: the worm by a movement of the head and the first two joints seems to mow little semi-circular patches by a rapid nip-nipnipping motion which one can hear, and which is so swift it seems almost like one stroke or movement. Eating is now such a business with them that they are not easily disturbed. You can count the spikes and spots without taking them from their work, and they are not the least scared if you move the branch about, nor even if you turn it over. I have not ucceeded in reckoning the actual quantity of leaves consumed during the respective stages, but after feeding eleven worms on a fourteen year old tree, I miss only fourteen fronds or twigs, each such twig numbering usually thirty leaves or thereabouts, each leaf at its best being about five inches in length by two and a half inches where these twigs not a leaf is touched. It is further worthy of note that my last year's collection fed exactly on the same branch of the tree. On the same tree I might easily have nourished from seventy to eighty worms without injury. But there is an instance here of a three-year-old tree dying under such an infliction. This year I have again made a careful enumeration of the distinguishing marks of the worm after its fourth mute, and some two or three days before spinning. Take the worm as consisting of thirteen segments, twelve of these (all except the head) have spines. These are distributed thus: the second and third claw segments, eight each; the remaining ten segments, six each; giving thus seventy-six spines in all. I have counted as many as one hundred and twenty-eight black spots. These may be thus enumerated: each of three claw segments, ten; each of four leg segments, twelve; each of four free segments (i.e. with neither claws nor legs), twelve; tail segment, two; in all one hundred and twenty-eight. The spines are

arranged in six regular rows along the length of the worm. Beginning with the ridge of the back, they do not extend downwards as far as the claws or legs. There is room for a black spot over each claw, and for two black spots at a slight angle off the perpendicular over each leg. Whereas two segments have eight spines and the rest only six, it would seem as if the missing spines were eladtly represented by black spots. The spots are arranged in pairs, or, where single, the opposite sides correspond. The claws and legs are conspicuous beauty points. Thus each bright yellow claw is surmounted by a black spot; while the leg is ornamented by two bright black spots, a ring of blue, a ring of yellow, under which again with every movement of the worm shows out the blue hairy foot-pad, or prehensile. Altogether, for amateurs there could not well be an easier nor a pleasanter beginning of silk worm studies.

Hai Cheng, 27th August, 1888.

### BOARDING SCHOOLS IN THE NORTH-WEST.

The many discouragements experienced by our missionaries in the North-West, arising from want of congenial social intercourse, which their position among the uncivilized heathen renders impossible, and the lack of sympathy and appreciation on the part of the Indians with the work of evangelization and education going on in their midst, together with the rival and adverse influence, in some cases, of Roman Catholic agencies might cause the pessimist to tremble for the success of our missions there. But there is a bright side to the picture, and the reports sent to the General Assembly for the past year are encouraging and hopeful, and show an earnest steadfastness and heroic patience in coping with difficulties, and a brave determination to make the best of circumstances.

By consolidating their position and concentrating the forces at their command, our missionaries hope to secure a permanent hold upon the hearts and minds of the Indians among whom they are labouring. This desirable end they believe is to be attained, most surely and effectively, by removing the children from the wigwam and all its debasing influences, and placing them in a Christian atmosphere, where the refining influences of a cheerful, practical, domestic and religious home cannot fail to stimulate in them a thirst for knowledge, and a desire to imitate the virtues which they take note of and admire in those who are over them in the Lord. The personal influence thus acquired, and the breaking off from old associations would in a short time effect a more radical change in the condition of our missions in the North-West than the present system of day schools is accomplishing. And it is the realization of this fact that has prompted some of our missionaries to solicit the aid of the Church and the Government in encouraging the establishment of these institutions.

Of course the cost of maintaining them would necessarily involve a greater expenditure; but in view of the results to be obtained by Christianizing, and rendering worthy members of society the rising generation of Indians, it is to be hoped that a noble effort will be made to help still more generously the men who are devoting their lives to ameliorate the condition of their less favoured brethren, who have an equal interest in and right to the joys and privileges of the Gospel. Last winter, a boarding school, bordering on Muscowpetung Reserve, was opened with an attendance of fourteen pupils; the cost per pupil is about \$60 per year. The Government gives one-half of this sum. It is intended to erect a boarding school on Stony plain reserve next summer. Mr. Magnus Anderson is our missionary there, and his wife teaches the girls knitting, and sewing, etc. The establishment of a boarding school on the File Hills Reserve is looked forward to, and earnestly longed for by those in charge. The difficulties in that section are great, and if the children could be wholly withdrawn from the adverse circumstances which hinder their higher development, better results might be expected.

Encouraging reports come from the Rev. Hugh McKay. The summer before last he erected and furnished a large building for a boarding school, at a cost of \$3,765, contributed chiefly through the generosity of the Woman's Foreign Missionary Society. The work goes on most satisfactorily.

We hope that friends will not slacken, but rather redouble their efforts in helping this noble enterprise, and that a deep personal interest will be taken in these boarding schools. Would not a more wide-spread interest in this Scheme be awakened if, apart from the societies now engaged in working for it, three or four families clubbing together-young members and old alike, who have hitherto been engaged in no work of the kind-should agree to undertake the support of a child in one of these schools? I presume that by corresponding with any of the missionaries who have charge of boarding schools, the name, age, and appearance, etc., of any child to be selected would be given. And apart from the good done to the cause, a blessing would surely be received by those, who in caring for a little Indian protegé, had been found to give a cup of cold water to one of His little ones.

How many families will act on the suggestion? S. F. Howie,

Brussels, January, 1889.

# TEACHING AND TRAINING

BY DELTA.

While "God made man upright" and pronounced him "very good" yet sin has so disordered and depraved every element of his nature, that a higher authority than human has said "There is none righteous, there is none that doeth good, no, not one." Such being the case, God has shown His wisdom in discovering a remedy fitted as intended to reach and to rectify the whole man, His goodness in bestowing it and His

power in applying it through the instrumentality of that Gospel which is "the power of God unto salvation." As it is the design of God, so should it ever be the desire of man, that that Gospel should be so preached as to reach, to rectify, and to regulate the head, the heart, and the will of man, so as to enable him clearly to discern, rightly to desire, and resolutely to determine. In short, the whole Gospel should be preached to the whole man; all is presented to him, all is fitted for him, and all needed by him. Some preachers however, overlook this, and in consequence, ever fail to capture and control the whole man. Some deal chiefly with man's intellectual being, so that while doctrine may be clearly seen, and intelligently accepted little or no desire is awakened. Others deal largely with the emotional in man; and thus while enthusiasm may be roused and actively exhibited, yet it is often "a zeal with-out knowledge," an attachment to the preacher and the denomination, rather than a love to Christ and a delight in his service. Others again, deal more with man's will-power, and while earnestly urging men on, both "to will and to do," seeing that the will, or the will not, determines man's destiny. Yet such are not taught clearly to discern as they should, and ardently to desire as they ought, hence an ignorant stub-bornness, instead of an intelligent stability. As there are three persons in the Godhead, so there are three persons in our manhood, and each should be equally honoured, educated and employed, so that man's triune manhood may be developed, regulated, and exhibited alike in place, in purpose, and in power for the glory of God and the good of mankind. While in God's world there is ever a ceaseless diversity, there is no less a harmonious unity. So in God's Word there is ever a unity amid diversity adopted and designed to meet every case, and mature every requirement; for in both, there are lights to enable every man to discern objects, to awaken desire, and issues to influence the will, all embodied and exhibited either in utterance or existence, and crowning all, we have a perfect pattern of man's true personality, whether it be to discern, to desire, or to determine, all in unimpaired power and in perpetual action. Thus God's Word is ever designed and adapted to reach every element of man's nature, and every exigency of his life, be it of saint, or savage, or

The great aim of the preacher then, should ever be to deal with and develop every attribute of man's nature, so that by the instrumentality employed, and the Spirit's agency promised, he may regain that "image" and that "uprightness" by grace, which he has lost by sin, and that body, soul, and spirit may be so regenerated and regulated, as to enjoy the happiness which godliness, or God-likeness secures, for of nothing else but godliness can it be said that "it is profitable unto all things, having the promise of the life that now is, and that which is to come." It is at once the province and prerogative of the preacher, then, to teach, to disciple the nations to educate or lead out, to develop their better being. This is the 'evolution," the true setting forth and "survival of the fittest," designed by God, and should be desired by man. Man is like a seed, which, in order to its perfect productiveness, every element of its nature must act and be acted upon. So in order to "bring forth fruit unto holiness," the whole constitution of man must be savingly affected, must act and be acted on, and hence for this purpose "the whole counsel of should ever be faithfully and affectionately employed;

for "all Scripture is profitable."

If preachers then are to be teachers of whatsoever Christ has commanded, it is a fundamental truism that they must first be taught, and while some may be ill able to teach what they do know, no one can teach what he does not know. wont to be argued, and sometimes is still, that the all-wise God is not dependent on man's wisdom; if so he is certainly far less dependent on his ignorance. God Himself sent a teacher, who "spake as never man spake," thereby showing the instrumentality which He employs, and as Christ as His servant, neither took His own way, nor did His own will, so the preacher should, by his wisdom, be able to know not only both what to will and to do, but to bring forth, not from his own fancies, but from the revealed wisdom and will of God, "things both new and old," Now as the purpose of the preacher's teaching should be to develop the whole an, so the teaching which he receives should be similar, alike in aim and While it is the province of the professor to prescribe what is to be done, and encouragingly to show both the how, and the why, of the doing, yet the student must do the work, for it is only by persistent personal effort that he can master the subject and make it his own, and it is only by such effort that his powers become at once developed, strengthened, harmonized and concentrated. In order to produce systematic thinking on the part of the student, his teacher must ever present a systematic thought, for not a little is learned by imitation, as well as by instruction. It can never be gainsayed that it is only by persistent, personal effort, that powers are strengthened, and purposes achieved, and that thereby the man rises above his fellow and yields an influence alike weighty and worthy, for "the mind's the measure of the We speak of genius, but what is genius? It is power possessed but latent, and it is "only when cultured and called into exercise that it can either ennoble its possessor or benefit his fellowmen. Hence, to be a genius is to be a worker, and our greatest geniuses have been our greatest workers. In short, genius in the ordinary acceptation of the term, is but exhibited effort; and without this great minds would be little else than gigantic babes.

Taking mind and memory then in their wonted sense, the latter is intended as the storehouse of the former, but if simply filled by the mind of another, it becomes a mere stagnant cistern rather than a living well-spring; and hence from lack of personal effort and proper mind culture, the resources of many of our young men so soon and signally fail, and a change of pastorate is necessary. One man may generously, for the while, supply the lack of a needy neighbour, but if that neighbour cannot, will not, or does not know how to work, he can never replenish his lacking stores and feed his people as he ought with the bread of life. It is the personal effort to acquire, that at once strengthens the mind and stores the memory and matures both, and what is thus acquired gives cast to the man's character, and consequence to the preacher's work. Mere cram by another mind, either by hearing or reading, will never produce culture, create power, or call forth effectiveness. On the contrary, in order to make and mature the man and render him an acceptable and effective teacher, personal effort must ever precede and prevent cram.

For near or far as eye can scan Mind makes and manifests the man, And lifts him nearest where he stood When God pronounced him "very good."

# Pastor and People.

FOR THE CANADA PRESENTERIAN.

A PASTORAL EXPERIENCE.

BY VERDANT GREEN.

A pastor sat late in his old cushioned chair
And shaded his face with its sad look of care,
As turned from his books to the fire burning low
He vacantly gazed at its dull ruddy glow.
As judge he reviewed to give judgment at last,
The work of a Sabbath, the day that was past;
He thought of the Sanctuary service that morn—
Of those who were present, grave, glad, and forlorn,
He knew they were hungry, he served them with food,
Was pleased with himself, yes, the sermon was good—
Again in the evening, how free he had been
In pointing to Jerus the Saviour of men.
The people were moved as he spoke of His love,
His sufferings, His death, and His glory above,
And Pride, e'er the sermon was fairly begun,
Had whispered so softly, its honied "Well done."
But now as his conscience spoke loudly and stern
He lives o'er that Sabbath in gravest concern,
He judges his work, till he cries, "All is vain,
I never should preach in a pulpit again."
He grieves o'er the pride that has lost him a day,
And fancies the Master will cast him away.

With tears coursing down his pale saddened face He pleads at the throne for pardon and grace, And the Master receives with a smile late that night A soul that had wandered away from the light; Not in vain was that Sabbath, a heart was at rest, The pastos was one that was humbled and blest.

FOR THE CANADA PRESENTERIAN.

THE FAMILY BIBLE.

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

A beautiful act, that is so common and so frequent on our American continent as to be called a custom, is the giving to the newly married couple a Family Bible. It is usually a handsome volume, large, of clear print, finely illustrated, with concordance and a mass of papers by the foremost biblical scholars that leave little to be desired beyond them, for the ordinary reading and study of the sacred Book. It is an exceedingly appropriate gift for such a memorable occasion. And no doubt, it is prized as a book, however it is regarded as a revelation. It is kept carefully as an ornament, whatever may be thought of it as a Guide and Counsellor for life. It is invested with a sacredness because it was a present from loved parents, whether its true sacredness as a discoverer of the Divine Love in its unspeakable tenderness and grace is seen or not. It is often shown to visitors with a great degree of becoming pride as, "my father's gift," or, "my mother's present," and among the kind remembrances that loving friends and well-wishers send to the newly-wed, none expresses or clearly speaks forth more than the large Family Bible. Intelligently given, it is a declaration of far-reaching affection, of a love that looks through the mists of time into the bright light of a blessed eternity. It is a grand symbolic prayer for their highest welfare here, and hereafter.

I have in my possession an old Family Bible, "imprinted at London, by Robert Barker, Printer to the King's most excellent Majestie, 1610." It has on its margin "brief summaries and expositions upon the hard places," and in the midst of the text illustrative engravings of the tabernacle in the wilderness and its wik, candlestick, etc., and the Royal Throne of Solomon, and also the "argument" of each book set right in its front so that no one need read in darkness. It has, too a chapter preceding the New Testament, entitled, "The printer to the diligent reader," explaining the marks in the margin and their use. It has inscribed in old English chirography on the flyleaf, these words, which are again written in modern English. "I will keep it as long as I live, and when I am dead ring out the bell, take this book and use it well." Then follows the name of the owner. Was it used well by the first owner and the second? Was it a lamp through the stormy days through which they lived? Was it a shield and buckler to them in their spiritual conflicts? Was it a voice of love, drawing them to Him who is Love? Was it to them a channel of divine quickening and grace? Did it comfort them, speak peace to them, cheer them and bless them? Did the old grandmother read it often, and lay her spectacles upon its outstretched pages, while she pondered and prayed over the truth she had just received? Did the children gather round her knees while she read its thrilling stories? Did the young men and young women learn its heavenly wisdom? How much this old book could tell, could it speak! Going on four hundred years old, beautiful and well-preserved as at the beginning of its service.

The Family Bible is put to a use which is often of great moment—it is a family record, the names of the parents and children with their respective ages, and places of birth, and interesting facts connected with them are set down in order in the heart of the book; on the clean leaf in the heart of the book. Would that the Bible itself were put in the hearts of the parents and children in every home. That is its highest and noblest use: "These words which I command thee this day shall be in thine heart."

The Family Bible represents the worship of the household, it is the symbol of prayer, of obedience, of subjection to divine authority, of the rule of God in the House, and how mightily influential it is for good '

Richard Knill, the zealous missionary, never saw family worship at home, and when under peculiar circumstances he beheld it in the home of a Mr. Evans, it had a wonderful effect upon his soul. This is his own account of the matter, "I had

never been present at family prayer in my life. The first night 1 was in this good man's house, about nine o'clock he rang the bell, and his shopmen and servants all came into the parlour and sat down. I looked with surprise and wondered what was coming next. When all were seated he opened the Bible and read a portion, and thus let God speak to his household. They then arose and fell upon their knees. The sight overpowered me. I trembled; I almost fainted. At last I kneeled down too. I thought of my past life; I thought of my present position; I thought, Can such a guilty sinner be saved? I heard but little of my kind friend's prayer. All my soul seemed turned in upon myself. My conscience said: 'This is how true Christians live; but how have I lived? God has not been in all my thoughts; but now I will begin to seek mercy."

