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GOOD WORDS.

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

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

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

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

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

The Larger the Better.

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

Invariably Turned to and Read.

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

Conducted with Tact, Taste, and Ability.

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

Has a look of Prosperity about it.

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

A Financial Success.

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

A Credit to Presbyterianism.

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

"Knoxonian's" Papers a Valued Feature.

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

A Manly and Judicious Exponent.

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

Deserves to Have a Large Circulation.

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

Accurate and Comprehensive.

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

Ablly Edited in all its Departments.

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

A Valued Exchange.

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

Notes of the Week.

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

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

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

THE Rev. John McNeill preached his farewell sermon in the McCrie-Roxburgh Free Church, Edinburgh, to a crowded congregation. At the close of the service Mr. McNeill said that his office-bearers would bear him out when he said that he had no old scores with them to clear off. They and he had fought their battles honestly as they came up, but that day they met on the best of terms. There were no grudges among them. Of the congregation generally Mr. McNeill said that the membership had steadily increased, and the bond that bound the pulpit and pew together had been growing thicker and stronger week by week. He knew he had said things he should not have said, and had offended and shocked the sensibilities of some. His excuse was that he had striven, if ever man did strive, to bring them from death and hell to Christ and heaven. After the benediction had been pronounced, the choir sang the anthem, "The Lord bless thee and 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 exercises and the reception of reports from visiting associations, the Committee on Organization reported as follows, the report being unanimously carried: J. J. Gartshore, Toronto, President; James Gibson, Ottawa, First vice-President; A. Kingman, Montreal, Second vice-President; J. O. Anderson, Toronto, Third vice-President; Lloyd Harris, Brantford, Fourth vice-President; 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 not, in its published form be genuine; strenuous efforts were made to get possession of all copies of the diary, even to the extent of trying to force the Empress Victoria to give up any copy she might have of her husband's writing, and bitter complaints were made of the supposed fact that she had sent her own manuscripts for safe keeping to England. It was charged that the publication of the papers, whether genuine or false, was an offence against the State, scarcely less heinous than treason. When it was discovered that Professor Geffcken had supplied the copy to the *Deutsche Rundschau* he was arrested and held without bail for 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. Petersburg, which he refused curtly to correct, might well shake the blind reverence which so many Germans have for their arbitrary Chancellor,

Our Contributors.

DR. REID ON PRESBYTERIES OF THE OLDEN TIME.

BY KNOXIAN.

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

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

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

How are modern Presbytery meetings attended? Some of them in this way. Some of the members go in on the forenoon train, while many arrive in time for the meeting, or arrive an hour or two later. They go to the meeting for a few hours, and then leave for home whether the business is finished or not. Their attendance is regulated by the timetable 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 takes 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 be a legal fiction, but it is fiction all the same. A man who wants a fair hearing for a good cause always wants a full court, and is entitled to one. A man who wants to put a doubtful little piece of business through generally waits until nearly all the members are gone and the adjournment is very near. Have the members a right to leave? Are they doing justice to themselves, to their Presbytery, to their Church, if they leave simply because the train leaves?

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

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

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

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

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

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

FRAGMENTARY NOTES,

TORONTO CHURCHES—COOKE'S CHURCH AND HIS ELOQUENT PASTORS—OTHER MATTERS.

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

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

COOKE'S CHURCH.

