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COOK18s.- One corpful of butter, two of sugar, five of nour, a teaspoonful of saleratus dissolved in milk, one egn, favour to taste. Roll and bake like seed cakes.
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Soft inggrbiread.- Six cupsful of flour, thrce of molasses, one of cream, one of lard or butter, two eggs,
one teaspoonful of saleratus, and two of ginger. This is one teasp,
A notrle of the "Lotus of the Nile" is a most acceptable.present to a lads.
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MIU
Murton Cutlets, Crumbed, - Season French chops with salt and pepper, dip them in malted butter, and roll in fine bread crunibs. Broil for eigbt minules over a fire not too oright, as the crumbs
Serve with potato balls heaped in the centre of the large dish.
My Mother was troubled for lwenty years with a dry, hacking cough, and was completely cured by the use of Vistar's balsam of Wild Cherry. She is 55 Winchester St., Boston.

Molasses Candy. - One pint of molasses, one cup sugar, a tablespoonful of vinegar, and a lump of but er the size Flavour with uanilla; bour upou a butcered platter; when cool pull till white, cut into squares, and set away to harden.
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Vanilla Sauge.- The whites of two eggs and the yolk of one, half a cupful of powdered sugar, one tea-
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1 Mutton Cutlets; Breadery -Trim the cutlets, and season with salt and pepper. U1p in beaten egg, quarters of an inch thick, they will be done rare in si minutes, and well done in ten. Arrange in the centre of a hot dish, and pour tomato sauce around them.

## If I were Queen of France

Or what's better, Pope of Rome
would buy Imperial Cream Tarta
Baking Powder,
Fur my Cook, and take it home.
liard Gingerbread. - One cupful of sugar, one butter, one-third of a cupful of molosses, half a cupful of sour milk or cream, cne teaspoontul of saleratus, one tablespoonful of ginger, hour enough to onll. Roll
thin, cut in oblong pieces, and bake quickly. Care must be taken that too much four is not mixed in with the douch. All kinds of cakes that are rolled should have no more fiour than is absolutely necessary to work them.
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ive and radical curk Nervous Debility and all Nerive and radical cutf Noryous Debility and all Ner powers in thousan,s of cises, 125 felt it his duty to make motive and a desife to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for pre paring and using. Sent by mail by, addressing with stamp, namiog this pape
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Tho IItangarinn.Ggpay Eamd.
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 citizen's are thankful to the, Managers of this popular sesort 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 manutacturers of imperial baking powder. This exhibit is welt worth inspection, and the

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their purpose did they not incite to renewed and sustained endeavour to jusifify the good opinion of The Canada Presbyterian so generally entertained. Only a few out of many are here now sub , joined.

A worthy minister writes : 1 shall certainly call the attention of others to The Canada Presbyterian, and recommend them to
ake it. Not to oblige you but for the excellence of te Ithink, in the interest of morality and religion, that it should find its way into every housie.

A clergyman at the D minion Capital says: I am glad to have this opportunity of congratulating you on the excellent appearance
of the paper's new die;s. It seems to me that it compares favourably with any $r$ ligious weekly on the continent.

A prominent business man and active elder in the Church in Western Ontario writes: I coneratulate you on the marked improve-
ment 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.

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Glube.

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The Canada Presbyterian, now entering on its seventeenth Yor of pu'lica ion, has come out in a new and enlarged form, which
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## A Financial Success.

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## A Credit to Presbyterianism

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New Year, in an enlarged and greatly improved form. It is a credit to Presbyterians and the publisher.-Barrie Gazette.

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## Accurate and Comprehensive.

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prehensive. It is now more deserving of support than ever from the prehensive. It is now more deserving of support than ever from the

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The Canada Presbyterian is one of the best of church papers,
and is ably edited in all the departments, makirg it a fine and interand is ably edited in all the departments, makirg it a fine and interesting paper
Reporter.

## A Valued Exchange.

Our valued exchange, The Canada Presbyterian, comes to us considerably enlarged, and otherwise improved. We congratulate success in its important work -Canadian Baptist.

## Thotes of the tuleek.

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 Euglish Protestants, quite different from the rationalists of other couutries, 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, Edin burgh, 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 såid, 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 keep thee."

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 excrcises and the reception of reports from visiting associations, the Committee on Organization eported 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; 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. MacTavish, 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 $n$ t, 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 trial. 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. ?etersburg, which he refused curtly to correct, might well shake the blind reverence which so many Germans have for their arbitrary Chancellor,

Our Contuibutors.
DR. REID ON PRESIYTERIES OF THE OLDEN T/ME.

## iy 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 addtion to a paper admirable as far as it goes. welcome addhtion 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 snell 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 fify 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 checrfully 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 hun dred 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 yuorum. 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 sttended. They were almost the only times when the breth-
ren could meet together, and they were occasions of nuch enjoyment ren could meet together. and they were occasions of nuch enjoyment
and pleasure., I am writing of a time nearly a guatter of a century 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 oefore tailways existed here, when the only way for the brethrea
reach the place of meeting wasto use their own conveyances. I was the time of saddlelhgs sand ovecralls, and other equipments of gecher in a large sleogh in winter and a donule carrage in summer. There was much social enjoyment in these juirneys, and much
pleasant conversation on subjects bouh grave and gay. the reverend travellers had the additional pleasure of female society. Some of the elect ladies or mothers in 1 stanel, wishing to pay a visit
to friends, occasionally timed their visits so as to make them synchroto friends, occasionally timed their visits so as to make them synchronize with our Presbytery meetings, thus securing for themselves a more pleasant mode of convejance than they could otherwise have
obtained, and on the other hand, adãing largely to the social enjoy. ment 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 "occasic"s of much enjoyment and pleasure." Perhaps the one tact partly explains the other. Some of the members may have attended well because
they found the neetings orcasions of enjoyment and pleasure. No doubt a sense of duty was the prevailing motive, but possibly the members atended 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. Therr 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 akes in many cases. The effect 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 de a legal fictoon, but it is fiction all the same. A man who wants a fair hearing for a good cause always wants a full rourt, and is entitled to one. A man who wants tc put a doubtful little piece of business through generally waits until nearly all the members are gone and the adiournment 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 enioyment 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 mect, ug generally continued in session for two days at least. There were, of course, fewer items of busi-
ness ; still with calls and reports of missionary wortness; sinister was then a home missionary labourcr, often giving services more or less frequent, at points twenty or thitty milcs from his
stated charge-therc was always a good deal to occupy the time and attention of the members. Then there was almose always a

Freaching service in the evening of une of the tays. Such services
were more comnon in old times than they nrin now When a large number of the members travelleal together they wete compclled 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 mateers that canne 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. Hap. pily for the Chutch, 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 plarase sat down deliberately and did the Lord's work in a deliberate and dignified waly. 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 business and began to preach: Where was the Book of Forms? Where was that excellent lady, the deceased wife's sister? Were there no men in those promitive days who could spend the time profitably in discussing the "nmutes," or in wresting with questions as, "Is it legal?" "Is it com"petent?" is it in accordance with those venerable twins, "use and wont?" Were there no aspiring church lawyers, spend the evening splitting the difference between tweedledum and tweedle-dee? Why did these brethien preach at 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
kind?

One almost suspects Dr. Reid of pawky humour when he says, "Such services were more comanon in old times than they are now." Such services are scarcely ever held now. We can remember only gne 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 grounci that Presbytery meetings are for "business." Some would probably hint that the man wanted to preach humself. A few would probably remann away. Certainly the proposal would be coldly received in many Presbytentes, and tabooed in some. Presbytery meetings are different from what they were fifty years ago, and the diff
of the old ones.

## FRAGMENTARY NOTES,

toronto churches-cooke's church and its hioquent pastors-other maters.

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 ventlation. 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 abilty 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.

> COOKES CHURCH.

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

The Rev. Robert Irvine, D.D., was the first pastor. He was a man of great power as a preacher, and who shorty after coming to Canada, while still a young man, was eagerly desired as pastor by the First Presbytrrian Church in Londonderry. Dr. Irvine had charges in St. John, N.B. ; Montreal, Hamilton, and Augusta, Georgia, L. S., where he finished his ministry, having died several years ago ; his loss being deeply regret.ad by an attached flock. The congregation in Augusta, at great expense, invited the Rev. Dr. Bennet, of St. John, N.B., 10 deliver the funeral oration. The fine and eloquent tribute paid by the St. John divine, was hignly 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.IB.

Of Dr. Gregs it is unnecessary to speak; his labours in Cooke's Church will never be forgotten by the present generation of worshipr:rs. With a vigorous, well cultivated mind, an eloquence at once forcible and impressive, he built up a
large congregation, which comprised manyoof the leading
people of the city, and when called to Knox College, he left a angregation in a prosperous and peaceful condition.
The next pastor was the Rev. Ir . Robb, from
The next pastor was the Rev. Er. Robb, from County Tyrone, Ircland, under whose ministry the congregation still continued to prosper. As a pulpit and platform orator, Dr. Robb had rew equals in any Church; and it was no wonder that hissermons and lectures on controversial subjects attracted immense audiences, that sometmes 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 majorty of the Irsh ministers, he clung to these opinions, although deeply sen sible 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 Genera Assembly and Church of the first-born. He was much missed in the Irish Assembly. His manly eloquence, his straight forward honesty and genial nature, made for him troops of friends. Taken all in all, we don't believe he left in tha 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 heazts of many of its faithful friends were failing them for fear that it would become extunct. Many left the old ship lest they might get wrecked ; but the darkest hour of the night is the hou 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 descendan of men who bore an honourable part in Irish struggles in the days gone by. Having graduated in Knox College, Mr. Pat erson accepted a call to this Church, which at that time, think, comprised about eighty members. But many of them were men of the right stuft; determined that so far as they could help, Cnoke'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 hose 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 To ronto churches. The income of the Church at present is ove $\$ 100$ per Sabbath. There were 200 names added to the com munion roll during last year. Every department of Church work is well maintained, and the greatest harmony prevail hroughout the congregation. Among the managers ar Messrs. P G. Close, Ald. McMillan, and Thomas A. Lytle, who have been for years comnected 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 yea,s. 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 congre gation which was organized in 1658 , and it is stated that dur ing the rebellion in 1708 , when the Tipperary militia were quar-
tered in the "mecting house," they burned the pews for fue tered in the "mecting house," they bu
and held a court martial on the Bible.