This conviction of sin led to his conversion and consecration to God's service. Philip Henry, the father of Matthew Henry, the famous commentator, was very zealous in his use of the family Bible. Indeed, it is to that habit of his, faithfully maintained, that we owe one of the best commentaries the world possesses. He held that "family worship is family duty. He would say sometimes, 'If the worship of God be not in the house 'write' Lord have mercy upon us,' on the door: for there is a plague, a curse in it. He that makes his house a little church, shall find that God will make it a little sanctuary," Matthew Henry, who writes the life of his father, tells us how exemplary he was in this duty, beginning with a short prayer, followed by a psalm, then the portion of Scripture that came next in order. When he read, he always expounded. 'He puts his children, while they were with him, to write these expositions from their own recolle tions of them, and when they were gone from him, the strangers that sojourned with him did the same.

"What collections his children had, though but broken and imperfect hints, yet were of good use to them and their families, when afterwards they were dispersed in the world. Some expositions of this nature that were plain and practical, and helping to raise the affections and guide the conversation by the Word, he often wished were published by some good hand for the benefit of families; but such was his great modesty and and self diffidence, that he would never be persuaded to attempt anything of that kind himself, though few were more able for it." No doubt the suggestion lies here which Matthew Henry carried out in after years.

Burns pourtrays with the power of genius, the typical Scotch home in his "Cottar's Saturday Night," wherein the "Big Ha' Bible" plays such a charming part. And John Howie in his "Scots Worthies," speaking of the good Regent Moray says: "His home was like a holy temple; after meals he caused a chapter of the Bible to be read, and asked the opinions of such learned men as were present upon it, not out of vain curiosity, but from a desire to learn, and reduce to practice what it contained."

Oh, what unspeakable delights are found in the study of the sacred oracles! Dr. James Hamilton tells us that he was once told of a cottage patriarch, who was born in those days when Scotland had a Church in a'most every house There was one in his father's dwelling; and when he pitched a tent for himself, he builded an altar. Round that altar a goodly number of olive plants grew up, but, one by one they were either planted out in families of their own, or God took them, till he, and his old partner found themselves, just as at their first outset in life, alone. But their family worship continued as of old. At last his fellow traveller left him. Still he carried on the family worship by himself. So sweet was the memory of it in his father's house, and so pleasant had he found it in his own, that he could not give it up. But as he sat in his pleasant habitation, morning and evening, his quivering voice was overheard singing the old psalm tune, reading aloud the chapter and praying, as if others still worshipped by Oh blessed Book enshrined in memories most sacred! The sheet anchor of the home; the sweetener of its life; the brightener of its hope; the enlarger of its heart; the source of its virtue, its excellence and its strength. Happy is the household that honours thee, and reverences the God of all grace that thou revealest. And dark is the home in which thy heavenly light is not permitted to shine. What cancome to the hearts that beat there but earthly joys, and short lived peace, and long lived misery. Shall we not see this clearly, and believe this fully-the Bible is the best builder of home. It sanctifies it and saves it. Let then, the family Bible speak, and rule, that all may rejoice.

# DOING GOD'S WILL.

What is the end of life? The end of life is not to do good, although many of us think so. It is not to win souls, although. I once thought so. The end of life is to do the will of God. That may be in the line of doing good, or it may not. For the individual, the answer to the question, "What is the end of life?" is: To do the will of God, whatever that may be.

Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to ten thousand people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is, to do the will of God, whatever that may be," that would make our lives all equally great, or, equally small, because the only great thing in a life is, what of God's will there is in it.

The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no

Wesley, no Melancthon, can have done any more with their lives; and a dairy-maid, or a scavenger can do as much. Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity to the will of God, wherever that may lead us. It may take you away to China, or you, who are going to Africa, may have to stay where you are; you, who are going to be an evangelist, may have to go into business; and you, who are going into business, may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after Mine own heart, who will fulfil all My law." The object of life: "I come to do Thy will, O God."

The first thing you need after life is food. "My meat is to do the will of Him that sent Me." The next thing you need after food is society: "He that doeth the will of My Father in heaven, the same is My brother, and sister, and mother." You want education: "Teach me to do Thy will, O God." You want pleasure: "I delight to do Thy will, O God." A whole life can be built up on that one vertebral column, and then all is over: "He that doeth the will of God abideth forever."—Prof. Drumwond.

# HEAVY LADEN.

Our Saviour's invitation was to the labouring and the heavy laden. How many of them are scattered through this weary world; laden with sin, with grief, with care's, with woes, with sorrows; pressed down by poverty, suffering beneath the hand of disease; tried, troubled and afflicted.

The Saviour bid the heavy-laden come to Him and rest Will you not come, O weary, heavy-laden soul? Life is brief, time is short, earth is a scene of trouble, toil and conflict; yet there is rest to come. But we need not wait for that rest. There is rest even now to those who take Christ's easy yoke, and learn of Him; for He has said: "I am meek and lowly in heart, and ye shall find rest to your souls."

"Rest for my soul I long to find;
Saviour of all, if mine Thou art,
Give me Thy meek and lowly mind,
And stamp Thy image on my heart;
Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in Thee."

# TRUE TERMS OF COMMUNION.

How much is it to be lamented that the Christian world should be so violently agitated by disputes, and divided into factions on points which, it is allowed, in whatever way they are decided, do not enter into the essentials of Christianity! When will the time arrive when the disciples of Christ shall cordially join hand and heart with all who hold the Head, and no other terms of communion be insisted upon in any church, but what are necessary to constitute a true Christian? The departure from a principle so directly resulting from the genus of Christianity, and so evidently inculcated and implied in the Sacred Scriptures, has in my apprehension been productive of infinite mischief; nor is there room to anticipate the period of the universal diffusion and triumph of the Christian religion, but in consequence of its being completely renounced and abandoned.—Robert Hall, D.D.

# A SUCCESSFUL PRESCRIPTION.

A Christian worker relates: "A doctor in a country dis trict was one very stormy night quietly sitting by his room fire, and hoping, as he listened to the wind and rain without, that he would not be called out. A minute or two later a servant entered with a note. Looking at it, the doctor said, Seven miles' ride: I suppose I must go.' Silently he rode for the first six miles without meeting any one; then he noticed a cart drawn by a half-starved looking horse. He looked for a driver, but found none. On he went for another mile, when he noticed a dark object staggering along in the middle of the road. As the doctor came up, the owner of the horse stammered out: 'I say, doctor, is that you? I want you to give me a prescription; they say you are real good to the poor, perhaps you will give it to me for nothing. 'Well, my friend, what is it that ails you?' said the doctor. 'I want a prescription for keeping my legs from turning into the saloon. I cannot give you it, my man, but there is a great Physician, a friend of mine, will give you what you want. Oh, tell me where he lives, that I may go to him, for I am in danger of losing both body and soul. Days passed, and again the doctor saw the same figure on the road, but not intoxicated this time. He came up, caught the doctor by the hands, and with tears rolling down his face, he said, God That was all, but the doctor understood that the great Physician had dealt with him, and had effected a cure of both body and soul. For Him no case is too desperate, He can save unto the uttermost."-Christian Herald.

# WORTHY OF NOTICE.

It is worthy of notice that most of the writers and speakers who are dinging at the churches for alleged inefficiency, and proposing this and the other improvement in preaching and Christian work, are not frequenters of houses of worship, rarely listen to the Gospel and hardly know anything of what pious hearts and liberal hands are doing for the alleviation of human suffering, the instruction of the ignorant and making known the glad news of salvation. It would be more consistent for those who are indulging with so much complacency in exhibiting the shortcomings of the churches to make some application of the Gospel to themselves.

FEBRUARY 6th, 1889.1

### LITTLE ONES.

Little feet may find the pathway Leading upward unto God; Little hands may learn to scutter Seeds of precious truth abroad.

Youthful hearts may be the temples
For the Spirit's dwelling place;
Childhood's lips declare the riches Of God's all-abounding grace.

"Little ones," though frail and earth-born, Heirs of blessedness may be; For the Saviour whispers gently,
"Suffer such to come to me."

And in that eternal kingdom Mid the grand triumphal throng, Children's voices sweet may mingle. In the glorious choral song.

### LITTLE MABEL.

Suddenly there came a knock at the door, and Grace heard some one say, "Mabel wants to see the teacher." Turning, she saw old Mr. Hews (Mabel's father) standing in the open door, his face showing white in the darkness.

Without a moment's hesitation Grace dressed for a hasty walk, and presented herself at the door. "I am ready, Mr. Hews," she said, "I want to see Mabel."

"God bless you, miss?" the old man answered; and so they passed out into the darkness, he, long taught in the school of adversity, rough and uncouth, leading her, so fair, so young and winsome. The old man spoke but little; then only of the child.

"If it were not the Lord's doing, miss, I couldn't bear it," he said. "You see, it's as if the one little lamb, the last little nestling, were taken. Wife and I hat a family, but they are all gone, -- some dead, some gone a long way off. Little Mabel was my Robert's only child; and when he died, and his wife died, too, why, we took the baby to live with us. She's growed to us, and we to her, you see. There's not a spot about the old place but speaks o' Mabel. The Lord's hand is heavy,

The cottage door was reached at last. Mrs. Hews was waiting for them. After a moment's rest they went to the room where Mabel lay.

Grace knelt by the little bed. "Dear teacher," Mabel said, "I knew you would come. Now, I want to lay my head upon your shoulder, so I can see granny and dad, while you sing."

Grace took the little head upon her breast. Granny sat close by, vainly trying to steady her trembling lip, and smile upon the child. Dad, too, knelt by her side. "I want you to sing, 'Nearer, my God to Thee,'" Mabel said. There in the firelight, the little group sang those sweet yet mighty words which sooner or later, must be the cry of every Christian heart,-

Nearer, my God to Thee. Even though it be a cross that raiseth me.

The words had scarcely died away when Mabel whispered, "You hear, teacher, 'Even though it be a cross that raiseth me.' Jesus was lifted on the cross you know." Then she added, aloud, "Don't grieve for me, granny; don't grieve, dear old dad. I am so happy! Sing again. Sing 'Jesus, lover-o-my soul."

Again a sweet, plaintive melody filled the air and echoed in the distant corners, while Mabel listened,—yes, listened, but not to them. One more of His little ones had joined the heavenly choir.

Grace laid the fair head softly back upon the pillows. Granny smoothed the coverlet with a reverent tender touch, "dear old dad" silently watching them the while. Grief had no part in that scene. They had gone so far with the little one that some portion of her new born joy had fallen on them.

In silence Grace parted with the old man and his wife, and passed out alone; yet not alone-never to be alone any more. She had found that friend who has said, "Lo, I am with you alway, even unto the end!"

# HAPPY HOME.

There is a lesson in the f. llowing story:

A pretty story about a German family discloses the secret of a happy home, where joy aboundeth, though there are many to feed and clothe.

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was in his nine children, though it was no light task to support them all.

His brain would have reeled and his heart sunk had he not trusted in his Heavenly Father, when he thought of the nui. ber of jackets, stockings and dresses they would need in the course of a year, and of the quantities of bread and potatoes they would eat.

His house, too, was very small for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made. But the father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner, the stranger, looking at the hungry children about the table, said, compassionately, "Poor man, what a cross y u

"I? A cross to bear?" asked the father, wonderingly, "what do you mean?"

"Nine children, and seven boys at that!" replied the stranger, adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher, with prompt decision.

"How does that happen?" asked the guest.

"Because I taught them the noble art of obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?"

The two girls laughed roguishly, but the seven youngsters

"Yes, dear father, truly."

Then the father turned to the guest and said: "Sir, if ath was to come in at the door, waiting Ito take one of my ren, I would say "-and here he pulled off his velvet cap 'led it at the door-"Rascal, who cheated you into thinking that I had one too many?"

The stranger sighed; he saw that it was only disobedient children that made a father unhappy.

# BERT AND THE BEES.

Bert had three buckets of water to bring from the spring.

They were pretty big buckets, and the spring was at the foot of the hill. The wather was getting warm, too. He tugged away at one bucket and got it up; then he lay down on the back porch to rest.

"Hello, Bert! sun's not down yet," said his father, coming in to dinner from corn planting. "I wish I were a big man," said lazy Bert, "and didn't have to carry water."

"But you would have to plant corn and sow wheat and cut and reap and thresh and grind," laughed his father.

"I don't mean to work when I'm big," grumbled Bert.

"Then you'll be a drone," said his father.

"What is a drone?" asked the little boy.

"A bee that won't work; and don't you know that the bees always sting their drones to death and push their bodies out of the hives?"

The farmer went off to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his hands and face. He started up, and found that the sun was shining down hotly on him, stinging his face and hands sure enough.

He hurried down to the spring, an finished his job by the time the horn blew for dinner. "Fatl r," he asked while he cooled his soup, "what make the bees kill their drones?"

God taught them," answered his father; "and one way or another God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men, and I wouldn't be surprised if the angels live by it too."

# A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer or a preacher, he can be a godly boy, in a boy's way and and a boy's place. He ought not to be too solemn or, too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colours. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement, that for the things of God he feels the deepest reverence.

# DUTY BEFORE PLEASURE.

It was Saturday, and the weather was delightful. The children wanted to go out and pick berries. There were plenty ripe on the hillside.

"Let's get some lessons first," said Mattie; "duty before pleasure is mamma's rule. Then we will have nothing to worry us, and we'll have a better time."

"Oh no, do let's go now; we can study this afternoon," coaxed Sadie.

"But we shall feel hot and tired then, and not a bit like studying; let's get our lessons done now, while we feel bright."

"Yes, we'd better," chimed in little Lottie. "Mattie knows the good way."

And so she did. Mattie was the eldest, and always tried to do right, and to lead her little sisters in the right way. "She's a dear child; she helps me so much with the

others," her mother often said. Sadie was easily persuaded. They took their books and

slates and went out under the great pear tree in the garden. There they studied away till their lessons for Monday were all learned. Then they went out into the woods and had a nice time. They brought home a good basket of blackberries.

"Mother's rule is a good rule, I am sure," said Sadie, as she was eating her bread and milk for supper; "I am glad I haven't got my lessons to learn now. I'm so tired."

"'Duty before pleasure;' I'll always remember that," said little Lottie.

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# The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 6, 1889.

THE Crown Prince of Austria was found dead in his bed the other day. The officials who made the post mortem examination, certified that his death was caused by sudden paralysis of the heart, brought on by attacks of acute rheumatism. The officials who thus certified knew that the Prince shot himself, or was shot. They saw his shattered skull. They knew quite well that he committed suicide, or was murdered, but they certified that he died from paralysis. It is easy to name the term by which Paul, or John the Baptist would describe such

 $R^{\rm HETORICIANS}$  tell us that concrete forms of speech are more forcible than abstract. It is better to say "Solomon" than "wisdom," "Judas" than "treachery." The Rev. David H. Greer evidently knows how to use the concrete:

The successful church of the future will not be that which faces to the past crying "Father Abraham" to establish its claims, but that which, looking down, puts its hand on the beggar and says, "Brother Lazarus."

That is well put. Crying Father Abraham has not half as much influence in these days as helping Brother Lazarus. Crying Father Abraham, however, is much easier and more "toney" and that is the reason why so many people like it.

THERE is something rather amusing in the discussion that some of our Methodist friends are carrying on in regard to stationing ministers. One remedy suggested is to put laymen on the stationing committee. How in the name of common sense could laymen give every congregation the best man in the Church any more than clergymen? Laymen in the Presbyterian Church do all the "stationing," but every congregation cannot always get the minister wanted. Another peculiar thing is our Methodist friends, or very few of them, contend against the principle of a stationing committee. They do not hold as a principle, that a man has a right to select his own spiritual adviser. They like the stationing committee well enough, provided it sends them the man they want. Their position, when the appointment does not suit them, is a good deal like that of the Irishman on prohibition. Pat said he was in favour of the law, but "agin its enforcement."

HE world has become suddenly interested in Samoa. A good many people are trying to find the island on the map with more or less success, and many are asking. "What kind of people are the Samoans?" Our neighbours across the line are deep in the Samoan question. The Christian-At-Work has a high estimate of the people:

The Samoan Islands are midway between Australia, New Zealand, and the Hawaiian group, and are in the direct line of American trade. The people of the Samoan group are regarded as the finest race among the Polynesian Islands. They have a soft and musical language, as shown in the names of the ports and towns. They are graceful, p'easing in appearance, and of a good physique. They have been converted to Christianity, and are very moral and honest. On Sunday no work is permitted on shore, nor are natives allowed to labour on board ships in port. The sale of liquors is positively prohibited.

It is to be hoped that the representatives of the United States, Germany, and Great Britain, who may go out there, will conduct themselves in such a manner as not to injure the morals of these excellent people.