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

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

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

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

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

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

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

THE REV. WILLIAM PATTERSON

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

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

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

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

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

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

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

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 reality the rings are spots. Even at this stage the worms do not make much havoc, and they still feed on the under side of the leaf, rarely attracting the attention of the passer-by. But they now eat from the leaf edge inwards, and as they require more space they begin to spread over the adjacent leaves on the same spray. By the 9th of July a remarkable transition had taken place. The worms had passed the third mute, and were of a creamy white colour, regularly marked with black spots. The spines became a very remarkable feature at this stage. It is as if the worm bristled with minute hair pencils of snow-white colour, with sometimes just a suspicion of blue showing through the white. The claws show bright yellow, and there is a yellow plate or sheath on the second segment as also on the tail segment. The worms now scatter to feed, and appear freely on the upper part of the leaf. By July 14th some of the worms were through with the fourth and last mute. The suspicion of green which showed through the white towards the close of the last stage now deepens. The belly and sides are a lovely green, but the back is still white. The colours are now black, white, blue, green, and yellow. Thus the belly is a rich green, shading into lighter green towards the sides. The body has the appearance as of green shining through a white ground. The same yellow sheaths remain, the claws show a brighter yellow, so does the head, and there are yellow patches on the legs. The spikes are a pronounced blue, and there are large blue patches on the legs, while the hairy foot—the prehensile part—is distinctly blue. The bright black spots also remain and show alike on green and white. By the 20th of July I noticed that the spines had begun to shed the white down which gave them the appearance of hair pencils in the third stage, and became sharp-pointed, the blue tint deepening. The worm I should say at this stage attains to a length of two and a half inches. Though such a conspicuous object it makes no attempt to hide itself. In my first experiments I kept a lad sitting all day under the tree to save them from the magpies; but I have left them to their own fate this year, and have fared equally well. Not one has gone amissing, nor do the magpies hang on about them as they did last year. Is there something malodorous about the worm, as there is in the name of the tree? Certain it is that in a large well wooded acre plot visited by all manner of birds, migratory and native, this year's worms in their most conspicuous stages have fed in peace. Nor have I ever known them molested by spiders, ants, beetles, and the general run of enemies which decimate the oak-feeding worms. In this fourth and last stage the worms change their style of 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. They then hold on by the tail prehensiles, and eat comfortably standing out in mid-air. It is interesting to watch them eat. The movement reminds one of a man mowing with a scythe: the worm by a movement of the head and the first two joints seems to mow little semi-circular patches by a rapid nip-nipping 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 succeeded 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 seventy to eighty worms without injury. But there is an instance here of a three-year-old tree dying under such an infestation. This year I have again made a careful enumeration of the distinguishing marks of the worm after its fourth mute, and some two or three days before spinning. Take the worm as consisting of thirteen segments, twelve of these (all except the head) have spines. These are distributed thus: the second and third claw segments, eight each; the remaining ten segments, six each; giving thus seventy-six spines in all. I have counted as many as one hundred and twenty-eight black spots. These may be thus enumerated: each of three claw segments, ten; each of four leg segments, twelve; each of four free segments (i.e. with neither claws nor legs), twelve; tail segment, two; in all one hundred and twenty-eight. The spines are

arranged in six regular rows along the length of the worm. Beginning with the ridge of the back, they do not extend downwards as far as the claws or legs. There is room for a black spot over each claw, and for two black spots at a slight angle off the perpendicular over each leg. Whereas two segments have eight spines and the rest only six, it would seem as if the missing spines were eladly 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 steadiness and heroic patience in coping with difficulties, and a brave determination to make the best of circumstances.

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

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

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

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

How many families will act on the suggestion?

S. F. HOWIE.

Brussels, January, 1889.

TEACHING AND TRAINING.

BY DELTA.

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

power in applying it through the instrumentality of that Gospel which is "the power of God unto salvation." As it is the design of God, so should it ever be the desire of man, that that Gospel should be so preached as to reach, to rectify, and to regulate the head, the heart, and the will of man, so as to enable him clearly to discern, rightly to desire, and resolutely to determine. In short, the whole Gospel should be preached to the whole man; all is presented to him, all is fitted for him, and all needed by him. Some preachers however, overlook this, and in consequence, ever fail to capture and control the whole man. Some deal chiefly with man's intellectual being, so that while doctrine may be clearly seen, and intelligently accepted little or no desire is awakened. Others deal largely with the emotional in man; and thus while enthusiasm may be roused and actively exhibited, yet it is often "a zeal 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, and in power for the glory of God and the good of mankind. While in God's world there is ever a ceaseless diversity, there is no less a harmonious unity. So in God's Word there is ever a unity amid diversity adopted and designed to meet every case, and mature every requirement; for in both, there are lights to enable every man to discern objects, to awaken desire, and issues to influence the will, all embodied and exhibited either in utterance or existence, and crowning all, we have a perfect pattern of man's true personality, whether it be to discern, to desire, or to determine, all in unimpaired power and in perpetual action. Thus God's Word is ever designed and adapted to reach every element of man's nature, and every exigency of his life, be it of saint, or savage, or of sage.