Maghera congregation has been favoured with a sucession of able ministers, including such men as Rev. Charle Kennedy, Dr. S. Robson, Dr. Withrow, Magee College, Dr I.eitch, 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 preache 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, retain ing 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 co
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 bornat Maghera, and baptized by Rev. Mr. Glendy, who afterwards was connected with the rebellion of 1798, and had to go to America, where the became minister of a large Church in Baltimore, and for a number of years was chaplain to Congress. He was an
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 ofew 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 moles tation 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
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 and they still feed on the under side of the leaf, rarely attract-
ing 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 9 th 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 ifth 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 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 2oth 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 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
feeding. 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. The.y 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 The movement reminds one of a man mowing with a scythe : 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 it is broadest. Outside of 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 eeventy to elghty worms without injury. But there is an instance here of a three-year-old tree dying under such an in-
fliction. 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 spınning. 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 seg ments, 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 segtwo ; in all one hundred and ter legs), twelve; tail segment
arranged in six regular rows alung 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-W'est than the in the condition of our missions in the North-West than the present system of day schools is accomplisning. 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 condjtion 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 board: ing 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 Missionaly 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 art be selected would be given. And apart from the good done 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?
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 said " The his nature, that a higher authority than human has no, not one." Such being the case, God has shown His wisdom in discovering a remedy fitted as intended to reach and to in discovering a remedy fitted as intended to reach and to
rectify the whole man, bis 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 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, 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 so that while doctrine may be clearly seen, and intelligently accepted little or no desire is awakened. Others deal largely with the emctional in man; and thus while enthusiasm may be roused and actively exhibited, yet it is often "a zeal without 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 stubbornness, 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, While in God's world 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 avery 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 power and in perpetual action. Thus God's Word is ever power and in perpetual action. Thus God's Word is ever and every exigency of his life, be it of saint, or savage, or of sage.

The great aim of the preacher then, should ever be to deal the instrumentap every attribute of man's nature, so that by mised, 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 true "evolution," the true setting forth and "survival of the fittest," designed by God, and should be desired by man. Man s 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 God" should ever be faithfull
for "all Scripture is profitable."

If preachers thein 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 wont to be argued, and sometimes is still, that the all-wise was is not dependent on man's wisdom; if so he is certaine God less dependent on his ignorance. God Himself sent a who "spake as never man spake," thereby shelf sent a teacher, who "spake as never man spake," thereby showing the instru-
mentality which He employs, and as Christ mentality which He employs, and as Christ as His servant,
neither took His own way, nor did His own will, so the neither took His own way, nor did His own will, so the
preacher should, by his wisdom, be able to know not only 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 what to will and to do, but to bring forth, not from his
own own fancies, but from the revealed wisdom and will of God, er's teaching should be to develop the whole tan, so the
teaching which he receives should be similar, alike in aim and in issue. 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 ard 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 alike weighty and worthy, for " the mind's the measure of the man." We speak of genius, but what is genius? It is power possessed but latent, and it is "only when cultured and called fit his fellowmen. Hence, to be a genius is to be a worker and our greatest geniuses have been our and our greatest geniuses have been our greatest workers. In exhibited effort ; and without this great minds would be little exhibited effort; and with
else than gigantic babes.

Taking mind and memory then in their wonted sense, the latter is intended as the storehouse of the former, out if simply
filled by the mind of another, it becomes a mere filled by the mind of another, it becomes a mere stagnant of personal effort and proper mind culture, the resources of many of our young men so soon and signally fail, and a change many of our young men so soon and signally fant, and a change 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 meaory 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 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
And lifts him nearest where he stood
And lifts him nearest where he stood
When God pronounced him "very good."

## THE CANADA PRESBYTERIAN.

## $\mathbb{P a s t o r}$ and Meople.

A PASTORAL EXPERIENCE. by verdant green.
A pastor sat late in his old cushioned chair
And shaded his face with its sad look of car And shaded his face with its sad look of care,
As turned from his books to the fire burning lop As turned rom his books to the fire burnin
lie vacantly gazed at its dull ruddy glow. As judge he reviewed to qive judgment at last, As jugge he reviewed to give judgment at last, lle thought of the Sanctuary service that morn-
Ol those who were present, grave, glad, and forlorn,
He knew they were hungry, he served them with food,
Was pleased with himself, jes, the scimon was good-
Again in the evening, how free he had been
In pointing to Jesus the Savizur of men.
The penple were moved as he spike of llis love, And Pide, c'er the sermion was faisly begun, Had whispered so soflly, its honied "Well done. But now as his conscience spoke loudiy 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." Ae grieves oer the pride that has lust him a day, And laocies the Master will cast hom awaj

With tears coursing down his pale saddened face He pleads at the throne for pardon and grace, And the Master receives will a smile late that oigh A soul that had Windered away from the light; The pastor was one that was humbled and blest.

Lor Tax Camaua Prbsaytrelay

## 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 evelation. It is kept carefully as an ornament, whatever may be thought of it as a Guide and Counsellor for life. It is in ested 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 pre sent," 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 a 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 ext illustrative engravings of the tabernacle in the wilderness
 mon, and also the "argument" of each book set right in its ront so that no one need read in darkness. It has, 100 a chapter preceding the New Testamert, 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 fly eaf, these words, which are again written in modern English I will keep it as long as I live, and when I am dead ring ou 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 he second? Was it a lamp through the stormy days through which they lived? Was it a shield and buckler to them in thei spiritual conflicts? Was it a voice of love, drawing them to Him who is Love? Was it to them a channel of divine quick ening 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 jus received? Did the children gather round her knees while she read its thrilling stories? Did the voung men and young women learn its heavenly wisdom? How much this old book could tell, could it speak! Going on four hundred years old, it is still, in greater part, as clear and beautiful and well-pre served 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 hall be in thine heart.

The Family Bible representsjthe worship of the household, is the symbol of prayer, of obedience, of subjection to divin 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 effec 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 nert. When all were seated he opened the Bible and read a portion, and thus let God speak to his house hold. They then arose and fell upon their knees. The sight overpowered me. I trembled; I almost fainted. At last I kueeled 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 litte 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 consecra tion 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 sanctu. ary." Mathew Henry, who writes the life of his father, telis us how exemplary he was in this duty, beginning with a shor prayer, followed by a psalm, then the portion of Scripture tha came next in order. When he read, he always expounded

- He puts his children, while they were with him, to writ thesc 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 fami lies, when afterwards they were dispersed in the world. Some ex positions of the nature that were plain and practical, and help. ing to raise the affections and guide the conversation by the Word, he often wished were published by some good hand fo 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 Mat. thew Henry carried out in after years.

Burns pourtrays with the power of genmus, 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 Worthres," speaking of the good Regent Moray says: "His home was like a holy temple; after meal 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 "unce 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, thll he, and his old partner found themselves, just as a their first outset in life, alone. But their family worship continued as of old. At last his fellow traveller left him. Stil 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 quiver ing voice was overheard singing the old psalm tune, reading aloud the chapter and praying, as if others still worshipped by his side." Oh blessed Book enshrined in memories most sacred! The sheet anchor of the home; the swectener 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 can come 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 $i t$. 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.

Spurgcon 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 al 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 posses. sion 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 fulfilall My law." The object of life: "I come to do Thy will, 0 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 socicty: "He that doeth the will of My Fathet in heaven, the same is My brother, and sister, and mother." You want education: "Teach me to do 'Lhy 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, atiu then all is over: "He that doeth the will of God abideth for. cver."-Prof. Drummond.

## 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 cares, 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 ever 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 <br> Saviour of all, if mine Thou art, Give me Thy meek and lowly mind <br> Give me Thy meek and lowly mind, <br> And strmp off the yoke of ine on my heart; <br> Break of the yoke of inbred sin, And set my spirit free; <br> cannot rest till pure within, <br> Till I am wholly lost in Thee." <br> TRUE TERMS OF COMMUNION.

How much is it to be lamented that the Christian world should be so violently agitated by disputes, and divided inio 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 impled 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 fre, 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. l.ooking 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 no. ticed 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, ms friend, what is it that ails you?' said the doctor. 'I want a prescription for kecping my legs from turning into the saloon. I cannnt give you it, my man, but there is a grea:
Physician, a friend of mine, will give you what you want Physician, a friend of mine, will give you what you want. in danger of losing both body and soul.' Days passed, anc in danger of losing both body and soul. Days passed, and
again the doctor saw the same figure on the road, but not in. again the doctor saw the same figure on the road, but not on-
toxicated this time. He came up, caught the doctor by the hands, and with tears rolling down his face, he said, God hands, and, with tears rolling down his face, he said, 'God
bless you!' That was all, but the doctor understood that libe bless you! That was all, but the doctor understood that tht great Physician had dealt whim, and had effectect a cure He can save unto the uttermost."-Christian Herald.

## WORTHY OF NOTICE.

It is worthy of notice that most of the writers and speak crs who are dinging at the churches for alleged inefficiency: and proposing this and the other improvement in preaching: rarely listen to the Gore and hardly rarely listen to the Gospel and hardly know anything of whay, pious hearts and ibern hands are doing for the alleviation of known the glad news of salvation. It would be more consist ent for those who are indulging with so much more consith in exhibiting the shortcomings of the churches to make some: application of the Gospel to themselves.

## Dur Woung Jfolks.

Little ones.
Little feet may find the pathway
Leading upward unto God:
Seeds of precicus truth abroad.
Youthful hearts may bs 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 Savinur whispers gently,
"Suffer such to come to me."
And in that eternal kingdom,
'Mid the grand triumphal throng,
Children's voices sweet may mingle.

LITTLE MABELL.
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, s) young and winsome. The old man spoke but little; then only of the ctild
"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 hai 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, miss."

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,

En hough it be a cross that raiseth nee
ared scarcely died away when Mabel whispered acher, 'Even though it be a cross that raiseth . 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 disclos.s 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 nul. 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 have to bear!"
"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 :wo, and each of then 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 su, children?"
"Yes," cried the children.
"And you"obey me willingly?"
The two girls laughed roguishly, but the seven youngsters shouted:
"Yes, dear tather, truly."
Then the father turned to the guest and said: "Sir, if
th was to come' in at the door, waiting fo take one of my ch. ren, I would say"-and here he.pulled "off his velvet cap and 'ed it at the door-"Rascal, who cheated you into thinking that I had one too manv?"