OME comment has been caused by the fact that in his great work on theology, just published, Dr. Shedd gives only two pages to heaven while he gives eighty-eight to hell. No doubt the learned Doctor had the present state of public opinion before his mind when he made this arrangement of his matter. Comparatively few people deny the existence of heaven, and even those who doubt or deny are perfeetly willing to go there should it turn out that such a place as heaven exists. It is entirely different with regard to the place of punishment. The fiercest assaults have been made, and are still being made, against the doctrine of retribution. In planning his great work no doubt Dr. Shedd took this fact into consideration and governed himself accordingly. Those critics who contend that he necessarily gives so much space to eternal punishment because he is a Calvinist are aside the mark. He does so because he is an author who thoroughly understands the times in which he writes, and is not afraid to grapple fearlessly with living enemies of truth. When those who assail the doctrine of retribution show that they hate sin as much as they hate hell, and give reasonable evidence that they are preparing to go to heaven, then probably Calvinistic writers like Shedd may give us more pages about heaven.

DUT in a condensed form, the main facts of the Samoan difficulty are about as follows: Ten years ago the United States Government formed a treaty with the Samoans, secured Pango Pango as a coaling station, and secured also a promise that the American nation would be allowed to participate in any trading privileges granted to other nations. The American Government promised something in return for these privileges, but just what it was is not very clear at the present moment. A short time ago Bismarck, D.D., who has a treaty with Great Britain regarding the neutrality of Samoa, interfered with the domestic politics of the Samoans, and deposed their king—Malietoa—apparently without consulting anybody. Our American neighbours contend that King Malietoa was dethroned because he was not pliable enough to suit the purposes of Bismarck, and they demand that he shall be set on his throne again with the least possible delay. According to the well understood practice of nations, this demand should be backed up by the appearance of an American fleet in the harbour of Pango Pango. Our neighbours have no fleet, but they have plenty of money to buy one. Whether they will invest or not remains to be seen. Samoa is on the other side of the globe, but Canadians have a deep interest in this quarrel. Great Britain will most assuredly side with the United States, and if England and the Republic are drawn into closer and more friendly relations, the Fisheries Question will be easily settled. Would it not seem strange if the solution of that question came by way of Samoa? Equally strange things do sometimes occur.

YOUNG lady who is anxiously deserving to be (1) a good wife, and (2) a good minister's wife, pours out her heart in the Globe as follows:

One pious member is grieved that I hold my head up so straight. Another oracularly declares that I must never give expression to an opinion, as a successful minister's wife should never have opinions, in case she might conflict with some one and hurt her influence. A third timidly requests me to abstain from voting in the church meetings (though I am legally and constitutionally qualified to do so) because I can't vote both ways, that poor little thing she calls my influence may be killed outright. A fourth finds that my predecessor made an intimate friend in the parish and aroused the jealousy of all the other women. And to that fact is attributed the sad rupture of pastor and people. In short, it appears that I must be what I am not; must kn w nothing if asked a question; must give no opinic n on any point; must walk with my head bent, for fear I be thought proud and unapproachable; must pay my society fees and deny myself the voting privilege; must court the rich

for the benefit of the church; must do deference to the poor, by way of compensating them for any lack of attention on the part of the rest; must attend all the church meetings; must not neglect my home; must visit every one; must be "at home" to everybody and give to everything; must work for Temperance, Sunday-school, missions, bake for all the teas and help to get up all the shows; must dress well, that the upper ten of the congregation may not be ashamed of my appearance; must dress plain, that the poor may have one good example in church; must entertain company lest I be considered mean; must not entertain much or I will be deemed extravagant; must billet in my own home all the pulpit supplies; must visit the sick and carry them little charities; must keep on the good side of the gossips lest I be slandered; must not see, feel, hear or know anything of the glaring inconsistencies of the "holier than thou" association, but seek to get into "their light," etc.,

Dearly beloved sister, your course is clear. Get your husband to resign at once. Then the congregation can be put under the charge of the Foreign Mission Committee, and a young foreign missionary sent to them to test the celibacy theory. A few supporters of Foreign Missions think foreign missionaries should not marry. The heathen among whom your lot is cast, dear sister, might be useful as a field for testing this celibacy question. Some of the disengaged young men who are getting ready to go to India or China should go among them for a short

## THE EVANGELICAL ALLIANCE.

W HEN the proposal for the formation of an Evangelical Alliance was made in 1845, it was received with general favour, and even in unexpected quarters there was a strong disposition to accord it a hearty welcome. The idea originated with the Rev. David King, LL.D., of Glasgow, and Mr. John Henderson, of Park. So encouraging was the reception given to the proposal that an organization meeting was held in London the following year, at which representatives from all parts of Great Britain. from various places on the European Continent and from America were present. The Alliance was formed with a degree of enthusiasm and hope not always manifest at the inauguration of new movements. Its progress was steady and encouraging, and it has as yet given no signs of decrepitude, of waning influence or lessened usefulness. On the contrary, its lines are extending, and as the desire for Christian unity and co-operation extends, its purpose will be yet more generally recognized and participated in by all who take an interest in the maintenance and extension of evangelical religion.

The influence of the Alliance in past years has been one of the factors in deepening the desire for a fuller realization of the Christian brotherhood, not merely as a fine sentiment to be brought into oratorical prominence on the platform, but to interpenetrate the Christian life and activity of the age. Apart from the active efforts on the part of the Alliance to extend the blessings of religious freedom wherever it has been denied or only partially conceded, the great Christian Councils held under its auspices from time to time have left a deep impress of the great advantage to be derived from the wider personal interchange of Christian opinion than the regularly constituted courts of the individual churches could afford. The great meetings of the Evangelical Alliance in London, Berlin, Glasgow and New York, at which many of the ablest exponents of religious truth were present and took part in the proceedings, are noticeable landmarks in the progress of evangelical Christianity in the nineteenth century. At these meetings the great problems agitating the mind of Christendom have received careful, deliberate and masterly discussion, and have, through the delegates attending, and the published works which the Alliance originated, exercised a powerful and far-reaching influence for good through-

It was with much pleasure that we saw it announced a few months ago that a meeting at which a representative from the parent Alliance in Britain would attend was to be held in Montreal. In due course the meeting was held under the happiest and most promising auspices, and the foundation of a Dominion Alliance was cordially resolved upon. Subsequently the good people of Montreal took hold of the movement, and it has been inaugurated in a hearty and generous spirit. The same thing will no doubt be said of Toronto, but unfortunately it cannot be said of the city just at present. For several years there has been a branch in affiliation with the British Alliance, with which it has been in correspondence. Naturally and properly the initiative of the new and larger organization was entrusted to the Toronto branch. The preliminary meeting was not very largely attended, for which there may be possible explanations. It may be that it was inade-quately announced. When such multifarious enterprises strive to catch the popular eye and ear, it requires very definite and direct means to make an impression and secure attention. The attendance was not large, but it may without any stretch of propriety be said that those who did attend were thoroughly representative men. At this meeting there was an unhappy and regrettable attempt to give a political complexion to the organization. No good can possibly be done by such a course. Persistence in such endeavours can only result injuriously and neutralize the objects the Alliance contemplates. Those who seek to force their political schemes on non-political institutions incur a responsibility that upright men with straightforward purposes would shrink from as demeaning and degrading to themselves and not very complimentary to those they aspire to lead.

For several years the Hon. Oliver Mowat has been president of the Toronto branch of the Evangelical Alliance. His name was submitted for the same position in the more extended organization. To this one or two took an objection because he was a politician. Politics is neither a qualification nor a disqualification for an office that a man is competent to creditably fill. It was not as a politician that Mr. Mowat was proposed but as a Christian gentleman, and if his religious record has anything in it to disqualify him for the office for which he has been proposed, no one would desire to see him there. That the puerility of these carping objections may be the more apparent, they have only to go one step farther and bring forward a qualifying test as to the occupation one must follow to be eligible for election to office in the Evangelical Alliance. If a gentleman happened to follow a particular trade for instance, it might generously be suspected of him that he would use the advantage office gives for the increase of his business. Such petty tactics are unworthy of a city of the size and reputed intelligence of Toronto.

The objection to the course taken by a few is at variance with the spirit, objects and history of the Evangelical Alliance. Its principal and commanding feature is that it is founded on the Catholic charity of the Gospel. Its mission, like the mission of the gospel itself, is the promotion of peace on earth and good will towards men. Its purpose is attraction, not repulsion. It seeks to promote the gospel of love, not the unlovely creed of hatred and strife. It will undoubtedly protest against all encroachments on civil and religious rights, come from what quarter they may, but a special antagonism to any special system has not been on its programme hitherto. It tends to a wider Evangelical Catholicity, not a retrogression in the direction of belated narrowness and obscurantist bigotry. It is well for all well-wishers to the prosperity of the Evangelical Alliance to remember that its motto is, "In essentials, unity; in things indifferent, toleration; in all things, charity."

# A RETROSPECT.

O the Rev. John Cairns, D.D., Principal of the United Presbyterian Theological College, Edinburgh, has been assigned the honour of writing the initial paper in the first number of the new and attractive Theological Monthly, which has just made its appearance. The subject on which he has written is "Christianity at the End of the Nineteenth Century." A man of his vigorous and powerful mental endowment, profound scholarship wide and generous sentiment, and exalted Christian character, can hardly be expected to take a lugubrious and pessimistic view of the outlook as the closing years of our remarkable century loom up. He is too much of a Christian to be a pessimist, and so well-balanced intellectually and morally that he occupies a vantage ground sufficiently elevated on the mount of observation as not at least to be very far astray in telling us what he learns from his survey. Another of Principal Cairns' excellencies is his extreme, though very beautiful modesty. There is nothing oracular about his utterances. They are never unthinkingly given. If he carefully shuns dogmatism, it is not for the reason that he is not thoroughly persuaded in his own mind, but because it is alien to his nature to assume an air of superiority. He is, nevertheless, one of those most competent to gauge the spiritual and religious tendencies of the time, and his estimate is worthy of respecful consideration.

Dr. Cairns states at the outset his intention to treat his subject dynamically, not statistically, and while the latter for many minds has obvious advantages, the other selected by the learned principal is also very helpful. The Greek Church has remained stationary, in so far as its influence on fresh and earnest thought is concerned. Numerically, it has grown with the increase of the populations where the Eastern Church prevails, but it has made no appreciable contribution to the religious thought and activity of the age. The paper says "Its interaction

on other Christian communions has been so feeble and limited, that save for its growth in numbers, it might almost be left unexamined." Dr. Cairns makes no reference whatever to the occasional ostentatious attempts at coquetry with the Greek Church, by the party in the Anglican communion who affect to love their brethren whom they have not seen, and despise the sister Churches that are next door to their own island.

Romanism, according to this survey, is a decadent system. The loss of the temporal power has weakened the Papacy as a political force. The idea, while its abolition was in agitation, that by freedom from the entanglements of statecraft the liberated Papacy would become a formidable spiritual power has not been realized. The results of the Tractarian movement in England are not to be lightly regarded, but these hitherto have not justified either the hopes or the fears the movement inspired. "A few men of genius and devotion," says Dr. Cairns, "Cardinal Newman pre-eminent among them, have gone over to the Romish faith. They have added little to its distinctive theology, or any power to arrest its European decay; in fact have risen to their highest greatness in what is not Romish, but common to universal Christianity. Proselytes like these were not easy to find; and the succession has long stopped." Of the supposed advance of Romanism on this continent, Dr. Cairns forms a just estimate. He says that "the ultramontane and mediaeval spirit droops in an uncongenial atmosphere." "Already at every point, American Protestant theology is a great help to the older world, but the professed Catholic Church is here almost wholly dumb." The infallibility dogma has repressed all free inquiry and stifled the exercise of progressive thought.

The progress of Christianity during the century is seen in the great advances made in the departments of apologetics, exegesis, and Christian ethics. The ribaldries common to the opponents of Christianity at the beginning of the century would be repudiated now by intelligent men. The mythical theory of the origin of Christianity has been abandoned as utterly inadequate, and the brilliant illusions of Renan have lost whatever fascination they possessed and are no longer seriously entertained. The present ascendancy of materialism is but a passing manifestation and a better and purer philosophy and faith will emerge from the partial eclipse.

If, says Dr. Cairns, as by Herbert Spencer, evolution be made the formula of a universal cosmic philosophy, there returns, with an Unknowable in the far distance, a virtual prima materia, unable by the dreary clank of an endless motion to evolve the universe, as we phenomenally know it, up to man. This theism still remains to us, barring the paradox in science, that what requires mind to explore required no mind to originate, satisfying alike the need of worship, and the hope of immortality, and preparing for the re-assertion and re-enforcement of Theism in a revelation which expands all the lessons of nature, and adds on others too wonderful to have been invented, but in harmony with the claim, "Ye believe in God, believe also in Me."

In the department of Dogmatics the great advance made by consecrated scholarship in Germany shows a striking and pleasing contrast to the arid rationalism so prevalent in the early part of the century. The greatest and most obvious advance, however, is seen in the higher standard of Christian living which finds a place in the various sections of the Christian Church, act.vity in works of Christian beneficence, the more appreciable influence of Christian principles in the sphere of every-day life and in the realm of social economics. Above all, is this increased activity seen in direct and ever-extending efforts to reach the heathenism springing up side by side with our Christian civilization, and in the marvellous increase in Foreign Missionary effort that marks the immediate present. The outlook may not be unclouded, but the clear light of the coming glorious day is steadily and visibly advancing.

# Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)
—This weekly maintains its lead in supplying the latest and the best productions of current literary effort.

St. Nicholas. (New York: The Century Co.)

—The February number presents its numerous readers with a pleasing variety of most interesting papers, poems, stories, sketches, and illustrations.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This favourite monthly is one of the best magazines containing general reading for the little folks, and is always sure of a cordial welcome by them.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The eagerness with which this most excellent weekly is looked for by its many

readers, is a good criterion of its value. In variety, information, healthy, pleasant reading, finely illustrated, it stands pre-eminent.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Harper's, always attractive, is unusually so this month. An excellent engraving of a recent photograph of John Ruskin appears as the frontipiece, and an able paper on "The Work of John Ruskin," by Dr. Charles Waldstein, will be read with interest and pleasure. Another noteworthy paper is "A Russian Village, an Artist's Sketch," by Vassili Verestchagin, with illustrations from his own pencil. Descriptive papers finely illustrated abound. "Dakota," "Norway and its People," and "Nepaul. the Land of the Goorkhas," give diversified scope, Serial, short story, poems, timely papers, and the standard departments, complete a splendid number.

THE CENTURY MAGAZINE. (New York: The Century Co.)—Always mindful of times and seasons, the Century this month comes out as the mid-winter number. There are several most interesting papers by eminent writers. One of them specially attractive to lovers of art, is the opening one on "Gérôme," with a number of engravings of his characteristic works. Another no less interesting is on "Portraits of Mary, Queen of Scots," of which several are given. The powerful Siberian papers of George Kennan show no diminution in their fascinating interest, while the "Life of Lincoln" is continued with the same eminent ability that has characterized all the former instalments of what is destined to take its place as one of the best historical records of the gigantic struggle through which the Lincoln administration lived. Dr. Washington Gladden has an excellent paper on "Safeguards of the Suffrage." The other attractions of the number are fully equal to the high standard of literary and artistic excellence uniformly maintained by the Century.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.) This month's number opens with one of Sarah Orne Jewett's lovely stories, "A Winter Courtship." The number of serious articles is so great that Agnes Repplier's bright "Plea for Humour" seems all the more admirable from its setting. Not that the articles are heavy, by any means, but thoughtful they certainly are. Even such a story as Harry Perry Robinson's "Gift of Fernseed" can hardly come under any lighter category, and the instalment of Henry James' "Tragic Muse," though perhaps not serious, is certainly not funny. The "Spirit of American Politics" as shown in the late election, is well and thoughtfully discussed by Charles Worcester Clark. Samuel H. Scudder gives some most interesting facts about "Butterflies in Disguise." Philip G. Herbert, Jr., tells all about "The New Talking Machines," and quite takes our breath away with the changed condition of things which he suggests as growing out of this modern discovery. Henry C. Lea gives a gruesome chapter in mediæval history in the narration of the woes of "Brianda de Bardaxi," and Harriet Waters Preston continues her profound studies on the life of Cicero. The book reviews are good, and the Contributors' Club delightful. Prof. Hardy's story "Passe-Rose," grows more and more beautiful.