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

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

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

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

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

A PASTORAL EXPERIENCE.

BY VERDANT GREEN.

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

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

FOR THE CANADA PRESBYTERIAN.

THE FAMILY BIBLE.

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

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

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

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

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

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

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

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

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

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

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

DOING GOD'S WILL.

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

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

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

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

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

The first thing you need after life is food. "My meat is to do the will of Him that sent Me." The next thing you need after food is society: "He that doeth the will of My Father in heaven, the same is My brother, and sister, and mother." You want education: "Teach me to do Thy will, O God." You want pleasure: "I delight to do Thy will, O God." A whole life can be built up on that one vertebral column, and then all is over: "He that doeth the will of God abideth forever."—Prof. 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 even now to those who take Christ's easy yoke, and learn of Him; for He has said: "I am meek and lowly in heart, and ye shall find rest to your souls."

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

TRUE TERMS OF COMMUNION.

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

A SUCCESSFUL PRESCRIPTION.

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

WORTHY OF NOTICE.

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

Our Young Folks.

LITTLE ONES.

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

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

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

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

LITTLE MABEL.

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

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

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

"If it were not the Lord's doing, miss, I couldn't bear it," he said. "You see, it's as if the one little lamb, the last little nestling, were taken. Wife and I had 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 grown to us, and we to her, you see. There's not a spot about the old place but speaks of 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,
Even though it be a cross that raiseth me.

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

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

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

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

HAPPY HOME.

There is a lesson in the following story:

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

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

His brain would have reeled and his heart sunk had he not trusted in his Heavenly Father, when he thought of the number 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 you 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 two, and each of them is a nail in my coffin."

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

"How does that happen?" asked the guest.

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

"Yes," cried the children.

"And you obey me willingly?"

The two girls laughed roguishly, but the seven youngsters shouted:

"Yes, dear father, truly."

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

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

BERT AND THE BEES.

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

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

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

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

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

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

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

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

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

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

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

A BOY'S RELIGION.

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

DUTY BEFORE PLEASURE.

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

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

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

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

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

And so she did. Mattie was the eldest, and always tried to do right, and to lead her little sisters in the right way.

"She's a dear child; she helps me so much with the others," her mother often said.

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

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

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

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The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 6, 1889.

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

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

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

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-At-Work* has a high estimate of the people:

The Samoan Islands are midway between Australia, New Zealand, and the Hawaiian group, and are in the direct line of American trade. The people of the Samoan group are regarded as the finest race among the Polynesian Islands. They have a soft and musical language, as shown in the names of the ports and towns. They are graceful, pleasing 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.

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

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

for the benefit of the church; must do deference to the poor, by way of compensating them for any lack of attention on the part of the rest; must attend all the church meetings; must not neglect my home; must visit every one; must be "at home" to everybody and give to everything; must work for Temperance, Sunday-school, missions, bake for all the teas and help to get up all the shows; must dress well, that the upper ten of the congregation may not be ashamed of my appearance; must dress plain, that the poor may have one good example in church; must entertain company lest I be considered mean; must not entertain much or I will be deemed extravagant; must billet in my own home all the pulpit supplies; must visit the sick and carry them little charities; must keep on the good side of the gossips lest I be slandered; must not see, feel, hear or know anything of the glaring inconsistencies of the "holier than thou" association, but seek to get into "their light," etc., 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 foreign missionaries should not marry. The heathen among whom your lot is cast, dear sister, might be useful as a field for testing this celibacy question. Some of the disengaged young men who are getting ready to go to India or China should go among them for a short 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 extending, and as the desire for Christian unity and co-operation extends, its purpose will be yet more generally recognized and participated in by all who take an interest in the maintenance and extension of evangelical religion.