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. Theyw ather 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, com ing in to dinner from corn planting. "I wish I were a big man," said lazy Bert, " and didn't have to carry water."
"Butyou 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 joh 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 lasy 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, climh, 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 intnxicating 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 becruse he fears God, or is a Christian. He ought to take no part in the ridicule of sacred thiugs, but meet the ridicule of others with a bold statement, that for the things of God he feels the deepest reverence.

## DUTY BFFORE 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 $u s$, 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 thers," 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. Tben 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 aluays remember that," said little Lottie.

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## FOR 1889.

EDITED BY REV. GEORGE SIMPSON.

## puice

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## THE CANADA PRESBYTERIAN,

$\mathbb{D r e s b y t e r i a n ~} \mathbb{P r i n t i n g} \& \mathbb{P} u b l i s b i n g ~ C o m p a n y, ~$
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## The Cranada dreshuteriant

## 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 officials.

RHETORICIANS 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 elaggar 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 committec. 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 principic 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. l'at said he was in favour of the law, but "agin its enforcement."

THE 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-AtWork has a high estimate of the people

The Samoan Islands are midway between Australia, New Zealand, and the Hawaiian group, and are in the direst line of American trade. The people of the Samoan group are regarded as the finest race among the Polynesian Islands. 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.

SOME 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 perfectly 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.

PUT 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.

AYOUNG lady who is anxiously deserving to be (1) a good wife, and (2) a good minister's pours out her heart in the Globc 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 friend in the parish and aroused the jealousy of all the of friend in And to that and aroused the jealousy of all the other tor and people. In short, it appears that I must be what I am tor and people. In short, it appears that must be what 1 am not; must kn wo 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
or 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 a 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 1 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., etc., 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 forcign 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 time.

## THE EVANGELICAL ALLIANCE.

WHEN 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 cxtending, 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 im press 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 1 ondon, 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 throughout the world

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 holdof 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 vears there has been a branch in affiliation with the British Alliance, with which it has been in correspondence. Naturally and properly the initiat've 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 inadequately 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 in juriously and neutralize the objects the Alliance con templates. 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 politican 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 gentlemar 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 aritagonism 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.

TO 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 「heological 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 contributiorr 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 frecdom 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 fe:v 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 it distinctive theology, or any power to arrest its Euro pean decay; in fact have risen to their highest great ness in what is not Romish, but common to uni versal 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." "Al ready 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 setiously 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, hat what requires mind to explore required no mind to orginate, satisfying alike the need of worship, and the hope of ment 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.

## JBooks and SlDagazines.

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 valuc. 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 Villaye, an Artist's Sketch," by Vassili Verestchagin, with illustrations from his own pencil. Descriptive papers fincly 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 onc 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 adminis tration 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 hcavy, 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 in stalment 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 Charle 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 sug gests 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 Bar daxi," and Harriet Waters Preston continues her profound studies on the life of Cicero. The book reviews are good, and the Contributors' Club delight ful. 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 scrial, "to exorcise the evil genius of dulness from Theology," and "Hold to the Written Word." The 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, cvangelical, and devout method of thinking. Prebendary Reynolds writes on "What is the Supernatural?" "Sceptical Novcls 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?" Witin 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 cur rent literature. This will doubtless prove a valuable magazine, and ought to occupy a wide field of usefulness.

THE CANADA PRESBYTERIAN.

Cboice Titerature.
By A WAY SHE KNEW NOT.
The storg of allus 1 dian.
uy margarbt m. roberison
charter xim.

Mr herar hite dinvinh baini
That night while "Mrs. Beatoon and her son sat by the fireside, exchanging a word now oudd then, but for the most part
in silence, a knock came to the door. Allison had siven her. in silence, a knock came the the door. Allison hat given her.
self no time to reconsider the determination to which she liad cone when she net John's eyeer 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 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 aganst her side, ; frightened her, and she was tempted to turn and run
away. Buy she did rot away. Buishe did not.
knocked again.
There was a pause of a minute or two, and then the door opened, and John lieaton appeared, carrying a light.
will tet me," said Allison, making a great eftort to speak as will tet me," said Allison, making a great eflort to speak as $=$
"Surely," said John. "Come in."

## 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 "Sit down Allison" wall.
"Sit down, Allison"," sald he.
"No," said she; "I will say first what 1 crme 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."
"Iide still, John," said his mother.
and then went and stight again, so that it fell on Allisor's face, 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. Beatonthought, from the one who went up and down the street, heeding no one, seeing nothing unless the chitd Mariorie 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 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
eaton, and perhaps tomething to do with it. Her gown was black ind Beaton, and perhaps it had. Her gown was black, and hung
in straight folds about her. A soft, white kerchiel showed in straight folds about her. A soft, white kerchiel showed
above the edge of tt around her throat, and her Sunday cap. above the edge of it around her throat, and her Sunday cap.
less voluminous and of lighter materal than those which she less voluminous and of about her work, let her shaning hair be seen.
wore about her work, let her shmong harr 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:
down," she said, after walung a minute for her to speato
down, she said, atter watung a monute for her to speak.
"It is that my heart is beating so fast that I seem to b
a tremble," said Aliison, clasping her hands on her side.
"Sit down, my dear," said Mrs. Beaton kindly.
ad got yet. It is only a few words that must say. I have had met. And it came into my mind when I was sitting in the be met. And it came into my mind when I was sitting in the
kirk that mighi majbe help me, and-keep my heart from breaking alogether,'" satd she; then lifing her eyes to lohn's face she asked, "Have ye ever been in the tollbooth at Aber. deen! It is there my Willic 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. 13ut he ha, great provocation. He struck a man dowrong. fut he han 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 countey-side were ready to declare that Brownrig had golten only what he well deserved, they senteneed 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, ind it has been los:ger to him. It is near over now, thank God:
"And have you never seen him nor heard from him since
chen?" asked Airs. Jieaton. then ?" asked Sirs. Jicaton.
"I wrote one letter to him
was at the first. I wrote io himd he wrote one to me.' That to do, and to warn hum what he toust do when i was going over. I dared not write again, for fear that - and cven now 1 dare not go io him. When we meet it must be on the other
side of the sea. liut I mitest hear from him before then. side of the sca. Gut I metest hear from him before then. He wasna an ill liad, though se might ihink it from
iold you. He was only foolishand ill advised.
with his anger and his shame hum dhat had ayc had a fice with his anger and his shane hum hat had ase had a irce
life in the fields and on the hills. And there is no one to speak a kind word in him when he romes out of that weary place-And" you would like my lohn in go and sec him?" said
 fricnd: And he is casity led cither for gond or ill."
"ls it likely that he would listen of anythog that an utter stranger would say to him ${ }^{3}$ " said john. He spoke enld
did not notiec it.
"Buat you would not seem like a stranger in him if you came from me. And anyway, ye wouljna be strangers long.
You would like willie, or you would be the firsi one whe didna
all his life. And oh 1 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

She stood, bending slightly toward him, her eyes, which in spite of his will and his reason had all these months haunted stood in utter unconsciousness of harself 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 inm 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 thas woman, with this weak fool to share it-a woman among ten thouwith t
sand!
her," thought John, a dull pain at his heart, with which gome 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 yere 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 mischiof. It would be the saving $\sigma^{\prime}$ my Willie if you would hut take hum in hand."
"I would gladly help him or any one in irouble," said John, but how could I do it in secret?"
"But you needina do it in secret. It's not Willie that needs
bide. When the prison door opens to him te will be fed to hide. When the prison door opens to him lie will be free to no where he likes-to his own house, and lus own land to bide there at his pleasure. But he will have a sore heart in goug to a desolate house. And the thought of going alone to vou is what he needs, though it may seem a strange thing in you is what he needs,
me to ask it from you."
"You have a right to all the help that I can give you, as has anv one in trouble. But why should you not go tothim "urself?"
"But th

But that is what I cannot tell you. I would never be suf. cered 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 erds of the earth. And then," added Allison, her face falling into the gloom of which John had seen but litle, 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 1 to say to this man from you:
"Wille his name is-Willie Bain." said Allison, smiling fannily. "Oh! ye'll ken what to say to him when ye see him. And ye are not to let hum 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 sle, will be to try to see me. And he must not try," repeated slee,
"for he will be watched, and then se will be parted furever."

There was a pause, and then John said
"I will go to him, at any rate, and do what I can I will
"aithfully help him, if he will let me-so nelp me God."
"I'm not feared for him now. You're strong and wise, anci ou can do what you like with Willie."
John did not seem to sec the thand she held out to hum. llison went on
"When he speaks of me, as he'll be sure to do, just bear hun and say nothing till you are sure that hell listen io rea son-till he promises not to try to see me, but to have patience
and watt: I can trust him to you, John Beaton, and I must
onow."
He could not this tume refuse to see the hand sine held out to him. He took it in his and held it fast, whale she looked at him with cyes full of light and longing. "John," said she
softly, "ye'll mind what is said in the llook "I was in prison and ye came unto inc." $"$ And then she turned to go

It must be owned that was a sore moment to John Beaton He recther spoke nor moved while she stood thus, nor when she bent down, kissed his mother's band, and then without a word went away. For a tine, which he did not measure, but which seemed long foce was hidden in his hands, bu hapaly 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 hm. In a little he "pulled himself iogether," be spoken by ham. in a litte he pulled homself ingether, best. He snuffed the soltary 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 sonn blazed up again.

Yon's a strange story, mother," he said at last, "! hardly see the good of my med
see the man, anyway."
ies, ye canna do less than that, said bis mother
'l'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 tery hopefal as to what may come of it.
"Ye'll see when
heart is in it" Hen ye go what can be done. Joor lassic. Her " Yes," said John, "her heart is in it." And then they sa silent till another knock came at the door
for IIrs. Weaton Hume this time, who had been sent io ask for Mrs. Beaton, who had not been at the kirk, and no one had got a chance 10 speak to John.
canc forward into the room, now bright wath forcligh, and he stayed a good while, and had much to say about various mat. icrs, and the interest with which John seemed to listen and respond comforied Mirs. Beaton concerning her san

Of course there was something to be said about the roming Then there was a hitte sparring nind thughter between then which, with a bighened heart, Mrs. Beaton gently reproved, as not suitabic for the Sabbath nirh. Then Robin rose tove and John went with him to the door. Hut he did not linger there, or go out for a tura 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 "fore alast blaye." as he said.
to thind, mother, is not it near time that we were beginning think of the fluting that is before us:
"is carls days yet, john," said hus mother.
"ind you will be loth to leave your litte thome, in dear?"

