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DIVERSITY IN UNITY, by Rev. Robert Murray, Editor of Halifax *Presbyterian Witness*.
THE AGED AND INFIRM MINISTERS FUND, by J. Macquaid, M.D., Hamilton.
THE PRESBYTERIAN CHURCH IN IRELAND, by Rev. William Cleland, Toronto.
THE LONDON MEETING OF THE GENERAL PRESBYTERIAN COUNCIL.
SKETCHES OF CHURCHES—St. Andrew's Church, London; Knox Church, Toronto, and Erskine Church, Montreal.
ROLLS OF SYNODS AND PRESBYTERIES.
ALPHABETICAL LIST OF MINISTERS OF THE PRESBYTERIAN CHURCH IN CANADA.

Toronto: Presbyterian Printing and Publishing Co.; Montreal: W. Drysdale & Co.; Ottawa: J. Durie & Son; St. John, N.B.: J. A. McMillan; Winnipeg: W. D. Russell; Victoria, B.C.: T. N. Hibben & Co.; St. John's, Newfoundland: J. F. Chisholm.

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PRESBYTERIAN PRINTING AND PUBLISHING COMPANY,
5 Jordan Street, - - - TORONTO.

Notes of the Week.

GOVERNOR WEST, of Utah Territory, referring to the Mormon Church, says. The Church is a huge political machine, which is virtually controlled by one man, with whom are associated twelve others known as apostles. These people rule as despotically as the Czar of Russia.

THE Christian Endeavour movement is steadily advancing in Canadian Churches. Last week a most interesting union meeting was held in Central Church, Hamilton, of the Congregational, Central, Erskine, St. Paul and Knox Churches Young People's Societies of Christian Endeavour. These societies have organized themselves into a Union Society for the purpose of further extending the Christian Endeavour movement amongst all denominations throughout the city. At the meeting, short addresses were given by the pastors and presidents of each society and others, showing what it is and how it works.

It is to be deplored, says an English contemporary, that legislation against drunkenness, as against other vices, is not always as successful as optimists hope. Even through Acts of Parliament human ingenuity and depravity can drive a coach and four. It is only a few days since a well-known and wealthy distiller boasted, in a mixed company, that the best part of the income of the firm to which he belonged was drawn from the temperance States of America, into which unbranded casks of whiskey, which pass as petroleum or some other liquid, are constantly introduced.

THE Evangelical Alliance has petitioned for the disallowance of the grant of \$400,000 to the Jesuits by the Quebec Provincial Government. Their petition has been strengthened by the acts of several Presbyteries in the Church forwarding similar petitions. It is an evidence of how slowly enlightenment travels in that Province, that a grant of public money should be voted to any religious body in these days. If the Roman Catholic people of Quebec feel disposed to make a donation to one of the Orders in their Church they are welcome to do so, but the use of public funds, contributed for Provincial purposes, cannot legitimately be diverted to sectarian purposes. It is also worthy of notice that, in the Roman Catholic Church in Quebec itself, there are not a few prominent and influential authorities who are opposed to the grant made to the Jesuit Order.

THE *Interior* says: Missionary zeal is a fair test of the vitality of a church. If that test is applied to the churches of Great Britain, and a comparison is made of the fund given to the foreign work, it will be seen that the established church does not maintain

the pre-eminence which its membership and its great wealth would lead one to expect of it. In the last full fiscal year, the total amount given to foreign missions, through the Church of England societies, was \$2,300,000, in round numbers; through Nonconformist societies in England and Wales, \$1,800,000; through joint societies of Nonconformists and Episcopalians, \$9,000; through Scotch and Irish Presbyterian societies, \$1,000,000; through Roman Catholic societies, \$50,000. The Presbyterians and the Nonconformists, as a whole, are making long leaps toward the front in the work of evangelizing the world.

THE recent annual meeting of the Presbyterian Synod of Otago and Southland was regarded with more than usual interest on account of the controversy which had arisen by the publication of Professor Salmond's "Reign of Grace," contending that there was hope of salvation after death. The Synod, after an animated debate, decided to issue a pastoral address, declaring that the hope of salvation terminated with this life, a motion to declare Professor Salmond no longer a minister of the Church being defeated. The Westminster Confession of Faith also came up for discussion, and after an animated debate, a committee was appointed to prepare a report for the next meeting as to the interpretation which should be put upon some points in the Confession. A majority of the ministers were in favour of this motion, while a majority of the elders opposed it.

COMPARATIVELY few take into account the deprivation that many a poorly-paid country minister sustains in being unable to procure new books, so necessary and helpful to him in his work. A British journal has the following, which may supply a practical hint to Canadian ministers: The problem, how country ministers with small stipends are to get a sight of the best books in all classes of literature, is solved by the "South Devon Congregational Ministers' Book Society." There are twenty-four members, and the books in circulation cover over two years. Each minister receives two volumes every month, which he passes to the next on the list. At the end of two years the books which have been in circulation are sold by auction, among the members, to the highest bidders. The subscription is five shillings per annum. In this way, books which would be out of the reach of the village pastors, and the poorer town ministers, come into their hands. Cannot the plan be adopted in other parts of the country? It only needs a few wealthy Christian laymen to provide the funds for the first parcel of books.

THE letter that led to the diplomatic disgrace of Lord Sackville is no longer anonymous. It was not written by Murchison, but by a "modest man" named Osgoodby. Those implicated in its publication consider its author entitled to a reward, and they have approached the President-elect on the subject. The curious thing in all this, remarks the *New York Independent*, is that intelligent, respectable men should laud the performance of Mr. Osgoodby, and that they should have so small an opinion of General Harrison as to suppose he could honour it in any way. What they call a "remarkable achievement" was a lying letter, signed by a fictitious name, and intended to be a trap for the British Minister. The fact that Lord Sackville fell into it and wrote a letter which led to his political disgrace and gave trouble to our Government is not a fact which, as it seems to us, a self-respecting American can rejoice in. Its effect in the campaign was, we believe, greatly over-estimated. We should be sorry to think such devices could sway the judgment of the country.

SANDFORD FLEMING has been again elected Chancellor of Queen's University, a decision that will give universal satisfaction. The enthusiasm of the welcome accorded Principal Grant on his return to Canada with restored health was something unprecedented. In a reply to addresses of welcome the learned Principal said: He came back, he said, with greater enthusiasm than ever, for the wonderful commonwealth to which we belong and with a deeper conviction of the sin that would be involved in breaking its unity without sufficient cause. At the

same time, he said, his conviction was deepened that we must rise to full citizenship, that there must be commercial and other advantages for those inside the commonwealth that are not given to those who are outside. We owe special duties to members of our own families, and yet we love our neighbours. In the same way members of the same nation or commonwealth should have special advantages, call them discriminations or what you like, that foreigners are not entitled to. At any rate the flag is sacred. We did not weave it, and we dare not tear it into tatters but we must make it represent realities. The "Sybil is offering things of price." He trusted that the fatal cry of "too late" may not be heard when statesmen are ready to purchase them.

GOOD law, good politics and good morals, says the *Chicago Interior*, are now agreed that "trusts" must go out of business. Last week's decision in the Sugar Trust case, rendered by Judge Barrett, of the New York Supreme Court, was a warning to the whole brood of monopolistic combinations. If that decision is sustained for, of course, it will be fought through the United States Supreme Court by the cabiners it will call a halt on trust schemes all along the line. The whiskey men, oil men, iron and steel men, and all other coteries of conspirators against competition in trade, are up in arms. What affects the plan of one set affects the plan of all. But the end is not yet. Judge Barrett has made a beginning. It remains to be seen what success the trusts will have in appealing to the law's delays and technicalities. Now the fight is on, we hope that the pulpit and the religious press of the conservative east will clear themselves of the charge of indifference, brought against them by the secular press of the more aggressive west. The brethren down there need not hesitate to call a spade a spade, or to number trusts among the unholy tricks of trade.

Is there much of a resemblance between soiree speeches in Canada, and similar orations in Scotland? The following, from the *Christian Leader*, we are tempted to reproduce entire: If the truth must be told, the speeches at church soirees are not often of a highly practical character. The speakers, if they are at the trouble to choose a subject, generally select an abstract one, and platitudes are the order of the night. The most successful speech, however, is usually that of the random anecdotist, who has a facility in trotting out the largest number of humorous stories. But Rev. William Howie, of Ecclefechan, perhaps inspired by the genius of the place, seems to have a very different ideal from the majority of the soiree orators. Himself of the Free Church, he was one of the speakers at a conversation, held by his United Presbyterian neighbours the other evening: and even the most illustrious native of Ecclefechan, had he been spared, would probably have admitted that Mr. Howie spoke some seasonable words. His theme was "Our Land Laws," and his treatment of it in the highest degree drastic. First, he told the tetotalers that the land question has a far deeper and wider effect on the social condition of the country than even the liquor laws. To his thinking, the land laws form the atmosphere or climate in which poverty, intemperance, misery, and crime are generated and grow up. They were landlord-made laws, and therefore unjust. Not that he blamed the landlords as men—they were like the rest of humanity. The trade and manufactures of the country are being ruined, Mr. Howie thinks, though the blackmail levied by the landlords before the mineral wealth of the country could be used. Our trade was crushed between the upper and nether millstones of landlord imposition and a vast national debt. Mr. Howie would not allow land to be held as private property; he would divide the prairie value from the tenant-right, so that the farmers might purchase the latter from the landlord with the aid of loans from land banks. The prairie value would go to the government in the shape of a land tax; but to avoid injustice to present holders, this rent should be paid to them for two or three generations. He would combine with this some system by which the people from the towns could secure allotments in the country, and thus they would have a stream of migration from the towns into the country districts instead of from the country districts into the towns, as at present.

Our Contributors.

DO OLD CHURCHES PROMOTE SPIRITUALITY?

BY KNOXONIAN.

One of the journals referred to in a former contribution bewails the decay of spirituality, and tries to prove the existence of the decay by the fact that people build new churches. It is alleged that "the world is conquering the Church;" that the ways of the Church are "becoming more and more the ways of mammon;" and that the "general earthward tendency" of the Church shows itself in anxiety for new church buildings.

This is a serious indictment. For many years back no small part of the consecrated effort of ministers, office-bearers, and Christian people has been expended in the way of providing suitable places in which they and their children might worship their covenant God. The heart of many a devoted man, yea, and of many a noble woman, too, has leaped with joy when the new church was finished and consecrated to the service of God. Every new church in the country represents the labours, the prayers and the self-denial of those who built it. Now we are told that these churches represent an earthward tendency, and furnish standing proof that piety is decaying and the world conquering the Church.

Let us prick these pessimistic generalities a little, and ask what there is in or about old church buildings that promotes spirituality. There stands the old church of thirty, or forty, or fifty years ago. What part of it is the efficient agent in making men pious? Is it the old box-stove with the zig zag lines of pipes running through the church? Putting up those pipes has tried the patience of many a good man, and may have made some of them look anxiously around to see if the children were near. Old Adam often expresses himself vigorously if the whole line of pipes fall for the tenth time as you are adjusting the last one. Is it the high, old-fashioned pew, the back of which catches you in the back of the neck? Many a good snooze has been taken in these old pews. Is it the old egg-shell pulpit fastened high up on the gable like a barn-swallow's nest? Is it the foul air that has been carefully preserved in the building for months? What is there in or about a church of that kind that promotes spirituality? It is all very well to use general terms, and say the old church made men spiritually minded, and the new one has an earthward tendency. Those who say so should come to particulars and tell us just what it was in the old church that had sanctifying power. Some of us have been labouring under the impression that sanctification is the work of the Spirit, the Word, prayer, and the sacraments being the usual means.

It may be said that the services of the old church were better adapted to promote spirituality than the services of the new ones. Let it be assumed that all the ministers who preached in the old churches preached much better than any of the younger men. Let that be assumed, and yet the "decay" cannot have affected the pulpit much for a large number of the men who preached in the old churches preached in the new ones. They preach still, and therefore the alleged decay cannot come from the pulpit. The principal difference must be in the service of song. The lone precentor who led slow music sometimes with his nasal organ, has in many instances given way to the choir. The choir, then, must be responsible for the alleged spiritual decay, that is, if there is any decay, and the service has had anything to do in producing it.

There are two ways of settling this point. The one is abstract and the other concrete. The abstract way is to find out if slow praise, led by one man in an old church, sometimes through the nasal organ, is more acceptable than praise in a new church in correct time, led by several singers who use mainly their vocal organs.

The other way is to make a list of, say a dozen congregations, that worship in old churches and sing as congregations did forty years ago, and a list of a dozen who worship in new churches and sing in more modern style, and ask, Do the new church people do less for the cause of Christ than the old church people? Do they contribute less, man for man, to the cause of Christ? Have they smaller prayer meetings? Have they less interest in mission work? Have they a less vigorous Sabbath school? If a new church gives a congregation an earthward tendency, and old churches lift them heavenward, the people who worship in the old churches should far surpass the people of the new churches in Christian enterprise. Do they? Let any man who knows anything about Canadian churches lay his hand on his heart and answer this question.

But there is another and a crushing way of dealing with the proposition that new and expensive churches are evidence of declining piety. The best church that is built now is not as much superior to its surroundings as the churches of thirty or forty years ago were superior to their surroundings. The old original Presbyterian Church was nearly always the best building in the neighbourhood. It was usually a much better building than the houses of the people who erected it and worshipped in it. If the settlers lived in shanties, the House of God was usually a frame building. If they had log houses the church was often brick. The old stone church was often the only stone building in the neighbourhood for years. We could, from personal knowledge, name many localities in which the original Presbyterian Church was for many years the best building in the neighbourhood, and we believe nearly every Canadian reader of THE CANADA PRESBYTERIAN could do the same thing. Considering the amount of money and property they had, and the quality of their other buildings, the early settlers actually built more expensive churches

than any that are built now. How many of the churches erected at the present time are the best buildings in the locality in which they stand? Is there one? Scores of the original churches were for years the best buildings in the neighbourhood in which they stood. If the new church argument proves anything about our piety it proves that we have not as much as our fathers had, for, all things considered, we don't build as good churches as they did.

FRAGMENTARY NOTES.

PROGRESS OF PRESBYTERIANISM IN TORONTO—ERSKINE CHURCH—COUNTRY CLERGYMEN TRANSFERRED TO THE CITY.

The wise man has said that "the eyes of a fool are in the ends of the earth," and this correspondent has been giving you news about the Pacific Slope, Atlantic Coast, and other places, and could not find time to give a line about our city churches.

The growth of Presbyterianism in Toronto has not only been steady but rapid within the last few years, and without any attempt on the part of ministers at sensational preaching with the object of "drawing." The churches are all well filled and the average attendance highly satisfactory. In a number of the congregations it is difficult to obtain pews, and newcomers have to be satisfied with odd sittings here and there through the church until a whole pew offers. These facts speak much for the city pastors who seem unwearied in the discharge of their regular duties, and a most desirable state of matters is that every congregation thinks that it has the best minister in the city.

Noticeable of late has been the heavy draft made upon country pastors to fill vacancies in the city. It would appear that nearly all our ablest men have been nursed and raised in rural districts. The advice once given to a minister that when he went to preach in the country to put his best sermon in his pocket, would seem to be timely still. It is unnecessary to go into particulars here, but each one of your readers can call up a number of names of not a few professors and ministers who were called from country charges throughout the bounds of our church, and who are at this moment adorning high positions in our leading cities.

During the past year three prominent churches have been filled by young brethren from country towns, and judging from the reputation which preceded them, and the high position which they have taken since their advent to the city, one is the better able to form an opinion of the preaching which is supplied in country towns and villages, which I claim is of a high standard generally.

The three churches referred to are Erskine, which was rendered vacant by the lamented death of the Rev. John Smith, one of Toronto's most faithful pastors; the Central rendered vacant by the removal of the Rev. P. McF. McLeod, who was called to St. Andrew's Church, Victoria, B.C., where he is meeting with well-merited success, and the third is the new church on Bloor Street which promises ere long to be one of the leading churches in the city.

ERSKINE CHURCH,

a handsome edifice, stands in a fine situation on Caer Howell Street, and is cosy and comfortable inside. The ushers at the door are polite and attentive. Strangers do not feel awkward at all, or think they are intruding when they enter the church. It was Children's Sunday when we visited it, and the appearance of the young folks and their friends was not only encouraging to the pastor, but creditable to the congregation. The church was well filled and the best of order prevailed. The service was well adapted to the occasion, the singing was excellent, and the tunes such as the entire congregation could join in, a fact which some of our city congregations seem to lose sight of, as they think it sufficient if the choir know the tunes, and who forget that the congregation might like to join in this part of the service.

The Rev. W. A. Hunter, the new pastor of the church, conducted the service, which was both interesting and instructive throughout. The sermon was an eloquent exposition, in plain, intelligible language, of gospel truth, and it abounded with telling illustrations to which the large audience listened with the closest attention, evidently being deeply impressed with the speaker's utterances.

Mr. Hunter will be a valuable addition to the pulpit power of this city, and if spared is likely to take no inconsiderable share in the building up of Presbyterianism in Toronto. He was the first minister of the church in Parkdale, where the fruits of his labours are now to be seen in one of the largest churches in the neighbourhood, indeed, it may be said in Toronto, as this suburban town is virtually annexed. His next church was in Orangeville, whence in response to an urgent call he transferred his services to Erskine Church in this city. Like his predecessor Mr. Hunter is of north of Ireland parentage, and was born at Millbrook, Ontario, and from appearances is yet on the sunny side of thirty. He is a graduate of Knox College, Toronto, from which school of the prophets there have come many who may be said to be "mighty in the Scriptures and wise to win souls."

What is now called Erskine Church is one of the oldest congregations in the city. It was established in 1837 and was originally known as a U.P. Church, worshipping in a building on Adelaide Street. In 1838 Dr. Jennings came to Canada and was settled over the congregation as pastor the following year. In 1845 a new church was built on the corner of Bay and Richmond Streets. For many years he discharged his pastoral duties with great faithfulness. He was a thoughtful, scholarly preacher, and much beloved by his congregation. Dr. Jennings was succeeded by the Rev. John Smith, who

was called from St. Paul's Church, Bowmanville, where he had gathered a large and influential congregation.

The Central Church is a split off the old Bay Street Church, and the consequence is that we have now two flourishing congregations.

Shortly after Mr. Smith's settlement the congregation became infected with the up-town movement and erected the present edifice, which is an ornament to the part of the city in which it is placed, besides doing a great work on behalf of Christ and his gospel.

Toronto, Jan. 1889.

K.

WALKS AROUND FLORENCE.*

SOME SUPPLEMENTARY NOTES.

My last letter gave a brief but imperfect account of a visit I made to the Protestant Cemetery, and to the Public Cemetery at San Miniato. To-day I add some notes of a supplementary kind which may interest at least a few. And first as regards

THE PROTESTANT CEMETERY.

In addition to Elizabeth Barrett Browning and Mrs. Holman Hunt and others whose monuments I found covered with wreaths on All Saints' Day, there are several other English and Americans who sleep in this pretty spot. Amongst these I mention only the best known, such as Walter Savage Landor, Mrs. Trollope, and her accomplished daughter-in-law, Thendosia, whose letters to a London periodical contained the most accurate account of the art revolution in Tuscany, which led to the formation of the present Italian Kingdom. Here, too, repose the poet Arthur Clough, and the well-known American, Theodore Parker.

SAN MINIATO.

The hill on which the church and cemetery now stand, was covered in ancient times with a forest which gave shelter to some of the first converts to Christianity, who secretly built a small oratory on the spot on which the church now stands. Amongst these was an Armenian prince, named Miniato, who served in the army of the Roman Emperor Decius. Accused of belonging to the new faith, he was thrown to the wild beasts in the Amphitheatre outside the walls where the Emperor had his camp.

Legend says that the fervency of his prayers preserved him from death on that occasion, but he was afterwards beheaded in A.D. 254, at the weir of the Arno, which I can see from the window at which I write. The holy man forded the river with his head in his hand, and ascended the hill of San Miniato, by the only way then existing. He was buried on the site of the present church to which his name was given. In course of time thirty-six churches were dedicated to his memory in Tuscany, and his name was associated with that of John the Baptist, as patron saint of Florence.

THE VIA CRUCIS.

A steep path leads up from the Arno to the hill on which the church now stands. It is composed of a series of stone steps, and is bordered by cypress trees, and at intervals are emblems of the cross. It is very picturesque though steep, and before the present winding path, and carriage road were constructed, it was the only way which led to the summit above. Dante alludes to it in the following lines translated by Longfellow:

As on the right hand, to ascend the mount
Where, seated is the church, that lordeth it
O'er the well-guided above Rubaconte,
The bold abruptness of the ascent is broken
By stairways that were made there in the age
When still were safe the ledger and the stove.