The influence of the Alliance in past years has been one of the factors in deepening the desire for a fuller realization of the Christian brotherhood, not merely as a fine sentiment to be brought into oratorical prominence on the platform, but to interpenetrate the Christian life and activity of the age. Apart from the active efforts on the part of the Alliance to extend the blessings of religious freedom wherever it has been denied or only partially conceded, the great Christian Councils held under its auspices from time to time have left a deep impress of the great advantage to be derived from the wider personal interchange of Christian opinion than the regularly constituted courts of the individual churches could afford. The great meetings of the Evangelical Alliance in London, Berlin, Glasgow and New York, at which many of the ablest exponents of religious truth were present and took part in the proceedings, are noticeable landmarks in the progress of evangelical Christianity in the nineteenth century. At these meetings the great problems agitating the mind of Christendom have received careful, deliberate and masterly discussion, and have, through the delegates attending, and the published works which the Alliance originated, exercised a powerful and far-reaching influence for good 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 hold of the movement, and it has been inaugurated in a hearty and generous spirit. The same thing will no doubt be said of Toronto, but unfortunately it cannot be said of the city just at present. For several years there has been a branch in affiliation with the British Alliance, with which it has been in correspondence. Naturally and properly the initiative of the new and larger organization was entrusted to the Toronto branch. The preliminary meeting was not very largely attended, for which there may be possible explanations. It may be that it was 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 injuriously and neutralize the objects the Alliance contemplates. Those who seek to force their political schemes on non-political institutions incur a responsibility that upright men with straightforward purposes would shrink from as demeaning and degrading to themselves and not very complimentary to those they aspire to lead.

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

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

A RETROSPECT.

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

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

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

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

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

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

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

Books and Magazines.

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

ST. NICHOLAS. (New York: The Century Co.)—The February number presents its numerous readers with a pleasing variety of most interesting papers, poems, stories, sketches, and illustrations.

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

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

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

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

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

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

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

pense, and masked balls follow the street parade. I was out at a meeting of an Italian society that evening and passed through the principal streets on my way home between eleven and twelve o'clock. I never saw a scene of greater animation and of such a peculiar character. I could not help reflecting on the change that had come over this anniversary—which I am told is like that which has passed over Geneva life, for in olden times the day used to be kept in fasting and by religious services, and now it is the night, which is observed in a more secular manner. In this Italian influence is unmistakable, and the fact of the carnivals taking place at this season of the year through out the Italian peninsula makes this explanation of it the more probable.

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

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

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

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

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

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

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

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

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

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

HOW TO MAKE GOOD BREAD.

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

CANADIAN MANUFACTURERS ABROAD.

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

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

British and Foreign.

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

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

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

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

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

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

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

THE Rev. H. C. Du Bose, an American Presbyterian missionary, has sent a volume of 200 sermons in Chinese to the Press, which will be the first volume of the kind printed in China.

LADY ABERDEEN, in an address to the Ellon branch of the Haddo House Y. W. C. A., made condemnatory allusion to the manner in which too many Scotsmen welcome in the new year.

IN Manchester, taking six as an average in each family, there is a licensed house to every twenty families in the city. The excise duty paid by Manchester brewers is nearly \$1,500,000 a year.

ONE of the practical results of the visit of Dr. Hannay and Mr. Henry Lee to Australia will be the establishment there of a missionary society which is to be affiliated to the London society.

THE Rev. George Davidson, B. Sc., St. Mary's, Edinburgh, has begun a short series of Sabbath evening lectures on "Scottish Church History." The first had for its subject "St. Patrick's Call and Mission."

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

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

THE death of Rev. Mr. Black, of Kilsyth, was the subject of a motion of regret passed in Glasgow Presbytery. During the memorable revival of 1863, his manse was crowded like an inn, with people seeking salvation.

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

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

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

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

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

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

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

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

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

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

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

THE MISSIONARY WORLD.

HOW THE OPIUM TRAFFIC AROSE IN INDIA.