But any place will'be homeyto me where you are, and if you ung it wise to go l'll soon be ready. And so ye have made up your mind to go to the collage, Joln ?
I must be in Aberdeen all the winter, and I 1 der 1 do or not I must be in Aberdeen all the winter, and I will bel happier and safer in my mother's house than anywhere else. But I ana
sorry to disturb you, mother. Ye liave 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
to think about it."
"Yes, there is no hurry. But there are arrangements to be made. And mother 1 have been thinking, how would it be a satusfaction to his father and mother, and a safeguard to him."
"Surely, if you wish it. It will make a difference, but only
and it is a small thing to do for :hem a cheerful difference. And it is a small thing to do for them who have been aye so friendly.
"Well, that is setlled then. and I will look out for rooms, or for a wee house - that 'will "be better, "wouldna it, mother
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 goollbye She had ouly a single word to say o $\lim _{\text {" }}$ :

Dinna be long in coming home again, John," sad she. And he promised that he would not be long

He kept his promise, coming even snoner than he was ex pected, and when his mother saw his face she was glad. For there was on it no sign of either gloom or griewng. 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 10 go she
said: " hope you have good new, for Allisom bann. Then John at down again.
There was not much to tell. John had not seen the man As to what sort of been set at liberty before his time was out. As to what sort of a mann he was, John had been told that atter shame, and then sullen had heen first wild with anger and over him. A friend had come to visit, im 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 " sail Mr; Beaton with a sigh.
"Surely tt will be goad news to her that he has been free all the summer days, and in his own house," said John.
A 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 Sab bath gloaming to hear what ye have to tell.'
But it was otherwise ordered. Iohn rose early, as was his custo n, intent on getting all the grod from the country air which could be got in a single day. It was a fair morning lear and still. Unly a pleasant snund of birds and brecze was to be heard. There wa, no one vis:ble in the strect. lost of the wrea wakeis of the phate were wotht to honour the window rest by "alan; lie in the mumin, and the doors and windows of the houses were still closed lating as to the direction he shnuld take, out of the manse each drageing the lone chain by which she was to be tethered anch dragging the long chain by which she was to be tethered 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 gelting 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 20 hesitate as to the wisdom of his intention, stopped at last at one of the doors of the long, low outbuldings 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 he waited.
(To bi : mithucid.)

## GENEIIS CARNGUR

The following interesting letter by a Canadian gentleman at present in Genmarappears in the Weck:

Every peoph has a state holiday that it keeps in its own fashion, and that is intended to commemorate sme reont in its history. Frencham, who seem in a masure 0 finersire eren now burkes epithet of
that it kreps in its own fashion, and that is intended to commemornte some event in its history. Frenchmen, who secm in a mensure to descrse even now Burke's epithet o being the ablest architects of ruin that the world has seen glorify the Great Revolution every fourteenth of July, and sing the praises of Danton and loobespierre ; on tho first of September Germany celebrates the anniversary of Sedan that gave her unity and strength; and in like manner Italy on the twenticth of the same month reminds her chilitran of the entry of the, Latian troups into Rome, nud thr lirth of Modrra Italy. Englinhmea kecp tho Queen's Birthday, Americans clicherate the glorous Fourth; Cann dians, Dominion Day, and Genevans the Escalade. In accordance with ancimat custom - for the Republic of Geneva kecps a nationnl anmiversary in comparison with which the others are of yesterdny-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 atrects from dusk to midnight with lanterns, horns, tin pans, ketules, and other instruments of discordnat music. . On the night of the twelfth the prinetpal strects are crowded, one third at lenst of the people
being masked; and as prizos are given to encourage it, being tmasked; and as prizas are given to encourage it
some of the clerncters are got up with great taste and ex
pense, and masked balls follow the street parade. I was out at a mecting of an Italian socioty that ovening and
passed through the principal strects on my way home beweon eleven and twelvo óclock. I nover saw a scene o greater auimation and of such a peculiar character. I ould not help reflecting on the change that had como ove passed over Genevanlife, for in olden times the day used to be kept in fasting and by "eligious services, and now it is the night, which is observed in a moro secular manner. In this Italian influence is ummistakable, and the fact of the carbivals taking place at this season of the year through out the Italim peninsula makes this explanation of it the more protable.

A brief aceant of the escalade or scaling of the city walls, taken foom Preot's IIstuire de Genève may not be withont interest to some of the readers of The Weer During the whule of the year 1602 roports came to Genev of an intended attack of the Duke of Savoy. In Novem ber these reports became more frequent and moro precise They were rewived hoth 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 brifered what after all appeared to be idde rumours, and trusted in the treaties of Vervins and Lyons, and the promised protection of the King of France. Moro over, to allay any suspicions the hereties might have, the Duke sent Rochette, the venerable president of the senate of Chambery, in the beginning of December, to make pro posals about the re-establishment of trado relations with Genera, and to observe the state of the city.

On the 11 th of December the Duke, Charles Emma:auel and d'Albigny, Governor of Savoy, led their troops through the mountain-passes; and Brunaulieu, the gov ernor of Bome and principal author of the undertaking, approached the city during the night and measured the height of the walls and ireadth of the trenches. He had arraused all the details of the attack, and had declared to D'Alligny that there was no doubt about its success. He administered to him before settin out

At six o'elock in the evening of the longest night in the year the troops of the duke left Bonre la Roche and Bonmeville under D'Alligny, and marched on Geneva They were composed of four companies of cavalry, four or five thousand Spaniards and Neapolitans, and a regituent of 800 men forming the body guard of D'Alligny, besides a number of Savoyard gentlemen. By marching along the river Arve they arrived under the walls without having been perceit cel. The night was moonless, and the city lay in unsuspecting slumber. At oue o'clock Brunaulecu 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 thry wire noticd lyy a sentinel who gave the alarm. The tocsin was sounded, the citizens rushed to arms, and in spite of the darkness fur all was over by four oclock the enemy was cut duwn or driven over the parapet. They had nut nueceedeal in opemng the gates as was intended and a hety fusinate fom the walls soon put to fight the
defnenceless troops below. In the morning tifty four Savoy ardsencers troops below. In the morning bity-four Savoy
ard ound dead inside tho walls, and the thirteen prisoners that were taken were exccuted that afternoon These sixty-seven bodies were thrown into the Rhone, and it was remarked as a singular coincidenco that exactly sixty seven years had elapsed since the city had thrown of 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
buifd with great pomp, and a monument has since been crect ed to their memory.

Theodore Beza, who was then in his eighty fourth year slept through all the noise, and was naturally much sur prised to hear what had happened in the morning. After being led out to where che fighting had taken place he convoked the people to the cathedral of St. Peter and gave out the leth Psalu, which was long after used at the anniversaries of the event. The city museum contains a painting by one of the brst known Genevan artista, Mr. Jules Mêbert, entitled, The Day aiter the Escalade in 1602. It represents the great Reformer standing amons the cornsers, scattered arms, ropes, and broken ladders, prayer.

A liral paprer has printed for the first time a document which is said to have been discovered recently in the archives of Cbambery, and which gives an account of the adventures of the noble Jchan Malatru who took part in the escalnife. It relates how "our most illustrious prince the Duke of Savoy, upon the advice and counsel which he received from the Pope, concrived the project of extirpat ing completely the ahominable heresy that exists in the cit of Geneva;" nud how a Scotch Capuchin monk encouraged the assailants, distributing tickets with Latin texts as a charm ngainst death by violence, and assuring them that cach step on the ladder was a step towards Paradise. But master Jelan was killed in the melfo and found to his grici that the ticl:et he had received was refused at the celestinl gates but was good for a less desirable place. To quatr the words of this alleged document-for despito the old French the sentiment makes one suspicious

Et Jrhan Mahotru apres avoir erré trois jours et nuicts sans inesme nvoir pu se reposer on Purgatoire fust tont nise d'arriver i l'entrér de l'enfer dont, at son grand esbahisse ment, lo billet du Pere ilexandro lui ourrit les portes toutes grandes où le diable lo receust avec forces compli
ments et caresses et ne tarda pas à lo fairo rostir dans uno
do ses chaudières ou le meschant moyne l'avoit desja devance des lavantreille.

Jhuitisb and fforeígn.

The death of the Iato President of the Swiss Confeder ation, Mr. Mertenstein, and the appointment of his successor shortly after tho Presidential election in the United States leads to a comparison of the two Republics in this respect. It may be safely snid that no country in the world is as impersonal in its government as Switzerhand Probntly three-fourthis of the Swiss themselves did no know the hane of their Presalent befure his fatal illuess The executive authority in Switzerland is vested, not in the hands of one man, but in a comacil of seven members appointed by the Federal Asembly for three years. The President of the Cunfederation, who presides over thas council, as well as the Vice.President, are chosen for one year among these soven members. The President is not ehigible for reelection, even for Vice.President, till at lenst two years have elapsed since his retirement from office. So that most people in Switzerland, except pro fessional politiciaus, soon forget the name of their namual president, who after all is simply chairman of an exceutive committee with no more power or influences than any of his six collengues. Unlike the cabinet of the President of the Chited sates, the menterso of this counch have a consul. tative vaice in both sections of the Federal Assemblythat is, both in the Senate and house of Representatives, and the right to make proposals thereon all subjects under delaberation.

Thus a hand of universal sutirage and the home of the over ham is governpl bv a mameless commilice presided year, and which is renewed every three years by the votes of the Upper and Lower House (so to spark) united for this purpose, and which itself has just been elected by the people for the same length of tume. Jasis W. Beat.