The Rubaconte referred to above was the old name of the Ponte Alla Grazie, a bridge by which passengers and carriages now cross the Arno, just beneath the hill.

Ten minutes' walk above San Miniato is placed the tower of San Gallo, and farther on a few minutes, is the country house in which

GALILEO GALILEI (1564-1642)

resided while making his observations on the moon. He was born in Pisa, the son of a Florentine noble. The vibrations of a lamp in the Cathedral of Pisa led to the discovery and use of the pendulum, and in 1589 he accepted the chair of Mathematics in Pisa. He then began to examine the accepted systems of astronomy, and finding them incorrect, he adopted that of the Prussian philosopher, Copernicus. His views were at once denounced as heretical, as opposed both to the teaching of the Bible and of the Fathers of the Church. He therefore resigned his chair at Pisa and accepted a Professorship at Padua.

He invented the telescope in 1609, by which he first examined the surface of the moon. Having joined a party in the University which was resolved to expel the Jesuits, he was again denounced as dangerous to the church. He went to Rome when Paul V. granted him an audience, and was so well pleased with him as to promise him protection from the Inquisition, on condition he should cease to teach the Copernican theory of the earth's motion. Galileo returned to Florence and soon after went to reside at a country villa, "Giollo," The Gem, making use of the

TOWER OF SAN GALLO

and occasionally also of Fiesole for his observations of the heavenly bodies. I have again visited both the tower and the villa, the latter of which has his bust in marble and a long

* This, the last of T. H.'s communications to THE CANADA PRESBYTERIAN, received only a short time before the announcement of Mr. Henning's sudden death at Florence, Italy, will be read with melancholy interest by many of his friends. He was a man whom to know was to love.

account of him above the door. The tower, which once belonged to the now extinct family of the Galli, is the property of the Galletti family who have restored it as near as possible to its original form. There is a small museum in which there are a number of relics of the philosopher, his autographs, etc.

It was when he resided in this country villa he received many friends, amongst them being John Milton. About 1617, Galileo again visited Rome, and was well received by Pope Urban VIII., but when in 1630 his "Dialogues on the Ptolemaic and Copernican Systems" appeared, the Pope, who thought he was represented by an absurd simpleton who defended the Ptolemaic system, summoned Galileo once more to Rome, though now an old man of seventy and in poor health. It was on this occasion, according to some writers, he was put to the torture and forced to recant, uttering the well-known words: *E pur si muove*—it does move—referring to the earth. But there seems to be some doubt about this.

However, he was, ordered into close confinement in the palace of the Archbishop of Siena, where he was treated with contumely, and forbidden even to speak on scientific subjects. He had two natural daughters, whom he placed in a convent, near to his country house. The eldest of these corresponded with her father while in Siena, upwards of a hundred of her letters being preserved in the National Library in Florence. The serious illness of this favourite daughter induced Galileo to petition for mitigation of his sentence, and he was at last allowed to leave Siena for Arcetri, where his daughter expired in his arms. From that time Galileo was allowed to reside in a house much nearer the city, which bears the usual marble plate. He was now quite blind from rheumatic gout in the eyes.

His favourite pupils Viviani and Torricelli continued with him to the last, and he expired in the arms of Viviani in 1642. His body was borne to its resting place in the Church of Santa Croce—the Westminster Abbey of Florence, where many magnificent monuments are to be seen. Finally let me take you to the

MUSEUM OF NATURAL HISTORY

in the Via Romana where I passed some hours a few days ago. Here in a Tribune, a temple dedicated to Galileo, stands a full length statue of the philosopher surrounded by busts of his principal disciples. Some of his most valuable instruments are exhibited in cases round the room. To me the most interesting were the two first telescopes constructed in 1609, which do not look much thicker than a walking stick and about the same length. Here is also the microscope invented by Galileo, and the loadstone magnet used in his experiments, and beside it one of his fingers removed from his hand by the antiquarian, Govi, before the body was taken to its last resting place. There is also a globe here which is particularly interesting, though it has no connection with Galileo. It has upon it the Lakes Albert and Victoria Nyanza, in Africa, which were afterwards forgotten, until brought to light again by Captain Speke in 1858, and Sir Samuel Baker in 1864. It was made by the Cosmographer Antonio Santucci between the years 1588 and 1593. The chair in which Galileo was accustomed to sit is also preserved here.

Florence, November, 1888.

T. H.

NEWS FROM REV. DONALD MACGILLIVRAY.

The Rev. J. McGillivray, Cote St. Antoine, writes: Enclosed find extracts from my brother Donald's latest letter from Cheefoo. He reached there on Dec. 1, safe and sound, and will likely at once start inward to Pong Kia Cwang where Mr. Goforth is with the missions of the American Board.

Much of this information he got through an intelligent editor of a North China paper, and, therefore, will be reliable. To these extracts you might add his last words to me. "The need of more men is imperative. More men now. Oh, ring out this cry into the ears of the Canadian Church. More men now for Jesus' sake."

As to the floods of China, they are not, as is generally supposed, confined to the Province of Honan, nor due to the Yellow River overflow. The Province of Shantung has suffered terribly. The cause of the suddenness of the floods is the wide-spread deforestation for fuel. The people must have wood, as, except in a few places, the enormous coal fields of China lie undeveloped, owing to the superstitious dread of the anger of the "Earth Dragon." This deforestation is the chief cause of the Yellow River troubles. The original breach in this river required 6,000 feet of embankment. The closing of such a breach against a current ten miles an hour and 100 feet deep would be no easy task for skilled Western engineers. But for Chinamen to close such a breach before the autumnal freshets set in was a task utopian in the extreme. There was much delay at the beginning of operations, and much suspected peculations of immense sums that greatly hindered the Imperial Government. Several commissioners of high rank were degraded on these and other grounds. During the course of the summer (1887) the commissioners petitioned the Emperor for an electric light, five *li* (one and one-quarter miles) of railway, with 100 trucks for carting earth, and two steam launches. The request was granted, and the necessary plant sent up from Shanghai. These improvements enabled the workmen, on two shifts of twelve hours each, to labour night and day. Then the transportation of material became comparatively rapid. But the difficulties were great.

Timber was scarce; the earth of the country is of a sandy nature, with little or no cohesive power, and the eddies at this breach did much damage. The steam launches were at last found unserviceable. At length the accidental sinking of a

junk laden with millet-stalks brought the work to a stop. When the autumn freshets did come, a wide gap was still unfilled. Ever since, therefore, the original break in 1887, there has been a steady outpour of water into South Honan and Annam. In consequence the flooded districts have remained flooded, the outlets yet found being entirely insufficient to drain off the water. Part of the flood has gone out by the old north-east channel, part by the small rivers, and part, it is feared, is flowing out by the Yang-Tsi-Kiang; and if so, will probably silt up that noble stream at its mouth and upward, and so render it as unnavigable as the Yellow River itself.

The flow carries immense quantities of unfertile sand and detritus from the barren mountains of Mongolia. Hence it is said that there is great danger, if not certainty, that most of Honan, when the breach is finally conquered and the flood drained off, will be rendered permanently sterile. I understand that the whole of the work was not lost by the autumn freshets, and that now thousands are at it again with might and main, under a new commissioner (the old commissioner having been degraded for his failures), endeavouring, if possible, to close the gap before the spring freshet.

It seems, however, doubtful if the closing of the breach will do much good. The draining of the country will still largely remain to be done by canals; and, besides, the river bank is said to be in a very rotten condition in many other places, and so a repetition of disastrous floods may occur at any time. As far as I can learn, the best foreign engineers advise a complete survey of the whole river as the first step toward the solution of the great problem. This would require some years, during which the floods would be allowed to remain as they are.

Their opinion is that the flood has done all the damage it can do, and that several years spent in solving the problem for all time would abundantly compensate for the temporary loss of much of Honan. Some are of opinion that the people should be assisted to emigrate, say to Mongolia, where there is ample room.

Much money has been raised for the "repairs" by the sale of official titles, the Peking *Gazette* reporting vast sums so raised in different provinces. Many of the distressed ones, of course, are employed on the works, but untold misery is now prevailing. The northern provinces, e.g., Shantung, are literally swarming with poor refugees from the flooded districts. Their whole occupation is begging, as they are on the verge of starvation.

In reference to the practice of infanticide in China, the following paragraph from the Peking *Gazette*, the official organ of the Emperor, is interesting in the extreme: "The Governor of Hunan mentions the fact that infanticide, which he stigmatizes as a most abominable practice, has been long rife in Hunan (not Honan), and reports the measures which have taken in recent years to counteract the habit. Among these the most important is the institution of foundling hospitals, to which the gentry and people have subscribed in a most liberal measure. The latest offering of this kind has been from a literary graduate, who, in compliance with the dying request of his parents, made over a favour of land valued at 3,690 taels, for the benefit of charity."

There is no need to exaggerate the moral condition of the Chinese; and this paragraph proves two things: first, that infanticide has been common, and second, that charity of a certain kind at least exists in Hunan.

THE SO-CALLED HERESY CASE.—AN EARNEST PROTEST.

MR. EDITOR,—I notice a short editorial in your issue of January 2, in which you quote from the *Globe* some statements of the Rev. Mr. Jackson, seriously reflecting on the Christian characters of the brethren and sisters recently suspended from communion in Knox Church, Galt. You further remark that such "acts in themselves deserve suspension, altogether apart from the question of teaching heretical doctrines." Without stopping at present to notice this position, to which I, for one, do not subscribe, I would remark that, when this editorial was written, you could scarcely have observed in the *Globe* of Dec. 29 (four days before the issue of your paper), an explicit contradiction by Mr. J. K. Cranston, of the allegations which you quote. Had you read that letter you would surely have cancelled the editorial, or else, in ordinary fairness, have quoted the contradiction as well as the charges. And I do not see how any candid reader could fail to be impressed by the truthfulness of Mr. Cranston's calm, Christian letter, borne out as it is by the Christian gentleness of all that has appeared from these brethren and sisters in their present trying position.

I notice, further, a second editorial, containing, what seems to me, a very gratuitous reflection on "our Methodist friends," as well as on the letter of the Rev. James Harris. Here, again, you do not seem to have seen in the *Globe* of Dec. 31 (two days before your issue), the letter of the Rev. A. Truax, containing a contradiction as emphatic of the assertions which you have quoted from Mr. Jackson regarding him, and closing with a seasonable hint as to the importance of making sure of facts before printing or circulating statements "injurious to the good name" of our fellow-Christians, whether of our own or of any other denomination! I must add that I do not see any attempt whatever, in the letter of the Rev. Mr. Harris, to "make capital" out of the present unfortunate prosecution. His letter, on the contrary, seems to me very reasonable and very much to the point, in view of the present most salutary and Christian movement toward greater co-operation between Presbyterians and Methodists in Canada, so as to ensure a more sensible and beneficial distribu-

tion of Gospel privileges. For, if the principles which have guided the Galt Presbytery were to prevail generally in the Presbyterian Church in Canada, such Christian co-operation between brethren would be practically impossible. As it is, many Presbyterian ministers follow the brotherly practice of inviting any Christian members of other Churches who may be present at a communion season to sit down with them at the Lord's table. We are thus confronted with the spectacle of strangers sitting down at a Presbyterian communion table, holding the very same opinions for which attached and faithful members are publicly excommunicated! And if this Christian practice were ruled out, then, as Methodist ministers frequently occupy Presbyterian pulpits, we might see re-enacted the old story which we all have heard quoted as an instance of Baptist narrowness, now happily obsolete, when a Pædo-Baptist minister who had preached the "action" sermon was excluded from the Table, and obliged to retire without partaking of the feast. In fact there is no end to the un-Christian inconsistencies in which such principles would involve us.

It is scarcely possible to overstate in words the grief and indignation with which many earnest and loving Christian hearts,—of Presbyterians as well as others,—have been filled by the printed reports of the proceedings in this most miserable prosecution, reports which, as they are to be supposed unbiassed, could scarcely do injustice to the prosecution. Many, indeed, have been astonished and bewildered, hardly knowing what to think of an action so unprecedented in their experience, and which, a few months ago, some of us would have deemed impossible in an age which is supposed to have learned something of the lesson taught by the bitter experience of the past,—of the necessity for a broader Christian toleration in regard to difference of opinion. Hitherto the feeling excited has, with many, been almost too strong for ordinary language, but, lest the silence of sorrow and shame should be mistaken for that of indifference or acquiescence, I think it is time that some of it should find expression in behalf of the thousands of Presbyterian Christians who feel that, before the Christian as well as the non-Christian public of this Dominion, their Church has been put, by official action, in what they consider a false position, against which they can scarcely enter too emphatic a protest.

The "sons et origo mali" seems to be a fundamentally wrong conception of what constitutes fitness for partaking of the Lord's supper, and of the relation of Church organizations to that ordinance. It is, as Robert Hall asserted long ago, "the table of the Lord," and not the table of any particular branch of His Church. It is the table set for true believers, true followers of Christ, "whatever their name or sign;" and no Church body, acting in the name of the great Head of the Church, has any right to exclude from it—whether temporarily or permanently—any one of His true followers who can approach it in sincerity and faith. It is the table of the "Church of the firstborn, whose names are written in heaven," and no branch of the visible Church has any right to exclude from it any true member of the invisible Church, simply because he or she cannot pronounce its particular shibboleth! Faith, love and obedience were the sole requisites known to the Apostles, and no Church which professedly founds its teaching on theirs has a right to demand tests of its own appointment or bar the way to the Master's table with barricades of its own Standards. When any Church,—professing, as we all do, to "believe in the Communion of the Saints," cuts off from its communion any of Christ's faithful people, it takes upon itself the sin of schism, and must be held responsible accordingly. And of all "heresies," this heresy of dividing those whom Christ has joined together in the tender bond of a common love, is, I think, the most deplorable.

It is, moreover, in contravention of the time-honoured principles and practice of the Presbyterian Church itself that such rigid conditions of conformity in opinion are demanded in her name. We are told in an official document, published by the Presbyterian Alliance, that she "never failed to distinguish between defiant contradictors and those able to yield only a general or partial assent, but willing to abide in her communion, wait on her teaching and seek from God further light and guidance." This is precisely the position of our suspended brethren as distinctly defined in their own published letters.

Furthermore, the Directory of Church Government and Excommunication, drawn up by the Westminster Assembly, contains the following very distinct deliverance:

"Such errors as subvert the faith, or any other errors which overthrow the power of godliness, if the party who holds them spread them—these being publicly known to the just scandal of the Church the power of excommunication shall proceed. But the persons who hold other errors in judgment about points wherein learned and godly men possibly may and do differ, we do not discern to be such against whom the sentence of excommunication for these causes should be denounced." There can be no question that the "error" of our Galt brethren—if they be in error—belongs neither to "such errors as subvert the faith," nor to those which "overthrow the power of godliness," since it leads them to strive after the highest "power of godliness," as attainable by the Christian in this life. And, as George Herbert well says:

Sink not in spirit; who aimeth at the sky
Shoots higher much than he that means a tree.

And, on the other hand, the point in question is one "wherein learned and godly men may and do differ," and therefore, according to the authority quoted, a difference of opinion in regard to it is not a sufficient cause of excommunication. I maintain, therefore, that the action directed against these, our true Christian brethren, is opposed to the oldest ecclesiastical Directory of our Church, as well as contrary to the spirit of its great Head, who demands of His people that whatever be their differences of opinion, they should be one in Him.

I shall reserve some further remarks for another letter.
A LAY PRESBYTERIAN.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THIS DAY.

BY REV. JOHN DUNBAR.

Lord, give us this day as Thou would,
I pray,
Remove the ill, bestow the good
This day.

Teach me to know and do Thy will,
I pray,
To hate and turn from every ill
This day.

Teach me eye both to work and watch,
I pray,
Lest Satan may me overmatch
This day.

Not for to-morrow and its want,
I pray,
But only as Thy mercy grants
This day.

THE YOUNG PEOPLE'S PRAYER MEETING.

A word to leaders. In a young people's meeting it is a very pretty way, when a young lady presides, for her to place a sheet of note-paper in her Bible, of the same size with it, and having read the Scriptural sentiment, proceed immediately to read what this suggests to her. It is common for ladies to bow their heads down to the desk before them, and ask in a word of prayer, for God's blessing on the service. It is a good way for one to regard a prayer as consisting of sentences; and hence for one person to begin the prayer and advance only two or three sentences, and without concluding allow another to take it up. Thus sometimes a prayer will last five or six minutes, and will be participated in by some twenty or thirty persons. Some timid believers will thus have opened their mouths in supplication. This is the so-called one-sentence prayer which has revolutionized many young people's meetings. By this method a suggestion is made as to when to pray. The time is set by the leader. One can continue but a little way. It is repressive if any one continues long. More of meaning and supplication than one would at first think possible can be packed into a few, short sentences. At the beginning of the meeting let the leader, if possible, sound out a clear, ringing Scriptural key note. This will get the people's minds off themselves, and on Christ. If it is desirable to have the meeting interesting and profitable, let the leader remember that this can be in part accomplished by being interesting and helpful himself.

A meeting should not be too long. About three-quarters of an hour is best for a young people's meeting. An open sheet of paper should be found lying upon the leader's table directing him to close sharply at a specified time. A lack of vigour at this point will allow a meeting to fray out at the end. The habit of beginning promptly, and particularly of ending promptly, stimulates early participation. Among the directions upon this paper, besides the rules for opening and closing, one could well wish to add, Do not imagine you are the meeting - only the leader. Make the persons present feel that it is their meeting, and that they are responsible for its success. Here is the reason that with a lad in the chair the meeting is best, because there is an instant rally of the rank and file. His helpfulness is an appeal which can not be had in the meeting. A resort to methods of high pressure, as in taking expression by rising, better be left to the pastor; or, at least ought to be done only after a consultation with the prayer meetings committee in times of particular refreshing.

Is it best to publish the leaders' names in connection with the several topics?

Answer.—The only objection to this is that, in some cases, it is found that certain meetings are anticipated with more pleasure than others, and are hence more popular and better attended. This, however, is exceptional. As a rule it is better to print the names, and to introduce as much personality as possible into the service. One leader, who in his service solicits the support of others will be likely to remember his obligations to them when they assume the leadership.

Does the existence of a young people's service subtract from the attendance upon the regular prayer meeting of the church?

Answer.—After the organization of a young people's meeting, the attendance of young persons upon the regular weekly gathering of the church for prayer has increased. This has been ascertained by actual count in repeated cases, and by extended inquiry. It will be found, furthermore, that more persons attend some gatherings for prayer and testimony where there are young people's meetings than where there are none. These two meetings are in no sense rivals. One of them is subordinate to the other, and is accessory to it. One meeting is related to the other as the pastor's class is to church membership. It is a means of preparation for further public duties. In their own service young people find their voices, and then have the confidence to use them in the stated meeting of the church.

Is it best that older persons should attend the young people's meeting?

Answer.—It is advisable that this service should be allowed to be distinctively a young people's meeting. It ought to wear this specific character. Experience provides abundant proof that young people most fully participate in and enjoy a meeting which is recognized as their own. When this gathering for testimony and prayer has attained a good, strong individuality, the presence occasionally of the senior members of the church will prove an incitement. Those less practised in

public utterance still regard the service as their own, and the responsibility for its entire maintenance as abiding upon them.

What should be the pastor's relation to a young people's prayer meeting?

Answer.—He should always be present. This, experience proves, is both good for the meeting and is good for him. He can watch the spiritual development of individuals. They grow familiar with him, and he can easily say a personal word at the conclusion of the service. Rather than ever lead the meeting himself, the minister had better place some lad in the chair and support him, if need be, at any point. No matter what crudeness the meeting may disclose, let not the minister, by reason of pride, take it out of the hands of his young friends, nor do their work for them. To resist a professional tendency to do this, requires unusual self-mastery. He might as well exercise for them on the play ground, or recite for them when they are attempting to learn.

The living Spirit.—Young people's prayer meetings are not manufactured. They are conditioned only upon spiritual vitality. So much attention is just now paid to the methods of church administration and to the agencies and instrumentalities employed by a practical Christianity, that some minds are being deluded into expectance that some suggestion from without can bring spiritual zest and thrift, and numbers. Such things are only means of manifestation. These are the beams, and they are not the sun. They are to work themselves out from within. Life does not come from them, but they are the convenient expression of the life. Animation can not be secured by a device. Success is not in that line. One meets it rather in falling back heavily upon God. It is found alone in breaking up the deeps of spiritual experience. One gets a better expression by developing more life. The sin of simony is an attempt to secure the manifestations of the Holy Ghost without experiencing His power. There is no expedient that will supply the place of the spirit who worketh in us to will and to do. Excellent meetings can be named where almost every good rule of administration is unknown. The tides of the Spirit sweep away all petty obstacles to success. A prayer meeting is not the work of machinery. A whole alcove of treatises has been published on revivals, and still "the wind bloweth where it listeth." In the conduct of a meeting, provide a large place for the mysterious worker. Defer to the unseen Factor. Honour the Holy Ghost. If the meeting has no warmth, pray, keep praying, get others to praying, pray.—*Rev. James S. Hill.*

HOLINESS AND COUNTERFEIT HOLINESS.