Mr. David Maclaren, who has been identified with anti-opium agitations since 1840, gave a brief account of the traffic. 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 opium to China. Thirdly, they withdrew from the shipping into China, and left that to private merchants, who were imprisoned, with the consequence that the China war took place. After that, the introduction of opium was legalized, and the Chinese began to grow it for themselves. In due course, the English Government took over the government of India, and now the largest manufacturer in the world is Queen Victoria. Then the Chinese began to draw a revenue from opium, 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 Government, however, when the Chinese treaty expires, that the Chinese shall be at liberty to do as they wish. The Indian Government are still the makers and producers of the article. Samples are brought from China, and examined chemically, in order that the same kind may be produced. 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 matter 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 should be warned that the judgment of God will descend upon us in respect of this. At the same 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 Government? I do not see the way out of the difficulties 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 I wanted to see when I first went to Europe in 1867. I was told not to fail to go to Edinburgh, and see Dr. Duff of the Assembly. I stayed in Edinburgh a week, to get a little of the old man's fire. He pleaded for an hour and a half once for India, and at the end of that time he fainted away. They 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 cost you your life." "Well," he said, "I shall die if I don't." So they carried him back. 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 die. There is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army, they are ready. Is it 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, I will return to them, and will let them know that there is one old Scotchman that can die for them if he can't live for them."

A SKETCH OF THE MISSIONS IN CHINA.

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

In 1885, about 600 missionaries were in China, in connection with thirty-two societies in upward of seventy cities and towns, in fifteen out of eighteen provinces, over 1,100 native teachers and preachers being associated with them in their work, in more than 500 stations. In 1875, there were no missionaries west of Hankow, on the Yang-tse-kiang, 600 miles from the sea, but in 1885, fifty men and women were located in Western China, some of them 1,500 miles from Shanghai; and the journey from that part to 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.

During the last ten years, the Bible societies having been making great efforts to scatter the Word of God. The most fruitful field is Fuh-kein, in which are about one-third of the whole number of converts; and yet it was eleven years before the first convert was brought in. Converts come principally from the lower

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

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

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

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


Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbours. Rev. Hunter Corbett bears witness to their childlike faith in the power and willingness of God to fulfil every promise, to their unshaken faith in prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few have persevered in the study of the Scriptures until they repeat entire chapters and sometimes entire books, from both Testaments, and, better yet, they are able to explain them.—A. T. Pierson, D.D.

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



NO. 1—CURES CATARRH, HAY FEVER, ROSE COLD.—The only authentic cure emanating from scientific sources now before the public. This is not a snuff or ointment—both are discarded as injurious. \$1.00.

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NO. 3—RHEUMATISM—A distinguished and well-known specialist in this disease, who treats nothing else, built his reputation on this remedy. \$1.00.

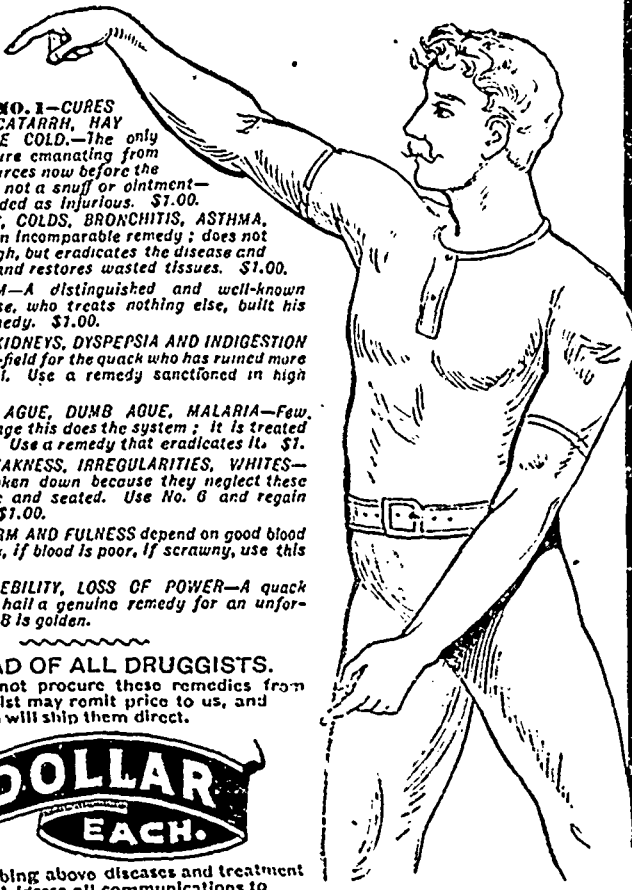
NO. 4—LIVER AND KIDNEYS, DYSPEPSIA AND INDIGESTION—A favorite slaughter-field for the quack who has ruined more stomachs than alcohol. Use a remedy sanctioned in high places. \$1.00.