HOW TO MARE GNOD BREAD.
This can only be accomphished 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 iails 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 lonses of deliciuus and healthful bread, the very kind needed by dyspeptics. This culcbrated yeast is manufactured by the well.known house of E. W. Gillett, of Chicaro. Owing to the large increase of business in are mode doily years ago, where 30,00 colics of the yeast are made daily. For many years the Chicago factory has
manufactured more than 300,000 cales daily. These manufactured more than States and Canada, and if any havo not tried Royai Xeast, they should do so at once and be convinced for themselves. The extensive system of free sample distribution adopted by this firm is immedate guarantee of the purity and superiority of Royal Yeast. It has no poisonous angredieats in it whatever, and the strictest analysis will fall to discover anything injurious in its composition. The free distribution of it pledgrs its genuineness, for no manufacturer would expose his goods to critical examination did he fear any test that may be applied to them.

## CANADIAN MANCFFACTURERS ABROAD.

The J. B. Armstrong M'fy Co., Limited, of Guelph, Canada, have just been advised of a most gratifyng success, in the avard on their exhibit at Acelboune International Exhibition, Australin, 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 compctition 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 Sumle, and Perfect Plate Carringe Springs, Steel Gears for luywies, Carriages, Carts and Gigs, Junp Seat Steely, Seats, Steel IIeoled Poles and Shafts, etc., is certainly flattering to Camada as a manufacturing country, and Mr . Armstrons as the originator and patentee of these specialties, now so well known on the American and European markets. The prospects ior considerable and increasing Australian demund for them are good. Our readers should be famainar whith the drmstrong Company's advertisoment appearmg regularly an our columas, and in its changes they endeavour to keep the public posted on their standard specintaies nad improvements in their line, as produced from time to time.

Wr. have just received the most handsome Canadian Sred Cataloguo wo hano yet seen, it is issued by the Stecle Brus. Co. (Latt,; Toronto, and contains description and pries of everthing in secds, rones, chmbing vines, flowering bullis and grapes, a book of 112 pages, profusely illustrated, has nlso s chromo-lithograph plate, showing four varictics of their "News Art Collection of Flower Secds." New and rare novelties in flower, vegetablo and feld 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 welcomej, and have an mamense estabhishmen, emploging 100 hands, and doing business from tho dulantic to the Preific. We besperk for this house the patronage of ail who are desirous of buying firstclass seeds and encouraging Canadian anterprise. Send your address for a cataloguc, they aro mailed iroc.

The Otago Symod is sendinge thind missiomary to the New Hebrides.
True federation of the Australian l'resbyterian Churches is be maintaned.
The revised Malagasy tramslation of the Bible, the work of fiteen years, is now ready to be issued.

The autobiggraphy of the venerable New Hebrides mis. Mr. Jambs MPakiN, a Dundee archutect, eapresses the lief that the crypt of Glasgow Cathedral is the finest in Europe.

Tur: church in Claphan:, of which Mr. Guinutess Rupers is pastor, is giving a series of supper
peop'e during the winter months.

The Rev. Andrew Doak has been elected by Aberdeen own 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 missionary, has sent a volume of 200 sermons in Chunese to the
Press, which will be the first volume of the kind printed in Chinese.
Lady Amermelis, in an address to the Ellon brarch of the Haddo House . If. A., matce condennnatory allusion new year.

In Manchester, taking six as an averape in each family here is a licensed house to every twenty families in the city ooo a year.
ONE of the practical results of the visit of Dr. Hannay and Mr. Henry Lee to Austratia with be the estabhshment Lhere of a mimss
This Rev. George Davidsun, B. Se., St. Mary's, Edanburgh, has begun a short series of Subbath eaenng lectures on "Scotish Church $H$ istory" The first had for its subject" $S$ Parrick's Call and Mission.

BISHOP BARRY was presented with an address at Mel. bourne, thanking him for the stand he made at the Pan-Angli with non Episcopal charches.

Dr. Smith, of Cathcart, Clerk to Glasgow Presbvtery, had his forty-five years' services warnhly acknowledged in a ires from the office of Clerk.

This death of Rev. Mr. Black, of Kilsyth, was the subject of a motion of regret passed in Glasjow Presbytery. During the memorable revival of 1863 , his

A Large congregation was antracted to St. Cuthbert's, Ednburgh, on a recem Sunday forennon, when Giss Katheriat Helen Davidson and Miss Alice Maud Mawwell
Edinuurgia Free Church Presbyters have al last licensed he student who has given them so much trouble over his dis courses on the Atonenient. The delivery of his last discourse

The jublee fund raised by the Congregation churches of Austraba has reached a total of Lju,uev, a sume equal to one fourth of the jubitee fund raised by the churches of the same Mr. Georgr: Muliter, of Bristol, with his wife, has left Australia for India; but they will probably reurn to Sydney which they have found suitable for their age and declining strength. They have no intenton of again residing in England.
The Rev. Mr. Douglas, of Arbroath, has recelved another threatening letuer. Death is to be his doom if he will not re ure from the school board. He stated at a meeting of the bnard that he would hav
decided him to remann.

DUndee Presbytery agreed by eleven to four to a report on non-churchgoing that urges nn all members of the Church the necessity of making their religious profession far more manirest by holy hiving. Great prominence was given in the dis-
cussion to the revelations of the Dundee Acivertiser as to hovcussion to the revelations of the Dundee $A$.
els in the city where the poor are hudded.
Dr. Hutchisos Stining in his inernductory Gifford lec ture at Edinbugh, delivered to a large audience, said he was a member of the national Church, and would not withingly run counter to whatever that involved. He wished to ratk with that Evangelical seztion of the Church whi
clusive:; "high" nor exclusively " broad."

Tur Rev. J. A. Graham, M.A., was ordained lately in St Gcorgc's, Edinburgh, as first forcign missionary of the Young
Ien's Guidd. The church was filled to overflowing, and fully thousand joung men were present, including representatives of the Guild fom all parts of Scotland. Dr. Norman Macleod presided. Mr. Graham goes to Kalmpong, India.
Sir George bruce favours a forward movement on the part of Presbyterians. He asks congregations to aid the Church Extension Committec in catending their work in London. "We have long enough becen contenting ourselves," says Sir George, "with what is called 'consolidang,' but more pro perly termed 'rusting, and it is time we again set ourselvesto do our share of work in this rapidly. increastng metropolis."
ADvices have been received from the Atrican interior that Mwanga, the king of Uganda, was deposed on account of his reachery, and his brother, kiwewa, enthroned in has stead. Christans were appointed by him to the prinupal offices. This enraged the Arabs who burned dic Enohish and French mission stations and killed many of the Christiazas. The mission aries were obliged to fiec Miwanga, who is a prisoncr, has appealed to the English for help.
The foundation stone of a new church, fir the congregation of Second Ballywalter, has just been haid. Ballywalter is one of the oldest seitlements of Presbyicriansm in lireland.
The colonists from Scolland were followed by ministers of their own lanth. The first pastor of the congregation was Rev. James Hamikon, nephew of the Eari of Clandebnye, and was ordained in Ci 2 C . The present paseror is Rec. Jnhn Rogers, who has had charge of the congregaticn since iSGg. Mirs. Gamble, whose husband was minister of the congrega. tion from 1560 in 1865 , has nffer d $52, j 00$ inward the crec. ion of the spire as a memorial of her husband if the church be opened frec of debt.

## SIDintsters and Cburches．

The new Presbyterian Church，Orillia，will be ready for opening the spring
and for Home Missions received $£ 200$ from the Free Church of Scot
The Rev．Father Chiniquy is announced to lecture in the Pres． The Rev D．
The Rev．D．McDonald．Carlton Place，conducted the opening 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 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 $\$ 3$ th inst．Dr．Pierson＇s earnest， throughout Christendom．
The Rev．Charles（Father）Chiniquy，lectured in the Presbyterian Church，Collingwood，on the evenings of the 29th and 3 oth 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 amount realized by Mr．Chiniquy
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 Pittsburg．
Pa．，of which he was a member．It consists of a handsome photo graph album，with photos of the members of the club，which is com－ posed of the ablest ministers of Pittsburg and Alleghany．Accom－
panying the album were a series of resolutions，beautifully printed，
which speak of the high esteem in which Mr．Jackson is held by bis panying the album were a series of resolutions，beautif
which speak of the high esteem in which Mr．Jackson is
ministerial bre：hren on both sides of the Monongehela．
The appointment of the Rev．F．R．Beattie，B．D．，as Professor
Christian Apologetics and Relations of Science and Revelation， made scme time ago，by the Board of Directors of Columbia Semin－ ary，has been confirmed by the Synods under whose control the Con－
stitution is placed．Professor Beattie enjops his work，and is fre－ stitution is placed．Professor Beattie enjoys his work，and is fre－
quently 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 morning Free Breakfast．The Richmond Street Hall is a singular sight every Sabbath morning．Earnest and loving workers amply
provide for the strange and motiey crowd of hungry men of all ages，
colours and nationalities．Hearty gospel singing and short warm colours and nationalities．Hearty gospel singing and short warm
hearted Gospel addresses from Mr．Dixon and his co－workers follow 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 closer than
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 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 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 Dr．Fraser＇s address on＂Now and Then．＂The address was full
of point，pith and pathos，and was well received．Short and ap－ propriate addresses were also given by Rev．W．H．Wade，rector of
Old St．Paul＇s，and Rev．Mr．Kerby，of the Methodist Church．Ex－ cellent music by the choir．Tne chair was occupied by the pastor，
Rev．W．A．McKay．This anniversary was the most successful in he history of the congregation
The first anniversary services in connection with the opening o
the Jubilee Presbyterian Church，Stayner，were held on Sabbath 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 incon－ venience to himself，to conduct the services，and delivered discourses which were much admired and enjoyed．On Monday evening， 2 Ist
inst．，a tea－meeting was held，which must have been attended by five 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 hundred persons if one may judge from the receipts．After tea in the
basement，the chair was taken shortly after eight oclock by the pas－
tor and the Rev．G．W．Stevenson，of the Methodist Church，at his request engaged in prayer．The choir sang a number of anthems． part of the evening with a lecture on＂The contented man，who is part of The evening wience were delighted with it．It was solid，instruc－
he？The aut
tive，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 Lurd＇s Day．The collections on Sabbath and the pro－ ceeds of the tea meeting were about $\$ 170$ ．
anniversary was to be held on Friday，25th inst．