Holiness is a word very familiar to our eyes; we meet it in every page of the Bible, in religious books, and in the services of the sanctuary. When it is read or heard by us, does it awaken any image in our minds or any affection in our hearts? Or do we pass it by with mind and heart unstirred? In some people the word awakes the sweetest affections and most exquisite imaginations. To others it is a foreign tongue, nauseous and distasteful. Why such difference among even the frequenters of a prayer-meeting? Now, what is holiness—this thing that works such contrary affections and feelings in human hearts? Holiness is the life of God, God's very nature. When John described God as being love, he meant love to include holiness; for love and holiness are the same at bottom. Holiness is just holy love, and holy love just holiness; and holiness is the innermost essence of the Divine nature, God is the source and well-head of it, and if holiness is in our hearts to-night we have got it from Him. As the river comes from the sea and returns to it again, so all our holiness comes from Him and goes back to Him. Jesus Christ Himself got His holiness from God. So did the angels. John Bunyan got his holiness from God, as the humblest trembling saint must do. Oh, that we could attach ideas to the words that we speak! Oh, that our words kindled images in our hearts! Pray, brethren, while I preach that God's holiness may come to us in its sweetness this very night. He is gracious when He gives a man a taste of His holiness. If we grope we may grope into contact with it. Oh, what power, what sweetness, what beauty and blessedness in that word, which is often passed away from as uncomfortable and ungenial.

What has made Jesus Christ the gem of the universe? His holiness. He was the express image of His Father. That image was expressed and impressed on our human nature, in terms of human thought and affection. God held Him up as an example to all the world, and His holiness was shown in all He did. Christ was the express image in our own nature of the holiness of God. Follow Him through the Gospels, and you will see this holiness exhibited. In the manger of Bethlehem it took the form of lowliness. That was its first expression. In the workshop of Nazareth it is further expressed in spotless conduct, and it received its highest expression when on the cross He cried, "Father, forgive them." I remember when I was a boy I did not like the word holiness; but when I got older I got to understand its meaning. I must have been mis-trained, and I trust your children are better instructed. Now, brethren, you can see this holiness in your own selves; it is just love to Christ. Do not be afraid that this is bringing a heavenly thing to an earthly level. It is just love, and if so, then it is not so disagreeable and death-bed an acquaintance as we are apt to think. When John was saying, God is love, Paul might have expressed it in his way, God is holiness. Want of holiness is just want of love. If our homes are not holy it is because there is no love in them. A little unselfish love is the beginning of holiness, and we go on until our prayers are answered and our holiness is a copy of our Lord's. But how are we to get this holiness? Well, if we are in want

of anything material do we not find out the man who has it for sale, and go to him. Socrates met Xenophon in the lane one day and asked him if he knew where the man lived who sold wisdom. No, was the reply. Follow me, then, said Socrates, and he took him to a ragged man for a lesson in wisdom. Where would we get holiness? Let us go to the merchant that sells it without money and without price. The bitter wages of disobedience send home peace and holiness to the heart if we are lowly-minded enough to accept. An extraordinary liberty seems to be taken by Peter when he says that we are partakers of the divine nature. Yes, we may have something even here of the sweetness of the saints in heaven, something of the light and liberty and of the music and gladness of heaven. God gives us this holiness without the price of a good life. We have nothing to give. Even if we prayed an hour to-day asking how to get it, it would be of no use, for we get it just by asking for it and being willing to receive it. Do you really want it, O friend? Or are you waiting till you are older, that you may meanwhile satisfy some lust? But this holiness must be fought for and watched for; and it tears up the old man in us by the very roots, and puts on us the new man like a sweet and clean marriage garment. Now, there are more persons than one here to-night who are in trouble. Well, what does the apostle say? God makes us partakers of his divine nature in time of chastening! He does the chastening, and we practise the experience of it. He sets the exercise, and we study it. Let us spell our way then, and do the exercise that we may carry away the prize. Oh, how wonderfully does God work! But a word for my own fainting heart and yours.

How is a poor sinner to know if he has in his soul a spark or drop of this holiness? Here's a way, a small way, of creating it, Be diligent, as Peter says. That is one way, but not the best way, perhaps. How do you know you have got eyes? You do not go to an oculist and ask him to look at you and tell you. No, you open your eyes, and you see. And so the best evidence of holiness being in your heart is not the opinion of a spiritual oculist but your own vision of Jesus. What is it that is in your heart? Answer that. There is, however, another evidence we may obtain. The sinner's chief end is self, his master-lust is his self-love, from which ungodly lust spring all other lusts. How did Christ know His Father? Because He loved Him with His whole heart: He had the evidence in Himself, because God was His chief end, and His meat and drink was to do God's will. Let us not deceive ourselves; we cannot go on making self our chief end and not know it. And shall man live the Christian life, and bear the Christian's sorrows, and not know it? Nay, rather, he has the witness in him seventy times a day that the gracious work is going on in his soul. What is your object here to-night? Answer to yourself. And now a word about poor Bunyan. Did he walk into liberty? No; he tells us he was led to counterfeit holiness. What is that? A counterfeit coin is a piece of base metal run into a mould by an evil designing man, who skins it over with as little gold or silver as possible. But as he tries to pass it, the coin is rung on the counter and refused. And so Bunyan is one day eating with his wife when he takes it into his head that he has not prayed enough, and leaves the table lest he should choke. He thought he was holy, but he had to learn that his holiness was counterfeit. Well for him that he was not got hold of by some monk and made count beads and say paternosters! Well for him that Gifford got him and purified him of his hypocrisy? The deep old Puritan teachers said that God brings to His children not a balance to weigh them, but a touchstone to test them. He thrusts the touchstone into a heap of dross and dust, and draws forth a grain of gold that man may not see. Ah! leave the Refiner alone; He knows His business. Let me imitate the process, and remind you trembling ones of some little glow of love to God in your hearts to-day, some self-forgetful thought for Christ, some little help or comfort given to a poor child of His. Thus do I get my gold to-night out of many a heap of poor earth.—*Rev. Alexander Whyte, D.D.*

A GRIEVANCE AGAINST THE PASTOR.

"My pastor, I have somewhat against thee."

"Ah! what is it?"

"I was sick, and you did not visit me."

"Did you desire me to visit you?"

"Why, certainly. The presence, sympathy and prayers of the pastor are naturally expected by the sick of his own people."

"As a rule, I suppose so; but your case, it seems, was exceptional."

"What do you mean?"

"I mean that you did not desire anything I might have done for you in your sickness; so far from it, you did not wish me to know that you were sick."

"How can you say that?"

"Well, let us see. Did a physician visit you?"

"Yes."

"How did he know you needed him?"

"Why, I sent for him, of course."

"Exactly; but you treated me differently; the physician would not know you were sick unless you informed him, and you did inform him, because you desired his presence; but the pastor, by some sort of clairvoyance peculiar to himself, was to know what the physician could not know, and so you took no pains to give him a needless message! Is that it, brother? Now, be candid. Am I not to understand that, as you did not send for me, my presence was not desired? Pardon my plainness; I think, in comparative treatment of your physician and your pastor, your complaint is both unreasonable and unjust."—*Methodist Protestant.*

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 temple.
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.—*Jehovah Bliss.*

A GOOD LIFE.

A little girl of nine summers came to ask her pastor about joining the Church. She had been living a Christian for nine months, had been properly taught, and answered the usual questions promptly and properly. At last the pastor said:

"Nellie, does your father think you are a Christian?"

"Yes, sir."

"Have you told him?"

"No, sir."

"How, then, does he know?"

"He sees."

"How does he see that?"

"Sees I am a better girl."

"What else does he see?"

"Sees I love to read my Bible and to pray."

"Then, you think, he sees you are a Christian?"

"I know he does; he can't help it;" and with a modest, happy boldness, she was sure her father knew she was a Christian because he could not help seeing it in her life. Is not such the privilege of all God's people, to be sure that others see they are following Christ?

We remember hearing of a poor, hard working man whose fellow-labourers laughed at him, told him he was deceived, and pressed him with difficult questions. At last, in the desperation of his heart, he said: "I am a changed man. Go ask my wife if I am not. She sees I am."

This is what Christ meant by being witnesses and lights in the world. Not only soundness of faith and boldness of confession, but a manner of life which, even without spoken words, testifies of a new life and love.

This is the best evidence of our religion. When those who worked with us in the mill or store or on the farm see that we are living a new life, then our words have power. This is the privilege of every one. We may not be rich or educated or eloquent, and hence not able to give much or teach much or speak much; but we can live much, and good living is the best living, the best teaching, the best eloquence. The poorest, the most ignorant, and the youngest can cause people to see they are changed. They can prove the reality of their conversion.

We cannot hide a good life. It shines. It may make no more noise than a candle, but, like a candle, it may be seen. Thus even a little boy or girl may be a light-bearer.

FINISH IT.

When Samuel F. B. Morse, afterward famous as the inventor of the electric telegraph, was a young painter studying in London, he made a drawing from a small cast of the Farnese Hercules, intending to offer it to Benjamin West as an example of his work.

Being very anxious for the favourable opinion of the master, he spent a fortnight upon the drawing, and thought he had made it perfect.

When Mr. West saw the drawing, he examined it critically, commended it in this and that particular, then handed it back saying: "Very well, sir, very well; go on and finish it."

"But it is finished," said the young artist.

"Oh, no!" said Mr. West; "look here, and here, and here," and he put his finger upon various unfinished places.

Mr. Morse saw the defects, now that they were pointed out to him, and devoted another week to remedying them. Then he carried the drawing again to the master. Mr. West was evidently much pleased, and lavished praises upon the work; but at the end he handed it back, and said, as before: "Very well, indeed, sir; go on, and finish it."

"Is it not finished?" asked Mr. Morse, by this time all but discouraged.

"Not yet; you have not marked that muscle, nor the articulations of the finger joints."

The student once more took the drawing home, and spent several days in retouching it. He would have it done this time.

But the critic was not yet satisfied. The work was good "very good indeed; remarkably clever;" but it needed to be "finished."

"I cannot finish it," said Mr. Morse, in despair.

"Well," answered Mr. West, "I have tried you long enough. You have learned more by this drawing than you would have accomplished in double the time by a dozen half-finished drawings. It is not numerous drawings, but the character of one, that makes a through draughtsman. Finish one picture, sir, and you are a painter."

It was a good lesson. One principal part of a teacher's business is to keep his pupil from being too easily satisfied.

I THINK I HAD BETTER MIND FATHER.

Scattered all over the coal regions are great holes, made by the sinking of the earth after the coal has been taken from the mines. The miners know when there is danger of a cave-in, and if along the public road, some signal is given to travellers. These cave-ins generally happen at night, when few persons are passing, but there have been cases in which horses and wagons, and even houses and people, have been buried by the sudden sinking down of the road, when it was thought safe to travel over it.

Let me tell the little folks a true incident of how a boy, not very long ago, escaped going down with one of those cave-ins.

A part of the road, between what is called the Logan Colliery, in Schuylkill county, Pennsylvania, and a town two miles distant, had been condemned, and a fence was put up to separate it from a new road which had to be made. This new road ran for some distance close by the old one, and then branched off, making the distance much longer from the town to the colliery. But, as the condemned road was the nearest, the miners for some months continued to go over it, to and from their work.

One evening a miner living at Logan's Colliery, sent his son Willie to the town on an errand.

"It will soon be after nightfall, boy," said his father, "before you get home; on no condition then, return on the condemned road."

On his way to the town, it being yet light, Willie ran quickly over the dangerous pathway; and having done his errand, he started for home. He was tired, for he had been working all day, and when he reached the fence which separated the safe from the unsafe road, he stopped, and, as he afterward told it, thus reasoned with himself:

"I am tired, and if I take this short cut, I will soon be home. I believe I will risk it. But father said, 'Do not on any condition return over it.' I can't see any danger; the men go over it every day, and it was safe two hours ago—but father told me not to return over it—and—I think I had better mind father."

So he jogged along on the side of the fence where the earth was firm. The stars shone brightly, and could he plainly see his way. When he got to the middle of the fence, he felt the ground shake, and to his horror saw the condemned road disappearing from his sight.

He stood still for a moment, awe-struck at the escape he had made; for had he not obeyed his father, he must have gone down with the sinking earth, and been buried alive.

When he had got a little over his fright, he hurried to the house of the watchman, and pale and trembling, gave notice of the danger, and also told of his narrow escape from a frightful death.

To children who obey their parents in the Lord has been given the promise "that it may be well with thee, and thou mayest live long on the earth."

How true Willie found this promise!

BEWARE OF THE FIRST DRINK.

A writer in the *Lutheran Observer* says: The following incident occurred during the month of September on one of the steamboats running on the Ohio river, from Cincinnati to Louisville. Those of you who have travelled any, well know that in travelling one meets all kinds of people, good, bad, and indifferent. So it was on this trip. There were sad hearts going home from a funeral of their only son and brother—glad hearts going to the Centennial Exposition at Cincinnati—among them six students who had just finished their examinations, and were the joy and promising sons of happy and indulgent parents, four of them placed in charge of the mother of the other two students, who was to accompany them to Cincinnati and show them around. All went well until a game of cards was proposed, some of the ladies playing at the so-called "innocent game of whist;" in the ladies' cabin a little farther on, in the gentlemen's cabin an "interesting game of euchre," and still farther front, a "hand of poker."

At ten o'clock all the ladies went to their own state-rooms, some of the men remaining in the cabin, and starting in for a so-called "good time." Some of the students thought they would just like to look on at a game of poker. Finally, all but one of the students had gone to their own apartments, when he was politely invited to take a hand and try his luck. He did try; he played and drank until he was drunk—yes, children, drunk—and he had never touched a drop of liquor before until this fatal night. Think of it! he had to be carried to his berth, and there he left alone in this sad state. And, now, the saddest part remains to be told. He fell from his berth to the floor, and died, every one thought from the effects of the fall—but the physicians said it was not the fall but that the liquor had caused paralysis of the brain. He was found lying there in the morning by his schoolmates. Just think of the feelings of his own dear mother at home on hearing such news, and the poor mother on board the boat with her two boys, who had promised to take care of the six! She was overwhelmed with grief, and her two boys could not be consoled, for their dead companion had been their roommate for several years at college, and this was the end of their school-days. O, what a sorrowful ending! Here by the side of their dead school-mate they took a vow never to taste a drop of any intoxicating drink as long as they lived. It will be a life-long blessing to them.

And now, dear children, will you all, too, try to beware of the first drink, and pray to God that he may give you grace and strength to keep your vow!

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THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Company,
AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 70 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

MR. DONALD GAY is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.

The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 23rd, 1889.

THE proceedings of the Presbytery of Guelph, as reported in the *Globe* of Friday last, must have proved very interesting reading to the Methodist preachers and others who rushed in to attack the Session of Knox Church, Galt, and champion the cause of the persons the Session suspended. Before this business is over, those impertinent meddlers may find heresy causes like poverty and politics, sometimes lead people into strange company. The *Guardian* pursued a dignified, neighbourly course. Brother Dewart does not love Calvinistic doctrine, but he takes no risks in the way of companionship, for the mere purpose of having a slap at Calvinism.

THE *Christian-at-Work* is surprised to learn that four Justices of the United States Supreme Court and one ex-President have given it as their opinion that the Constitution of the United States needs no amendment. The ex-President—Hayes—very naturally thinks it would be an amendment to lengthen the Presidential term, but he does not know of any other improvement needed. The *Christian-at-Work* wonders why these distinguished personages cannot see that the matter of divorce ought to be attended to. There are now forty-six different divorce laws, prescribing thirty different causes, and the divorce courts annul about twenty per cent. of the marriages. Our contemporary need not wonder that these distinguished personages see no need for a reform. When did any reform begin in the higher strata of society and work downwards? Reforms usually begin with the people and work upwards. Our neighbours will have one divorce law for all the States when public opinion forces their rulers to make one, and not a day sooner.

SO far as public opinion is concerned, an investigation unduly prolonged has little or no moral weight. The common sense of the average man tells him that what cannot be proved in a reasonable time cannot be proved at all. If the *London Times*, with half-a-dozen leading counsel and a small array of detectives, cannot connect Parnell with Irish outrages, either there was no connection or the connection cannot be shown. If half-a-dozen most energetic and able prosecutors, aided by a lawyer, cannot prove in ten days that a Methodist preacher takes too much whiskey, the chances are a million to one that he doesn't take any at all, or, at all events, very little. The importance attached to a "smell," which the witness said may have come from without; to an alleged boathouse "decoction," which may not have been liquor at all, and to a red face, which scores of witnesses will swear is always red in hot weather—the importance attached to these trifles will go a long way to convince fair men that there is no case. If it takes ten days or a fortnight to establish a "smell," the *terminus a quo* of which was doubtful, most people will conclude either that the legal machinery is wretchedly bad or there isn't any serious evidence.

IT is an interesting fact that, towards the end of his life, Darwin believed in and supported Foreign Missions. On one of his voyages he writes;

Tahiti is a most charming spot. Delicious scenery, climate, manner of the people, all in harmony. It is, moreover, admirable to behold what the missionaries, both here and in New Zealand have effected. I firmly believe they are good men, working for the sake of a good cause. I much suspect that those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligent beings. They forget, or will not remember that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager, to forget these things is a base ingratitude; for

should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

We should think he would. If the missionary has never been there, the natives may use the voyager for table purposes. If the lesson of the missionary has been learned, the voyager is safe. Darwin was not an eminent Christian, but he had more sense than some clergymen have—Canon Taylor for example.

A VERY clever Episcopal minister writing in one of our exchanges, illustrates what he considers the weak points in non-Episcopal churches in a painfully striking way. Diotrephes and Jezebel are raising a disturbance in Mr. Jones' church. The Presbytery or classis—classis is the Dutch reformed name for a Presbytery—talk the matter over at the spring meeting, say it is a "shame," "too bad," etc., but do nothing. When the fall meeting comes round the case has become worse and a committee is appointed to visit Mr. Jones' church, and deal with Diotrephes and Jezebel.

Then the august body appoints an august committee to go down to X—and settle the difficulty. But the august committee find that task an easier one to talk about than to do. When they reach X—, if it was a debt that had broken them down, they meet a people with the courage all oozed out of them; or if it was the social rock on which the church had split, there are Diotrephes and Jezebel in full swing and holding the ground, triumphant. "No thank you, no august committee of classis for us. We want none. Classis had better mind, etc., etc." And the august committee reports accordingly. But in the meantime "greivous wolves enter in, not sparing the flock, and among their own selves men arise speaking perverse things to draw away the disciples after them." So the church is deported, piece by piece, as in old times the conquering kings deported cities beam by beam and stone by stone to build up other cities. There had been oversight in this case. But it was put in the wrong place. Classis or Presbytery shakes out its skirts and says: "We did all we could, but they rejected our intervention." But the intervention was ill-timed and too late; as much so as the reserves of the great Emperor at Waterloo.

All this may be true and perhaps happens in some Presbytery every day, but *why* should Presbyterian oversight be in the wrong place, or Presbyterian intervention be ill-timed and too late. The fault is not in the system. If there is any fault it must be in the men who administer it. There is no reason why the oversight of a Presbytery might not be quite as efficient as the oversight of a bishop and much more so. It is sometimes urged that bishops are better qualified to exercise supervision than ordinary Presbyters; that they are highly educated gentlemen, with well cultivated judicial faculties and much experience in controlling themselves and others. Presbyters on the other hand, it is contended, are often young inexperienced men, or men totally devoid of judicial training or ability, and sometimes men who are strongly biassed by personal or local influences. Though all this should be true to a certain extent the Presbyterian system makes ample provision for the difficulty by the right of appeal. One move upward from the local court puts the matter in the hands of as fair and as able men as any bishop. There are few intelligent Episcopalians in Ontario who would not admit that Dr. Reid, Principal Caven, Dr. McLaren, or Dr. Gregg, are as capable of dealing with any difficult matter as any bishop Canada ever saw. It is easy to hold up the "august Presbytery" and the "august committee" to ridicule in their efforts to deal with Diotrephes and Jezebel. There is a stronger arm farther on, and when that arm makes itself felt Diotrephes and Jezebel not unfrequently go over to the Episcopal Church and are received without any certificate.