NO. 5—FEVER AND AGUE, DUMB AGUE, MALARIA—Few know what grave damage this does the system; it is treated to break it for a time. Use a remedy that eradicates it. \$1.

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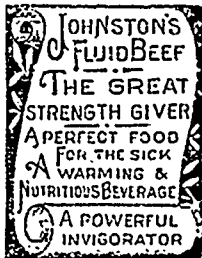
Made out of REMNANTS OF BRUSSELS, WILTON, AXMINSTER, etc., has now begun. They are appreciated more than ever, and to secure a good selection purchasers had better call early.

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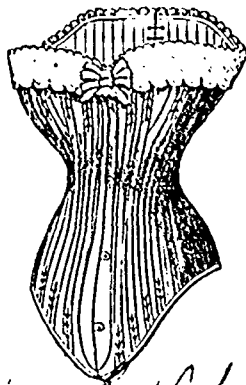
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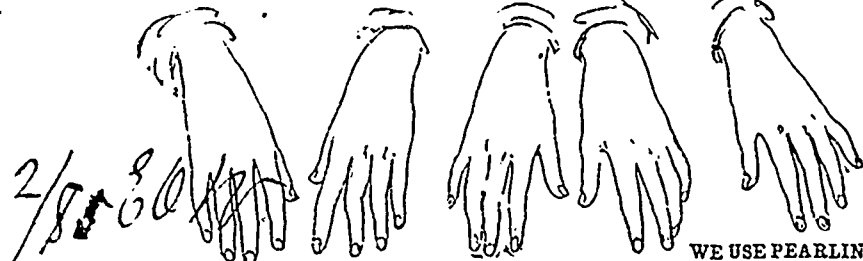
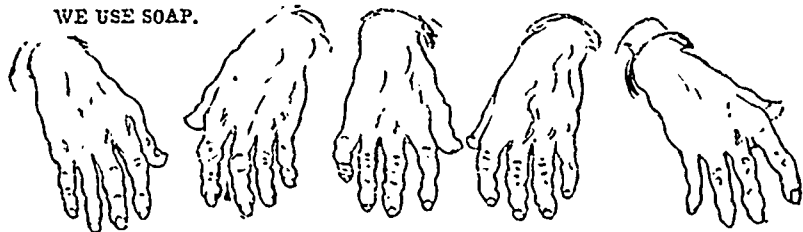
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DISTORTED HANDS will surely come to those who clean house and wash clothes in the old-fashioned way—with soap. How can it be otherwise? You rub—rub—rub, and you ache—ache—ache. You spend hours inhaling the hot steam and odors which rise from the tub, impregnated with the filth of soiled clothing, and with all this you have not obtained the best results.

WITH PEARLINE a delicate woman can do a large wash. You do not have to rub yourself and your clothes to pieces. You do not have to inhale fetid steam; when finished you are not too tired to see that your work is well and economically done, and that you have saved many hours of woman's hardest work. JAMES PYLE'S PEARLINE is the modern soap. Beware of imitations.

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15/32 HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World.

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Life Assurance Company,

HEAD OFFICE: Manning Arcade, TORONTO.

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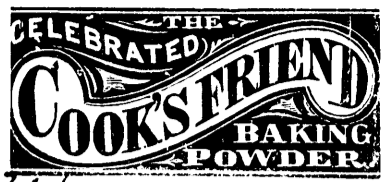
Plans of this Company are meeting with universal favour among the insuring public. Special advantages given to Total Abstainers.

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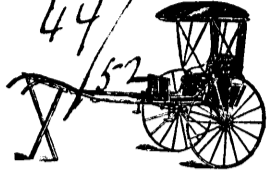
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Miscellaneous.



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The above cut represents a Respirator used at night.

has opened a permanent office in Toronto. He has been unable to open his city office until now...

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READ TESTIMONIAL: W. H. Storey, glove manufacturer of Acton, also President of the Manufacturers Association of the Dominion, cured of Obstinate Catarrh.