THE THEOLOGICAL MONTHLY. An exponent of Current Christian Thought at Home and Abroad. (Toronto: James Bain & Son)—"The old order changeth and giveth place to the new." The old familiar "British and Foreign Evangelical Review." has merged into the attractive new monthly, whose title heads this notice. It has nothing approaching to the somewhat heavy appearance of the old review, but in modernized form presents a valuable series of papers on questions that occupy thoughtful minds in the living present. The mottoes that appear on the cover, no doubt, indicate the line to be pursued by the conductors of this regenerated theological serial, "to exorcise the evil genius of dulness from Theology," and "Hold to the Written Word.' opening paper on "Christianity at the end of the Nineteenth Century" is by Principal Cairns, and possesses the charm and hopefulness characteristic of his broad, scholarly, evangelical, and devout method of thinking. Prebendary Reynolds writes on "What is the Supernatural?" "Sceptical Novels by Women: Robert Elsmere—Paper I." is discussed by C. Lloyd Engstrom; "America's Contribution to English Hymnody" is Garrett Horder's contribution. Henry Hayman, D.D., asks and answers the question, "Can we Popularize the Epistles of the New Testament?" With characteristic ability, Professor Withrow treats of "Church Polity, a Part of Christianity." The number closes with a review of the "Forces Antagonistic to Christianity," by Alexander Harrison, B.D., and an all too brief synopsis of current literature. This will doubtless prove a valuable magazine, and ought to occupy a wide field of usefulness.

# Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allis n Bain.

BY MARGARET M. ROBERTSON

CHAPTER XIII.

"She wakene I heavy hearted
To hear the driving rain,
By noon the clouds had parted,
And the sun shone out again.
"I'd take it for a sign, she said,
"That I have not prayed in vain."

That night while Mrs. Beaton and her son sat by the fireside, exchanging a word now and then, but for the most part in silence, a knock came to the door. Allison had given her-self no time to reconsider the determination to which she had come when she met John's eyes in the kirk, being bent on abiding by it whatever might befall.

It had not come into her mind that her courage might fail her at the last moment. It was not that her courage was failing, she told herself, as she stood waiting. It was because she had run down the lane so quickly that her heart was beating hard. It was like the thud of a great hammer against her side; it frightened her, and she was tempted to turn and run

away. But she did not.
"I would be sorry when it was too late," thought she, and knocked again.

There was a pause of a minute or two, and then the door

opened, and John Beaton appeared, carrying a light. "I was wishing to say a word to Mrs. Beaton, if she will tet me," said Allison, making a great effort to speak as

Surely," said John. "Come in."

"Come away in, Allison," said Mrs. Beaton's kind voice out of the darkness.

When John had shut the door and come into the parlour with the light, he was surprised to see that the two women had clasped hands, and that on his mother's face was the look which he had hitherto believed it had worn for him alone. He moved a chair forward from the wall.

"Sit down, Allison," said he.
"No," said she; "I will say first what I came to say." John set down the candle and turned to go. But Allison

put out her hand to detain him.
"Bide still," said she. "I have to ask your mother to ask her son to do something for me-something which I cannot do for myself, but which must be done, or I think my heart will break."

"Bide still, John," said his mother.

John moved the light again, so that it fell on Allison's face,

and then went and stood in the shadow, leaning on the back of his mother's chair. Allison stood for a moment silent, and both mother and son regarded her with interest and with surprise

as well. This was quite a different Allison, Mrs. Beaton thought, from the one who went up and down the street, heeding no one, seeing nothing unless the child Marjorie was in her arms to call her attention to whatever there might be to see. She seemed eager and anxious, full of determination and energy.

She had not at all the air of one who had been accustomed to go and come at the bidding of other folk.

"It is the true Allison at last," said John to himself.

"Her gown has something to do with it," thought Mrs Beaton, and perhaps it had. Her gown was black, and hung in straight folds about her. A soft, white kerchief showed above the edge of it around her throat, and her Sunday cap, less voluminous and of lighter material than those which she wore about her work, let her shining hair be seen.

"A strong and beautiful woman," John said to himself. His mother was saying it also; but with a better knowledge of a woman's nature, and a misgiving that some great trouble

had brought her there, she added:

"May God help her, whatever it may be. Allison, sit down," she said, after waiting a minute for her to speak. "It is that my heart is beating so fast that I seem to be in

a tremble," said Aliison, clasping her hands on her side.
"Sit down, my dear," said Mrs. Beaton kindly.
"Not yet. It is only a few words that I must say. I have had great trouble in my life. I have trouble yet—that must

be met. And it came into my mind when I was sitting in the kirk that you might maybe help me, and-keep my heart from breaking altogether," said she; then lifting her eyes to John's face she asked, "Have ye ever been in the tollbooth at Aberdeen! It is there my Willie is, whom I would fain save."

John's mother felt the start her son gave at the words. Even

she uttered a word of dismay.
"I must tell you more," said Allison eagerly. "Yes, he did wrong. But he had great provocation. He struck a man down. At first they thought the man might die. But he didna die. My mother died, and my father, but this man lived. Willie was tried for what he had done, and though all in the country-side were ready to declare that Browning had gotten only what he well deserved, they sentenced the lad to a long year and a half in the tollbooth, and there he has been all this time. A long time it has been to me, and it has been longer to him. It is near over now, thank God."

And have you never seen him nor heard from him since

then?" asked Mrs. Beaton.

"I wrote one letter to him and he wrote one to me.": That was at the first. I wrote to him to tell him what I was going to do, and to warn him what he must do when his time was over. I dared not write again, for fear that-- and even now I dare not go to him. When we meet it must be on the other side of the sea. But I must hear from him before then. wasna an ill lad, though ye might think it from what I have told you. He was only foolish and ill advised.

And think of him all these long days and months alone with his anger and his shame him that had aye had a free life in the fields and on the hills. And there is no one to speak a kind word to him when he comes out of that weary

place. "And you would like my John to go and see him?" said

Mrs. Beaton.

Oh! if he only would! Think of him alone, without a friend! And he is easily led either for good or ill.

"Is it likely that he would listen to anything that an utter stranger would say to him " said John.

He spoke coldly as his mother noticed with pain. Allison

did not notice it.

"But you would not seem like a stranger to him if you came from me. And anyway, ye wouldna be strangers long. You would like Willie, or you would be the first one who didna

all his life. And oh! he needs one wise, and strong, and good like you. The very touch of your hand would give him hope, and would keep him from losing heart—and, it might be, from losing himself——"

ing himself——"
She stood, bending slightly toward him, her eyes, which in spite of his will and his reason had all these months haunted him by night and by night and by day, looking into his. She stood in utter unconsciousness of herself or of him, save as one whose strength might help the weakness of another who was in sore need. No spoken words could have made clearer to him that he-John Beaton-was not in all her thoughts, save as a possible triend to the unknown criminal, who, doubtless, had well deserved his fate.

And to think of the life which lay before this woman, with this weak fool to share it-a woman among ten thou-

sand!
"She will need strength for two, and her love will give it to her," thought John, a dull pain at his heart, with which some self-contempt was mingled. But it was no time to consider himself with Allison's eyes on his face.

"I could trust him to you," said Allison, trying to smile, "because ye have a kind heart, though folks say ye're a wee hard whiles. But I ken what you have been to the lads at the manse to win them, and to warn them, and to keep them out of mischief. It would be the saving o' my Willie if you would but take him in hand."

"I would gladly help him or any one in trouble," said John, "but how could I do it in secret?"

"But you needna do it in secret. It's not Willie that needs hide. When the prison door opens to him he will be free to hide. to go where he likes—to his own house, and his own land to bide there at his pleasure. But he will have a sore heart in going to a desolate house. And the thought of going alone to a far off land will dismay him. The help of such a friend as you is what he needs, though it may seem a strange thing in me to ask it from you."

"You have a right to all the help that I can give you, as has any one in trouble. But why should you not go to him

yourself?"
"But that is what I cannot tell you. I would never be suffered to go with him if I were to be found. I have been asking you to help my Willie, but indeed it is myself that you will help most. I cannot go with him for both our sakes, but I will follow him. He will be watched through every step of the way, and I would be brought back again from the ends of the earth. And then," added Allison, her face falling into the gloom of which John had seen but little, but which his mother had seen often during the first days of their acquaintance, "then I should just lie down and die."

John made a sudden, impatient movement, and then he

"And what am I to say to this man from you?"
"Willie his name is—Willie Bain," said Allison, smiling faintly. "Oh! ye'll ken what to say to him when ye see him. And ye are not to let him know that ye are sent from me till ye are sure of him. He is a lad who is moved by the first thought that comes, and his first thought when he hears of me will be to try to see me. And he must not try," repeated sl.e, "for he will be watched, and then we will be parted forever."

There was a pause, and then John said
"I will go to him, at any rate, and do what I can I will faithfully help him, if he will let me—so help me God."
"I'm not feared for him now. You're strong and wise, and you can do what you like with Willie."

Lohn did not seem to see the kind the held out to him.

John did not seem to see the hand she held out to him.

"When he speaks of me, as he'll be sure to do, just hear hun and say nothing till you are sure that he'll listen to rea son—till he promises not to try to see me, but to have patience and wait. I can trust him to you, John Beaton, and I must go now."

He could not this time refuse to see the hand she held out to him. He took it in his and held it fast, while she looked at him with eyes full of light and longing. "John," said she softly, "ye'll mind what is said in the Book. I was in prison and ye came unto me." And then she turned to go.

It must be owned that was a sore moment to John Beaton He neither spoke nor moved while she stood thus, nor when she bent down, kissed his mother's hand, and then without a word went away. For a time, which he did not measure, but which seemed long to his mother, he stood leaning on the back of her chair His face was hidden in his hands, but happily she did not know that, and she waited till the first word should be spoken by him. In a little he "pulled himself together," and came forward into the light, which was but dim at the best. He snuffed the solitary candle, and then fell to stirring the fire, which, never very large, was in danger of disappearing under his hand. He added a dry peat, nowever, and it soon blazed up again.

"Yon's a strange story, mother," he said at last, "I hardly see the good of my meddling in it. I suppose I must go and

see the man, anyway."
"Yes, ye canna do less than that," said his mother

"I'll do more. I'll do my best to help one who seems much in need of help, but I cannot say that I am very hopeful as to what may come of it."

"Ye'll see when ye go what can be done. Poor lassie. Her heart is in it."

"Yes," said John, "her heart is in it." And then they sat silent till another knock came at the door

It was Robin Hume this time, who had been sent to ask

for Mrs. Beaton, who had not been at the kirk, and no one had got a chance to speak to John.

"My mother said I wasna to stay," said Robin. But he came forward into the room, now bright with firelight, and he stayed a good while, and had much to say about various matters, and the interest with which John seemed to listen and respond comforted Mrs. Beaton concerning her son

Of course there was something to be said about the coming winter and its work, and some other things came in as well Then there was a little sparring and laughter between them, which, with a lightened heart, Mrs. Beaton gently reproved, as not suitable for the Sabbath night. Then Robin rose to go, and John went with him to the door. But he did not linger there, or go out for a turn in the lane as he sometimes did, and as his mother thought he would be sure to do. He came in and fell to mending the fire again "for a last blaze," as he

'And, mother, is not it near time that we were beginning

to think of the flitting that is before us?

"It's early days yet, John," said his mother.
"And you will be loth to leave your little thome, another

dear?"
"It has been home to us both, John, and I like the place.

But any place will be homesto me where you are, and if you think it wise to go I'll soon he ready. And so ye have made up your mind to go to the college, John?"

"I am not sure yet, but it is likely. Whether I do or not, I must be in Aberdeen all the winter, and I will be happier and safer in my mother's house than anywhere else. But I am sorry to disturb you, mother. Ye have got used with the place and are happy here."

"I can be happy' anywhere where it is wise and right for you to be. But it is only August yet, and there is time enough

to think about it."

"Yes, there is no hurry. But there are arrangements to be made. And mother I have been thinking, how would it do for us to have Robin with us for the winter? It would be a satisfaction to his father and mother, and a safeguard

"Surely, if you wish it. It will make a difference, but only a cheerful difference. And it is a small thing to do for them who have been aye so friendly."

"Well, that is settled then, and I will look out for rooms,

or for a wee house - that will be better, wouldna it, mother dear?"

He did not need to ask. Anything that would please him would please his mother also. But she was not so cheerful and eager about this as she generally was about new plans and arrangements, John thought, and after a little they fell into

John woke his mother out of her morning sleep when he came to bid her goodbye 3 She had only a single word to say

to him:
"Dinna be long in coming home again, John," said she. And he promised that he would not be long.

He kept his promise, coming even sooner than he was expected, and when his mother saw his face she was glad. For there was on it no sign of either gloom or grieving. It was John, "at his best and bonniest," she said to herself with a glad heart, as he sat for a little while beside her bed, for his coming was late, as usual. She asked no questions. It was well with him, that was enough for her. As he rose to go she

said:
"I hope you have good news for Ailison Bain. Then John

sat down again.

There was not much to tell. John had not seen the man himself. He had been set at liberty before his time was out. As to what sort of a man he was, John had been told that after a month or two, when he had been first wild with anger and shame, and then sullen and indifferent, a change had come over him. A friend had come to visit him more than once, and had encouraged him to bear his trouble patiently, and had given him hope. But he had never spoken about himself or his affairs to any one else. The chances were he had gone home to his own place; but nothing, which his informant could repeat, had been heard from him since he went away.

"Poor Allison Bain!" said Mrs. Beaton with a sigh.

"Surely it will be good news to her that he has been free all the summer days, and in his own house," said John.
"Yes, but of her he can ken nothing. And he must go to

America, if he should go, with only a vague hope of some time seeing her on the other side of the sea. And she kens his weak will, and must fear for him. She will likely be here in the Sabbath gloaming to hear what ye have to tell."

But it was otherwise ordered. John rose early, as was his custo n, intent on getting all the good from the country air which could be got in a single day. It was a fair morning, clear and still. Only a pleasant sound of birds and breeze was to be heard. There was no one visible in the street. Most of the tired workers of the place were wont to honour the day of rest by "a lang lie in the mornin," and the doors and windows of the houses were still closed. While he stood hesitating as to the direction he should take, out of the mause close, sedately and slowly walked Fleckie and her companions, each dragging the long chain by which she was to be tethered; and after them Imped cripple Sandy, whose Sunday duty at all times it was to see them safely afield.

John did not quicken his steps to overtake him, as he had now and then done at such times, for the sake of getting the news of all that had happened while he was away. He turned and went down the green, and round by the lane and the high hedge which sheltered the manse garden, and giving himself no time to hesitate as to the wisdom of his intention, stopped at last at one of the doors of the long, low outbuildings of the manse. He had been in the place before with the lads, and knew it well. There was no one there; but the foaming milk-buckets indicated that some one would be there soon, and he waited.

(To be continued.)

# GENEVA'S CARNIVAL

The following interesting letter by a Canadian gentleman at present in Geneva appears in the Week: Every people has a state holiday that it keeps in

its own fashion, and that is intended to commemorate some event in its history. Frenchmen, who seem in a measure to fderserve even now Burke's epithet of that it keeps in its own fashion, and that is intended to commemorate some event in its history. Frenchmen, who seem in a measure to deserve even now Burke's epithet of being the ablest architects of ruin that the world has seen, glorify the Great Revolution every fourteenth of July, an sing the praises of Danton and Robespierre; on the first of September Germany celebrates the anniversary of Sedan that gave her unity and strength; and in like manner Italy on the twentieth of the same month reminds her children of the entry of the Italian troops into Rome, and the birth of Modern Italy. Englishmen keep the Queen's Birthday, Americans celebrate the glorious Fourth; Canadians, Dominion Day, and Genevans the Escalade. In accordance with ancient custom - for the Republic of Geneva keeps a national anniversary in comparison with which the others are of yesterday—the youthful population of this city celebrate every twelfth of December', that is to say, for some days before, bands of boys, masked and disguised, parade the streets from dusk to midnight with lanterns, horns, tin pans, kettles, and other instruments of discordant music. On the night of the twelfth the principal streets are crowded, one third at least of the people being masked; and as prizes are given to encourage it some of the characters are got up with great taste and expense, and masked balls follow the street parade. I was out at a meeting of an Italian society that evening and passed through the principal streets on my way home between eleven and twelve eleven. I never saw a scene of greater animation and of such a peculiar character. I could not help reflecting on the change that had come over this anniversary—which I am told is like that which has passed over Genevan life, for in olden times the day used to be kept in fasting and by religious services, and now it is the night, which is observed in a more secular manner. In this Italian influence is unmistakable, and the fact of the carrivals taking place at this season of the year through out the Italian peninsula makes this explanation of it the more probable.