SABBATH-SCHOOL CONFERENCE.

A SERIES of meetings of great interest to Sabbath-school teachers and to all actively engaged in the religious training of the young, was held in the capacious lecture-room of Knox Church, Toronto, last week. That those engaged in Sabbath-school teaching are deeply interested in their work, and are desirous of making it as efficient as they can, is evinced by the large number of teachers present at the successive meetings of the Conference. It is true that the number of lady teachers largely predominated, especially at the day meetings, but that is easily understood. Many of the young men who do excellent work as Sabbath-school teachers are so occupied during the week that attendance at day meetings is not within their reach, and their evenings are so encroached upon that they have to forego many an interesting and profitable meeting which had they more time at their disposal, they would be glad to attend. Many, both men and women, whose time is busily occupied, nevertheless, devote as much as they possibly can to the faithful and diligent preparation of the Sabbath-school lesson, because they are rightly convinced that, thorough, intelligent and prayerful preparation of the lesson is indispensable to efficient and profitable teaching.

The interesting conference, held last week, serves to mark the progress and improvement achieved in this most important part of practical Christian work. The aimless and slipshod methods of teaching, now almost things of the past, would break down almost any Sabbath school of the present day. The absence of order and system which rendered profitable instruction well-nigh impossible is also among the things that were. In our best Sabbath-schools the proceedings are marked by an orderliness and method that are productive of the very best results. Advanced Sabbath-school superintendents and teachers are working up to the realization of perfectly orderly and well-behaved schools, not by cast-iron rule and reducing all to mere mechanism, but by the free exercise of intelligence and right moral influence. Even the method of governing a Sabbath-school successfully is in itself a valuable educational influence.

Though here and there at rare intervals a mild objection may be uttered against the International series of lessons it is all but universally recognized as one of the best that can be adopted. It is non-sectarian, not designed to advance at the expense of others the interests of any one denomination, but constructed by several of the ablest and most distinctly representative men of all evangelical churches. It secures the uniform study of the Scriptures, while giving just prominence to the inspired teaching concerning the way of salvation. The wide adoption of this series is in itself a practical embodiment of the precious truth contained in the Apostles' Creed, "I believe in the Communion of Saints." On all the continents of the globe, earnest Christians of every denomination are directing their studious inquiries to the same portion of Scripture, and on Sabbath millions of children are learning the same precious truths that are designed to save and bless mankind. May it not be that the large accession of missionary impulse in which the church is at present rejoicing is in some measure owing to the unity of effort throughout the world in Sabbath-school work. Yet larger and greater blessings may reasonably be anticipated from the use of the International series of Sunday-school lessons, when successive generations of scholars have taken their places in the activities of the church and of the world.

Conferences and conventions of Sabbath-school workers, like everything else, may have their defects, but on the whole they are eminently useful, and to younger teachers they oftentimes prove very valuable. Full and intelligent discussion of Sabbath-school methods cannot fail to be eminently helpful to all whose ideas are not rendered immovable by preconceived notions. Several valuable addresses were delivered at last week's conference by men of eminence in Christian scholarship and in practical experience in Sabbath-school teaching. Circumstances justify special reference to some distinguished strangers who attended the conference and rendered valuable service in connection with its proceedings. Dr. Dunning, of Boston, contributed not a little that was interesting and instructive to those who had the good fortune to hear his address, but the chief feature of interest was the presence of Mrs. W. F. Crafts, of New York, who has been endowed with rare natural aptitude for teaching which has been diligently and conscientiously cultivated, enabling her to secure and retain the interested attention of the youngest pupils. Many will profit by the numerous valuable hints thrown out in speech and experimenter it.

CANON KNOX-LITTLE.

THE Rev. Canon Knox-Little has, after an interval of several years, paid another visit to this continent. The favourable impressions produced by his former mission have been revived and deepened by his return. Wherever he speaks, he is sure to attract a large number of sympathetic listeners. He is possessed of many valuable qualities that enable him to be an earnest preacher of righteousness. In his case, and in others, it has been clearly demonstrated that rampant sensationalism is not needed to attract multitudes to the preaching of the Gospel, and to attract the notice and arouse the interest of the careless and the indifferent. Many good men who think oddity of expression and outrageous statement, not only legitimate, but absolutely necessary to draw the multitude, by their own earnestness and the force of the Gospel truths they utter, produce favourable impressions on their hearers, in spite of the sensational and catch-penny devices to which they think it wise to resort. Direct believing, earnest speech on religious subjects, will in most, if not in all cases, command respectful attention. The monotony of merely conventional address is never rousing; it is soporific rather, but when a man is dominated by sincere religious conviction, he is usually able to speak from the heart to the heart.

Knox-Little has several natural, as well as acquired qualities, that specially fit him to speak to his fellow-men effectively on religious themes. His presence and manner bespeak favourable attention. He is an orator, and he does not disdain the graces that belong to oratorical address, but these are clearly subordinated to the chief purpose he has in view in bringing his hearers under the power of Gospel truth. He is a thoughtful and cultured man, and avoids with rare skill the use of clap-trap and commonplace. His addresses, so far as manner is concerned, will not offend the refined tastes of cultured hearers, neither will his meaning be misunderstood by even the most illiterate listener. The subject of his preaching is mainly the great verities of the Gospel. These he presents in telling and most impressive form, and it is obvious from the eager and sympathetic attitude of his hearers, that his message is sure, in many instances, to obtain a most favourable reception. In so far as he preaches the Gospel as revealed in Scripture, he will receive the hearty God-speed of a vast number of Christians, both within and outside the Church to which he belongs. As such, he is everywhere recognized and welcomed as a power for good.

Mr. Knox-Little is also a High Churchman, no doubt sincerely enough, but even sincerity of conviction is no certain guarantee against mistakes. To his credit be it said, he is not one of a class of fierce polemics who pretentiously claim that their Church is the only true Church, and that all outside their communion are wretched schismatics, and worthy only of scorn and contempt. Mr. Little does not deal in ecclesiastical vituperation. He speaks with becoming respect of those who differ from his churchly views with a sincerity and intelligence at least equal to his own, but he unchurches them all the same. The Anglican Church, according to the way of thinking in the school to which he belongs, is the chief and the purest wing of the Catholic Church, which, according to them, embraces the Church of Rome and the Greek Church, but from which all the branches of the Evangelical Church are excluded. To do him justice it is cheerfully acknowledged that he expressed his belief that there were many outside the Catholic Church—Presbyterians, Wesleyans, Baptists who were better than he; he loved them if they loved his God, and he was very sorry that they have missed this great blessing of God's love. This, though not so offensively put as it sometimes is, is unworthy of the large-hearted charity that ought to find a home in the Christian breast. After this it is no surprise that the eloquent Canon should insist, in season and out of season, on the peculiar dogmas of the Sacramentarian party in the Anglican Church, such as baptismal regeneration, the implication that membership in what he is pleased to call the Catholic Church is essential to salvation, the necessity of confirmation, belief in the real presence in the Eucharist, confession and absolution by priestly hands. The Knox part of him is all right; it is the other that is Little.

A POSITIVIST ON AGNOSTICISM.

A RATHER remarkable article, from the pen of Frederic Harrison, appears in the current number of the *Fortnightly Review*. Mr. Harrison is one of the few thoughtful Englishmen who are enthusiastic disciples of Auguste Comte. To his vision the French *doctrinaire* is one of the greatest men that ever lived. Lest this should be thought an exaggeration, the following passage from the article mentioned is here submitted:

It is therefore quite natural, however much it may surprise some, that the first task of Auguste Comte was to show religion was a force deeper, wider and more omnipresent than theology had ever deemed it; what are the eternal bases of religion in the heart and in society; and what are the indelible elements of religion, and functions of religion. It is not in the least a paradox, but a truth capable of easy proof, that no theologian in ancient or modern times, neither Paul nor Mahomet, neither Aquinas nor Bernard, neither Bossuet nor Calvin, neither Hooker nor Butler, have ever penetrated so profoundly into the elements, the functions, and the range of religion in the abstract, as does Auguste Comte. . . . It is so because Comte was the first who exhaustively considered religion apart from any creed, on a social analysis of human nature and society, by the light of history and social philosophy at once.

Throughout, the article of Mr. Harrison gives no adequate definition of what he understands by religion. It is obvious that a believer in Christianity does not understand by religion what Mr. Frederic Harrison means by it. "What," he asks, "is the source of religion? Religion means that combination of belief and veneration which man feels for the power which exercises a dominant influence over his whole life. It has an intellectual element and a moral element. It includes both faith and worship—something that can be believed, and something that can be revered." In all this it can be seen that

a divine revelation is simply ignored. According to Positivism, only a religion of humanity is possible. But if man only is recognized as the most exalted being in the universe, what is "the power which exercises a dominant influence over his whole life," how is it to be known, how revered? How are we to be assured that it is worthy of reverence?

The chief fault the Positive critic of Agnosticism finds with that system of negation is, that it is simply destructive, not constructive. He does not say it in so many words, but he leaves the impression in the mind of his readers, that in eliminating theology and clearing the ground of all certitude concerning God and immortality, Agnosticism is rather praiseworthy than otherwise. The work of clearing the ground has been done well, but the failure of Agnosticism is seen in that it rests contented with blank negation. That man is a being endowed with religious capacities, Mr. Harrison, like his great mentor, Comte, readily admits. In this paper he even eloquently descants on the paramount importance of religion as a factor in human and social life. But how can such a religion as the author of the "Positive Philosophy" suggests, ever commend itself to humanity? Here is its Trinity; 1, Humanity, or Grand Etre; 2, Space, or Grand Milieu; and 3, the Solar System, or Grand Fetich. To most, this would rather be suggestive of gross idolatry than religion in any intelligible sense of the word. The religion to be constructed when the destructive work of Agnosticism has been completed, must be positive, scientific, human, sociological, and evolutionary, or historical. Mr. Harrison is right in his conclusion that the human mind and heart recoil with infinite weariness from mere negation, hence his new system must be positive, but what are the great soul-strengthening truths, not now known, it will be able to postulate? Theology, then, is not scientific. Whoever else recognizes it as the Queen of the Sciences, the Positivist will not even admit it to be a science at all. But we forget the work of Agnosticism will not be completed till theology is swept out of existence, and it is only then that the fair fabric of the religion of humanity will begin to arise. It must be human. What about Him who bore our griefs and carried our sorrows, the Brother born for adversity, the Light that lighteth every man that cometh into the world? If the Positive Philosophy can touch the profoundest chords of the human soul with a more tender and loving hand, satisfy its noblest aspirations more fully, and inspire nobler lives than the faith in the Crucified has done these last eighteen centuries, it will be more remarkable than any even of the most ardent votaries of Comtism have yet imagined.

Of course Mr. Harrison assumes, what is generally taken for granted by all sceptics, that Agnosticism is embraced by the great leaders of modern thought. That not a few, especially among physical scientists, avow their sympathy with religious negation is unhappily true. Individual opinion, however, in matters of religion are no authority. They are merely opinions and nothing more. Because they remain in contented ignorance concerning the greatest of all problems is no reason whatever why others should be satisfied to know nothing. It would be reasonable to infer that these master minds in science had laboriously, exhaustively, and in the open spirit of truth-seekers, endeavoured to reach a satisfactory solution of the mystery of "life, death and the vast forever" before their helpless negation should, even by their example, be urged on our acceptance. Herbert Spencer cannot rest in Agnosticism, and has recognized an "Infinite and Eternal Energy by which all things are created and sustained." The most of them, however, confine their researches so exclusively to material things that they have become incapable of realizing spiritual facts, and the conclusions to which they come on matters so alien to their thoughts and sympathies are absolutely worthless. There is no doubt of the correctness of Mr. Harrison's prognostication of the decay of Agnosticism, and if ever the "religion of humanity" is constructed, it will speedily follow to the limbo of exploded substitutes for Christianity. Through all aberrations the heart of humanity will return to the ever-living Christ, with the unfeigned confession, "To whom can we go but unto Thee? Thou hast the words of eternal life."

Books and Magazines.

AUTREFOIS. Tales of New Orleans and Elsewhere. By James A. Harrison. (New York: Cassell & Co.; Toronto: W. J. Gage & Co.)—The Cassell publishing firm, represented by Messrs. W. J. Gage & Co., of Toronto, issue weekly a standard work of fiction, of which AUTREFOIS is one. In the same "Sunshine Series" are TEMPLE HOUSE, by Elizabeth Stoddart, and THE ADMIRABLE LADY BIDDY FANE, by Frank Barrett.

BYGONE MEMORIES AND OTHER POEMS. By Alexander Stewart. With an introductory preface by the Rev. Alexander Macleod, D.D., Birkenhead. (Edinburgh: James Gemmill.)—This is a genuine contribution to the evergrowing poetry that gifted singers, great and small, are continually augmenting. Mr. Stewart has been endowed with the true afflatus; he is, withal, modest and unpretending. His songs touch the heart, and several of his Bygone Memories awaken pensive echoes. He has set a wide range of topics, on themes touching various interests of humanity, to the music of his melodious verse. The volume has the good fortune to be introduced to the reader by Dr. Alexander Macleod, of Birkenhead, who speaks in most cordial and commendatory terms of the merits of this pleasing little volume.

THE TRAINING OF THE TWELVE: or Passages out of the Gospels, exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship. By Alexander Balmain Bruce, D.D. (New York: A. C. Armstrong & Son.)—This noble work, the result of scholarly research and earnest and massive thought, by the distinguished Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow, has met with a welcome reception wherever it has gone. It is a good sign that frivolous and light reading (sacred and secular) is not quite so universal as some are inclined to assert. If it were so, we would not have the pleasant and agreeable duty of noting that this valuable work has already reached a fourth edition, revised and improved. Worthy books, like worthy men, meet with cordial recognition.

FUTURE PROBATION EXAMINED. By Rev. William De Loss Love. (New York: Funk & Wagnalls; Toronto: William Briggs.)—In this volume the author's purpose is to disprove the dogma of after-death probation. In the discussion of this subject he takes in the status of infants, condition of the heathen, intermediate state, resurrection of the dead, day of judgment, destiny of the wicked, etc. As usage determines the meaning of language, the author has evinced profound research in collating a great mass of testimony, bearing on these points, from the four following sources: (1) Christ, the great Teacher; (2) The inspired Apostles; (3) Uninspired writers before Christ; (4) The early Christian Fathers. This Patristic testimony alone is well worth the price of the book. The work belongs to the realm of dogmatic theology, and some of its positions are debatable. But every Bible student can afford to examine both sides of so vital a question.

FAMOUS WOMEN OF THE OLD TESTAMENT. By Morton Bryan Wharton, D.D., late U. S. Consul to Germany. (New York: E. B. Treat.)—The contents of this popular work are: Eve, The Mother of the Human Family; Sarah, The Mother of the Faithful in every age; Rebekah, The Beautiful but Deceptive Wife; Rachel, The Lovely Wife of Jacob; Miriam, The Grand, Patriotic Old Maid; Ruth, The Lovely, Young and Honoured Widow; Deborah, The Strong-Minded Woman; Jephthah's Daughter, The Consecrated Maiden; Delilah, The Fair but Deceitful Wife; The Witch of Endor, Enchantress of Samuel's Ghost; Hannah, The Praying and Devoted Mother; Abigail, The Wife of the Shepherd; The Queen of Sheba, Solomon's Royal Guest; Jezebel, The Bloody Mary of Scripture; The Woman of Shunem, Elisha's Friend; Esther, The Deliverer of her People. The varied qualities, work and offices of women are admirably described in this book. The book abounds in startling incidents and rich illustrations, and as a whole is a beautiful portrait of true religion as inculcated and illustrated by the saintly women of Biblical times.

THE MISSIONARY REVIEW OF THE WORLD. Edited by Dr. J. M. Sherwood, New York, and Dr. A. T. Pierson, of Philadelphia. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The success of this magazine, its publishers assure us, is phenomenal. By a single bound it has placed itself at the head of the missionary periodicals of the world. The first number of the new year gives promise of making good the editors' promise that 1889 shall excel 1888. In the literature section are nine original articles, every one of which is good. Dr. Pierson's "Christian Missions as the Enterprise of the Church," and "Signs of the Supernatural in the General Work;" Dr. J. M. Ludlow's paper on "Henry Martyn;" "Missions in the Levant;" "British Opium in China," and "Translations from Foreign Missionary Periodicals," are of special value. Under "Organized Missionary Work," we have the latest report of the eighteen Women's Missionary Societies of Canada, and of Great Britain and Ireland. Then correspondence from China, Brazil, Persia, Asia Minor and Africa. The "Monthly Bulletin" gives a resumé of the latest news from the world-field. A portrait of the Earl of Aberdeen, president of the World's Missionary Conference, adorns the number.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER XI.

"Oh! the happy life of children still restoring joy to ours!
Back recalling all the sweetness."

Summer came slowly but happily to Marjorie this year, bringing with it, oh! so many pleasures to which she had hitherto been a stranger. She had had the early spring flowers brought into the parlour many a time, and ferns, and buds, and bonny leaves, for all the bairns of the place were more than glad to be allowed to share their treasures with her; and the one who came first and brought the most of these, thought herself the happiest, and great delight in past summers had all this given to the child. She had watched, too, the springing of the green things in the garden, the wakening of pale little snowdrops and auriculas, and the gradual unfolding of the leaves and blossoms on the berry-bushes, and on the apple tree, the pride of the place.

But she had never with her own hands plucked the yellow pussies from the saughs (low willows) by the burn, nor found the wee violets, blue and white, hiding themselves under last year's leaves. She had never watched the slow coming of first the buds, and then the leaves on the trees along the lanes, nor seen the hawthorn hedges all in bloom, nor the low hills growing greener every day, nor the wandering clouds making wandering shadows where the gow ns—the countless "crimson-tipped flowers"—were gleaming among the grass. All this and more she saw this year, as she lay in the strong, kind arms of Allison. And as the days went on it would not have been easy to say whether it was the little child, or the sad and silent woman, who got the greater good from it all.

For Allison could no longer move along the lanes and over the fields in a dream, her inward eyes seeing other far-away fields and hills, and a lost home, and faces hidden forevermore, when a small hand was now and then laid upon her cheek to call her back to the present. The little silvery voice was ever breaking in upon these dreary memories, and drearier forebodings, with cooing murmurs of utter content, or with shrill outbursts of eager delight, in the enjoyment of pleasures that were all of Allie's giving. And so what could Allie do but come out of her own sorrowful musings and smile, and rejoice in the child's joy, and find a new happiness in the child's love.

There was much to be done in the house, but there was no day so busy or so full of care but that Allison could manage to give the child a blink of sunshine if the day were fair. There was much to do out of the house also, what with the cows and the garden, and the glebe. Cripple Sandy, who was the minister's man-of-all-work, had all that he could do, and more, in the narrow fields. So Allison rose early and milked her cows, and led them out herself, to no wide pasture, but to one of those fields where she tethered them first and flitted them later in the morning, when they had cropped their little circle bare. And both at the tethering and the flitting Marjorie assisted when the day was fine, and it was a possible thing. She woke when Allison rose, and being first strengthened by a cup of warm milk and a bit of bread, and then wrapped warmly up in a plaid to keep her safe from the chill air of the morning, she was ready for a half-hour of perfect enjoyment. When that was over, she was eager for another cup of milk and another sleep, which lasted till breakfast was over and her brothers had all gone to school.

And when the time for the afternoon flitting of the cows came, Marjorie was in the field once more, sitting on a plaid, while the placid creatures were moved on, and she and Allie went home again as they came, through the lanes in which there were so many beautiful things.

Sometimes a neighbour met them, who had something to say to the child, and sometimes they met the bairns coming from the school. When they came home by the longest way, as Marjorie liked best to do, they would have a word with the schoolmistress, as she was taking the air at her door when the labours of the day were over, and sometimes a smile and a flower from Mrs. Beaton in her garden over the way. This was the very best summer in all her life, Marjorie told her father one day, as Allie laid her down on her couch in the parlour again.

All this was beginning to do the child good. Even the neighbours noticed the change after a little, and were glad also. Some of them meant that the coming and going passed the time and contented her. Others said that it was well that her mother's heart was set at rest about her, and that she got more time for all else that she had to do; and all thought well of the new lass for her care of little Marjorie.

The mother, who had consented to these new doings with misgiving, began, after a little, to see the change for the better that was being wrought in the child. Long before midsummer there was dawning a soft little gleam of colour on Marjorie's cheek, not at all like the feverish tints that used to come with weariness or fretfulness, or excitement of any kind. The movements of the limbs and of the slender little body were freer and stronger, and quite unconsciously, it seemed, she helped herself in ways on which she had never ventured before.