DEAR SIR, - I am repeatedly asked, orally and by letter, as to your treatment for Catarrh (owing to my having been cured by you two years ago) and as to the permanency of the cure.

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BIRTHS, MARRIAGES & DEATHS, NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIAGE.

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

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

MEETINGS OF PRESBYTERY.

BRUCE.—At Paisley, on Tuesday, March 12, 1889. MONTREAL.—In Convocation Hall, on Tuesday, March 8. PARIS.—In Chalmers' Church, Woodstock, on Tuesday, March 12. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 7. SAGINAW.—At Palmerston, on Tuesday, March 12, at ten a.m. ORANGEVILLE.—At Orangeville, on Tuesday, March 12, at half-past ten a.m. MAITLAND.—At Wingham, on Tuesday, March 12, at half-past twelve. OWEN SOUND.—In Division Street Hall, March 18, at half-past seven. LINDSAY.—At Sunderland on Tuesday, February 26, at half-past ten a.m. CHATHAM.—In First Church, Chatham, on Tuesday, March 12, at ten a.m. HURON.—In Willis Church, Clinton, on Tuesday, March 12, at half-past ten a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, March 18, at three p.m. BRANDON.—At Portage la Prairie, on Tuesday, March 12, at half-past seven p.m. GUELPH.—In Chalmers' Church, Guelph, on Tuesday, March 19, at half-past ten a.m. STRATFORD.—In Knox Church, Stratford, on Tuesday, March 12, at half-past ten a.m. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 12, at half-past ten a.m. MONTREAL.—In Convocation Hall Presbyterian College, on Tuesday, March 19, at ten a.m. LONDON.—In First Presbyterian Church, London, on second Tuesday of March, at eleven a.m. PETERBOROUGH.—In the hall of the First Church, Peterborough, on Tuesday, March 19, at three p.m. MIRAMICHI.—At Chatham, in the Hall of St. John's Church, on Tuesday, March 19, at half-past ten a.m. BARRIE.—At Barrie, on Tuesday, March 19, at eleven a.m. At Beaton on February 19, at 2 p.m. for considering a call. GUELPH.—At Chalmers' Church, Guelph, on the third Tuesday of March at half-past ten a.m. Meeting in Knox Church, Elora, on Thursday, 21st February, at one p.m., for the induction of Mr. Lutch.

Miscellaneous.

Advertisement for Dr. Price's Cream Baking Powder, featuring a large illustration of the product box and the text 'FULL WEIGHT PURE' and 'DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE'.

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in cans.

PRICE BAKING POWDER CO., NEW YORK. CHICAGO. ST. LOUIS.

Advertisement for James' Black Lead, featuring the text 'Guaranteed to give Perfect Satisfaction. James' The Best Stove Polish Manufactured. Dome Black Lead. Beware of common Imitations. Use James' Extra French Square Blue. Use James' Royal Laundry Washing Blues. Use James' Prize Medal Rice Starch. MANUFACTURED: Plymouth, England.'

Miscellaneous.

Advertisement for Royal Baking Powder, featuring a large illustration of the product box and the text 'ROYAL BAKING POWDER Absolutely Pure.'

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phospho powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

TO MINISTERS and CHURCH MANAGERS, the PUBLIC STATUTES relating to the PRESBYTERIAN CHURCH IN CANADA, with ACTS AND RESOLUTIONS of the GENERAL ASSEMBLY and BY-LAWS for the GOVERNMENT of the COLLEGES and SCHEMES OF THE CHURCH, by CHIEF JUSTICE TAYLOR. Price 50 cents. Sent POSTPAID To any address. C. BLACKETT ROBINSON 5 Jordan Street. TORONTO.

Advertisement for Elias Rogers & Co's Coal, featuring an illustration of a coal basket and the text 'ELIAS ROGERS & CO'S COAL THE VERY BEST WOOD'.

BUY YOUR COAL FROM Conger Coal Company, 6 King Street East. The best is the Cheapest.

Advertisement for The Best Soap, featuring a large illustration of a soap box and the text 'IT PAYS TO Use The Best Soap. And the attendance of over 300 students at the Canada Business College, Chatham, during the past year proves that the Young Men and Women of Canada and the United States are now alive to this fact. For handsome catalogue, address D. McLACHLAN, principal.'