THE present membership of St．Paul＇s Church，Bowmanville，as
pears from the annual report is 207 ．The weekly offering system of appears from the annual report is 207．The weekly offering system of admirably．The total ordinary income was $\$ 2,225,91$ ．A balance
of $\$ \mathrm{I} 58,83$ is carried forward to next year．The Missionary and Benevolent Assuciation raised $\$ 575,57$ ，which，with $\$ 124,50$ from
the Saboath 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 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，$\$ 60$ ；Gene－
ral 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 recita ion of Scripture and Catechism and two re－ cited the whole Shorter Catechism．The Young Ladies＇Aid Society
earned $\$ 189,64$ for the purchase of a pipe－organ，which，with $\$ 86$
年 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 mettings．

On Sabbath last Rev．R．M．Craig preached his farewell sermon to large congregations．On Friday evening a large gathering of the to large congregations．On Friday evening a large gathering of the Cowan，ir．，to show their appreciation of the labours of Mr．and
Mrs．Craig．Mr．William Cowan，sr．，was called to the chair． 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 clation of the untiring labours to advance the interests of the Gos clation of the untiring labours to advance the interests of the Gos－
pel amongst them for the last five years，and good wishes for their
pastor＇s future．During the reading of the address，Miss Alice pastor＇s future．During the reading of the address，Miss Alice
Cnwan stepped forward and presented Mr．Craig with a purse con
taining $\$ 100$ ．Mr．Craig replied，thanking the congregation for this taining $\$ 100$ ．Mr．Craig replied，thanking the congregation for this
expression of their regard，and speaking of their continued kindness expression of Addresses were delivered by Dr．Dales，of Dunbarton
throughout．Adr．Taylor，of Cherrywood，and others．Afterwards the company
Mr．Tap
adjourned to the spacious dining hall，where an oyster supper had
been added to the congregation，and two new churches built at a
cost of upwards of $\$$ ro，000．
Presbytery of Sarnia．－The Presbytery of Sarnia held a pro e nata meeting at Wyoming，on the 2rst ult．There was laid on the
年 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 bounds of the Presbytery of Lanark and Renfrew．The call was nanimous．Mr．McAdam，who moderated in the call，and Messrs．
Thom and McNaughton，from the congregation and Session of Wat－ ford 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 wilh relative documents to the Clerk of the Presbytery of Lanark and Renfrew． Mr．McAdam was appointed to represent the Presbytery and ccngre－
gation 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 Guth－ rie Church and Wilkesport．The Presbytery expressed sympathy
with the congregation in being disappointed a second time，and gave 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
he 15 th of January．Rev．Wm．Martin，of Exeter，was appointed he 15 th 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 Sabbath－schools was read by Mr．James Scott，of Clinion．The re－ port showed that nine sessions did not report to the Convener，and 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 Sabbath．schools．The remit on the marriage question was approved
of simpliciter．Rev．Mr．Tamieson，being present was invited to sit ing the remit of travelling expenses of Commissioners to 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．Maitin agreed to supply Chiselhurst till the beginning of April．Mr．Martin Donald，on behalf of the committee on the State of Religion，gave a
report，recommending that the first hour of the aftemoon sederunt of report，recommending the to a conference on the State of Religion，the
next meeting be devoted
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
eear．The recommendations were adopted．Sessions were asked to jear．The recommendations were adopted．Sessions were asked to with to Mr．McDonald．The next meeting is to be held in Willis Church，Clinton，on the

Presbytery of Peterboro．－Peterboro Presbytery met on Jan． 15．There were nineteen ministers and eight elders present． 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 Halined the offer of the transfer of the mission fields of Minden and with regard to missionary meetings and Sabbath－school institutes ment 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 Cnurch，Port
Hope，on Tuesday the $19: \mathrm{h} \mathrm{March} \mathrm{at} 3$ oclock．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 re－ ceived and considered．A committee was appointed to allocate among the congregations the sum of $\$ 1,100$ suggested by the Aug－ mentation Committee as the Preshytery＇s proportion of the fund to be raised for the vear．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．
list of what is expected from each congegation accompanied the report The clerk was instructed to notify the congregations as to what was xpected from each on behalf of Augmentation and also to write the his Presbytery is regarded as more than its fair proportion of the whole amount required when its pecuniary ability is taken into con－
sideration．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 29 th Jaruary 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 sider the several remits of Assembly with instructions to report at next meeting of Presbytery on the 1gth of March．Provision was made
for the more frequent and regular supply of the mission field of for the more frequent and regular supply of the mission field of Siony Lake．In the report of a committee appointed to examine him
the Clerk was instructed to certily Mr．Wm．Moffatt，of Grafton，to the Clerk was instructed to certily 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 of the report of the worl 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 press their high appreciation of and cordial sympthy 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 mani－
fested in the work during the past year as shown in the large increase fested in the work durng the past year as shown in the large increase
to the membersinip 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 Lo：d and Hay gave stirring addres
William Bennett，Pres．Clerk．
Presbytery of Guelph．－The Presbytery of Guelph met in
Knox Church，Galt，on the 15 th 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．Cunning－ ham，Carruthers and D．B．Cameron were invited to sit with the Presbytery．The Clerk stated that he was prepared to receive pay－
ments from congregations to the Synod and Presbytery Funds．Rea－ sons were assigned for the absence of Messrs．Gardiner，Beattie and
Prof．Panton，from this meeting．The Clerk reported that he had 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
from the Committee on the Supervision of Sabbath School Work，ow－ from the Committee on the Supervision of Sabbath School Work，ow－ ing 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， Thursday，February 21st，at one o＇clock in the afternoon，Mr．Mullan to preside，Mr．Jackson to preach，Dr．Mackay to address the minis－ ter 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 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 Commiltee
for their services，and gratification expressed at the settlement effected

A request was made from the congregation at Eden Mills，for the con－
tinuation of Mr．Strachan＇s ministerial services among them，which tinuation 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
appoine
scheme first put in practice in 1887，and these were given in some－ what extensively，with deliverances founded on them．After length． 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 liy 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 ducuments bearing upon the case，
which were voluminous，were read．All the appellants were heard in support of their Reasons of Protest and Appenl．Representatives
from the Session were heard in reply．Pariies were then removed and the Presbytery proceeded to deliberate．After careful consider－
ation，it was unanimously agreed on motion of Mr．Smith，seconded ation，it was unanimously agreed on motion of Mr．Smith，seconded
by Mr．Dickson，that the action of the Session in removing the names approved and that the protest and appeal be dismissed．The judg－ ment of the court was intimated to the parties，when Mr．J．K．Cran－ ston announced his intention to appeal to the Synod of Toronto and
Kingston．Each of the others appeaied for himself and her elf，and craved extracts which were allowed．Next meeting was appointed to be hela in Chalmers＇Chureh，Guelph，on the third Tuesday of March，
at Io． 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．T．C．
Smith and Mr．Reanie addressed the meeting on＂Home prepara－ tion 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 Presbytery of Stratford，－This lresbytery met in Knox Church，Listowel on Tuesday，January 15 th，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 Henderson was appointed Clerk pro tem．Minutes of last meeting
were read and sustained．Mr．Tuinbuil＇s term of office having expired，Rev．John Campbell，of Grainton，was appointed Moderator expired，
for next six months．The Session records of Listowel，Millbank，
North and South Nisouri，North Easthope，and Crosshill and
Wellesley，were presented for examination，and committees were Wellestey，were presented for examination，and committees were appointed to examine then．It was agreed that the Session records
of Crosshill and Wellesley be kept in the meantime by Mr．McKibbon， as custodian of these for the Preslytery．The Clerk of Presbytery
was instructed to send an extract minute of the action of Presbyiery． 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 ser－
vices 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 deep－ est sympathy with Mr．Tully in his illness，and requested Mr．Mc－ Kamily．The Session records，presented at the beginning of the meet－ ing，were on report of Committees appointed to examine them，
attested as carefully and correctly kept．A reference from Mr．Mc－ Kibbin，in matters affecting Milliank Church property，was considered and instructions given．The report of the committee on the rearrange－
ment of certain fields in the Presbytery was given in by Mr．Turn－ bull，Convener，and by Mr．Panton．Mr．Field was heard in regard Tavistock．The report of the cummittee was received，and inas－ 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 Cornmittee，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．Turnbul gave in the report of the committee lo re－ the committee were thanked for theic diligence．The annual report of Stratford Presbyterial Woman＇s Foreign Missionary Society for the year I888 was submitted and read，and on motion of Mr．Gordon，
seconded by Mr．Ifamilton，it was unanimously resolved；That the Presbytery receive and adopt said report，express their great satisfac－ to prosecute the great and noble work in which they are engaged． Yresbytery then adjourned to meet in the same place in the evening， at the close of the public meeting in connection with the Women＇s 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． 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－ Mrs．Gordon gave a public vote of thanks，through the president， 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 following resolution：That the managers of Harrington congregation
be requested to formulate their claims against Brooksdale，and send a 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 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 theres at the meeting of Presbytery in March．It
was also unanimously resolved，That the thanks of this Presbytery ate due arda are hereby ten tered to the congregation，and especially to the ladies of Listowel，for their hospitality and kindnessi on this occa－ sion．The Iresbytery then adjourned to meet in Kox Church，
Stratford，on the second Tuesflay of March，at half－past ten a．m．－ Andpew Henderson Clerk，protem．

## CONGREGATIONAL MEETINGS．

At the annual meeting of the congregation of St．Andrew＇s
Church，Smith＇s Falls，this week，Kev．S．Mylne，paster emeritus， Church，Smith＇s Falls，this week，Kev．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 congregaticn，of which
e 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
all claims due，with a small balance still in the treasury．

The annual meeting of Melville Church，Brussels，was held on Jan． 28 th，the pastor，Rev．John Ross，B．A．，presiding．The number The receipts for the year were $\$ 1,577.75$ ，which met all the current ary schemes amounted to $\$ 423.55$ ，making a total for all purposes of ary scheme．
$\$ 2,001.30$ ．
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 supporting，and not only leaves the ranks of aid－receiving congrega－ Fund，to which it feels indebted for aid received during the past few years，and but for which the cong
pied the position which it does to－day．

Figbraciky gih, is8g. 1
Tur amual congregational meeting of West Church, Toronto, wase in the chair. 104 tuembers were received and 134 removed during the year; there are now 700 members on the rect.