A brief account of the escalade or scaling of the city walls, taken from Preot's Histoire de Genève may not be without interest to some of the readers of THE WEEK. During the whole of the year 1602 reports came to Geneva of an intended attack of the Duke of Savoy. In November these reports became more frequent and more precise. They were received both from Paris and Turin, and the authorities were even told that scaling-ladders and bridges had been tried in the latter city for this purpose. But they scarcely believed what after all appeared to be idle rumours, and trusted in the treaties of Vervins and Lyons. and the promised protection of the King of France. More over, to allay any suspicions the heretics might have, the Dake sent Rochette, the venerable president of the senate of Chambery, in the beginning of December, to make proposals about the re-establishment of trade relations with Geneva, and to observe the state of the city.

On the 11th of December the Duke, Charles Emmanuel and d'Albigny, Governor of Savoy, led their troops through the mountain-passes; and Brunaulieu, the governor of Bonne and principal author of the undertaking, approached the city during the night and measured the height of the walls and breadth of the trenches. He had arranged all the details of the attack, and had declared to D'Albigny that there was no doubt about its success. He was to direct its execution, and had the extreme unction administered to him before settin out.

At six o'clock in the evening of the longest night in the year the troops of the duke left Bonne la Roche and Bonneville under D'Albigny, and marched on Geneva. They were composed of four companies of cavalry, four or five thousand Spaniards and Neapolitans, and a regiment of 800 men forming the body guard of D'Albigny, besides a number of Savoyard gentlemen. By marching along the river Arve they arrived under the walls without having been perceived. The night was moonless, and the city lay in unsuspecting slumber. At one o'clock Brunaulien crept up to the walls with those who were to scale them and who had made the journey on horseback to avoid fatigue.

Crossing the ditch on hurdles they scaled the walls at an unguarded place, but when some two hundred had got up they were noticed by a sentinel who gave the alarm. The tocsin was sounded, the citizens rushed to arms, and in spite of the darkness for all was over by four o'clockthe enemy was cut down or driven over the parapet. They had not succeeded in opening the gates as was intended, and a lively fusillade from the walls soon put to flight the defenceless troops below. In the morning tifty-four Savoyards were found dead inside the walls, and the thirteen prisoners that were taken were executed that afternoon. These sixty-seven bodies were thrown into the Rhone, and it was remarked as a singular coincidence that exactly sixty-seven years had elapsed since the city had thrown off the yoke of Rome. The scaling-ladders, which were painted black and covered with cloth at the upper extremity, are still preserved in the city arsenal; and the seventeen Genevans who were killed in repulsing the attack were buried with great pomp, and a monument has since been erected to their memory.

Theodore Beza, who was then in his eighty-fourth year, slept through all the noise, and was naturally much surprised to hear what had happened in the morning. After being led out to where the fighting had taken place he convoked the people to the cathedral of St. Peter and gave out the 124th Psalm, which was long after used at the anniversaries of the event. The city museum contains a painting by one of the best known Genevan artists, M. Jules Hébert, entitled, The Day after the Escalade in 1602. It represents the great Reformer standing among the corpses, scattered arms, ropes, and broken ladders, with his hands stretched toward heaven in the attitude of prayer.

A local paper has printed for the first time a document which is said to have been discovered recently in the archives of Chambery, and which gives an account of the adventures of the noble Jehan Malatru who took part in the escalade. It relates how "our most illustrious prince, the Duke of Savoy, upon the advice and counsel which he received from the Pope, conceived the project of extirpating completely the abominable heresy that exists in the city of Geneva;" and how a Scotch Capuchin monk encouraged the assailants, distributing tickets with Latin texts as a charm against death by violence, and assuring them that each step on the ladder was a step towards Paradisc. But master Jehan was killed in the melce and found to his grief that the ticket he had received was refused at the celestial gates but was good for a less desirable place. To quote the words of this alleged document-for despite the old French the sentiment makes one suspicious.

Et Jehan Maletru apres avoir erré trois jours et nuiets sans mesme avoir pu se reposer en Purgatoire fust tout aise d'arriver à l'entrée de l'enfer dont, à son grand esbahissement, le billet du Père Alexandre lui ouvrit les portes toutes grandes où le diable le receust avec forces compliments et caresses et ne tarda pas à le faire rostir dans une

do ses chaudières où le meschant moyne l'avoit desjà devancé des l'avantveille.

The death of the late President of the Swiss Confederation, Mr. Hertenstein, and the appointment of his successor shortly after the Presidential election in the United States leads to a comparison of the two Republics in this respect. It may be safely said that no country in the world is as impersonal in its government as Switzerland. Probably three-fourths of the Swiss themselves did not know the name of their President before his fatal illness. The executive authority in Switzerland is vested, not in the hands of one man, but in a council of seven members appointed by the Federal Assembly for three years. The President of the Confederation, who presides over this council, as well as the Vice-President, are chosen for one year among these seven members. The President is not eligible for re-election, even for Vice-President, till at least two years have elapsed since his retirement from office. So that most people in Switzerland, except professional politicians, soon forget the name of their annual President, who after all is simply chairman of an executive committee with no more power or influence than any of his six colleagues. Unlike the cabinet of the President of the United States, the members of this council have a consultative voice in both sections of the Federal Assemblythat is, both in the Senate and House of Representatives, and the right to make proposals there on all subjects under deliberation.

Thus a land of universal suffrage and the home of the Referendum is governed by a nameless committee presided over by a different President and vice-President every year, and which is renewed every three years by the votes of the Upper and Lower House (so to speak) united for this purpose, and which itself has just been elected by the people for the same length of time. James W. Bell.

## HOW TO MAKE GOOD BREAD.

This can only be accomplished if the yeast is reliable and always fresh. It must not impart a strong, unpleasant, yeasty flavour to the bread. Royal Yeast is of such a character that it never fails to make the lightest, whitest and sweetest bread. It is made of pure, fresh material, and retains its strength one year or longer. It is also very cheap, as one package will make from 60 to 70 large loaves of delicious and healthful bread, the very kind needed by dyspeptics. This celebrated yeast is manufactured by the well-known house of E. W. Gillett, of Chicago. Owing to the large increase of business in Canada, the firm was obliged to establish a factory in Toronto, three years ago, where 36,000 cakes of this yeast are made daily. For many years the Chicago factory has manufactured more than 300,000 cakes daily. These goods are sold by every first-class grocer in the United States and Canada, and if any have not tried Royal Yeast, they should do so at once and be convinced for themselves. The extensive system of free sample distribution adopted by this firm is immediate guarantee of the purity and superiority of Royal Yeast. It has no poisonous ingredients in it whatever, and the strictest analysis will fail to discover anything injurious in its composition. The free distribution of it pledges its genuineness, for no manufacturer would expose his goods to critical examination did he fear any test that may be applied to them.

# CANADIAN MANUFACTURERS ABROAD.

The J. B. Armstrong M'fg Co., Limited, of Guelph, Canada, have just been advised of a most gratifying success, in the award on their exhibit at Melbourne International Exhibition, Australia, of two Gold Medals and a Diploma of Merit, the highest honour in the hands of the Commissioners, and secured by this Firm in the face of competition with the leading, prominent manufacturers in their line, from England and the United States. The manner in which this hard-headed people have recognized the many advantages of this Firm's improvements in their new Perfect Single, and Perfect Plate Carriage Springs, Steel Gears for Buggies, Carriages, Carts and Gigs, Jump Seat Steels, Seats, Steel Heeled Poles and Shafts, etc., is certainly flattering to Canada as a manufacturing country, and Mr. Armstrong as the originator and patentee of these specialties, now so well known on the American and European markets. The prospects for considerable and increasing Australian demand for them are good. Our readers should be familiar with the Armstrong Company's advertisement appearing regularly in our columns, and in its changes they endeavour to keep the public posted on their standard specialties and improvements in their line, as produced from time to time.

We have just received the most handsome Canadian Seed Catalogue we have yet seen, it is issued by the Steele Bros. Co. (Ldt.,) Toronto, and contains description and prices of everything in seeds, roses, climbing vines, flowering bulbs and grapes, a book of 112 pages, profusely illustrated, has also a chromo-lithograph plate, showing four varieties of their "New Art Collection of Flower Seeds." New and rare novelties in flower, vegetable and field seeds occupy a large portion of the work. This firm occupy the Mammoth Seed House, corner Front and Jarvis Streets, Toronto, (visitors to which are always made welcome), and have an immense establishment, employing 100 hands, and doing business from the Atlantic to the Pacific. We bespeak for this house the patronage of all who are desirous of buying first-class seeds and encouraging Canadian enterprise. Send your address for a catalogue, they are mailed free.

# British and Foreign.

THE Otago Synod is sending a third missionary to the New Hebrides.

THE federation of the Australian Presbyterian Churches is to be maintained.

THE revised Malagasy translation of the Bible, the work of fifteen years, is now ready to be issued.

THE autobiography of the venerable New Hebrides missionary, Rev. J. G. Paton, is about to be published in London.

MR. JAMES M'LAKEN, a Dundee architect, expresses the belief that the crypt of Glasgow Cathedral is the finest in Europe.

THE church in Clapham, of which Mr. Guinness Rogers is pastor, is giving a series of suppers to different classes of poor peop'e during the winter months.

THE Rev. Andrew Doaks has been elected by Aberdeen town council as one of the four governors they are entitled to put upon the new educational trust.

THE Rev. H. C. Du Bose, an American Presbyterian mis-

sionary, has sent a volume of 200 sermons in Chinese to the Press, which will be the first volume of the kind printed in Chinese.

LADY ABERDEEN, in an address to the Ellon branch of the Haddo House Y. W. C. A., made condemnatory allusion

to the manner in which too many Scotsmen welcome in the new year.

IN Manchester, taking six as an average in each family, there is a licensed house to every twenty families in the city.

there is a licensed house to every twenty families in the city. The excise duty paid by Manchester brewers is nearly \$1,500,000 a year.

One of the practical results of the visit of Dr. Hannay

and Mr. Henry Lee to Australia will be the establishment there of a missionary society which is to be affiliated to the London society.

THE Rev. George Davidson, B. Sc., St. Mary's, Edinburgh,

has begun a short series of Sabbath evening lectures on "Scottish Church History." The first had for its subject "St. Patrick's Call and Mission."

RISHOP RAPPY was presented with an address at Mel-

BISHOP BARRY was presented with an address at Melbourne, thanking him for the stand he made at the Pan-Anglic in Synod, on behalf of comprehensiveness and co-operation with non Episcopal churches.

DR. SMITH, of Cathcart, Clerk to Glasgow Presbytery.

DR. SMITH, of Cathcart, Clerk to Glasgow Presbytery, had his forty-five years' services warmly acknowledged in a minute drawn up at their recent meeting. He now partially retires from the office of Clerk.

THE death of Rev. Mr. Black, of Kilsyth, was the subject of a motion of regret passed in Glasgow Presbytery. During the memorable revival of 1865, his manse was crowded like an inn, with people seeking salvation.

A LARGE congregation was attracted to St. Cuthbert's, Edinburgh, on a recent Sunday forenoon, when Miss Katheriae Helen Davidson and Miss Alice Maud Maxwell, members of the congregation, were set apart as deaconesses.

EDINBURGH Free Church Presbyters have at last licensed the student who has given them so much trouble over his discourses on the Atonement. The delivery of his last discourse and the discussion that followed, occupied about three hours.

The jubilee fund raised by the Congregation churches of Australia has reached a total of \$500,000, a sum equal to one-fourth of the jubilee fund raised by the churches of the same order in Britain, who have a constituency ten times as great.

MR. GEORGE MULLER, of Bristol, with his wife, has left Australia for India; but they will probably return to Sydney, which they have found suitable for their age and declining strength. They have no intention of again residing in

THE Rev. Mr. Douglas, of Arbroath, has received another threatening letter. Death is to be his doom if he will not retire from the school board. He stated at a meeting of the board that he would have retired but for that letter, which had decided him to remain.

DUNDEE Presbytery agreed by eleven to four to a report on non-churchgoing that urges on all members of the Church the necessity of making their religious profession far more manifest by holy living. Great prominence was given in the discussion to the revelations of the Dundee Advertiser as to hovels in the city where the poor are huddled.

DR. HUTCHISON STIRLING, in his introductory Gifford lecture at Edinbugh, delivered to a large audience, said he was a member of the national Church, and would not willingly run counter to whatever that involved. He wished to rank with that Evangelical section of the Church which was neither exclusively "high" nor exclusively "broad."

THE Rev. J. A. Graham, M.A., was ordained lately in St. George's, Edinburgh, as first foreign missionary of the Young Men's Guild. The church was filled to overflowing, and fully a thousand young men were present, including representatives of the Guild from all parts of Scotland. Dr. Norman Macleod presided. Mr. Graham goes to Kalimpong, India.

SIR GEORGE BRUCE favours a forward movement on the part of Presbyterians. He asks congregations to aid the Church Extension Committee in extending their work in London. "We have long enough been contenting ourselves," says Sir George, "with what is called 'consolidating,' but more properly termed 'rusting,' and it is time we again set ourselves to do our share of work in this rapidly-increasing metropolis."

ADVICES have been received from the African interior that Mwanga, the king of Uganda, was deposed on account of his treachery, and his brother, Kiwewa, enthroned in his stead. Christians were appointed by him to the principal offices. This enraged the Arabs who burned the English and French mission stations and killed many of the Christians. The missionaries were obliged to fice Mwanga, who is a prisoner, has appealed to the English for help.

The foundation stone of a new church, for the congregation of Second Ballywalter, has just been laid. Ballywalter is one of the oldest settlements of Presbyterianism in Ireland. The colonists from Scotland were followed by ministers of their own faith. The first pastor of the congregation was Rev. James Hamilton, nephew of the Earl of Clandebnye, and was ordained in 1626. The present pastor is Rev. Jahn Rogers, who has had charge of the congregation since 1869. Mrs. Gamble, whose husband was minister of the congregation from 1861 to 1865, has offer d \$2,500 toward the crection of the spire as a memorial of her husband if the church be opened free of debt.

# Ministers and Churches.

THE new Presbyterian Church, Orillia, will be ready for opening

DR. COCHRANE has received £200 from the Free Church of Scotland for Home Missions.

THE Rev. Father Chiniquy is announced to lecture in the Presbyterian Church at Orillia.

THE Rev. D. McDonald. Carlton Place, conducted the opening services of the new Presbyterian Church at Port Elmsley on Sunday, preaching morning and evening. Rev. Mr. Nixon, of Smith's Falls, preached in the afternoon.

THE Barrie Presbyterian Church is to be remodelled as to seating capacity. Mr. Rogers, of the Chas. Rogers & Sons Co., of Toronto, was in town on Monday conferring with and advising the church authorities on the best means of increasing the seating accommodation. The local churches are all crowded, and pew space is cramped.

THE Rev. A. T. Pierson, D.D., is announced to lecture under the auspices of the Canadian Auxiliary of the McAil Mission in Knox Church on Wednesday evening ¶3th inst. Dr. Pierson's earnest, enthusiastic, and able advocacy of Christian Missions is known throughout Christendom.

THE Rev. Charles (Father) Chiniquy, lectured in the Presbyterian Church, Collingwood, on the evenings of the 29th and 30th January. The large church was packed with an attentive audience. On the second evening hundreds were unable to get into the church. The amount realized by Mr. Chiniquy for French evangelization work these two evenings was over \$100.

THE Rev. Alexander Jackson, the popular pastor of Knox Church, Galt, has received a token of regard from the "?" Club of Pinsburg. Pa., of which he was a member. It consists of a handsome photograph album, with photos of the members of the club, which is composed of the ablest ministers of Pittsburg and Alleghany. Accompanying the album were a series of resolutions, beautifully printed, which speak of the high esteem in which Mr. Jackson is held by his ministerial brethren on both sides of the Monongehela.

THE appointment of the Rev. F. R. Beattie, B.D., as Professor of Christian Apologetics and Relations of Science and Revelation, made some time ago, by the Board of Directors of Columbia Seminary, has been confirmed by the Synods under whose control the Constitution is placed. Professor Beattie enjoys his work, and is frequently called upon to preach in the chief cities of South Carolina.