Her father saw the change too, though not so soon as her mother; but having seen it, he was the more hopeful of the two. And by and by they spoke to one another, saying if this thing could be done, or that their Marjorie might be helped and healed, and grow strong and tall like the other bairns, and have a hopeful life before her. But they paused when they had got thus far, knowing that the child was in God's hands, and that if it were His will to bring about the fulfilment of their desire, he would also show a way in which it was to be done. Whether this might be or not, their little gentle darling would aye be, as she had aye been, the dearest blessing in their happy home.

"And may God bless Allison Bain, however it is to be."
"Yes," said the mother. "I think a blessing is already coming to her through the child."

"Is she less sad, think you? She seems more at home among us, at least."

"I cannot say that she is less sad. But her sadness is no longer utter gloom and despair, as it seemed to me at first. And she says her prayers now, Marjorie tells me. I see myself that she listens to what you say in the kirk. I think it

may be that she is just coming out of the darkness of some great sorrow which had at first seemed to her to end all. She is young and strong, and it is natural that her burden of trouble, whatever it may be, should grow lighter as the time goes by. Oh! she is sad still, and she is sometimes afraid, but she is in a better state to bear her trouble, whatever it may be, than she was when she came first among us. I sometimes think if some good and pleasing thing were to come into her life, some great surprise, that might take her thoughts quite off the past, she might forget after a little and get back her natural cheerfulness again."

Mrs. Hume ceased suddenly. For a moment a strong temptation assailed her. If ever man and wife were perfectly one in heart, and thought, and desires, these two were. As for the wife, no thought or wish of hers, whether of great things or of small, seemed quite her own till she had also made it his. Seeing the look which had come to her face, her husband waited for her to say more. But she was silent. She had no right to utter the words which had almost risen to her lips. To tell another's secret—if indeed there were a secret—would be betrayal and cruel wrong. Even to her husband she might not tell her thoughts, and indeed, if she had but known it, there was, as far as Allison Bain was concerned no secret to tell.

But Robin, who was in the way of sharing with his mother most things which greatly interested himself, had told her about his morning run over the hills after John Beaton, and how he had found him "looking at nothing" on the very spot where, the day before, he had got his first look at Allison Bain, and how he had turned and run home again without been seen. Robin only told the story. He drew no inference from it, at least he did not for his mother's hearing.

His mother did that for herself. Remembering John's dazed condition at worship on the first night of his home-coming, it is not surprising she should have said to herself that "the lad's time had come."

And what of Allison? She had asked herself that question a good many times since John's departure; but she owned that never, either by word or look, had Allison betrayed herself, if indeed she had anything to betray, and of that she was less assured as the days went on. But whether or not, it was evident, Mrs. Hume assured herself, that Allison was "coming to herself" at last.

And so she was. Young and naturally hopeful, it is not to be supposed that Allison's sorrow, heavy and sore though it was, could make all the future dark to her, and bow her always to the earth. She had lost herself for a time in the maze of trouble, into which death, and her enforced marriage, and her brother's sin and its punishment had brought her. But she was coming to the end, and out of it now. She was no longer living and walking in a dream. She was able to look over the last year of her life at home with calmness, and she could see how, being overwrought in mind and body, spent with work and watching, and care, she had fallen under the mastery of blind terror for her brother's safety, and had yielded where she ought to have stood firm.

She had no one to blame for what had befallen her. Her mother had hardly been in a state to know what was going on around her, except that her "bonny Willie"—as she called him in her prayers, and in her murmured longings for him—was far away, and might not come home in time to see her die, or to help to lay her in her grave. Her father grieved for his son, but, angry at him also, had uttered no word either to help or to hinder the cause of the man who had made Allison's promise the price of her brother's safety. But he went about with bowed head, listening, and looking, and longing, aye longing, for the coming of the lad. So what could she do but yield for their sakes, and take what seemed the only way to bring him back again?

But one wrong was never righted by the doing of another, and her sacrifice had come to worse than naught. Though she had sinned blindly, she had suffered for her sin, and must suffer still. But gradually the despair which darkened all the year was passing. There was hope in her heart now, and a longing to throw off the dead weight which had so long held her down. And the lightening of her burden showed now and then in eye and voice, and step, so that all could see the change. But with all this the thought of John Beaton had nothing to do.

She had seen him just as she had seen other folk, and he had come into her thoughts once or twice when he was not in her sight. But that was because of the good understanding there was between him and little Marjorie. The child had much to say about him when he was at home; and when she was carried out in Allison's arms on those days, she was always wishing that they might meet him before they went home again.

One day they met, and Marjorie being gently and safely transferred to John's arms, Allison turned and went back into the house without a word of explanation and apology.

"It's ironing day," explained Marjorie, a little startled at the look on John's face.

"Oh! it's ironing day, is it? Well, never mind. I am going to take you to the very top of Windhill, to give you a taste of the fresh air, and then I shall carry you home to take tea with my mother and me."

"That will be delightful," said Marjorie with a sigh of pleasure.

No. In those days Allison was thinking nothing at all about John. When she went about the house, with no gloom, but only a shadow of softening sadness on her face, and a look of longing in her eyes, it was of her brother that she was thinking. She was saying in her heart:

"God help him in that dismal place—he who should be free upon the hills with the sheep, or following the plough on his ain land at home."

And when a sudden smile came, or a bright glance, or a murmur of song, she was telling herself that his time was nearly over; that he would soon be free again to go far away over the sea, where, with kind help from Mr. Hadden, he would begin a new life, and all would be well with him once more. Yes, and they might be together again.

But this could not be for a long time. She must not even try to see her brother. For Brownrig would be sure to have a watch set on him when he was free. And Brownrig—having the law on his side, as he had said in the hearing of many, on the night of the dark day on which her father was buried, raising his voice that she too might hear him, the door being locked and barred between them—Brownrig would come and she would be found, and then lost forever.

"For," said Allison to herself. "I should have to drown myself then, and make an end of it all."

She was standing on the edge of Burney's Pot, near the milldam, when she said this to herself, and she shuddered as she looked down into the gray water.

"But it will never come to that! Oh! no, mother, it will never come to that. But to save myself from that man, even to end all would surely be no sin."

But these thoughts did not haunt and terrify her now, as her doubts and dreads had done during the winter. She had no time for brooding over the past. Every hour of the day was more than full with all she had to do, and there were no long, dark evenings, when she had only her wheel and her own thoughts for company.

And there was Marjorie. Marjorie had something to do with her thoughts through all the hours of the day. She was always there to lift or to lay down, to carry here or to carry there, to speak to or to smile upon. And she grew sweeter and dearer every day. Above all, the time was hastening, and Willie would soon be free. That thought made all the days bright to Allison.

And so she grew, not light-hearted, but reasonable and patient in her thoughts of all that had befallen them, and, at most times, hopeful as to all that might lie before them.

The neighbours, who, at her first coming among them, had been inclined to resent her gloom and her silence, were ready now, for the sake of her friendly looks, to forgive the silence which she kept still. Even in the kirk she was like another woman, they said, and didna seem to be miles awa', or dreaming, or in fear.

Of this change, Allison herself was conscious, when she thought about it. The minister's words did not seem "just to go by" her as they used to do. She listened and took her portion with the rest of the folk, and was moved, or glad, or doubtful, or afraid, as they were, and thought about all she had heard afterwards, as doubtless some of the rest did also.

She was not desirous now, as she had been at first, for more than her own turn of staying at home from the kirk. This was partly because little Marjorie was sometimes able to go there; and when she went she was carried in Allison's arms, where she rested, sometimes listening to her father's voice, and sometimes slumbering through the time. But it was partly, also, because there came now and then a message to Allison there.

For some of the good words spoken must be for her, she thought, since the minister said they were for all. Allison was not good at remembering sermons, or even "heads and particulars," as Robin was. For a long time she had heard nothing but the minister's voice, and carried away no word of his, either for correction or instruction. His sermons were "beyond her," as she said. They meant nothing to her. But now and then a good word reached her out of the Book; and sometimes a word of the minister, spoken, as was the way in those days, as a comment on the psalm that was to be sung, or on the chapter that was read, touched her, strangely enough, more even than the words of the Book itself, with which she had been familiar all her life.

One day early in summer she carried her wee Marjorie to the kirk with a sad heart. For the Sabbath days were the worst to bear, since she had least to do, and more time for thinking. All the morning her thought had been with "her Willie," shut in between stone walls, away from the sunshine and the sweet air, and she was saying to herself: Would the shame and the misery of it all have changed him, and would he come out, angry and reckless, a lost laddie? Oh! if she could only go to meet him at the very door, and if they could get away together over the sea, to that country so great and wide that they might easily lose themselves in it, and so pass out of the sight and out of the thoughts of all who had known them in their happy youth, before trouble had come! Might it not be? And how could it be? Might she not set Brownrig and his wicked wiles at naught, and go with her brother to save him?

And then the minister's voice was heard: "Fret not thyself because of evil-doers." And so on: "Commit thy way unto the Lord. Trust also in Him and He shall bring it to pass."

"Bring it to pass!" In the midst of her trouble and longing Allison had almost uttered the words aloud, as though they had been spoken to her alone of all the listening people, and then Marjorie stirred in her slumber and brought her to herself again.

"Rest in the Lord. Wait patiently for Him. Fret not thyself because of him who prospereth in the way, because of the man who bringeth wicked devices to pass."

Surely these words were for her! And she heard no more till he came to the good man whose "steps are ordered of God."

"Though he fall, he shall be not utterly cast down, for the Lord upholdeth him with His hand."

"I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread."

And then Robin touched his mother's hand. For Allison had drawn her big black bonnet over her face to hide from the folk in the kirk the tears which were falling fast on the bright hair of the little sleeper. Mrs. Hume made no sign that she saw they, but she prayed silently for the sorrowful woman who, all the long winter, had kept her sorrow to herself.

"Say nothing, Robin," said she, when they rose to go out together. "She will be the better for her tears, or rather for that which made them flow."

To herself Robin's mother said:

"She will surely speak now, and open her heart to comfort."

She had a while to wait for that, but a change came over Allison as the summer days went on. She was restless sometimes, and anxious and afraid. She had an air of expectation as though she were waiting for something, and sometimes she had the look of one eager to be up and away.

One night when Mrs. Hume went up to see her little daughter in her bed, she found Allison writing. She said nothing to her and did not seem to see, and waited in expectation of hearing more. But she never did.

For Allison's courage failed her and the letter was never sent. It was written to Dr. Fleming, who had been kind to her in the infirmary, and it told him of her brother who was in prison, and asked him to visit him and to be kind to him, as he had been to her. But after it was written, she was afraid to send it.

No. She must wait and have patience. Willie must go away alone over the sea, as they had agreed together in the only letters that had passed between them since he was a prisoner. Mr. Hadden would befriend him as he had promised, and she would follow him when the right time came. "But it is ill waiting," said Allison to herself, "It is ill waiting."

In those days many a word came to her as she sat in the kirk, or in the parlour at worship time, which set her thinking. Some of them strengthened her courage and gave her

hope, and some of them made her afraid. For she said to herself:

"Are the good words for me?"
They were for the minister and for the minister's wife, doubtless, every promise of them all, and for many more who heard them spoken. But were they for her?
"For," said she, "if I regard iniquity in my heart, the Lord will not hear my prayer." And I'm no' sure of myself. 'Love your enemies,' the Book says, and I doubt there's hatred in my heart to one man."
"Or maybe it is only fear of him and anger. I think if I could only get well away from him, and safe from the dread of him, I would hate him no longer. I would pity him. I pity him now, even. For he has spoiled his own life as well as mine, and what with anger and shame, and the pity of some folk, and the scorn of others, he must be an unhappy man. Yes, I am sorry for him. For the fault was partly mine. I should have stood fast whatever befel. And how is it all to end?"

(To be continued.)

WHILE WE SLEPT.

AFTER the day had vanished,
And the twilight died away,
The angels spread their snow-clouds
Of softest fleecy grey.

Over the stars they drew them,
Hiding the moon's calm face,
And close to the earth's dark edges,
Draped their border's misty grace.

The night winds moved among them,
With wintry breath formed fair
The tiny fragile atoms,
That came falling through the air;

Falling in ceaseless silence,
Myriads of stars so white,
Exquisite shapes of crystal,
Born of the winter's night;

Falling on earth's bare bosom,
Robing each desolate part;
Fold after fold falling o'er her
And the flowers that sleep in her heart.

Where the mountains stand forever,
With reverent head uplift,
It fell in a whitened splendour,
In many a glistening rift.

It transformed the dark old forests
Into huge cathedrals fair,
Of glorious architecture—
Fit place for nature's prayer.

On the outstretched arms of cedars,
In adoring silence bent,
It fell like a benediction,
By the hands of angels sent.

Then the winds were hushed ere the dawning;
The clouds all called away,
And the earth, in her pure adorning,
Waited the coming day.

A. LAWRENCE THOMSON.

DESOLATION OF THE DEEP SEA.

Despite the fanciful pictures which some writers have drawn of the ocean bed, its desolation, at least in its deepest parts, must be extreme. Beyond the first mile it is a vast desert of slime and ooze, upon which is constantly dripping a rain of dead carcasses from the surface, which carcasses supply the nourishment for the scanty fauna inhabiting the abyssal region—in some places more than five miles from the sunshine—and the microscope reveals that the slimy matter covering this deepest ocean bed is similar in composition to the ancient chalk of the cretaceous period, while mixed with it here and there are minute metallic and magnetic bodies, which have been proved to be dust from meteorites. At long intervals a phosphorescent light gleams from the head of some passing fish which has strayed hither from a higher and happier zone. But it is not until we have mounted a good deal nearer the surface that the scene changes for the better. We now meet with forests of brilliantly coloured sponges, while the phosphorescent animals swimming about are much more numerous; and the nearer we get to the littoral zone more and more phosphorescent lights appear, till at length the scene becomes truly animated. When only 1,200 feet separate us from the sunshine we come upon the first seaweed and kelp (1,200 feet is the deepest limit of plant life in the water); but we must rise still another 1,000 feet and more, and get as near the top as 120 feet before we find any reef-building corals. As plants do not live in the deep sea, the deep-sea animals either prey on one another or get their food from dead organisms and plants which sink down to them. Thus Maury says: "The sea, like the snow-cloud with its flakes in a calm, is always letting fall upon its bed showers of microscopic shells." And experiment proves that a tiny shell would take a week to fall from the surface to the deepest depths. Since sunlight does not penetrate much further than the littoral zone, there would be, beyond this, perpetual darkness except for phosphorescence. Many of the animals inhabiting the continental and abyssal zones have merely rudimentary eyes. But these blind creatures have long feelers, which help them to grope their way along the bottom. Other

deep-sea animals, on the contrary, have enormous eyes, and these likely congregated around such of their number as are phosphorescent, and may perhaps follow the moving lamp-posts about wherever they go. And so bright is this light on many of the fish brought up by the dredge that during the brief space the animals survive it is not difficult to read by it. The reason why fishes and mollusks living more than three miles under water are able to bear a pressure of several tons is that they have exceedingly loose tissues, which allow the water to flow through every interstice, and thus to equalize the weight. When the pressure is removed they perish. In the *Challenger* expedition, sent out by the British Government, all the sharks brought up from a depth of a little less than three-quarters of a mile were dead when they got to the surface.

THE OUTCASTS OF LONDON.

In these days when we hear so much of the poverty, crime and wretchedness of outcast London, it is refreshing to have the obverse of the medal occasionally held up before our eyes. The Rev. George W. McCree, a well-known pastor and philanthropist of Southwark, sends to the *Daily News* a very encouraging account of the progress that is being made in removing the causes of "the bitter cry" that still goes up from the abodes of poverty and misery. Mr. McCree is convinced that the poor of London are far less poor, less ignorant, less wretched and less vicious than they were twenty-five years ago. In the matter of sports the people are less cruel, brutal, and depraved than they were. They are cleaner in their habits, and consequently more healthy. There is less disease and a wider acquaintance with sanitary laws. Not only can nearly all the poor read, but they do read, and with much that is evil there is far more that is healthful in their literary tastes. The consequence is that they are far more quick and intelligent, and aspire more than they did to further social improvement. There is every reason to hope that this picture is true to the facts. The active philanthropy of the day is turning the electric lights of sanitary science and Christian sympathy upon the darkest corners and slums of the great city, and revealing depths of misery whose existence was unknown and unsuspected. But the light does not create the misery, though it may help to dispense it. The knowledge that the evil is being gradually overcome will not discourage philanthropic effort, but rather stimulate it by adding the impetus of quickened hope. And if the progress has been encouraging in the past, it should be much more rapid in the future, for never before were so many powerful agencies at work for the regeneration of the "lapsed masses."—*The Week*.

HORIZONS.

MAKE Self the centre and the level of thy thought,
And thy horizon shall so closely hedge thee round
With petty cares, weak worries, all so over-wrought
That of the world without thou hast no sight—no sound.

Mount higher! be it but the neighbour step that holds
Another's trouble or another's joy than thine,
Each step will lead where rarer atmosphere enfolds;
And broader, as thou risest, grows thy boundary line.

Dost see the while thou risest higher, higher still,
How small, ignoble are the things that had seemed great?
What base unworthy aims thy smaller soul could fill?
And, seeing, canst thou idly leave thy life to fate?

Nay! Climb the mast if thou would'st better view the sea;
Push out each boundary and thou standest still at naught;
A God-bound circle must be infinite as He,
And alway thy horizon shapes to fit thy thought.

Toronto.

ALME.

MANUFACTURING CRIMINALS.

There must be some serious defect in the social organization under which it is so uncommon thing for men, able and willing to work, to commit petty offences against the laws for the sake of securing a winter's board and lodging in the common gaol. Toronto gaol, it appears from recent statements, has a number of inmates of this class. There are many such, we believe, in the prisons all over the Dominion. The matter is one well worthy of the serious attention of citizens, philanthropists, and legislators. Criminals are sure to be numerous enough. There is no need that the corridors of our prisons should be converted into training schools for their production. It would surely be cheaper, as well as more creditable to our intelligence and humanity, to have all those who, from any cause, are unable to support themselves, cared for in some less demoralizing fashion. However valid may be the objections to the introduction of the poor-house system as it exists in England, the time has evidently come when some well-considered and systematic provision should be made to meet such cases as those referred to, as well as for the permanent relief of those who are unable to earn their own living. It is surely not an extreme of altruism which demands that this should be done in a manner involving the least possible degree of humiliation. This condition implies that work of some kind should be provided for all who are able to work. It would be more economical, as well as vastly preferable from the point of view of effect upon character, that such work should be done at a loss to the community, rather than that any able to work should be supported in idleness, to say nothing of the degradation inseparable from detention in a gaol.—*The Week*.

British and Foreign.