Miscellaneous.

Advertisement for H. E. Parrish & Co., Miners and Shippers of Anthracite Coal, located at Church and Adelaide Streets.

Advertisement for Roofing, by The James Roofing Co., 274 Seaton Street, Toronto.

Advertisement for Wright & Co., Art Furniture Manufacturers, Designers and Wood Carvers, Mantelpieces, Ecclesiastical Furniture, a Specialty, located at 62 and 64 High Street - Toronto.

Advertisement for Esterbrook Steel Pens, Superior, Standard, Reliable. Popular Nos.: 048, 14, 130, 135, 161. For Sale by all Stationers.

Advertisement for John Sim & Co., Plumbers, Steam, Gas and Hot Water Fitters, located at 17 Richmond St. W., Toronto. Telephone 1349.

Advertisement for Gas Fixtures, featuring an illustration of a gas fixture and the text 'Public Buildings. For Churches and'.

Advertisement for Keith & Fitzsimmons, located at 109 King Street West, Toronto.

Advertisement for Kilgour Brothers, Manufacturers and Printers, located at 21 and 23 Wellington Street W., Toronto.

Advertisement for McShane Bell Foundry, featuring an illustration of a bell and the text 'FINEST GRADE OF BELLS, Church Bells for Churches, Colleges, Towns, Clocks, etc. Full warranted satisfaction guaranteed and for price see catalogue. HENRY MC SHANE & CO., BALTIMORE, Md., U.S. Mention this Paper.'

Advertisement for Meneely & Company, West Troy, N.Y., Bells, favorably known to the public since 1826.

Advertisement for Buckeye Bell Foundry, featuring an illustration of a bell and the text 'Bells of Pure Cast Iron for Churches, Schools, Colleges, etc. FULLY WARRANTED. Call on Agents. VANDUZEN & TIT, Cincinnati, O.'

Advertisement for Clinton H. Meneely Bell Company, Troy, N.Y., Manufacture a Superior Grade of Church, Chime and School Bells.

Advertisement for Cincinnati Bell Foundry Co., Successors in Blymyer Bells to the Blymyer Manufacturing Co., located at 58 Church St., Toronto. Telephone No. 286.

Advertisement for Genl Keer's Himalayan Tea, located at 58 Church St., Toronto. Telephone No. 286.

Advertisement for Ridge's Food, featuring an illustration of a child and the text 'THE MOST PERFECT FOOD For Infants & Invalids. Used ever where. It is a Food, not a medicine, but a Food, suited to the weak stomach. Families feed their children on it (on every label), Palmer, Mass.'

Advertisement for Coitre, of Thick Neck, featuring an illustration of a man's neck and the text 'I have a Positive, Cleanly & Harmless Cure. Write to me at 28 Arlington Court, Cleveland, O. It is no Indian medicine. Testimonials furnished. Cure made permanent. DR. J. CASKEE.'

Advertisement for Farming, featuring the text 'There is some satisfaction in FARMING when a farm produces a good living, a handsome profit and at the same time making its owner rich by increase in value of land on account of growth of towns, building railroads, and influx of settlers. In no part of the country is this so true as of Michigan Farms. Soil is very rich, best of markets near at hand, no destructive blizzards, cyclones, but health, fine farms, good society, and a home and fortune can be had. Address O. M. BARNES, Land Commissioner, Lansing, Mich.'

Advertisement for Pure Gold Goods, featuring the text 'PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES.'

Advertisement for The Leading Lines are Baking Powder, Flavoring Extracts, Shoe Blacking, Stove Polish, Coffee, Spices, Borax, Curry Powder, Celery Salt, Mustard, Powdered Herbs & c. ALL GOODS GUARANTEED GENUINE PURE GOLD MFG. CO. 31 FRONT ST. EAST, TORONTO.

Advertisement for Imperial Cream Tartar Baking Powder, featuring a large illustration of the product box and the text 'IMPERIAL CREAM TARTAR BAKING POWDER PUREST, STRONGEST, BEST, CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE. E. W. GILLET, TORONTO, ONT. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKES.'