ONE of the noted charities in the city of Toronto is the Sabbath morning Free Breakfast. The Richmond Street Hall is a singular sight every Sabbath morning. Earnest and loving workers amply provide for the strange and motley crowd of hungry men of all ages, colours and nationalities. Hearty gospel singing and short warm hearted Gospel addresses from Mr. Dixon and his co-workers follow with blessed effect the earthly bread. The Tract Society furnish an ample supply of the best Gospel tracts free for the people to carry away with them. Then every Friday evening the Hall is crowded to hear the Gospel by different city ministers. Last night the Rev. Dr. Moffat spake to a deeply earnest audience of "The friend that sticketh closer than a brother." The blessing of God is evidently upon this city charity.

The anniversary services in Chalmers Church, Woodstock, were conducted this year by Rev. Mungo Fraser, D.D., of Hamilton. Large congregations filled the church morning and evening, and the power of the Spirit was manifestly present. On Monday evening an immense congregation again filled the church. Tea was served in the large and commodious lecture room, which was filled no less than four times, After this all repaired to the church to hear Dr. Fraser's address on "Now and Then." The address was full of point, pith and pathos, and was well received. Short and appropriate addresses were also given by Rev. W. H. Wade, rector of Old St. Paul's, and Rev. Mr. Kerby, of the Methodist Church. Excellent music by the choir. The chair was occupied by the pastor, Rev. W. A. McKay. This anniversary was the most successful in the history of the congregation.

The first anniversary services in connection with the opening of the Jubilee Presbyterian Church, Stayner, were held on Sabbath, Jan. 20th. Though the day was cold and somewhat stormy, there were large congregations at the forenoon and evening services. The Rev. D. H. Fletcher, of Hamilton, kindly undertook, at some inconvenience to himself, to conduct the services, and delivered discourses which were much admited and enjoyed. On Monday evening, 21st inst., a tea-meeting was held, which must have been attended by five hundred persons if one may judge from the receipts. After tea in the basement, the chair was taken shortly after eight o'clock by the pastor, and the Rev. G. W. Stevenson, of the Methodist Church, at his request engaged in prayer. The choir sang a number of anthems. The Rev. G. M. Milligan, B.A., of Toronto, occupied the greater part of the evening with a lecture on "The contented man, who is he?" The audience were delighted with it. It was solid, instructive, sometimes eloquent, and relieved with occasional sallies of humour. Votes of thanks were tendered to the lecturer, the choir, the ladies who furnished the tables, and to Rev. Mr. Fletcher for his services on the Lord's Day. The collections on Sabbath and the proceeds of the tea meeting were about \$170. The Sabbath school anniversary was to be held on Friday, 25th inst.

THE present membership of St. Paul's Church, Bowmanville, as appears from the annual report is 207. The weekly offering system of raising congregational funds was introduced last April, and has worked admirably. The total ordinary income was \$2,225,91. A balance of \$158,83 is carried forward to next year. The Missionary and Benevolent Association raised \$575,57, which, with \$124,50 from the Sabbath school, \$35 from the Bible class, \$220 from the Woman's Foreign Missionary Society, and \$29 special subscription to the new school buildings at Pointe-aux Trembles, makes a total of \$983,50 for these various purposes. This sum is divided as follows; Missions, ordinary, \$776,50; Missions, special, \$69; Educational, \$60; General church funds, benevolent, etc., \$78. The Sabbath school and adult Bible class have 168 on the roll, with an average attendance of 118, and 20 teachers and officers, and 23 scholars competed successfully for the prizes for recitation of Scripture and Catechism and two recited the whole Shorter Catechism. The Young Ladies' Aid Society earned \$189,64 for the purchase of a pipe-organ, which, with \$86 from a garden party at Mr. John McClellan's, makes \$275,64 on hand for that purpose. The report closes with a Congregational Directory, giving the names of the office bearers and committees of the various societies, and the choir, and memoranda of the various meetings.

On Sabbath last Rev. R. M. Craig preached his farewell sermon to the congregations of Dumbatton and Melville Church, Scarboro', to large congregations. On Friday evening a large gathering of the members and adherents assembled at the residence of Mr. William Cowan, ir., to show their appreciation of the labours of Mr. and Mrs. Craig. Mr. William Cowan, sr., was called to the chair. After a few kindly and refreshing references to the work of Mr. Craig, Mr. William Stephenson was called on. He came forward and read an address to Mr. Craig, expressive of the kindly feelings which have existed between the pastor and people, and of their appreciation of the untiring labours to advance the interests of the Gospel amongst them for the last five years, and good wishes for their pastor's future. During the reading of the address, Miss Alice Cowan stepped forward and presented Mr. Craig with a purse containing \$100. Mr. Craig replied, thanking the congregation for this expression of their regard, and speaking of their continued kindness throughout. Addresses were delivered by Dr. Dales, of Dunbarton, Mr. Taylor, of Cherrywood, and others. Afterwards the company adjourned to the spacious dining hall, where an oyster supper had been prepared. During these years about 100 new members have

been added to the congregation, and two new churches built at a cost of upwards of \$10,000.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia held a prore nata meeting at Wyoming, on the 21st ult. There was laid on the table and read, a call from the congregation of Watford and Main Road to the Rev. John Graham, M.A., of Bristol, Que., within the bounds of the Presbytery of Lanark and Renfrew. The call was unanimous. Mr. McAdam, who moderated in the call, and Messrs. Thom and McNaughton, from the congregation and Session of Watford were heard in the matter. Reasons of Translation were also read, and a guarantee of \$900 stipend with a manse. It was agreed to approve of the moderator's conduct; sustain the call as a regular gospel call, and instruct the Clerk to transmit the same with relative documents to the Clerk of the Presbytery of Lanark and Renfrew. Mr. McAdam was appointed to represent the Presbytery and congregation at the bar of the Presbytery of Lanark and Renfrew, when the matter comes up for consideration. A communication was read from Rev. Mr. McClung, intimating his declinature of the call from Guthrie Church and Wilkesport. The Presbytery expressed sympathy with the congregation in being disappointed a second time, and gave them leave to have a call moderated in, if necessary, before next meeting.—G. Cuthbertson, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met at Hensall on the 15th of January. Rev. Wm. Martin, of Exeter, was appointed Moderator for the next six months. Rev. Messrs. Cook and Fear, of the Methodist Church, and Bridgman of the Episcopal Church, being present, were invited to sit as corresponding members. The Report on Sabbath-schools was read by Mr. James Scott, of Clinton. The report showed that nine sessions did not report to the Convener, and that, consequently, it was necessary to delay the adoption of the committee's report. The committee was empowered to forward the report when completed to the Convener of the Synod's Committee on Sabbath-schools. The remit on the marriage question was approved of simpliciter. Rev. Mr. Jamieson, being present was invited to sit as a corresponding member. Considerable time was spent in discussing the remit of travelling expenses of Commissioners to Assembly, and the matter was delayed till next meeting for further deliberation. The Committee on the Book of Forms were instructed to forward their report to the Convener of the Assembly's Committee. Mr. Martin agreed to supply Chiselhurst till the beginning of April. Mr. McDonald, on behalf of the committee on the State of Religion, gave a report, recommending that the first hour of the afternoon sederunt of next meeting be devoted to a conference on the State of Religion, the subjects of deliberation to be: (1) The recommendations attached to the report on the State of Religion, as presented in Assembly minutes of 1888; (2) The questions sent down to sessions in circular of this year. The recommendations were adopted. Sessions were asked to answer the questions on the State of Religion and forward them forthwith to Mr. McDonald. The next meeting is to be held in Willis Church, Clinton, on the second Tuesday of March at 10.30 a.m.—A. McLean, Prest Clerk.

PRESBYTERY OF PETERBORO. - Peterboro Presbytery met on Jan. There were nineteen ministers and eight elders present. Leave was granted to Havelock congregation to sell their church with the view of erecting another in the village. Mr. Orr Bennet, of Queen's College, was taken on trial with a view to license. His trials were sustained. The Clerk reported that the Lindsay Presbytery had declined the offer of the transfer of the mission fields of Minden and Haliburton to their superintendence. Interesting reports were received with regard to missionary meetings and Sabbath-school institutes held and regarding others in prospect. The motion for the establishment of a fund for the payment of travelling expenses to meetings of Presbytery was not adopted. The next ordinary meeting of Presby-tery was appointed to be held in the Hall of the First Church, Port Hope, on Tuesday the 19th March at 3 o'clock. A committee was appointed to draw up a plan for the guidance of sessions so as to secure greater uniformity in the keeping of their records. A communication from the committee of the Aged and Infirm Ministers' Fund was received and considered. A committee was appointed to allocate among the congregations the sum of \$1,100 suggested by the Augmentation Committee as the Presbytery's proportion of the fund to be raised for the year. The Presbytery regretted the lateness of the communication from Mr. Macdonnell. The report of the committee given in at a later stage, was adopted with its recommendations. A list of what is expected from each congegation accompanied the report. The clerk was instructed to notify the congregations as to what was expected from each on behalf of Augmentation and also to write the Assembly's Committee stating the fact that the sum of \$1,100 laid on this Presbytery is regarded as more than its fair proportion of the whole amount required when its pecuniary ability is taken into consideration. The Rev. G. McKay tendered the resignation of his pastoral charge of Cartwright and Ballyduff. An adjourned meeting of Presbytery was appointed to be held same place on the 29th January to dispose of the resignation. All parties interested were ordered to be cited. Arrangements were made for the visitation of the augmented congregations and some of the mission fields before the next meeting of Presbytery. Committees were appointed to consider the several remits of Assembly with instructions to report at next meeting of Presbytery on the 19th of March. Provision was made for the more frequent and regular supply of the mission field of Stony Lake. In the report of a committee appointed to examine him the Clerk was instructed to certify Mr. Wm. Moffatt, of Grafton, to the Home Mission Committee as a catechist desiring work in the mission field. The Presbytery met in the evening in union with the Woman's Foreign Missionary Society of the Presbytery. An abstract of the report of the work of the society during the year was read showing gratifying progress. The following resolution was adopted after the reception of the report: That this Presbytery desire to express their high appreciation of and cordial sympathy with the work of the Woman's Foreign Missionary Society of the Presbytery, and with them render hearty thanks to God for the deep interest manifested in the work during the past year as shown in the large increase to the membership and the growth in liberality, and the Presbytery would unite with them in the earnest prayer that the year upon which they have entered may be crowned with still larger blessing. Messrs Lord and Hay gave stirring addresses on the subject of missions.— WILLIAM BENNETT, Pres. Clerk.

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met in Knox Church, Galt, on the 15th of January, Mr. Edmison, of Roth-say, being Moderator. There was a good attendance of ministers, but not many of the ruling elders were present, Messrs. Cunningham, Carruthers and D. B. Cameron were invited to sit with the Presbytery. The Clerk stated that he was prepared to receive payments from congregations to the Synod and Presbytery Funds. Reasons were assigned for the absence of Messrs. Gardiner, Beattie and Prof. Panton, from this meeting. The Clerk reported that he had remitted a further payment to Dr. Reid, realized from the sale of church property in New Hamburg. It was agreed to delay the report Committee on the Supervision of Sabbath School Work, owing to the unavoidable absence of the Convener. Notice was received from the Presbytery of Montreal that Mr. Leitch had accepted the call addressed to him by the congregation of Knox Church, Elora, when it was agreed that his induction be appointed to take place on Thursday, February 21st, at one o'clock in the afternoon, Mr. Mullan to preside, Mr. Jackson to preach, Dr. Mackay to address the minister and Mr. Gardiner the people. The Clerk was instructed to have the Edict of Induction duly served upon the congregation. A report was read from the Committee appointed to visit West Puslinch to make the most satisfactory arrangements as to the arrears of salary due their late pastor. The Committee stated that they had met with the congregation, Mr. Macaulay being present, and that a mutual agreement had been come to. Thanks were given to the Committee for their services, and gratification expressed at the settlement effected

A request was made from the congregation at Eden Mills, for the continuation of Mr. Strachan's ministerial services among them, which was at once granted. Reports were called for from the Deputation appointed to consider the visitation of congregations, according to the scheme first put in practice in 1887, and these were given in somewhat extensively, with deliverances founded on them. ened deliberation it was resolved that special consideration should be given to them during the forenoon of the next regular meeting. A circular containing Questions sent out by the Assembly's Committee on the State of Religion was produced and distributed among the members present. The Presbytery then entered upon the Protest and Appeal of certain persons who have been suspended from the fellowship of Knox Church on the ground that their doctrinal views on certain points were not in accordance with the Standards of the Church on these points. The documents bearing upon the case, which were voluminous, were read. All the appellants were heard in support of their Reasons of Protest and Appeal. Representatives from the Session were heard in reply. Parties were then removed and the Presbytery proceeded to deliberate. After careful consideration, it was unanimously agreed on motion of Mr. Smith, seconded by Mr. Dickson, that the action of the Session in removing the names the appellants from the Communion Roll of Knox Church be approved, and that the protest and appeal be dismissed. The judgment of the court was intimated to the parties, when Mr. J. K. Cranston announced his intention to appeal to the Synod of Toronto and Kingston. Each of the others appealed for himself and herself, and craved extracts which were allowed. Next meeting was appointed to be held in Chalmers' Church, Guelph, on the third Tuesday of March, at 10.30 o'clock, in the forenoon. The roll was called and marked. at 10.30 o'clock, in the forenoon. The roll was called and marked. In the evening a conference was held on Sabbath Schools. In the necessary absence of Mr. Gardiner and Prof. Panton, the Rev. J. C. Smith and Mr. Rennie addressed the meeting on "Home preparation of Sabbath School lessons by teachers, parents and scholars." There was a large and deeply interested meeting. All the services were profitable, and it is firmly believed that spiritual results will be apparent both in homes and Sabbath Schools.

PRESBYTERY OF STRATFORD.—This Presbytery met in Knox Church, Listowel on Tuesday, January 15th, at half past two p.m, Rev. J. A. Turnbull, Moderator. In the absence of Mr. Tully, Mr. Henderson was appointed Clerk pro tem. Minutes of last meeting were read and sustained. Mr. Turnbull's term of office having expired, Rev. John Campbell, of Granton, was appointed Moderator for next six months. The Session records of Listowel, Millbank, North and South Nissouri, North Easthope, and Crossbill and Wellsele, were presented for exemised and crossbill and Wellesley, were presented for examination, and committees were appointed to examine them. It was agreed that the Session records Crosshill and Wellesley be kept in the meantime by Mr. McKibbon, as custodian of these for the Presbytery. The Clerk of Presbytery was instructed to send an extract minute of the action of Presbytery. in reference to the union of Millbank and Crosshill, and Milverton and Zion Church, Wellesley, to their respective Moderators. It was agreed that the Presbytery pay Mr. R. Henderson \$5 for his services at Tavistock. Mr. Hamilton stated that Mr. Tully had asked him, on account of continued illness, to place his resignation as Clerk of the Presbytery in the hands of the Presbytery. On motion duly made and seconded, Mr. Tully s resignation was laid on the table till the next meeting of Presbytery, and the Presbytery expressed its deepest sympathy with Mr. Tully in his illness, and requested Mr. Mc-Kibbin to lead the Court in prayer on behalf of Mr. Tully and his family. The Session records, presented at the beginning of the meeting, were on report of Committees appointed to examine them, attested as carefully and correctly kept. A reference from Mr. Mc-Kibbin, in matters affecting Millbank Church property, was considered and instructions given. The report of the committee on the rearrangement of certain fields in the Presbytery was given in by Mr. Turnbull, Convener, and by Mr. Panton. Mr. Field was heard in regard to Tavistock. The report of the committee was received, and inasmuch as no action towards union had been taken by Shakespeare, the committee was continued, and further consideration of the matter was deferred till next meeting of Presbytery. Mr. Hamilton reported on behalf of the Home Mission Committee, and his report was received and adopted. Mr. Gordon reported on behalf of the committee on the Book of Forms, showing that through various causes nothing had been done. Mr. Turnbull gave in the report of the committee in reference to Harrington. The report was received and adopted, and the committee were thanked for their diligence. The annual report of Stratford Presbyterial Woman's Foreign Missionary Society for the year 1888 was submitted and read, and on motion of Mr. Gordon, seconded by Mr. Hamilton, it was unanimously resolved; That the Presbytery receive and adopt said report, express their great satisfac-tien with the results of the efforts of the society, and encourage them to prosecute the great and noble work in which they are engaged. Presbytery then adjourned to meet in the same place in the evening, at the close of the public meeting in connection with the Women's Presbyterial Society. At the public meeting held in the Church at eight p.m., the pastor, Rev. J. Campbell, presided; Rev. Mr. Panton led in prayer. The annual report of the Presbyterial Society was read. Addresses on mission work were delivered by Rev. Messrs. McKibbin, Turnbull, and John Campbell. The choir of the church rendered some beautiful anthems, and the delegates of the Presby-terial Society gave a public vote of thanks, through the president, Mrs. Gordon to the ladies of Listowel, for generous hospitality and the arrangements made for their convenience and comfort. On resuming ordinary business at half-past ten p.m., the Presbytery passed the following resolution: That the managers of Harrington congregation be requested to formulate their claims against Brooksdale, and send a copy to the Clerk of Presbytery, and that he send a copy of the same to the managers of Brooksdale congregation, and request them to make answer thereto at the meeting of Presbytery in March. It was also unanimously resolved, That the thanks of this Presbytery are due and are hereby ten lered to the congregation, and especially to the ladies of Listowel, for their hospitality and kindness on this occasion. The Presbytery then adjourned to meet in Knox Church, Stratford, on the second Tuesday of March, at half-past ten a.m.— ANDREW HENDERSON Clerk, pro tem.