 Sireet, the whole coneributions for the year anounh Lades' Aid, the Yery much in advance of any previous yer Mis insion Society, the Sab. batheschool, Mission Band, Yuung Peopke's Association, Band of
Iope, and Young Men's Sabbath Morniug Prayer Mecting are all in a fluatishing state.






 Widows and Orpanas 1 'u
huted for other ubjects.




 famites who have becounte cunnecered with the covigreganon durug

 for the coming year. They feet that the present healhhy slace of the
congregation is in a harge menarre due of the exertions of the Rex. D. it Gurfun, who as pastor and peracher has cndeared humsell to ail


Tur annual congregational meting of St. John's Preshyterian

 and the sessiun. Thase all shawed a very saisfactory state of affairs
 wisin to retire shes very many years' service, and Fred kearns,
remuved. Mir. Jais, A. Hutchison and Mr. Warson were apponted audiors. A cunmatee cunsissung of Mcssrs. Chase Grant, Nobtt. II. appunted to carry he the musement fur the cxunction of the Church debt, which it has l,een arranged to buqudate in three years from ist
Octuber tas, to three aunual tristalments of $\$ 1,000$ each, $\$ 1,900$ of Oct tual debt of \$4, goo having ticen pand off hast year. Anter the been spizead by the Sonng People's Assoctation, and an metianion sent to cerery lamaly and adhereate of the congrepation to partake of

SNere the induetion of the Rev. FF. Smith to the pastorate of the
Bradord Prestyyernan thange, one years has claped Bradford Prestyterian tharge, one year has clapised, and a very
satisfactory showing is the result of the sevcral cunichational meet. satisfactory showing is the result of the seve cral cunctepati, nal nceet reported ar thicty-one, additions heing made in tach charch.
Financially the three congresatiuns have cach a handsume surflus.







 of his Chist-lite chanaiter is lariscly due the suacecs of the church. It is the uanimous wish of a happy and contented people that
peace and hatmony which nuw peczails may lung continue.

Tits annual meeting of the Cilimg woul Prestyternan Church wa held Monday eveniug weck. There was a far watendane present
who werc all intersed in the welfare of the Church. MI. W. A.

 Cign ind, Cenctery Dely nul France. All these report went to show that the Churedis is in wery poosperous condition. The Ses.
sion sepuri showed that on the roll of the Church there are the
 poses during the past year was $\$ 3$;500; out of this the debt of the
charch was lessencel ly sume $\$ 1, j 00$. Th:s is a mood showing The next pume of business war the clection of the board of Man.





 Tue annual meentin of Min Street Preshyte:ian Churci, Pore
Hope, was held has we t: and was harcely aticnded. The pastor, the Kev. W. MeWillian, acied as chairman, and Mr. Willamson as sec relary. The varinns ccporss read show that this congregation has on
 months. Al earnesi an. Kikatr nodres ditions to the was sead during the past year were tweny yfive; and ite diminutions by dealh and remorai frum iown amuunted io fout:cen. The pesesen imentice ship is une hundred and thity- hree. Tiae Superintendent of the Salthath School reparted a rear if successful work; the school being


IHE CANADA PRESBYTERIAN.
presented reports of a favourable character: showing their contribu tions to have veco $\$ 70$, and $\$ \$ 5.37$ respecuvely. The managers re ported that ather treeting a. and exensts and uutstanding accounts,
there was a halance in the Treasurer's hands at the close of the year were elected to take the places of the retiring managers. 'The coniribations to Missions were apportioned at the meeting to the various seliemes of the church. These amounted to $\$$ SO. So making, with
the contributions from the ladies, $n$ sum of $\$ 200$, or an average of $\$ 2$ per member to missions. The amount contributed for congregational purposes was, ly envelope, $\$ 1,121.63$; and by phate colleclions
$\$ 216.96$; in all $\$ 1,3 j 5.59$, or an average of $\$ 10$ per member. The conbictati $n$ may Lecengratulated un these evatences of prosperity. The people of Carmel l'restyteran Church in this place, on the Inseal uf the wha fashoned tea-meenng, with its bustle, and star and clater, weary listemng to long speeches and weary dishwastung after-
wards, they gave a sacred cuncent, consismg of music, readings, tecttatums and shurt aditerseses, by the Clinnon पuartelte clut ; Ine Sea-
 of Seaforth, and Rev. Mr. Fletcher, of the Chanes Road, assisted by
 ence. Kev. Mr. Mendersun, the pastor, occupsed the charr, but his
duties were very high, fur the vider throughous was excellem. The programme was luig, bas nutwithstanding this the merest was kept
 When the programbe was at ane end the dusology was sung, Rev. Mr. Cook pronounced the benediction, and alldeparted cevb, includhug the Sunday collecliuhs, amounted, we believe, wo the
handsome sum of $\$ 152,15$. On the precedeng Sabbath, Rev. Dr, I: Lamen, of Kuox Collene, Turunto, preached in the furenoon and several' angregations were larre, i hut that on Sunday evenugs scarcely and elupuent preacher. The noud people of Camel Church and their worthy pastur are to bee cengr. tulated on the very great success which has in every way attended their anniversary services.

Tup, annual cubregational meteng of Chatmers Church, Gueiph, been seen at an annuas mecting, Alr. Surton, chanman of the Buard of Manapers, presteed, and Mr. Melvom acted as secretary. the congregation is now entirely free of detit. The mortgare on the church building has been padd, as well as the cost of repamoing and past jear from all soucts rased by the congrpuses and for the different schemes of the church amumnes to $\$ 5.65$. 34 a large sum considering tiee number of members. This sum, with the exception benevolemf fond, was whally cuntributed as free will off rings by the congregation, without the add of outsite aitractions or entertamments, gation was organized in fuls, isos, with a membership of 160, at S70, iS2; 1575. 30 S ; iSSo, 330 ; ISSS, 443 As an evidence of
the te ive missiunary spitit in the congrega fun. it may le mentoned tha' S1 o55 were raised last year for we various missiunary schemes.
The everts of the Session, Sabbath Schoul, Missionary Associatuon, The epprts of the Sessinn, sabbith Schoul, Mesiunary Associatiun, iation, were also very satisfactury, and showed that every department
of the work is being efficiently and successfully carned on under the appointed in place of Mr. Geo. A. Somerville. Hearty votes of these were re appointed, Mr. Stition baing Charman, Mr. Melvin, Ser, and Mr. A. J Lithe, Mreas. During the evenng the chorr,
under the manarement of Mr. Maitland, gave sume exceltent music, and the proceedings, which were of a most pleasant and
latury chatacter, were brought to cluse with the benediction
Tise amual mectiog of St paul's Church llamen
ast wect. The happy surit that pervaded the mecting and was held minable shownif presented by the reports of all the organazations of the Church made it an monerestung occasson. Alter devotional evercises conducted liy the pastur, Rev. Dr. Landlaw, Mr. M. Legrat was
chosen charman, and Mr. Dejman Lee, B.A., secretary. The sepost chosen charman, and Mr. Iyman Lee, B.A., secretary. The repost
of the Session showed the additurs to the membership durng the past year to have been fifty seven; dismassals by cernificate, thinty
 Gialson- Back, A. A. Mckillop, Atexander Miclagan and William sion of $\$ 1 . y^{1}$ Sg leaving a balance of oy.ox in the treasury. Sice report of the mana gers as well as that of the Dession made reference to the increased at and actury manatert on all deparments of the Church's ordinaty Sabhath collections for the your amounted to $\mathrm{S}_{3} 20 \mathrm{~S}_{5}$
 day. The increase is partly duc to the meteased adopation of the cavelope system, tur which the managers expressed therir inicebtedness \$2.12S. The conrse of medheal lectures under the ausphes of the
 interest on thungage, the managers, out of the revenue received by capenses of the Church, leaving a pasitance of meet the current The report of the Missiunary Commutice--was lie most grasif,ng eppori his comamiec has cuer presented. He showed the seccipts from hall yearly collections from missions, cuniributions toward missiunaiy, icnevolem and educational objects
 $\$ 19.89$ making a :otal of $\$ 3.044 .4=$, which was apportioncal to Home tion, phans rund, (Yuecn's, Knox and Manutoba Colleges, other oljects, meteding wor city missions. a pleasant feature of the cicning was he citading of the reports of the laties Association secretarics, Mrs. Bidwell Way, Mis J. I. Crawford their respiecis
 report of the foung I'cople's Socicity of Christian Bndeavour ita hy the Iresident, Mr. A. A. Wekillop, stated that the sociefy has a reeent mecting at which Rev. J. Wikie, from Indore, was present, one of the members had pledged herself for the yearly support of a teacher as indore, and at is expected that the seciety will in the nea The Suaday-scheol report showed the total number of schelars corol led to be 340 ; teachers and ofice-jearers forty-one Total average attendance, 250. Offeines, $\$ 297.7-\$ 2405$ higher tan in former year-licine an average of $\$ 5.62$ per Sabath. The folluwin managers. reliring by insation, wete re.elected: Messrs. Samuc Sicumrt, was reclected in place of Mr. Kobert IJutchison, resigned.
Major John Glasgors and Mr. Byron Smith vere reclectód

## ¥abbatb ¥chool Teacher.

## INTERNATIONAL LESSONS.

## $\left.\begin{array}{l}\text { rech. } \\ \text { t88. } \\ \text {. }\end{array}\right\}$ THE TIMID WOMAR'S TOUCH. $\left\{_{\substack{\text { Mart } \\ 25,4}}^{\text {s. }}\right.$ Gonden Teriz. - Be not afraid only believe. Mark 5: 36 . shorter catechism.