PHILIP PHILLIPS, "the singing pilgrim," and Ira D. Sankey are home from England.
THE *Trenton* of the U. S. navy, has left Panama for Apia, Samoa, to look after American interests there.
IT is stated that of over nine hundred students in Michigan State Normal School about one-half are Roman Catholics.
MACMILLAN & CO. are now issuing their new collection of "Select Essays of Thomas De Quincey," edited by David Masson.
THE United Brethren in Christ report, through their "Year Book for 1889," 4,451 organized societies, 1,490 itinerant preachers, 204,517 members—an increase of 9,239.
MRS. M. S. CUMMINGS, principal of the High School, Helena, Montana Territory, has just been elected president of the Territorial Educational Association of Montana.
THE Standing Committee of the diocese of Pennsylvania (Episcopal) has refused its vote in confirmation of Bishop-elect Grafton, of Fond du Lac. Father Grafton is a Ritualist.
Two hundred girls are now being educated in the medical schools of India, and Madras has already supplied six fully qualified female doctors for the northern part of the country.
THE Alabama Legislature, through the influence of the State Women's Christian Temperance Union, has passed a bill for the establishment of night schools in convict stations.
BISHOP HURST, of the American Episcopal Church, who has been for many years an advocate of woman suffrage, has reiterated his belief in the justice and expediency of equal rights.
TWENTY-FIVE active service lieutenants of the German Army, most of whom are experienced in travel, have been chosen by Lieutenant Weissman to accompany him to Africa.
THE Indian princess, Sarah Winnemucca, who attended Wellesley College, and has written stories under the nom de plume of "Bright Eyes," is now teaching an Indian mission school.
THE United States Postmaster-General recommends that at the expiration of present contracts, the Government take the manufacture of stamped envelopes and postal cards into its own hands.
JOHN S. WELLS, of Hartford, Connecticut, has left a will giving the Yale Theological school \$18,000, the annual income of which is to be paid to members of the school needing pecuniary assistance.
AN effort is now being made to secure an endowment for the very useful American school of classical studies at Athens. It has a new building costing \$25,000 on Mount Lycabettus and has done much for American scholarship.
AT a recent meeting of the Board of Regents of the University of the State of New York a charter was granted to the New York College for the training of teachers, the first institution of its kind in the United States.
MRS. GOULD, the wife of Jay Gould, was a very gentle woman, whose chief liking was for children and flowers. In late years she spent much time in her conservatories. Mr. Gould built them for her at a cost of \$500,000.
AT a recent meeting of the Presbytery of Cincinnati steps were taken looking to a thorough work in city evangelization, and all the churches of Presbytery were requested to take up a collection for the purposes of the committee's work.
THE Lennox church is the centre of German Presbyterianism in Dakota. Seven miles southwest is the First German Presbyterian Church, with comfortable house of worship and manse. Rev. Ludwig Figge has been pastor for eight years past.
ASCHINOFF's expedition of Cossacks, which intends to found a colony in Abyssinia, have sailed from Suakin for Obock, from which port it will proceed for Massowah. The French Consuls at all of the ports at which the expedition has touched have officially welcomed it.
MRS. JOSEPHINE E. POE, widow of Judge Neilson Poe, of Baltimore, died in that city on a recent Sunday. The *Baltimore Sun* says: Her maiden name was Josephine Clemm, and she was a daughter of William Clemm, of Virginia. Her sister was the lovely Virginia Clemm, the wife of the poet, Edgar Allan Poe, and the Lenore of "The Raven."
NATALIE, the former queen of Servia, was received with royal honours during her recent tour. At the Russian frontier, she was welcomed by Russian officers, in behalf of the Czar and Czarina. At the various towns at which she stopped, the local officials presented bread and salt, expressing at the same time the hope that she might re-ascend the throne.
MR. WILLIAM BAXTER, a Glasgow draper who died lately, has among other bequests left \$12,500 to found a demonstratorship in geology in Glasgow University. His geological and natural history specimens he bequeaths to his native town of Dumfries with \$250 towards founding a free library in that burgh. Mr. Baxter was the author of a volume of verse.
HENRY M. STROHM, son of Abraham Strohm, of New Paris, Ind., who was last year captured and held prisoner by cannibals on the island of Gaun, one of the South Sea group, whence he finally made his escape, has been heard from. He is now on his way to London in an Australian ship, and hopes to reach home in the spring, when he will have circumnavigated the globe.
THE Rev. Mr. Spark has been censured by the North Isles Presbytery of Orkney for neglect of duty in having intimated to his congregation at Rousay that he would preach to them once a month only during the winter, and he has been enjoined to reside within his parish and perform the regular duties. He has been living in Kirkwall in consequence of Rousay manse being in disrepair.
MR. MARK STEWART, M.P., has given notice in the House of Commons that early next session he will move a resolution that it is desirable to revise the constitution of the fairs court in order to obtain a better system of striking the grain average, and to consider the propriety of including other agricultural produce, especially butcher meat and cheese and butter, in the return of the fairs prices.
MR. SWANSON, son of the ex-Moderator of the English Presbyterian Synod, is the thirty-first Protestant minister who has been settled in the parish of Lochmaben. There were seventeen in the Established Church up to the Disruption, and two had followed; there were six in connection with the Reformed Presbytery, three in the Secession, and Mr. Swanson is the fourth in the Free Church.

Ministers and Churches.

THE congregation of Marsboro', Lake Megantic, has extended a call to Rev. John Mathieson, of Martintown.

THE Rev. Joseph Lamont, of Snizort, Scotland, has been called by the congregation of Lingwick, Presbytery of Quebec.

THE Rev. J. McClung, Markdale, has declined the call addressed to him from Wilkesport, etc., in the Presbytery of Sarnia.

THE Bible class and choir of Dundas Presbyterian Church, presented their esteemed pastor, Rev. John Lang, D. D., with a warmly expressed address, and they also presented the congregation with three handsome chairs for the pulpit. The meeting was well attended.

ON the 15th inst., the Whitby Presbytery sustained the call which was largely signed, of the Pickering, etc., congregations, to the Rev. L. Perrin, B. D., of Kirkfield. Also, the Rev. Mr. Craig's resignation of the congregations of Dunbarton, etc., was accepted, his pastorate ending with the present month.

THE Convener of the Assembly's Committee on Statistics requests us to state that he has sent out to Presbytery Clerks forms for the statistical and financial returns of congregations and mission stations, and sheets for those of Presbyteries. He would feel obliged to be informed if in any case these have not reached the persons addressed, or if the number of blanks sent are not sufficient.

THE Rev. A. Urquhart, Regina, was recently presented by his Bible class with a well-filled purse, and at the same time Mrs. Urquhart was the recipient of a handsome china tea set. The presentations were accompanied with a finely-worded address, expressive of the high esteem in which Mr. Urquhart's pastoral labours are held, to which he made an appropriate response. Mr. Dixie Watson, organist, was also presented by the Board of Managers with a purse and an address.

THE Rev. D. Anderson, of Carberry, Man., and his wife, were surprised on New Year's morning by two of the managers of the Church presenting to them, on behalf of friends of the congregation, a very handsome present each. Mr. Anderson was made the recipient of a large upholstered arm chair, and Mrs. Anderson of a very fine wicker rocking chair. They were completely taken by surprise, but expressed their pleasure in receiving the presents as an evidence of the good will of the congregation.

ANNIVERSARY services were held in Cookstown Presbyterian Church on Sabbath week. The services were conducted by Rev. George Burnfield, B. D., Toronto, who preached able and impressive discourses to overflowing audiences. On the following evening Mr. Burnfield delivered his lecture, "In and Around Jerusalem," to a large and delighted audience. The pastor of the Church, Rev. J. Carswell, presided, and the vote of thanks to the lecturer was moved by Mr. George Duff and seconded by the Rev. S. Acheson, M. A. The proceeds amounted to about \$100.

IN a letter dated, 23 Laval Avenue, Montreal, January 15, specially addressed:—To the venerable pastors and to my Christian friends in Canada. Dear brethren in Christ,—These last six months a great number of you have kindly requested me to lecture in your churches, or in the halls of your towns and cities, but my engagements with the people of Boston and other cities of New England States, have made it impossible to grant your requests. In the good providence of God, I can consecrate the next two or three months to that interesting work. Please let those of you who wish me to address your people drop me a word, addressed to No. 78 Hazelton Avenue, Toronto care of G. Hine, Esq., that we may agree on the day that I will be in your midst. Truly yours, in the faith and love of Jesus Christ,

C. CHINIQUE.

THE classes in Manitoba College were resumed on Monday, Jan. 7th, though it was Wednesday evening before some who had been occupying the more distant mission fields could reach Winnipeg. A number of new students were enrolled; as a consequence, it is with difficulty some of the classes can be accommodated in the rooms allotted to them. Much regret is felt, especially by the Theological and Philosophical students, at the removal of the Rev. R. E. Thomson, who has endeared himself greatly to professors and students by his brief sojourn. Before leaving, the Theological students waited on Mr. Thomson in Dr. King's house, and in an informal way expressed their sense of the value of his instructions, and their hearty desire for his welfare, asking his acceptance at the same time of a very handsomely framed photograph of the members of the class.

AT LaRiviere, a station on the Manitoba and South Western Railway, lying intermediate between Manitoba and Pilot Sound, a Presbyterian church was erected a little more than a year ago. The funds on hand did not admit of its being completed at the time. This fall however, it was plastered and seated. Opening or re-opening services were conducted by the Rev. Dr. King, in the forenoon and afternoon of Dec. 23. Considering the sparsely settled nature of the district, the attendance was encouraging. Some of the people had come distances of twelve or thirteen miles. The Presbyterian service is the only one at this point, and while the number of adherents is small, they have shown themselves possessed of much spirit. The large field, of which this is only one of the points occupied, owes much to the zealous labour of W. B. Cumming, a student of Manitoba College.

AT the annual meeting of Augustine church (Fort Rouge), Winnipeg, Mr. Alexander McMicken was appointed chairman, after which the annual report of the managers for the past year was read. The amount raised during the year for the ordinary purposes of the church was \$900 56; for the building fund, \$381 50; for the Sunday school library, \$51; for missions, \$194 40, besides which \$58 was raised by the Sabbath school children. The total cost of the building of the church was \$2,860, of which sum there is still unpaid, on a loan, at low interest, \$1,058. The following were elected managers of the church for the year 1889:—Chief Justice Taylor, A. McMicken, Wm. Johnston, John McKinnon and Wm. Bell. Resolutions of thanks were given to Miss Jackson and Miss McKinnon for their efforts in soliciting funds for missions. Thanks were also tendered the choir and Mrs. Drummond for her services as organist.

THE following resolution of Presbytery of Toronto, in regard to the late Rev. John Gibson, M. A., B. D., was adopted:—The members of Presbytery have learned with much sorrow of the death of their brother, the Rev. John Gibson, M. A., B. D., of Demerara; but they desire to bow in submission to the unerring and holy will of Him who determines all things, and in whose sight the death of his saints is precious. Mr. Gibson was endowed with excellent talents, which were carefully improved by very superior scholarship, and all his endowments, natural and acquired, were faithfully consecrated to the service of his Lord. For the brief period of four years he has exercised his ministry in Demerara, labouring among the coolies, while he also cared for the English-speaking population of his field. In both departments of labour he rendered valuable service to the cause of the Redeemer, and has manifested such fidelity, zeal and prudence as will not soon be forgotten. It was his delight to spend and be spent for the honour of his Lord and the promotion of his kingdom. Though his sun has gone down while it was yet noon, it is most comforting to know that he enjoyed visible tokens of his Master's approbation, and has left a record which will doubtless stimulate and encourage others to enter upon the great work to which his life was devoted. The Presbytery desires to express its deep sympathy with the widow of their departed brother, and with his father and the other members of the family. May his bereaved partner and his child be especially dear to Him who is the God of the widow and the fatherless.

THE elegant and commodious new church erected by the Presbyterians of Parkhill, was opened for Divine service on Sabbath Jan. 6th.

Eloquent and impressive sermons were preached during the evening by Principal Grant, of Queen's University, Kingston, who has just returned from his trip around the world, and in the afternoon by the Rev. A. G. Harris, of the Methodist Church, Parkhill. Notwithstanding the inclemency of the weather the church was crowded to its utmost capacity at all the services. Only a little over a year ago, it was decided to build early in May, the ground was cleared and work began, and now on the corner of Hastings and Pearl Streets, there stands a beautiful brick structure of modern Romanesque design. The building is sixty feet long by forty feet wide, and rests on a substantial stone foundation. At the rear is an addition 45 x 30 feet, containing the Sabbath-school and vestry rooms and the alcove for the organ and choir behind the pulpit. A fine "Dominion" organ was purchased and placed in the church by the Young People's Aid Society. The woodwork of the church is white ash finished in oil, and the organ case was made specially to match and fit into the alcove. The windows are of stained glass. The floor is covered with a crimson carpet. The pews are circular and are all cushioned to match the carpeting. The vestry is comfortably and tastefully furnished. The furnishings throughout the church were provided by the ladies of the congregation. A handsome pulpit Bible was presented by Mrs. Wilson. The cost of the church is something over \$9,000. The congregation and pastor, Rev. J. S. Lochead, are to be congratulated on the very successful completion of this building, which is not only a monument of zeal and enterprise in a good cause, but an ornament to the town. The tea meeting on Monday evening was a grand success. Tea was served in the schoolroom. The tables were beautifully decorated and loaded with the choicest viands. At eight o'clock the Rev. J. S. Lochead took the chair, and the intellectual part of the entertainment began. The speakers were Rev. Messrs Smith of Guelph, Pritchard of Forest, Currie of Thedford, Anderson of Nairn, Carriere of Grand Bend, and Harris and Russel of Parkhill. The speeches were all that could be desired and elicited frequent and hearty applause from the attentive and closely packed audience. The excellent music rendered by the choir added much to the enjoyment of the evening.

A LARGE number of the Brampton congregation and their friends assembled last Friday evening to take farewell of the Rev. E. D. McLaren, B. D., who in his ten years' pastorate has been endeared to his people and has enjoyed the esteem and confidence of the entire community. Mr. McLaren has been released from his church in Brampton to take charge of a most promising congregation in Vancouver, B. C. He carries with him to his western field the earnest good wishes of a continually-enlarging circle of well-wishers in the east. At the meeting Dr. Moore was called to the chair, and in a feeling manner referred to the keen loss which they were about to sustain by the departure of their esteemed pastor, and the purpose for which they were gathered together. Mr. William McCandlish, on behalf of the Young People's Association, read a farewell address to the pastor, and presented to him a handsome set of parlour furniture. Mrs. Murray, on behalf of the Woman's Foreign Missionary Society of the Church, of which Mrs. McLaren has been president since its organization, presented to the pastor's esteemed helpmeet, a beautiful and costly silver service of seven pieces. Mr. Nathaniel Steen, of Streetsville, on behalf of the Streetsville congregation, over which the reverend gentleman has held the position of Moderator for some time, presented to him a silver dessert service, accompanied by an address containing many kind expressions and deep feelings of regret at the removal of their friend and pastor from their midst. Mr. William Kirkwood, on behalf of the congregation, presented their pastor with a gold watch of exquisite workmanship. Rev. Mr. McLaren said in reply that he would not endeavour to thank them in words, as they could not express the deep sense of gratitude which he felt towards them, and the love which he had always borne and would continue to bear towards them. He hoped that they would continue to prosper as they had done, and also to enjoy a fuller measure of spiritual welfare. On behalf of his wife he thanked the ladies of the congregation for their beautiful token of friendship to his wife, and in which work she had always received their hearty support. To the young people his heart went out with an inexpressible feeling of love. Among them he had met many loyal, loving, and true hearts, and he could only hope that he would meet and gather around him as many dear young people in his new field of labour. In the ladies' address the fear was expressed that they might not meet again on this side of the grave. He hoped to meet them all in that heavenly home prepared for them all. In conclusion, after picturing the beauties and health-giving qualities of the country to which he was going, he assured them that they would always find a warm welcome at his new home. Mr. McLaren was deeply affected, and faltered many times during his short and feeling reply. Rev. Robert Boyle testified to the high estimation in which Mr. McLaren was held by his brother ministers and the members of his own congregation. Rev. Mr. Herridge, Rev. Dr. Harper, pastor of the Methodist Church; Rev. William Rowe, colleague of Dr. Harper; Rev. Mr. Johnston, of the Episcopal Church; Rev. Mr. Mahan, pastor of the Brampton East circuit; Rev. Mr. Tapscott, pastor of the Baptist Church; Mayor Holtby, Judge Scott, Messrs. W. A. McCullough, M. P., K. Chisholm, M. P., also made short addresses expressive of deep regret at the departure of their friend and brother. Rev. Mr. McLaren graduated at Queen's College at the age of 22, was ordained and worked as a missionary for one year and a half under the Brockville Presbytery, whence he assumed the pastorate of the Presbyterian Church in Cheltenham. In the summer of 1879, he was called to Brampton, to assume with the Rev. James Pringle the work of the rapidly growing congregation.

PRESBYTERY OF HAMILTON.—This Presbytery met in conference on the State of Religion in St. Paul's Church, Hamilton, Jan. 15. The attendance was small, but an earnest and profitable discussion took place on (1) The Recognition of the Holy Spirit in Christian Life and Service; (2) The Influence of the World on the Church and How to Meet It. On the 15th, Presbytery met for business. Mr. Richard Pyke was licensed to preach the Gospel. Barton was withdrawn from the pastoral care of Mr. Murray, of Wentworth Church, and steps were taken with a view to connect it with Ancaster, and Alburton with Onondaga. The matter will be further considered on the 5th of February. Rev. J. W. Cathcart tendered the resignation of his charge of Strabane and Kilbride, as he purposes accepting a charge in the United States. The congregation are to be cited for their interests to appear at the meeting on February 5. Leave was granted to moderate in a call at St. John's Church, Hamilton. Much deliberation was held regarding the closing of the Welland Canal on the Lord's Day. Finally a committee was appointed to take steps for petitioning Parliament regarding the matter of influencing individual members of Parliament, and for sending a deputation to wait on the Government. Also a committee was appointed to prepare a report on the whole subject of Sabbath Desecration. The remit on the Marriage Question was approved *simpliciter*. That regarding Travelling Expenses of Commissioners to the General Assembly was sent down to Sessions. The other two were laid over till next meeting.—J. LAING, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery held an adjourned meeting at Barrie, on 18th December, for emergent business, in the forenoon, and for a Conference on Sabbath schools in the afternoon and evening. The Presbytery was constituted at eleven a. m., Mr. W. A. Duncan, Moderator, and proceeded to consider a call from the congregation of Dutton, in the London Presbytery, to Mr. T. Wilson, of Tottenham and Beeton. The papers in the case were read. Commissioners were heard, viz., Mr. D. D. McLeod, of Barrie, on behalf of the Presbytery of London, and Mr. Hollingshead for the calling congregation; Messrs. A. Smith, James Austin and W. Atkinson, for Tottenham and Beeton. Mr. Wilson was asked to intimate his decision; he accepted the call, and it was agreed that he be translated to the London Presbytery for induction to the charge of