# CONGREGATIONAL MEETINGS.

At the annual meeting of the congregation of St. Andrew's Church, Smith's Falls, this week, Rev. S. Mylne, paster emeritus, was presented with a gold headed cane and Rev. C. H. Cooke, the pastor, with \$100.

THE annual meeting of the Springville congregation, of which the Rev. William Bennett is pastor, was recently held. The reports were satisfactory and encouraging. The report of the Managing Committee showed that provision had been made for the payment of all claims due, with a small balance still in the treasury.

THE annual meeting of Melville Church, Brussels, was held on Jan. 28th, the pastor, Rev. John Ross, B.A., presiding. The number of families connected with the congregation is 105, members 204. The receipts for the year were \$1.577.75, which met all the current expenses and left a balance of \$38.02. The contributions to missionary schemes amounted to \$423.55, making a total for all purposes of \$2.001.30.

THE annual business meeting of the congregation at Midland was held recently, when most encouraging reports were presented from the various branches of church work. The congregation has had a year of great prosperity, and enters upon the new year with bright prospects. One noticeable feature is, that it is now self-supporting, and not only leaves the ranks of aid-receiving congregations, but is able to do its full share in helping the Augmentation Fund, to which it feels indebted for aid received during the past few years, and but for which the congregation could not have occupied the position which it does to-day.

THE annual congregational meeting of West Church, Toronto, was held on the evening of Tuesday 22nd of January, Rev. R Wallace in the chair. 104 members were received and 134 removed during the year; there are now 700 members on the roll. Over \$1,000 have been contributed to the schemes of the church and benevolent objects. \$1.522 have been used on the Mission Church on Clairmont objects; \$1,523 have been paid on the Mission Church, on Clairmont Street, the whole contributions for the year amount to \$7,112 being very much in advance of any previous year. The Ladies' Aid, the Ladies' Auxiliary, The Woman's Foreign Mission Society, the Sabbath-school, Mission Band, Young People's Association, Band of Hope, and Young Men's Sabbath Morning Prayer Meeting are all in a floarishing state.

THE annual meeting of St. Faul's Church, Peterborough, was held on January 23, in the school room, which was crowded with the members and adherents of the Church. There are connected with the congregation 344 families and 674 communicants, a net increase of twenty four families and fourteen communicants during the scale of the church the year. There are 450 names on the roll of the church school and 100 names on the rolls of the two other Sabbath schools connected with the Church. The contributions for strictly congregational purposes amounted to \$9,615, of which sum \$4,649 was raised by weekly offerings. The rest consisted of special contributions for the reduction of the debt. The contributions to the Schemes of the Church amounted to \$2,115, of which sum \$385 ributions for the reduction of the debt. The contributions to the Schemes of the Church amounted to \$2,135, of which sum \$385 was given to Home Mis ions; \$\$17 to Foreign Missions; \$309 to French Evangelization; \$192 to Augmentation; \$305 to colleges (ordinary and special); \$99 to Aged and Infiam Ministers' and Widows and Orphans' Funds. In addition to this \$118 was contributed for other objects.

Tile annual meeting of St. Andrew's Church, Hailax, which took place lately, was well attended by the members and adherents. The place lately, was well attended by the members and adherents. The trustees reported that there was raised for congregational purposes last year \$4,304.93, and from all sources for missionary and benevolent objects, \$1,419.37—making a total of \$5,754.30. Compared with 1887 the contributions for all purposes showed an increase of about \$2,300. The report of the session indicated a most gratifying increase in the number added to the cell of manufacture. increase in the number added to the roll of membership, and in the families who have become connected with the congregation during the year. The several organizations in the Church also presented successful reports, notably the Ladies Working Society which contributed for different purposes \$550. The members and adherent, are delighted at the marked advancement made and the bright prospect for the coming year. They feel that the present healthy state of the congregation is in a large measure due to the exertions of the Rev. D. Gordon, who as pastor and preacher has endeared himself to all who attend upon his ministrations. Messrs. Pump Thompson, John H. Burten, John McDougall, James Reeves and H. G. Bauld, the retiring trustees, were re-elected.

THE annual congregational meeting of St. John's Presbyterian Church, Brockville, was held last week. Rev. A. Maegi livray occupied the chair and after devotional exercises reports were read and considered from the treasurer of the Church, the treasurer of the building fund, the Sunday School, the Young People's Association, and the session. These all showed a very satisfactory state of affairs in the various departments of Church work to which they referred. The reports were all adopted, W. J. Davi. on and A. G. Dobbie were elected trustees in place of John Grant, sen., who expressed a wish to retire ofter very many years' service, and Fred Kearns, removed. Mr. Jas. A. Hutchison and Mr. Watson were appointed auditors. A committee consisting of Messrs, Chas, Grant, Robt. H. Gamble, Robt. Wright, pr., Duncan Matheson and John Owens were appointed to carry on the movement for the extinction of the Church debt, which it has been arranged to liquidate in three years from 1st October last, in three annual instalments of \$1,000 each, \$1,900 of the total debt of \$4,900 having been paid off last year. After the meeting an adjournment was made to the basement, where tables had been spread by the Yong People's Association, and an invitation sent to every family and adherent of the congregation to partake of their hospitality. Afterwards a short musical programme, with speeches by Rev. A. Macgillivray, Hon. W. J. Christie and Judge McDonald, followed and a pleasant evening was brought to a close.

SINCE the induction of the Rev. F. Smith to the pastorate of the Bradford Presbyterian charge, one year has elapsed, and a very satisfactory showing is the result of the several congregational meetings that have recently been held. In membership he increase is reported at thirty-one, additions being made in each church. Financially the three congregations have each a handsome surplus, Financially the three congregations have each a handsome surplus, the Bradford congregation at the close of the year reporting a bal ance on hand of nearly \$100. Some \$1,750 were raised in all by the united charge, the Settlement congregation expending for all purposes \$576; St. John's, \$303, and Bradford, over \$680. The Salbath schools are also in a healthy condition, and have raised, by way of Salbath collections, the sum of \$100, to be devoted wholly to mission purposes. A branch of the Woman's Foreign Missionary Society is also in active operation in connection with the Bradford congregation, and is doing a good work. Altorether the Church Society is also in active operation in connection with the Bradford congregation, and is doing a good work. Altogether the Church has had a most successful year, which must be very gratifying alike to pastor and people, who are upon the most intimate and happy terms. Rev. Mr Smith has worked zealously and has been equal to every emergency. To his painstaking labour and to the influence of his Christ-like character is largely due the success of the church. It is the unanimous wish of a happy and contented people that the peace and harmony which now prevails may long continue.

THE annual meeting of the Collingwood Presbyterian Church was held Monday evening week. There was a fair attendance present who were all interested in the welfare of the Church. Mr. W. A Copeland being called to the chair, the basiness was commenced. The first was the receiving of reports from the following committees, namely: Session, Willing Warkers, Mission Band, Woman's Foreign Missionary Society, Society of Christian Endeavour, Sunday School, Cemetery Debt and Finance. All these reports went to show that the Church is in a very prosperous condition. The Session report showed that on the roll of the Church there are the names of 286 bona fide members. The amount raised for all purposes during the past year was \$3,500; out of this the debt of the by some \$1,300 church was lessened This The next p ant of business was the election of the Board of Management. Those who will compose this Board for this year are: Messrs. W. A. Copeland, R. Henry, W. Reekie, J. H. Dunean, J. F. Stewart, D. G. Cooper, A. Buist, A. C. Weddell and James Neil. Then came the election of a board of ushers. Those that Neil. Then came the election of a board of ushers. Those that were on temain f r an ther year. To provide for a debt committee the following ladies and gentlemen were elected: Mrs. Henry Robertson, Mrs. D. Best, Mrs. W. J. Frame and Messrs. C. E. Stephens, T. H. Best, A Baist and A. McDermid. Mr. Henry Robertson and Mr. W. J. Frame were appointed auditors. The Board recommended that the Rev. J. Campbell's salary be increased to \$1,100 for the year of 1889, with promise of a further bonus of S100 if funds allowed.

THE annual meeting of Mill Street Presbytesian Church, Port Hope, was held last we'll and was largely attended. The pastor, the Rev. W. McWilliam, neted as chairman, and Mr. Williamson as secrelary. The various reports read show that this congregation has en-joyed a large measure of peace and prosperity during the past twelve months. An earnest and kindly address from the Session was read; The various reports read show that this congregation has enshowing, among other things, that the additions to the membership during the past year were twenty-five; and the diminutions by death and removal from town amounted to fourteen. The present membership is one hundred and thirty-three. The Superintendent of the Sabbath School reported a year of successful work; the school being specially well provided with teachers both for the children and for the little classes. The contributions of the school amounted to \$87. Rible classes. The Woman's Foreign Mission Society and the Mission Band also

presented reports of a favourable character; showing their contributions to have been \$70, and \$15.37 respectively. The managers reported that, after meeting all expenses and outstanding accounts, there was a balance in the Treasurer's hands at the close of the year of \$77. Messrs. Mulhoiland, Gray, W. Carson and N. Williamson were elected to take the places of the retiring managers. The contributions to Missions were apportioned at the meeting to the various schemes of the church. These amounted to \$180.80 making, with the contributions from the ladies, a sum of \$206, or an average of \$2 per member to missions. The amount contributed for congregational purposes was, by envelope, \$1,121.63; and by plate collections \$216.96; in all \$1,338.59, or an average of \$10 per member. The conficeation may be congratulated on these evidences of prosperity.

THE people of Carmel Presbyterian Church in this place, on the occasion of their anniversary on Monday last, made a new departure. Insteal of the old fashioned tea-meeting, with its bustle, and stir and claiter, weary listening to long speeches and weary dishwashing afterwards, they gave a sacred concert, consisting of music, readings, reci-tations and short addresses, by the Clinton Quartette club; the Sea-forth Presbyterian choir; Mr. R. H. Collins, of Exeter; Mr. Hoar, of Clinton, Miss Grace Robertson, of Cinton; Rev. Mr. McDonald, of Seaforth, and Rev. Mr. Fletcher, of the Thames Road, assisted by local falent. Apparently the people of Hensall relished the change, for the church was filled to overflowing by a very appreciative audience. Rev. Mr. Henderson, the pastor, occupied the chair, but his daties were very light, for the order throughout was excellent. The programme was long, but notwinstanding this the interest was kept throughou., which is no small compliment either to the committee who had the management of the concert in hand, or to the performers. When the programme was at an end the doxology was sung, Rev. Mr. Cook pronounced the benediction, and all departed to their homes, Cook pronounced the benediction, and all departed to their homes, apparently delighted with the new kind of tea meeting. The proceeds, including the Sunday collections, amounted, we believe, to the handsome sum of \$182,15. On the preceding Satibath, Rev. Dr. McLaren, of Knox College, Toronto, preached in the forenoon and evening, and Rev. Mr. Wilson, of Lixeter, in the atternoon. The several congregations were large, but that on Sunday evening scarcely left standing room anywhere within sound of the voice of the learned and eloquent preacher. The good people of Carmel Church and their worthy pastor are to be congr. tulated on the very great success which has in every way attended their anniversary services.

The annual congregational meeting of Chalmers Church, Guelph, was held last week. The attendance was the targest that has yet been seen at an annual meeting. Mr. Surton, chairman of the Board of Managers, presided, and Mr. Melvin acted as secretary. The managers report is a very full and satisfactory one, showing that the congregation is now entirely free of debt. The mortgage on the church building has been paid, as well as the cost of re-painting and renovating. The total amount raised by the congregation during the past year from all sources for congregational purposes and for the different schemes of the church amounts to \$5,684.34, a large sum considering the number of members. This sum, with the exception of \$140, which was realized by a public entertainment in aid of the benevolent fund, was wholly contributed as free will offerings by the congregation, without the aid of outside aitractions or entertainments. and represents contributions of about \$30 per family. The congregation was organized in July, 1868, with a membership of 116, at gation was organized in July, 1868, with a membership of 116, at commencement of Di Wardrope's pastorate. Sep., 1869, 130; in 1870, 182; 1875, 308; 1880, 330; 1888, 443. As an evidence of the active missionary spirit in the congregation, it may be mentioned that \$1.055 were raised last year for the various missionary schemes. The reports of the Session, Sabbath School, Missionary Association, Ladies' Auxiliary, Mission Band, and Young People's Literary Association, were also very satisfactory, and showed that every department of the work is being efficiently and successfully carried on under the care of the esteemed pastor, Rev. Dr. Wardrope. The managers who retire by rotation were re elected, and Mr. Geo. Shortreed was who retire by rotation were re elected, and Mr. Geo. Shortreed was appointed in place of Mr. Geo. A. Somerville. Hearty votes of thanks were given to the Managers, the Secretary and Treasurer, and these were re appointed, Mr. Stirton being Chairman, Mr. Melvin, Sec, and Mr. A. J. Little, Treas. During the evening the choir, under the management of Mr. Maitland, gave some excellent music, and the proceedings, which were of a most pleasant and congratulatury character, were brought to close with the benediction.

THE annual meeting of St. Paul's Church, Hamilton, was held last week. The happy spirit that pervaded the meeting and the adhast week. In mappy spirit that personal the meeting and the amirable showing presented by the reports of all the organizations of the Church made it an interesting occasion. After devotional exercises conducted by the pastor, Rev. Dr. Laudlaw, Mr. M. Leggat was chosen chairman, and Mr. Lyman Lee, B.A., secretary. of the Session showed the additions to the membership during the past year to have been fifty seven; dismissals by certificate, thirtyone; removals by death, eight; present membership, 543, a net increase of eighteen; number of elders, sixteen, four of whom—Messrs. George Black, A. A. McKillop, Alexander McLagan and William Wilson-were added to the Session in December last the financial statement of the treasurer of Session showed that the sum of \$141.89 had been dishursed for congregational charity and session expenses, leaving a balance of 69,00 in the treasury. The report of the managers as well as that of the Session made reference to the increased attendance at the various services of the church and the increased zeal and activity manifest in all departments of the Church's work. The ordinary Sabbath collections for the year amounted to \$3,202.65, an increase of \$205.49 over 1887, and an average of \$60.45 per Sunday. The increase is partly due to the increased adoption of the envelope system, for which the managers expressed their indebtedness to the efforts of the Ladies' Association. Pew rents for the year, \$2,12S. The course of medical lectures under the auspices of the \$2,12\$. The course of medical lectures under the auspices of the Ladies' Association netted the sum of \$225. After paying off a debt of \$3\$2.36 on the Sexton's cottage, and \$673.77 of yearly interest on mortgage, the managers out of the revenue received by them from all sources, were in a position to meet the current expenses of the Church, leaving a balance of \$76.35 on hand. The report of the Missionary Committee—Geo. A. Young, treasurer—was the most gratifying teport this committee has ever presented. He showed the receipts from half yearly collections from missions, etc., to have been \$645,75; from special collections and individual contributions toward missionary, benevotent and educational objects, \$1,949 St : from Women's Foreign Missionary Auxiliary, \$277,45; Home Circle Mission Band, \$121.52; Buds of Promise Mission Band, \$19.59 making a total of \$3,014.42, which was apportioned to Home and Foreign Missions, French Evangelization, Stipend Augmentation, Aged and Infirm Ministers' Fund, Ministers' Widows' and Orphans' Fund, Queen's, Knox and Manutoha Colleges, and various phans' Fund, Queen's, Knox and Manitoba Colleges, and various other objects, including two city missions. A pleasant feature of the evening was the reading of the reports of the Ladies Association, Home Circle Mission Band and Buds of Promise by their respective secretaries, Mrs. Bidwell Way, Miss J. I. Crawford and Miss F. A. Smith. The report of Miss I. Wilson, secretary of the W.F.M. Auxiliary, was, in her absence, read by Mr. Wm. Wilson. The report of the Young People's Society of Christian Endeavour, read by the President, Mr. A. A. McKillop, stated that the society has 100 members, forty-sucht active and fifty eight associate, and that at 106 members, forty-eight active and fifty eight associate, and that at a recent meeting at which Rev. J. Wilkie, from Indore, was present, one of the members had pledged herself for the yearly support of a one of the members had pledged herself for the yearly support of a teacher at Indore, and it is expected that the society will in the near future undertake the support of other teachers among the heathen. The Sunday-school report showed the total number of scholars enrolled to be 340; teachers and office-bearers, forty-one. Total average attendance, 250. Offerings, \$297.47—\$24.03 higher than in any former year—being an average of \$5.62 per Sabbath. The following managers, retiring by rotation, were re-elected: Messrs. Samuel Briggs, Donald Creat, H. P. Coburn and Wm. Malcolm. Mr. John Stouart, was re-elected in place of Mr. Robert Hutchison, resigned. Stewart, was re-elected in place of Mr. Robert Hutchison, resigned. Major John Glasgow and Mr. Byron Smith were re-elected Auditors.