Cuefion We speak of "decree" " Lecause, leeng limite, we
Wus
 system all the ends, means, and e.ndutivis uctents in there maturat
relations. It csaldishes the dependerice of cmils un means and condt. hions, so that these can never be sepparated. The hibeny of free
 the $2, i^{\text {in }}$ and $31 s t$ verses of Acts 27.) This une all.comprehensive
decree is necessaly if Gud infalibly furchnulls whatsuever wall come decrec is necessaly if Gud infallibly furchnulls whasuever will come
to pass. For if he forsece how any man will act in a given con-
juncture, and so foresceing procetds to coeate him and phace hun win juncture, and conjune, he, of course, in so duang, pedetcrmanes the occurrence of the evert. But the event istif is no less leve, bang proPlan must be sovereatin, sance Ged alume exists when he formed it, and
 ghony in God hemelf; that is, the manilestatim of Ilis inherent ex.
cellence hy the exercine of His pertections. If the plury of God is the chlief end of the plan, it must, of colase, te the chatef end of sthe part of it-ol cration, of providence, and ol redempliun, ind so the criprures declare This Plan, hedge universal, must include the
designed and detherate permission of sin, and the determunation to overrule it to the end of his own ghlorg. Hut God cannot he the
cause of sin The only canse of sinn the rebetliuus wills of his



Keturning from the eastern sule of the lake to Capernaunz Jesus ccepts an invitation in a feast in the thane of Mathen the publacan,
or tax gatherer. While there lie embraces the opportunnty of insuructung the perple assembled. A ruler of the synagogue, named
fairus, calli requestieg jesus to heal his daughter who is at the poin lairus, calls requestueg gesus to heal hes daugher who is st ine point
of death. On the way to the house of jabus another miraculous cares wrought ay Jeous there was no respect af persons, Lich and poor, young and old alike, were the suljects of 11 s eender and
gractous dealing. Jairus was a man of some influence and social position; white on llis say to the house of a ruler in the synagogue
lle healed the poor woman who was not only weak but destitute of

1. An Afficted Woman.-This poor wuman had long been a grievous sufferer. Iler disease was of long-standing, and, inerefore,
incurable ty human shill. The nature of her complant sendered her unclean accurding tu the Jewish law, and the depressing effect of sing. Sh: had used all the means withen her reach, and in sceling aid from the docturs of the time stie was none the better and had spent all her means. There is a great difference between the doc-
tors of that day and the thoroughly traned physictans and surgeons of today.
healing, but still thate are cases that bafle the skill of the science of Jesus had dune. how He had cured many aflicted ones and hing Jesus that dune; how with all the distressed. The womes, hand how faith in Jesus. It overcame many oustacles. Modest and shrinking as she was, she determinct to enibrace the opporiunity of Christ way to the house of Jatus, and wuched His gament, the fringe or
tassels that depended foum the luose flowing outer robe. Herein is bea failh recezicd, she evidenty believed that a healing pouer weat silent tuach would be suffictent. Her contadent fath is expressed in lier won words, "If I mey wath but lis cluthes 1 shatl pressed in The disease that hail aflieted her solung is at hast cured, and is cured onstantly. Chist s muacies wereallimmethate. These instantaneous
cures wrught hy Jesus are signoticant ot the soul's healing. it is complete salvatiun that Jesus offers and that Ile has provided.
2. The Woman's Faith Confirmed. Jesus, who knows all knew that lis healing power had been exeried, and, turnang round to those pressing on Ilim, asks, "Wh, touhed my clathes? The
question was not to elicit inf rmation, but to call furth the acknow ledgment of the woman who had been healci, and to afford her the oppurtunity for the contirmation of her faith. The disciples rathe wonder at the question, and refer to the closeness of the eager
crowd, and have no itea that the touch of faith by a tumid woman had becn responded to by Chri t's misaculous healing. How quiet and silent in its exercise is Christ's healing gower ! He luoked was searching her. She was aftaid and trembling. She naturally shrank from patileity, and she may bave pussibly dreaded a rebuke for what ste might supp ise was her presumption. She poes forward prostrated hersell at jesus' fect, and tells her soint in the race, she prostrated hersell at t-sus lect, and rells her s:ory in the hearing of Him who never. quenches the sman ing thax, nor breaks the bruised reassuring words of confort. lle sicemenence to the truth that faith had been the ins:aument of ber cure, as it is the essential conduion of saluation. He bink her go in peace. It is in Cluist only
that peace and joy can be tound. She now departs whote in body and in soul wita Chist's benciiction.

## ractient. sugegestions.

Soul physicians cannot heal the soul from the dirscase of sin, hut What a compassionatic and lowing Sawour is Jesus

Faith is necessary to salvati n. It must lay !old on Christ.
(hist desires cren the humblest and anost timid of llis followers
aly to confess 1 im .
Suffing, theugh never ina isself agrecali.c, may be the means of
Ieadmg he suffrer to Chint, from whom alone effective help can
IESSON HMBLE KEADNG.
THE 70nch of jenes.
Desining Jerus' touch (Mark vai, 22 ; L, nke Nriin. 15).
Devining to buch Jeas (Matt. ix. 20, 21: Mark iin. 10; v. 27,
Lulic i. 19; vib. 44). Healed by she tocch of lesus (Mait. viii. , 15 ; ix. 29 ; Matk $i$. licaled by touching jesus (Mat:, xuv $\mathbf{3}^{6}$ : Math v. 27.29; Maık ${ }_{5}^{1} 56$.

The loucher sou,ht (Mfask v. 34,31 ; I.uke viii. 45 ).
Touch farbidden (John xx. 17).

## THE MISSIONARY WORLD.

 how the opium trafetc arose in indaMr. David Maclaren, who has been odentified with anti-opium agitations since 1840 , gave a brief account of the tratic. First of all the East India Company, which was the Government of India at the time, made opium from the juice of the poppy. Secondly, then that company sold opum to China. Thirdly, they withdrew from the shipping into China, and left that to prwate merchants, who were mm prisoned, with the consequence that the China war took place. After that, the introduction of op:um was legalized, and the Chinese began to grow it for themselves. In due course, the
English Government took over the governnment of India, and now the largest manufacturer in the world is Queen Victoria, Then the Chinese began to draw a revenue from opium, not only that imported, but from that grown in the country. So the Government which had 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 influence of missionary societies and churches be brought to bear? I do not know what we can do. We can say to the Governmemt, however, when the Chinese treaty expires, that the Chinese shall be at liberty to do as they wish. The Indian Government arestillthemakers and producers of the article. Samples are brought from China, and examined chemically, in order that the same kind may be prodaced. If we say, "Give it up," then bankruptcy seems to stare the Indian Government in the face, because of the failure of revenue. If the opportunity for repentance is not accepted, surely God will take the matier into his own hands. Therefore, I think, we must teach the people
of this country, so that when God's judgment falls upon us we may be able to recognize it The country shoald be warned that the judgment of God will descend upoin us in respect of this. At the some time we must use our endeavours to induce the Government to stay the evil. It is said, "The Government must live." That is what the poor outcast of the street says. Do we admit it in her case? Is the argument more valid, then, in the case of a Goyernmen: ? $!$ do not see the way out of the difficultes involved in doing right, unless it be our Government considerably curtailing expenditure in India, and not engaging in wars as they have done in the past.

## ALEXANDER DUFF

There was an old man 1 wanted to see when Ifirst went to Europe in 1867 . I was told not o fail to go to Edinburgh, and see Dr. Duff of the Assembly, 1 stayed in Edinburgh a week, o 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 took him up and carried him to the vestibule. When he revived, he said, "I didn't get quite through ; let me go back and finish." They said, "If you go back, it will cont you your lite." "Well," hesaid, "I shall die if I don'." So they carried bim bark. As they passed up the aisle the people rose, and tears flowed down every cheek at the sight of the old veteran. He said to them, "Fathers and mothers of Scotland, is it true that you have got no more sons to give to India? I have spent twenty-five years of my life there, and I have come back to dic. There is plenty of money in the bank, but your from the Queen to go there in the army, they are ready. Is ti come to this, that the Lord calls for recruits for His kingdom, and they will
not go?" And turning to the Moderator he said, "If there is no one to go to India, 1 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 rue missions in cuina.
When this century began, Chima was destitute of the Gospel. In 1807, Dr. Morrison, irst Protestant missionary to China, linded 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 18.43 ; 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 1855, about 600 missionaries were in China, in connection with thirty-two societics in upward of seventy cities and towns, in fifteen out of eighteen provinces, over 1,100 native teachers and preachers being associated with them in their work, in more than 500 stations. In 1875, there were no missionarics west of Hankow, on the Yany-tsekiang, 600 miles from the sea, but in 1885 , fifty men and women were located in Western Chinat, some of them 1,500 miles from Shanghai ; and the journey from that part to their stations takes longer than from America or England, to China. In 1825, only two medical missionaries were at work among the hundred millions in Western China.
Duing the last ten years, the Bible socicties Vord of God. The most fruitful field is Fuh
iven ein, in God. The most fruitul field is Fuhnumber of converts ; ond yet it of the whole years before the first convert was brought in. Converts come principally from the lower
classes; we have never known of a mudarin becoming a Christian who was in office at the dom found amony church wembers, bure ser few Buddhist and Tauist priests have been led to Christ.
The principal hindrances to missionary whe are: 1. The notorious conservatish whisfied pride anything foreign. a. Self their sages, Confucius, Mencius, and others 4. Evil reports, spread amoing the people poisoning therr muds aganst the missionaries and their message 5.Supelstition. 6. Ths opium traffic with its untold misery, leading to enormous crimes.
The main helps available to the missionary are: t. The street chapel, with opportunity after the pre chung or personat conversation 2. Itinerary journeys for evangelistic purposes 3. Day schools, which influence parents as well as pupils, and athord nuclens for meetings of a general character. 4. The dispentary and hospital, which afford access gained in no other way. 5. Sucial calls. 6. The bnok store, reading room, and guest rooms. 7. The wide distribution of the Word of God ind of religious tracts and books.
From all parts come reports of steady progress in Christian work. The Rev, Mr. Llnyd has laboured in Tuh-chow, under the auspices of the Church Missionary Society for twelve in 1876 , have 1,00 converts whom he had found 1876, have grown to 6.00 , himself having baptized 1,00 in ten years.
Chnese Christians are, ahmost to a man ready to pray in public, to exhort one another at their meetings, and to speak for Chist to witness to their childlite faith in the power and willingness of God to fulat avery promise to their unshaten futh in prayer their love for the Scripures and their honest and fieh ful effort 10 live blameless lives. Not few fal emon until they repeat entire chapters and some times entire books, from both Testaments, and belter yet they are able to explain themA. T. Pierson, D.D.

##  A NEW DEPARTURE IN MEDICINE* <br> Tho four greatest medical centres of the world are London, Paris. Berlin and Vienna. These cities havo immense

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