Dutton; also that the pulpit be declared vacant on January 6, by Mr. Burnett, and that Mr. Burnett be Moderator of Session during the vacancy. It was agreed to hold the next regular meeting at Orillia, on January 29, at half-past two p. m., and to hold a meeting in the evening in connection with the annual meeting of the Presbyterian Women's Foreign Missionary Society. The Presbytery was re-constituted at half-past two p. m., and resolved itself into a Convention on Sabbath schools, with as many members of the Church as had come on invitation given from the pulpits of the several congregations in the bounds. Dr. Gray took the chair; Mr. Leishman, Clerk, *pro tem*. The first half hour was spent in devotional exercises. After remarks by the chairman, Mr. J. M. Stevenson, elder, opened the discussion on "The Position of the Shorter Catechism in Sabbath Schools." Interesting addresses were delivered by several members of Presbytery on this matter. A discussion on the question "How older Scholars may be retained in the Sabbath School?" was introduced by an excellent address by Mr. W. N. Medhoke, of Gravenhurst, ably seconded by Mr. J. Henderson, of Barrie, and others. The following motion, presented by Mr. Leishman, seconded by Mr. Findlay, was carried at the evening Session, "That this Convention, recognizing the importance of the Shorter Catechism in training children, and also the fact that only one-third of Sabbath schools reporting to the Presbytery, report the teaching of the Catechism, pledge itself to use every effort to have it taught in every Sabbath school in the bounds of the Presbytery." It was agreed that a copy of this resolution be sent to every Sabbath school superintendent in the bounds. The Convention opened again at half-past seven p. m., Mr. Stevenson in the chair. Mr. Grant opened a discussion on "The Sabbath School as a factor in Church life," and Mr. McLeod introduced the last topic, viz., "Lesson helps and Sabbath School Literature." This, as well as the former subject, was duly considered. The Presbytery appointed a large committee to prepare for a Conference on the State of Religion, and kindred subjects, and to report at next regular meeting. The Conference was profitable and interesting to those present. It was matter of regret that a large number of members of Presbytery did not find it convenient to be present.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in Chalmers Church, Richmond, on January 8 and 9, Rev. A. T. Love presiding. An elder's commission in favour of Mr. James Aikenhead was accepted. Circular letters from the Conveners of the Home Mission, Augmentation and Aged and Infirm Ministers' committees were read; Committees were appointed with a view to carry out the design of said circulars. Dr. Lamont submitted a call from Lingwick in favour of Rev. Jos. Lamont, of Snizort, Scotland. The call was laid on the table until next meeting in the hope that the field will subscribe the minimum salary, and a committee consisting of Revs. John McLeod, Dr. Lamont, and Mr. John Scott (elder) was appointed to visit the field. Mr. J. R. McLeod, in behalf of the committee appointed to draft a resolution expressive of the Presbytery's mind in reference to Dr. Mathews' resignation submitted the following resolution which was unanimously adopted: "The Presbytery of Quebec would avail themselves of this opportunity of putting on record their sense of the loss sustained by them in the removal from their bounds of their esteemed former co-Presbyter—the Rev. G. D. Mathews, D. D. They are conscious that in his removal the Presbytery lose an active Presbyter, a faithful pastor, a friend and promoter of missions, of education and of many forms of Christian charity. They would express regret, not only for their own loss, but also their sympathy with the congregation of Chalmers' Church, Quebec, of which he was the esteemed and loved pastor for nine years. The Presbytery take comfort, however, in the thought that their esteemed brother has been called to fill so important a position as that of General Secretaryship of the General Council of the Presbyterian Alliance—a position in which, by reason of his experience and rare business talents, he may render even greater service to the cause of Presbyterianism and Christian unity than would be possible in the pastorate. They congratulate Dr. Mathews and his late congregation on the signal honour conferred upon them by this appointment and they pray that their esteemed brother may be long spared to render valuable service to the Master's cause in the high position which he has gone to occupy." A call from Lake Megantic in favour of Rev. John Mathieson, Martintown, signed by thirty seven members and 142 adherents was sustained and ordered to be transmitted to the Presbytery of Glengarry. The remit on the Marriage Question was approved; that on Commissioners' Travelling Expenses, disapproved. The treasurer's annual report was submitted and adopted. The clerk was voted \$20 per annum for expenses. The supply of Agnes was left in abeyance until the call from Lake Megantic shall be disposed of. Dr. Lamont resigned the Moderatorship of Winslow and Mr. J. R. McLeod was appointed in his stead. Mr. Lee presented the Home Mission report which was adopted. The Presbytery renewed their application to the French Board for a teacher for Ditchfield. Chalmers' Church, Quebec was granted leave to moderate in a call to a minister. The next meeting of the Presbytery will be held in St. Andrew's Church, Sherbrooke, on second Tuesday of March at 8 p. m.—J. R. McLeod, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 8th inst., Rev. A. Gilray, Moderator. Attention was drawn to the fact of the recent death of Rev. John Gibson, M. A., B. D., the missionary of our Church in Demerara; and his name was ordered to be taken from the Presbytery Roll. Also a resolution in regard to him, prepared and submitted by Dr. Caven, was adopted by the Presbytery, and copies of the same were ordered to be sent respectively to the widow and the father of the deceased. An extract minute of the Presbytery of Orangeville was read, setting forth the declination by Rev. T. McClelland of the call from Streetsville, and the refusal of said Presbytery to grant his translation. The congregation named were sympathized with, and authority was given to moderate in another call. The committee appointed at last ordinary meeting to examine and report on proposed alterations in the Trust Deed of the congregation of Cooke's Church, Toronto, reported through Dr. McLaren favourably thereon, and recommended that the Presbytery approve of the same, it being understood that "the members" entitled to vote are members in full communion. The committee's report was received by the Presbytery, and their recommendation was also adopted. An extract minute was read from the Presbytery of Columbia, setting forth that a call from the congregation of St. Andrew's Church, Vancouver, to Rev. E. D. McLaren, of Brampton, had been sustained by said Presbytery, and ordered to be transmitted, with relative documents, to this Presbytery; and further, that Rev. R. G. Morrison and Dr. Cochrane had been appointed to represent respectively the said congregation and Presbytery in prosecuting the call. The documents in question were then produced, and the Clerk reported what action he had taken to have representatives forward from the congregation of Brampton of which action the Presbytery approved. The parties on the matter were successively heard, viz., the brethren already named in prosecution of the call, and Dr. Moore, Mr. J. Fleming and Mr. R. McLaren, for the retention of Mr. McLaren and Dr. Cochrane in reply. The call was then put into Mr. McLaren's hands, and he was asked to express his mind thereon, when he stated in substance that he thought it his duty to accept the same. It was then moved by Rev. D. J. Macdonnell, and agreed to, that the Presbytery grant the translation of Mr. McLaren, said decision to take effect on and after the 20th inst., etc. And a minute was submitted by Rev. G. Milligan, which was cordially adopted, expressing the strong regard entertained by the brethren for Mr. McLaren, and their sympathy also with the people at Brampton in prospect of the loss they are soon to sustain; the charge there is to be declared vacant on the 27th inst., by Mr. Milligan, and he is also to act as interim moderator of the Session. The Sessions of College st., Chalmers, and West Toronto Junction Churches reported favourably as to the petition received at the previous meeting from Dovercourt Mission, praying for regular congregational organization. A com-

mittee was then appointed, consisting of Revs. J. Mutch and J. A. Grant, Messrs. D. D. Christie and J. Scroggie, to proceed as in other similar cases in organizing the petitioners as applied for, and report to the next meeting of Presbytery. The call from St. Andrew's, Scott and Uxbridge, to Rev. A. N. Campbell, of Queensville and Ravenston, was taken up and dealt with. In the prosecution of said call, Rev. E. Cockburn was heard for the Presbytery of Lindsay, and Mr. J. Smith for the congregation calling: on the other side Messrs. G. Crann, D. Bricken and W. Lenstead appeared also and were duly heard. The call was then put into Mr. Campbell's hands, and he was asked to express his mind thereon, when he stated in substance that in view of the saving to his physical strength which acceptance of the call would probably bring to him, he felt constrained to accept the same. On motion made by Rev. J. Mackay, the Presbytery agreed to grant the translation, said decision to take effect on and after the 27th inst., and Rev. W. Amos was appointed to preach at Queensville, etc., the following Sabbath, and declare the charge there vacant, Rev. W. Frizzell to be Moderator of Session during the vacancy. Rev. W. Meikle having reported to the Presbytery a difficulty respecting the election and ordination of elders in the Oakville congregation, the Presbytery appointed a committee to confer with the Session and congregation thereof, and to advise them as to the best course to be adopted, in order to remove the existing difficulty; the committee to consist of Rev. Drs. McLaren and Gregg, R. P. Mackay and Mr. J. McNab. On motion duly made and seconded, a committee was now appointed, consisting of Revs. D. J. Macdonnell, W. Frizzell and Mr. J. McNab, to organize as a congregation of the Church certain persons living at Wexford or its vicinity, who had previously petitioned to that effect; and said committee were instructed to ascertain from the people, when so organized, with which of the neighbouring congregations they would wish to be associated. It was also moved and agreed to, that the recommendation as to the connection of the Parsonage Church, presented by the committee in October last, be submitted to the Sessions of St. Andrew's, Knox, St. John's, Chalmers and Bethesda, and reported on at next meeting of Presbytery, and that these Sessions be asked to send representatives to said meeting. The report of committee as to Rev. G. Burnfield was postponed again, viz., to next meeting, with the understanding that then it will be definitely disposed of. The Treasurer's accounts for last year were examined, and reported on as being correct, leaving a balance on hand of \$94.10. The next meeting of Presbytery was appointed to be held on the first Tuesday of February, at 10 a. m.—R. MONTEATH, *Presbytery Clerk*.

CONGREGATIONAL MEETINGS.

THE annual meeting of Knox Church congregation, Port Dover, was held in the church on Wednesday, January 16, when the financial statement was read by Dr. Nairn to the congregation, which was satisfactory, notwithstanding that they have been at considerable expense during the year, having put a new roof on the church, renovated it inside and put a new steel dome coal furnace under the building. And now, if the congregation is fortunate in getting a good pastor, with the divine blessing we may expect them to be in a prosperous condition.

KNOX CHURCH, Caledon, lost their pastor, the Rev. Mr. McFaul, during last summer. He was for thirty years going in and out among them, and from the high respect in which he was held by all, will long remain verdant in their memories. The Rev. Mr. Wilson, from Markdale, was ordained to the vacant charge last August. He possesses the true missionary spirit, and in conjunction with the Methodist minister here, and the Congregational minister at Alton, has been holding religious meetings during the evenings of last week. Preparatory Communion Services were held in the church on Friday, 11th inst., and were conducted by Rev. Mr. Clark, in the unavoidable absence of the minister. Thereafter, the annual meeting was held, and instead of the wrangling and contention so often shown at such meetings about money matters, there was a good spirit manifested by all. The amount raised for all purposes during the past year was 950 dollars.

THE annual meeting of the Presbyterian Church, Caledon East, was held in the church Wednesday evening, January 9th. There was a fair number present, and a deep interest was shown by all in the different agencies of the congregation. During the year, there was raised for all purposes \$685.66, a sum which represents the offerings of less than a dozen families. For nearly twenty-five years students have conducted the services. About a year ago, Mr. Dubbin was ordained to the charge, so that the congregation has now the benefit of a regular ministry. The little church is comfortably seated for 120, and possesses a nice little organ, which is manipulated by Miss Aitken, the daughter of a respected elder. The minister is an enthusiast in music, and trains the choir. This is as it should be in a district like this; for by being brought into weekly contact with the young, he exercises a moral, refining influence, besides imparting to them a musical education. During the past year the congregation, in conjunction with St. Andrew's, built a fine brick manse costing \$1,600.

THE annual congregational meeting of the Leslieville Presbyterian Church, which was held last week in the school room, was more than usually interesting. The pastor, Rev. W. Frizzell, presided, and opened the meeting with devotional exercises, after which the different reports for the year were presented. The treasurer, Mr. Gibb, submitted his report, which showed the receipts for the year to be \$1,550.71 and disbursements \$1,560.81, showing a deficit of \$10.10. The secretary's report showed the past year to be the most prosperous in the history of the church. The report of the Session, as read by the Clerk, showed an increase of thirty-nine in the membership for the year ending December 31, number of baptisms, twelve; deaths, two. During the year the choir has been reorganized, and under the leadership of Mr. Sullens, is giving entire satisfaction. The Sunday school report showed an average attendance of 180 scholars. The receipts for the year were \$176.49, and disbursements \$142.49, leaving a balance of \$34 in the treasury. The report of the missionary society for seven months, ending December 31, showed the receipts to be \$76.80. The Young People's Association is in a very prosperous condition. The following gentlemen were elected managers: Dr. Cleland, John Gibb, David Murray, G. W. Wilson, Thomas Pashby, S. McClure and James Fox; Daniel Murray and W. Cassidy, auditors. At the close of the meeting the ladies of the congregation provided refreshments for those present.

THE annual meeting of Erskine Church, Toronto, last week, showed the hearty interest taken in the church. The pastor, Rev. W. A. Hunter, conducted the opening exercises, after which Mr. John Bain was voted to the chair, Mr. G. S. Spence read the report of the Board of Session of the church. The attendance was reported to have been well kept up during the year, and to have greatly increased since Mr. Hunter became pastor. Four communion services were held, at which the attendance was respectively 307, 302, 300 and 399. During the year ninety-eight new members have been received. In January last 460 names were on the communion roll; of these 68 were removed and 98 added, making a total of 490 names now on the roll. Regular Sabbath evening services have been held during the year in the William street mission, with a good attendance. Students were engaged in the work during nine months of the year, until Mr. Thomas Yellowlees took full charge on Oct. 1. A Band of Hope has been organized and mothers' meetings held regularly on Friday afternoons. The Sabbath school and Bible class also had a very successful year. Connected with the church are the Missionary Association, the Auxiliary Woman's Foreign Mission Society, Harvesters' Mission Band and Young People's Teachers' Association, all of which have done satisfactory work. The treasurer, Mr. John Young, submitted his report for 1888, showing total receipts \$4,665.43, of which \$4,584.19 was received from weekly offerings. The total expenditure was \$4,665.36, leaving a balance of 7 cents. A gratifying increase in the subscriptions was noted. The estimated expenditure for the cur-

rent year is \$4,780. The report of the building fund showed an expenditure of \$1,554.70. The financial statement of William street mission, read by Mr. Gregg, showed an income of \$691.05, and an expenditure of \$686.07. Mr. Yellowlees, who has charge of the mission, reported much spiritual activity among the people attending worship there. Messrs. J. Riddell, McCaw, Scott, Gregg and Braugh were elected members of the Managing Board of the Church for a term of three years, and Dr. Turver for one year. A hearty vote of thanks was tendered the choir, and also to Mr. Blakeley for his efforts in inaugurating the Sunday morning free breakfasts.

THE annual congregational meeting of the Central Presbyterian Church, held last week, was more than usually enthusiastic. Proceedings were opened with a social tea in the basement of the church, which was hugely enjoyed by the younger people, and the business session was convened at 8 o'clock in the Sunday school room with Rev. Dr. McTavish in the chair. After religious services, Mr. A. R. Creelman was made permanent chairman for the evening, when addresses of welcome were made to Rev. Dr. McTavish—who became pastor during the year—by J. K. Macdonald on behalf of the session, George Anderson, for the Sunday School, of which he is superintendent, and by A. R. Creelman, the latter speaking for the Board of Managers. Rev. Dr. McTavish replied appropriately, acknowledging embarrassment at so many unexpected complimentary remarks. The numerous annual reports were then presented. The pastor read the report of the session, showing a total membership of 432. Encouraging reports followed from the W. F. M. Branch, Mothers' Meetings, Ladies' Aid, Sunday school (showing an average attendance of 160), Tract Society Mission School on Elizabeth street, Bible Class and Penny Savings Bank. This last institution reported a balance at the end of the year of \$1,117, an increase on last year of \$220. Mr. Creelman, chairman of the Board of Managers, presented the annual report of that body, which showed that they closed with a surplus of \$29.06. The contributions for the year totalled \$5,925.30, and the managers asked for \$5,850 to cover the estimated expenses of next year. The one minor note was the reference to the debt of \$5,000, which has not been diminished since the opening of the church eleven years ago. At the close of the business proper, the congregation turned earnestly to the consideration of means to materially reduce this incubus that hampers the development of the church. A motion to employ a missionary for the Elizabeth street Mission, the cost not to exceed \$300 was carried. The following new managers were elected;—Messrs Petry, Meldrum, Wilson, Livingstone, McEwen, Bain, Hedley and Watson. To these will be added the managers elected last year:—Messrs Campbell, Creelman, Donald, Miller, Paton, Spence, Windrum and Wishart.

OBITUARY.

THE REV. SAMUEL PORTER, BARRIE.

At Barrie, on Sabbath evening, Dec. 30th, 1888, the Rev. S. Porter, in his 78th year. Mr. Porter was born in County Armagh, and in his early years attended Newry School. He was educated for the ministry at Belfast College, where he endeared himself to all by his gentlemanly deportment. In 1830 he came to Canada bringing with him many letters of recommendation from temperance and other societies. He was licensed to preach the gospel by the United Synod of the Presbyterian Church of Upper Canada in 1835. The next year he was ordained and inducted to the pastoral charge of Trafalgar, giving part of his time to missionary work; which work at that early period, was attended with many hardships and dangers, Mr Porter often having to travel long distances through almost unbroken forests. Shortly after taking up his residence in Trafalgar he was appointed Superintendent of Education, which added many cares to an already full life. In 1837 he was united in marriage to Mary Williamson, who died in 1854 leaving him the care of four daughters. Two of these, Miss Porter and Miss Rachel, remained with him, tenderly caring for and watching over his declining years, the other two are in homes of their own, one being the wife of Captain McCorquodale, Toronto, and the other, wife of the Rev. W. McConnell, Craigville. In 1846 he accepted a call to Clarke and Hope, being one of three calls received about the same time. He laboured in this charge with much acceptance until 1861, when he was obliged, owing to ill-health, to retire from active duty. After living in many cities of our land in trying to effect a cure, and all efforts proving futile, he moved to Barrie, where he spent his last days in quiet seclusion at his residence, on the beautiful shore of Kempenfeldt Bay. He died as he had lived, trusting in the loving Saviour, and those who mourn his loss have the comforting assurance that he is safe in "the mansions made without hands." His remains were laid beside those of his wife, in Clarke Cemetery, the funeral, by request, taking place from the residence of Mr. Thomas Long, Port Hope, on the arrival of the body there. Seldom have we seen such respect and love shown as was manifested by the emotion of the large numbers who came to take a last look at their old pastor. Mr. Porter was a man of sterling principles, a loyal friend, a wise and sympathetic counsellor. He was gentle and amiable in disposition, courteous to all with whom he had intercourse. Many will miss his warm welcome and cheering words, even in the midst of suffering; but we have a sure hope that his earthly pilgrimage being ended he has gone to be forever with the Lord.

The Rev. Samuel Porter, one of the early pioneers of Presbyterianism in this province, departed this life at his residence, Barrie, on the 30th ult., in the 78th year of his age.

Mr. Porter was born in the neighbourhood of Newry in Co. Armagh, Ireland, in the year 1810, and in 1832 emigrated to Canada, carrying with him a strong healthy constitution, a vigorous intellect, a mind richly stored with the knowledge of divine truth, acquired in one of those Christian homes with which Presbyterian Ulster is still so liberally enriched, and a spotless character which, with a noble consistency, he maintained throughout the whole of his long life. Shortly after his arrival in this country, he completed his studies for the ministry, and eventually became minister of Trafalgar, in the county of Halton, a congregation in connection with the United Synod of the Presbyterian Church of Upper Canada. On the union of this Synod in 1840 with "The Synod of the Presbyterian Church of Canada in connection with the Church of Scotland," he became a minister of the latter body, and with his congregation was attached to the Presbytery of Toronto. Having demitted the charge of Trafalgar, he was inducted into the congregation of Clarke and Hope, under the care of the same Presbytery, on the 29th of April, 1846. Here he laboured with great zeal and faithfulness, and also with marked success till the summer of 1861, when in consequence of a severe affection of the throat by which he was incapacitated for pulpit work, he was obliged to retire from the active duties of the ministry. As his illness was of such a character as to prevent him from taking an active part in public meetings, the long years that followed his enforced retirement into private life were spent in quiet seclusion, and in the unostentatious exhibition of that mild, gentle, winning Christian character by which he was uniformly distinguished, and which justly warrants the commendation of "an Israelite indeed in whom is no guile." As a preacher Mr. Porter was able and evangelical. His sermons were ever full of the saving truths of the Gospel, and, being delivered with much earnestness and unction were always listened to with pleasure and profit. As a pastor he was eminently faithful and diligent; and, in all the other and less public relations of life he was one of the most lovable and estimable of men. During the last year or two it became increasingly evident that his days were fast drawing to a close. And though his sufferings were often acute, they were always borne with the most patient resignation to the Divine will, and with quiet longing for the rest that has come at last. His departure was as tranquil as the sinking of an infant into slumber on its mother's bosom. He died in the full faith of the Gospel and in the confident expectation of a glorious immortality. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 3, 1889. } THE PARABLE OF THE SOWER. } Mark 4, 10-20.
GOLDEN TEXT—If any man have ears to hear, let him hear.—Mark iv. 23.

SHORTER CATECHISM.

Question 5.—The unity of the world shows there is only one Maker. The voice of conscience testifies that there is only one Lord and Master. Reason teaches that there can be but one infinite and absolute Sovereign. This one God is called the living and true God, to distinguish His name from those of the false gods the heathen worship, who are false and dead. Hence God is one spirit—i. e. one substance—and Father, Son, and Holy Ghost, being that one and selfsame substance, have the same attributes, and are of course equal in power and glory. They are eternally and mutually related as Father, and Son, and Spirit. The Father is first, the Son second, and the Spirit third. The First is Father of the Second. The Second is "Son," is the "Word," the "Express Image," the "Fulness bodily," of the First. The Third is the Spirit of the Father and of the Son. In all their outward work on the creation they work together according to one plan. The Father sends the Son and the Spirit. The Father and Son send the Spirit. The Son reveals the Father. The Spirit everywhere operates and executes the common will of Father, Son, and Holy Ghost. In the work of redemption, the Scriptures attribute the sovereign plan to the Father, the execution to the Son, the application to the Holy Spirit. "Through him (Christ) we have access (introduction) by one Spirit unto the Father" (Eph. ii. 18).—A. A. Hodge, D.D.

INTRODUCTORY.

The lesson to day relates to the first record of our Lord's gracious parables. There is a closer relation between material and spiritual things, than we sometimes imagine. All nature is a book of God if we were only able to read it aright. Jesus drew much of his teaching from nature and life. He teaches us spiritual truth by means of those things with which we are most familiar. His parables, like the sermon on the Mount, have for the most part the kingdom of heaven for their subject. Out from the city of Capernaum, by the shore of the sea of Galilee, great multitudes had assembled to listen to Christ's teaching. He spoke from a fishing boat that He might avoid the inconvenient pressure of the crowd. In to-day's lesson, we have Christ's own interpretation of the Parable of the Sower. Even those whose minds were in a condition most favourable for the reception of the truth did not fully understand it. They did the best thing possible; they inquired of the Great Teacher himself. They were sincere truth seekers. To them it was given to understand the mystery of the kingdom. To those who were not truth-seekers and had no desire to understand the truth, the parable was an enigma. They were without. They were strangers to Christ and His truth, and they had no desire to be ranked among His disciples. In their case were fulfilled the significant words of the prophet Isaiah: Seeing, they perceived not, and hearing they did not understand. There is a deep meaning still in the Gospel being a savour of life and a savour of death.

The Sower is the preacher of the Word. Jesus Himself, His apostles after Him, all faithful ministers of the Gospel, all earnest Sabbath school teachers, all who endeavour to make known the truth of God. The good seed is the Word—what God Himself has revealed in the Scriptures. The soil for its reception is the soul. The life is in the seed, not in the soil.