# Sabbath School Teacher.

INTERNATIONAL LESSONS.

THE TIMID WOMAN'S TOUCH.

GOLDEN TEXT. - Be not afraid only believe. Mark 5: 36.

SHORTER CATECHISM.

Question 7 We speak of "decrees" because, being finite, we necessarily think only of one small part of God's plan at a time. But to his mind and will it is only one single plan, embracing as one system all the ends, means, and conditions of events in their natural relations. It establishes the dependence of ends on means and conditions, so that these can never be separated. The liberty of free relations. It estations as never be separated. The liberty of free tions, so that these can never be separated. The liberty of free agents and the contingency of second causes are included in God's decree, and, therefore, can never be interfered with by it. (Compare the 24th and 31st verses of Acts 27.) This one all-comprehensive decree is necessary if God infallibly forcknows whatsoever will come to pass. For if he foresees how any man will act in a given conjuncture, and so foreseeing proceeds to create him and place him in that conjuncture, he, of course, in so doing, predetermines the occurrence of the event. But the event itself is no less free, being produced solely by the ra'i nal, unbound will of the man himself. This duced solely by the rational, unbound will of the man himself. This Plan must be sovereign, since God alone exists when he formed it, and all things that afterward exist are made what they are by the plan itself. And for the same reason the single great end of the Plan is the glory of God himself; that is, the manifestation of His inherent excellence by the exercise of His perfections. If the glory of God is the chief end of the plan, it must, of course, be the chief end of every part of it—of creation, of providence, and of redemption, and so the Scriptures declare. This Plan, being universal, must include the designed and deliberate permission of sin, and the determination to overrule it to the end of his own glory. But God cannot be the cause of sin. The only cause of sin is the rebellious wills of his creatures. The Scriptures assign to God only these relations to sin: (1) He abhors it: (2) He forbids it: (3) He permits it; (4) He restrains it; (5) He punishes it; (6) He overrules its consequences and the fact that the Additional of the control of the con good, (Ps. 70 · 10; Acts 2: 23; 4 · 27, 28) -A. A. Hodge, D.D.

### INTRODUCTORY.

Returning from the eastern side of the lake to Capernaum Jesus accepts an invitation to a feast in the house of Matthew the publican, or tax gatherer. While there He embraces the opportunity of in-structing the people assembled. A ruler of the synagogue, named lairus, calls requesting Jesus to heal his daughter who is at the point of death. On the way to the house of Jairus another miraculous cure is wrought by the Great Physician. In the miraculous cures wrought by Jesus there was no respect of persons. Rich and poor, young and old alike, were the subjects of His tender and gracious dealing. Jairus was a man of some influence and social position; while on His way to the house of a ruler in the synagogue He healed the poor woman who was not only weak but destitute of

I. An Afflicted Woman.—This poor woman had long been a grievous sufferer. Her disease was of long-standing, and, therefore, incurable by human skill. The nature of her complaint rendered incurable by human skill. her unclean according to the Jewish law, and the depressing effect of her separation from friends would make her case all the more distres-She had used all the means within her reach, and in seeking sing. She had used all the means within her reach, and in seeking aid from the doctors of the time she was none the better and had spent all her means. There is a great difference between the doctors of that day and the thoroughly trained physicians and surgeons of to-day. Vast improvements have been made in the science of healing, but still there are cases that baffle the skill of the wisest and the best. This poor woman had heard of the wonderful things Jesus had done; how He had cured many afflicted ones, and how compassionate He was with all the distressed. The woman had strong faith in Jesus. It overcame many obstacles. Modest and shrinking as she was, she determined to embrace the opportunity of Christ's presence. She pushed through the crowd that followed Jesus on the way to the house of Janus, and touched His garment, the fringe or tassels that depended from the loose flowing outer robe. Herein is her faith reverled, she evidently believed that a healing power went forth from Christ. It was not sufficient for Him to say a word; the silent touch would be sufficient. Her confident faith is expressed in her own words, " If I may touch but His clothes I shall be whole." The disease that had afflicted her so long is at last cured, and is cured instantly. Christ's miracles were all immediate. These instantaneous cures wrought by Jesus are significant of the soul's healing. It is a complete salvation that Jesus offers and that He has provided.

II. The Woman's Faith Confirmed. Jesus, who knows all things, was perfectly conscious of what had taken place. He knew that His healing power had been exerted, and, turning round to those pressing on Him, asks, "Who touched my clothes? The question was not to elicit information, but to call forth the acknow-ledgment of the woman who had been healed, and to afford her the opportunity for the confirmation of her faith. The disciples rather wonder at the question, and refer to the closeness of the eager crowd, and have no idea that the touch of faith by a timid woman crowd, and have no idea that the touch of faith by a timid woman had been responded to by Chri t's miraculous healing. How quiet and stlent in its exercise is Christ's healing power! He looked round. The woman was agitated by that look. She knew that it was searching her. She was affaid and trembling. She naturally shrank from publicity, and she may have possibly dreaded a rebuke for what she might supp se was her presumption. She goes forward at once, and, following the custom of her country and race, she prostrated herself at Jesus' feet, and tells her story in the hearing of those round about. No word of reproach, no rebuke proceeds from Him who never quenches the smo ing flax, nor breaks the bruised Him who never quenches the smo ing flax, nor breaks the bruised reed: He speaks in tender and loving accents to the agitated woman reassuring words of comfort. He gas prominence to the truth that faith had been the instrument of her cure, as it is the essential condition of salvation. He bids her go in peace. It is in Christ only that peace and joy can be found. She now departs whole in body and in soul with Christ's benediction.

# PRACTICAL SUGGESTIONS.

Soul physicians cannot heal the soul from the disease of sin, but they can point to the Physician who is able to save.

What a compassionate and loving Saviour is Jesus !

Faith is necessary to salvati in. It must lay hold on Christ.

Christ desires even the humblest and most timid of His followers openly to confess Him.

Suffering, though never in itself agreeable, may be the means of leading the sufferer to Christ, from whom alone effective help can

# LESSON BIBLE READING.

# THE TOUCH OF JENUS.

Desiting Jesus' touch (Mark viii. 22; Luke xviii. 15). Desiring to touch Jesus (Matt. ix. 20, 21; Mark iii to; v. 27,

28: Luke vi. 19; vni. 44). Healed by the touch of Jesus (Matt. viii. 3, 15; ix. 29; Mark i.

41; vii. 33; Luke v. 13; vii. 14; xxii. 51).

Healed by touching Jesus (Matt. xiv 36: Merk v. 27-29: Mark

The toucher sought (Mark v. 30, 31; Luke viii. 45). Touch ferbidden (John xx. 17).

# THE MISSIONARY WORLD.

HOW THE OPIUM TRAFFIC AROSE IN INDIA-

Mr. David Maclaren, who has been identi-East India Company, which was the Governcompany sold opium to China. Thirdly, they prisoned, with the consequence that the China opium was legalized, and the Chinese began to in wars as they have done in the past. grow it for themselves. In due course, the English Government took over the government of India, and now the largest manufacturer in the world is Queen Victoria, Then the Chinese began to draw a revenue from opium, said that it would never draw a revenue from the misery of the people, has been induced to do so. We are responsible in the sight of God for all these evils. How shall the united influ-We can say to the Government, however, The Indian Government are still the makers and

of this country, so that when God's judgment not go?" And turning to the Moderator he falls upon us we may be able to recognize it. The country should be warned that the judgment of God will descend upon us in fied with anti-opium agitations since 1840, gave respect of this. At the same time we must use a brief account of the traffic. First of all the our endeavours to induce the Government to stay the evil. It is said, "The Government ment of India at the time, made opium from must live." That is what the poor outcast of the juice of the poppy. Secondly, then that the street says. Do we admit it in her case? Is the argument more valid, then, in the case withdrew from the shipping into China, and of a Government? I do not see the way out left that to private merchants, who were un- of the difficulties involved in doing right, unless it be our Government considerably curwar took place. After that, the introduction of tailing expenditure in India, and not engaging

### ALEXANDER DUFF.

There was an old man I wanted to see when I first went to Europe in 1867. I was told not to fail to go to Edinburgh, and see Dr. Duff of not only that imported, but from that grown the Assembly. I stayed in Edinburgh a week, in the country. So the Government which had to get a little of the old man's fire. He pleaded for an hour and a half once for India, and at the end of that time he fainted away. They When he revived, he said, "I didn't get quite ence of missionary societies and churches be through; let me go back and finish." They aries west of Hankow, on the Yang-tsebrought to bear? I do not know what we can said, "If you go back, it will cost you your lite." "Well," he said, "I shall die if I don't." So they when the Chinese treaty expires, that the carried him back. As they passed up the aisle Chinese shall be at liberty to do as they wish. [the people rose, and tears flowed down every that the same kind may be produced. If we to India? I have spent twenty-five years of hundred millions in Western China. say, "Give it up," then bankruptcy seems to my life there, and I have come back to die. stare the Indian Government in the face, beThere is plenty of money in the bank, but your having been making great efforts to scatter the
Word of God. The most fruitful field is Fuhcause of the failure of revenue. If the opportunity for repentance is not accepted, surely God will take the matter into his own hands. Therefore, I think, we must teach the people calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will calls for recruits for His kingdom, and they will call comes kein, in which are about one-third of the whole number of converts; and yet it was eleven years before the first convert was brought in. Converts come principally from the lower A. T. Pierson, D.D.

said, "If there is no one to go to India, I will return to them, and will let them know that there is one old Scotchman that can die for them if he can't live for them"

A SKETCH OF THE MISSIONS IN CHINA.

When this century began, China was destitute of the Gospel. In 1807, Dr. Morrison, first Protestant missionary to China, landed at Canton, a few years later followed by Dr. Milne and others. First these men sought to acquire the language, constructing a dictionary and translating the Scriptures; but thirty years after, there were only three native Protestant Christians in the whole country, and only six in 1843; there were 350 in 1853; 2,000 in 1864; 20,000 in 1875; ten years later fully 25,000, and now over 30,000.

In 1885, about 600 missionaries were in China, in connection with thirty-two societies in upward of seventy cities and towns, in fifteen out of eighteen provinces, over 1,100 native teachers and preachers being associated took him up and carried him to the vestibule. with them in their work, in more than 500 stations. In 1875, there were no missionkiang, 600 miles from the sea, but in 1885, fifty men and women were located in Western China, some of them 1,500 miles from Shanghai; and the journey from that part to cheek at the sight of the old veteran. He said their stations takes longer than from America producers of the article. Samples are brought to them, "Fathers and mothers of Scotland, is or England, to China. In 1825, only two from China, and examined chemically, in order it true that you have got no more sons to give medical missionaries were at work among the

During the last ten years, the Bible societies

classes; we have never known of a mandarin becoming a Christian who was in office at the time of his conversion. Literary men are seldom found among church members, but a very few Buddhist and Tauist priests have been led to Christ.

The principal hindrances to missionary work are: 1. The notorious conservatism which resists anything foreign. 2. Self-satisfied pride. 3. The veneration paid to satisfied pride. 3. The veneration paid to their sages, Confucius, Mencius, and others. 4. Evil reports, spread among the people, poisoning their minds against the missionaries and their message 5. Superstition. 6. The opium traffic with its untold misery, leading to enormous crimes.

The main helps available to the missionary are: 1. The street chapel, with opportunity after the pre ching for personal conversation. 2. Itinerary journeys for evangelistic purposes. 3. Day schools, which influence parents as well as pupils, and afford nucleus for meetings of a general character. 4. The dispensary and hospital, which afford access gained in no other way. 5. Social calls. 6. The bookstore, reading room, and guest rooms. 7. The wide distribution of the Word of God and of

religious tracts and books. From all parts come reports of steady progress in Christian work. The Rev. Mr. Lloyd has laboured in Tuh-chow, under the auspices of the Church Missionary Society for twelve years. The 1,600 converts whom he had found in 1876, have grown to 6,000, himself having

baptized 1,000 in ten years.
Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbours. Rev. Hunter Corbett bears witness to their childlike faith in the power and willingness of God to fulfil every promise, to their unshaken faith in prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few have persevered in the study of the Scriptures

until they repeat entire chapters and sometimes entire books, from both Testaments, and,

# DEPARTURE IN MEDI

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



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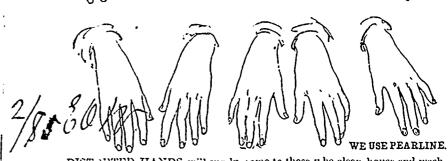
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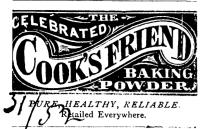
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MARRIAGE.

On the 1st instant, at St. Andrew's Church, Toronto, by the Rev. D. J. Macdonnell, B.D.. Alexander Cecil Gibson, of Osgoode Hall, barrister-at-law, son of the late Alexander Gibson, atte Captain H.M.'s 16th and 30th Regiments, and grandson of the late James Gibb, Esq., of Woodfield, Quebec, to Grace Murray, fourth daughter of David Walker, Esq., of Toronto. DIED.

The Rev. A. W. McConechy, late pastor of Port Stanley, died in London, Orft. on the morning of January 23, 1889. He fell asleep in Jesus in full hope of the glorious inheritance.

MEETINGS OF PRESBYTERY.

BRUCE.-At Paisley, on Tuesday, March 12,

BRUCE.—At Paisley, on Tuesday, March 12, 1880.

MONTREAL.—In Convocation Hall, on Tuesday, March 8.

PARIS.—In Chalmers' Church, Woodstock, on Tuesday, March 12.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7.

SALGEEN.—At Palmerston, on Tuesday, March 12, at ten a.m.

ORANGEVILLE.—At Orangeville, on Tuesday, March 12, at talf-past ten a.m.

MAITLAND.—At Wingham, on Tuesday, March 12, at talf-past ten a.m.

MAITLAND.—At Wingham, on Tuesday, March 12, at talf-past ten a.m.

LINDSAV.—At Sunderland on Tuesday, February 26, at half-past ten a.m.

CHATHAM.—In First Church, Chatham, on Tuesday, March 12, at ten a.m.

HURON.—In Willis Church, Clinton, on Tuesday, March 12, at half-past ten a.m.

KINGSTON.—In Cooke's Church, Kingston, on Monday, March 18, at three p.m.

BRANDON.—At Portage la Prairie, on Tuesday, March 12, at half-past ten a.m.

STRATFORD.—In Knox Church, Stratford, on Tuesday, March 12, at half-past ten a.m.

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MONTREAL.—In Convocation Hall Presbyterian College, on Tuesday, March 19, at talf-past ten a.m.

LONDON.—In First Presbyterian Church, London, on second Tuesday of March, at eleven a.m.

LONDON.—In First Presbyterian Church, London, on second Tuesday, March 19, at three p.m.

MIRAMICH.—At Chatham, in the Hall of St. John's Church, on Tuesday, March 19, at three p.m.

BARRIE.—At Barrie, on Tuesday, March 19, at three p.m.

At Parter of March at half-past en a.m.

BARRIE.—At Chathers' Church, Guelph, on the third Tuesday of March at half-past ten a.m.

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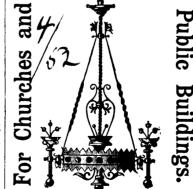
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