I. The Wayside Hearers.—The grain fields in Palestine were without fences. Pathways ran through them, and the ground became hard by being constantly trodden upon. The seed that fell from the hand of the sower lay on the surface, and was speedily picked up by the birds watching for it. The heart gets hardened by neglect of spiritual things, love of the world's gains and pleasures, and by evil and sinful habits, thus the blessed seed of the Gospel lies on the surface, and cannot find a place in the soil. Satan the soul's and the Gospel's enemy, ever on the alert, fills the mind with evil, so that the good seed has no chance to take root and grow.

II. Stony Ground Hearers.—The meaning is not that the soil is mixed with numerous stones, as we sometimes see in fields that yield abundant harvests. The limestone rocks in some places in Palestine were so near the surface that they were covered with only an inch or so of soil. Here, when the seed falls, it takes root more quickly than in deeper soil; the rock-bottom draws the heat, and the seeds germinate; but they have no room to extend; moisture is gone and the plant withers and dies because it had no depth of earth in which to grow. Those whose emotions are easily stirred generally hear the preaching of the Gospel with gladness. It is the good news, and should be gladly received. Stony-ground hearers have no root in themselves; that is, there has been no real change of heart, no conversion to God, no resolve through Christ that life should henceforth be consecrated to an obedient service of Him in love. While all is smooth and pleasant, such people present an appearance of growth; when, however, testing time comes, they fail. Affliction, trial and difficulty, and especially such trials as come on account of a profession of Christianity are more than they can endure. They are offended; that is, they stumble and fall, and turn their backs on the Christian course. They are of that class of disciples of whom it is said they went back and walked no more then with Him.

III. Thorny Ground Hearers.—Thorns are very plentiful in the fields of Palestine. They grow luxuriantly and the farmer has to be diligent in his efforts to uproot them before the good seed is sown, for if he has been lazy or careless, the thorns when they spring up will choke the grain and destroy the hope of the husbandman's profit. These are stronger natures than those represented as the stony-ground hearers. They hear the Word, and they show that they value it; they seek to obey it, but the thorns are too strong for them. The cares of the world, its business and its pleasures, its ways, like the thorns, grow so strong that they crush out the good seed. The deceitfulness of riches is also dangerous to the life of the good seed in the soul. The man that has earthly riches may trust in uncertain riches, and the man who is oppressed by poverty may place so high a value on riches that in his longing to possess them, and in the methods by which he seeks to acquire them he may crush out the truth of Christ's Gospel in his heart. Thorns grow very luxuriantly in our days.

IV. Fruitful Hearers.—They who hear the Word of God attentively and who receive it in the love of it into their hearts. They are not among the forgetful hearers, but the doers of the Word. They long and pray that they may be able to live daily according to its directions. The Word thus received is fruitful unto good works to the praise and glory of divine grace. The fruitfulness varies in degree. In some cases it may be only thirtyfold; in others a hundred, but it is always productive.

PRACTICAL SUGGESTIONS.

The best way to learn Christ's truth is prayerfully to ask Him to be our teacher.

The rejection of the Gospel closes the mind and heart to the truth of God.

The Gospel believed, accepted and obeyed produces a fruitful life to God's glory.

The Gospel should be gladly heard, heartily received, carefully cherished and its precepts obeyed.

THE MISSIONARY WORLD.

SOME FACTS ABOUT NORTH FORMOSA MISSION.—OXFORD COLLEGE.

The Rev. Dr. Mackay, of Formosa, says: This year I have given five months solid teaching without a break. At times nearly all the preachers, including the two native pastors, were present, and studied often till past midnight. Besides, there were twenty students always on hand.

Our subject was the Bible—our text-book the Bible—not written works on it so much, but the Grand Old Revelation itself.

I teach salvation through the blood of Christ alone—no human speculations—no new or old isms—no new Theology ever to take the place of Christ and Him crucified is what I teach. And this not because I was taught so in youth merely. No, I deny it, and claim to know up to date, 1888, what the speculations and objections to Christianity are throughout Great Britain, Germany, France and America. Every mail brings something about these utterances of would-be scientists and pretended leaders in the world of thought, etc. But as firecrackers were let off by thousands of Chinese boys long before Europe began to make a great ado about the discovery of gunpowder, so it is intensely interesting to observe how time after time views held in this very China ages ago are dressed up, clothed to suit modern style, and palmed off as the philosophical ideas of the nineteenth century.

Edward Von Hartmann says:—"There are in the philosophical systems of the Hindoos and Chinese yet unlifted treasures, in which we are often surprised to find anticipated the results of many thousand years of Western development." It is a study to observe how the same writer walks through a long line of European philosophers, striking now to the right, now to the left, and showing one to be "faithless," one "self-contradictory," one "his odious prejudice against Schelling;" another, "but now comes the weak side of Leibnitz's theory of unconscious ideas;" and still another, "unfortunately Kant did not attain the same degree of insight, etc." Enough, and more than enough. To a fellow away out here, separated in a large measure from western society, a very natural question arises, Which is the true philosophy of the day? Not which is held by such and such a celebrated Writer, or taught in such and such a university. In a word, not which is taught by such and such a school, but which is the true and right one? Is it Materialism or Spiritualism? Is it Idealism or Realism? Which is it? I have as good a right to my views as any other mortal treading this revolving globe; and believe, hold, preach and teach the true philosophy is that of Jesus Christ.

I have been nearly seventeen years in close contact with Buddhism—the darkness of Asia, etc., in the midst of Tauism and its vagaries, and battling against Confucianism and its applauded morality, and repeat, have watched with eagerness the theories and speculations of men in the west; and if I am a fool, so be it; but I glory in Jesus Christ and Him crucified. Yes, glory in the cross of Christ!

It is the old gospel that is taught here. A sweeter and more glorious time (revelling in God's revelation during the past five months) I never enjoyed. When my subject was Jesus of Nazareth, for five days in succession, preachers and students had moist eyes. I addressed them five times every day, and in addition had evening meetings for review, etc.

All in the College are professed believers in Christ, and all are preparing to go forth and preach His Gospel. That, indeed, is the express purpose for which the College was established. Whether in the College since its erection, or in our old College (having the heavens for its roof), I personally trained all these preachers and students without having received one hour's assistance from any foreigner sent from Canada.

GIRLS' SCHOOL.

All the girls at present attending are the children of Christian parents—parents who have to work from morning till night for a living. The girls are taught Bible truths; to read and write Romanized colloquial; to make, mend, and wash their own clothes; to weigh, prepare, and cook their own food; to remember mothers and girls in Canada who deny themselves to help them; to know all lands and the difference between girls in dark heathendom and free Christendom. Parents

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come and are jubilant over the training given their daughters; all being so practical and useful. I erected the building of solid stone work, with money given by the Woman's Foreign Missionary Society.

MACKAY HOSPITAL.

Built with money given by Mrs. Mackay, of Windsor, in memory of her husband, Capt. Mackay—hence the name. The design of this hospital is to give free medical treatment to any individual—heathen or Christian—who is suffering in body. During 1887, in all 8,404 patients were treated by A. Rennie, Esq., M.B., C.M., Community Doctor, Tamsui.

CHURCHES.

There are now fifty in number, and are so arranged that all North Formosa is in a sense occupied. Lâm-hong-ò on the East Coast, near So-bay, is the most southern point of our field, and just there a natural barrier arises, almost perpendicular, several hundred feet in height, then stretches higher and higher still, culminating in a lofty mountain range where savages roam and still defy the "Braves" of China to keep open a track for communication further south. On the west side, the chapel at Aù-làng is only a day's walk from the limitation of our field. If the object be to visit our stations then every night can be passed in a chapel; there would be no need of entering filthy, dark and damp Chinese inns, I personally opened the fifty stations, rented every place that was ever used for a place of worship, built every chapel that was ever erected in North Formosa, and personally repaired chapels times without number. Some of the buildings are stone—solid, beautiful and attractive. Others are made of bamboo poles, thatched with grass. Besides these, we have them of all kinds of materials, sizes, and plans. I believe in plain, clean and economical buildings on the whole for the entire field.

If you sent millions of dollars. I for one would object to immense cathedral-like edifices covering our district. I put up a few good neat substantial chapels for a purpose. According to my judgment the best thing that could have been done at the time, when all the circumstances are duly weighed; and now time has already proved I judged correctly.

I painted the British flag on several of the spires. A few persons thought I made a mistake. Not so thought British consuls here

and Chinese officials; the latter said nothing could be more open and manly. There is no use pretending British Consuls have nothing to do with chapels in connection with British missionaries. That is what Chinese dislike; knowing full well from the past that if a chapel is destroyed the Consul will be appealed to.

Didn't I get \$10,000 from the Chinese Government because England had something to say with respect to destruction of chapels here? and with that sum did I not erect those substantial stone churches on which I painted the old flag? To suppose that the painting of such on a few spires would cause crowds to join us from improper motives, looking simply for Consular or British protection, is false. It has had no such effect. I have had no Consular cases for three years.

On a few spires I also painted the "Burning Bush." Surely I need not tell the reason why. I put up the few spires because there was an opportunity which might not be repeated in twenty years to come. I, therefore, erected them, shot through "feng-shuy," pierced all other superstitious influences, and made the spires overtop the highest peak of the highest temple, and thus point heavenwards, and be landmarks for miles around the towns and cities in which they stand, and all this without a word of complaint from swaggering literati, toiling peasant, or superstitious devotee. How strange to hear the heathen to-day boast that the highest and prettiest spire is in their town. These spires, as a matter of fact, cost little comparatively (there being materials over), and yet they day by day silently proclaim the perpetuity of the Lord's work in Northern Formosa.

NATIVE MISSIONARIES.

The first native missionary here is my first convert, A-Hòa (Rev. Giàn Chheng Hòa). Take him all in all as a labourer in any department of the work here—take him as a preacher, teacher, adviser, etc.—take him for tact, shrewdness and intellectual power, I cannot conceive of a man coming from Canada and in ten years of hard work being able to fill his place. This is no blind admiration for him, but the result of sixteen years' almost daily intercourse in the battle field.

Beginning with him as the first, there are actually fifty besides, all trained men (even in practice of medicine) who fill the fifty churches.

Each with his family lives in rooms attached to the chapel.

All labour more or less in relieving bodily suffering throughout the week, and preach the Gospel of Christ every Lord's Day. Some are able to have prayer-meetings and give addresses on different lands, etc., on week evenings. Salaries vary from about \$100 to \$150 a year, which is good pay, but only sufficient to keep them and their families out of poverty, and themselves respectable as teachers and preachers in the midst of their fellow-men, and have a little to rely on for the numerous ills through which they are continually passing year by year. Now in the present stage of this mission, these men must be removed from station to station. Nothing here is so expensive as the removal of themselves, families, baggage, etc.

Rev. John Ross, of the United Presbyterian Church of Scotland Mission, Moukden, has a splendid article in the *Chinese Recorder* for January, on native agents, in which he says: "The Christian Church in other lands is eager to preach the gospel to the Chinese. When those other lands support a converted Chinaman, able and ready to give himself wholly to this work, they carry out their purpose quite as much as by supporting a native of the contributing country to preach in China." These are the views I have held from the beginning; at times subjected to criticism enough. The native missionaries here are also well aware of the different plans and methods for prosecuting mission work, not only in the eighteen provinces of China, but also in India, Japan, Africa, and Isles of the Seas; and all from observation and experience maintain that the plans pursued in this mission cannot be surpassed in their adaptability to its wants, conditions, etc., by any other known to them; for they have seen one long unbroken line of success from 1872 to 1888.

I have found these men kind and true during all my trials, sufferings and sicknesses.

A revival of Hinduism is taking place in Madras Presidency, India. In the past the Hindus have looked on the efforts of the missionaries with contempt or indifference. Now they are becoming alarmed at the progress of Christianity, and are opposing it by every means in their power. They have formed "preaching societies," and "tract societies," and are fighting for Hinduism by the methods which have proved so effective for the spread of Christianity in the hands of the missionaries.

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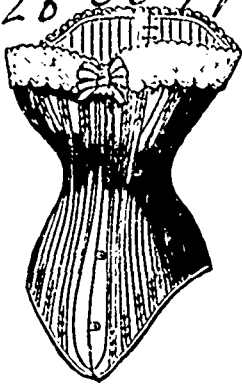
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LONDON MADE



GLOVE-FITTING

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CORSET

PERFECTION! BEAUTY!! COMFORT!!!

Approved by the whole Polite World.

5,000,000 ALREADY SOLD

MANUFACTURED BY W. S. THOMSON & CO., LONDON, ENG.

Supplied by all first-class Dry Goods merchants in the Dominion

WHOLESALE AGENTS FOR CANADA,

WHITE & WHITE.

THE TEMPERANCE AND GENERAL

Life Assurance Company,

HEAD OFFICE: Manning Arcade, TORONTO.

THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

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

HON. GEO. W. ROSS, Minister of Education, PRESIDENT.

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CURE FOR ALL!!

14/52 HOLLOWAY'S OINTMENT

It is an infallible remedy for Bad Legs, Bad Bronsts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS.

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it act like a charm.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Confederation Life

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OVER **\$3,000,000** ASSETS

AND CAPITAL.

SIR W. P. HOWLAND, President. J. K. Macdonald, Managing Director. W. C. MACDONALD, Actuary.

MENDELSSOHN + PIANO + COMPANY,

MANUFACTURERS OF HIGH-CLASS PIANOS.

Unequalled in elegance of construction, beauty of finish, easy and sympathetic touch, fitness and purity of tone.

25/52 AMERICAN PIANOS, CANADIAN AND AMERICAN ORGANS.

Second-hand Pianos and Organs on small weekly or monthly payments.

91 & 93 KING STREET WEST, TORONTO



A Perfect Food for Children

Because it supplies all the NUTRITION that is needed to meet the Physical Demands of growing Boys and Girls.

JOHNSTON'S FLUID BEEF

CONTAINS NOURISHMENT FOR

BRAIN, BONE AND MUSCLE, 2.8/52

And if given to Children regularly it will lay the foundation for Healthy Bodies and Strong Minds.

WATCH & PAPER



Live Agents can make \$5 to \$10 Per Day.

Keyless Nickel Watch, Smooth Case, Men's or Boys' Size, regular retail price \$2.75 and "Forest and Farm" for one year will be sent to any address by registered mail on receipt of \$2.00

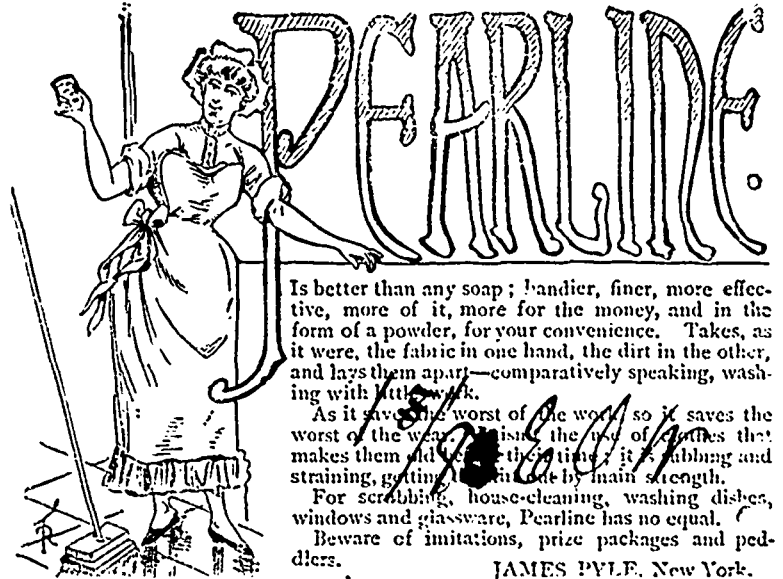
This Watch is a Good Time-keeper, strong and durable.

AGENTS WANTED.

Men, Women and Boys can make \$5 to \$10 per day.

Send for "Forest and Farm," and get all particulars with premium sheet, containing list of over 200 premiums, including 40 books to each individual subscriber. CHAS. STARK, Publisher and Proprietor, "Forest and Farm," 50 Church Street, Toronto.

FOR \$2.00



Is better than any soap; handier, finer, more effective, more of it, more for the money, and in the form of a powder, for your convenience. Takes, as it were, the fabric in one hand, the dirt in the other, and lays them apart—comparatively speaking, washing with little work.

As it saves the worst of the work, so it saves the worst of the wear, and the use of clothes that makes them old before their time, by rubbing and straining, getting their fibres by main strength.

For scrubbing, house-cleaning, washing dishes, windows and glassware, Pearlina has no equal.

Beware of imitations, prize packages and peddlers. JAMES PYLE, New York.

THE GLOBE.

THE LEADING CANADIAN NEWSPAPER

Daily Globe, Morning Edition, \$5.00 per annum.

" 12 o'clock " 3.00 "

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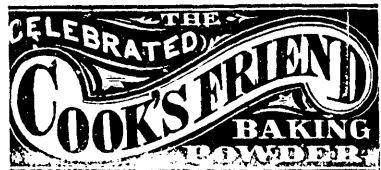
The GLOBE, TORONTO.



Come, Fellow Farmers!

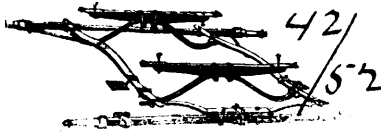
It is the good things and the new things you want. Here is a Catalogue full of them! Do you want tested seed, raised from stock selected with extra care, grown from the best strains, got from the originators? I aim to have mine just such. Do you want new varieties that are really good, and not merely novelties? I aim to have mine such. Do you want seed that the dealer himself has faith enough in to warrant? I warrant mine, as see Catalogue. Do you want an exceptionally large collection to select from? Mine is such. Do you want them directly from the grower? I grow a large portion of mine—few seed-men grow any! My Vegetable and Flower Seed Catalogue for 1889 FREE to everybody. JAMES J. H. GREGORY, Marblehead, Mass.

MANY OLD FARMS require much fertilizing and irrigation. The rich, loamy soil of Michigan Farms, such as those of the near Markets, general healthfulness of climate and freedom from pests, with good society, Churches, etc., make Michigan Farms the best in the world. Call on me and I will tell you how to get the best farms on long time; low rate of interest. O. S. BARNES, Land Commissioner, Lansing, Mich.



CELEBRATED COOK'S FRIEND BAKING POWDER PURE, HEALTHY, RELIABLE. Retailed Everywhere.

ARMSTRONG'S IMPROVED DEFIANCE GEAR



Perfection in appearance and riding qualities. Light, durable, and satisfactory in use. We now claim to have these perfected. Not a break in 1888 supplies. Acknowledged to be the best buggy gear on the world's markets.

W. H. STONE, THE UNDERTAKER, YONGE ST. 349 - STREET. The Finest Hearse in the world. Phone. 932.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street. TELEPHONE 679.

N. WASHINGTON, M.D., L.C.P.S.O. and T.L.S., Eminent Throat and Lung Surgeon.



The above cut represents a Respirator used at night.

has opened a permanent office in Toronto. He has been unable to visit his city office since leaving owing to his large practice throughout the Dominion, but having secured competent surgeons to assist, will enable him to devote his time in the future (very largely) to his city practice.

DISEASES TREATED: Catarrh, Catarrhal Deafness, Chronic Bronchitis, Asthma, Consumption, Loss of Voice, Sore Throat, Enlarged Tonsils from the Throat, Growths or Polypi from the Nose, etc., without the knife.

READ TESTIMONIAL:

W. H. Storey, glove manufacturer of Acton, also President of the Manufacturers Association of the Dominion, cured of Obsolete 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. To all such enquirers I feel pleased to say that you cured me of the most stubborn case of Catarrh, after I had been treated by several physicians on note without any beneficial results.

G. N. W. TEL. CO. Special Messenger Department. MESSENGERS FURNISH INSTANTLY.



12 KING ST. EAST, - - TORONTO TELEPHONE NO. 1111

SPECIAL VALUE WILL be found in DIAMOND GOODS, Reliable Gold and Silver Watches, Fine Jewellery and Silver ware, at D. H. QUINN'S JEWELLERY STORE.

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

MARRIED. On the 14th inst., at the residence of the bride's brother, No. 386 Ontario street, by the Rev. J. M. Cameron, Benjamin Forbes, late of St. Thomas, to Elizabeth Arthur, third daughter of James Gairdner, late of Glasgow, Scotland

At St. Andrew's church, Ottawa, on the 17th inst., by the Rev. W. T. Herridge, B.D., Alex. Harvey, fourth surviving son of the late John T. Rennie, of Dee Mount, Aberdeen, and Craighendarrack, London, to Maud, elder daughter of Edward Miall, Deputy Minister of Inland Revenue, Ottawa.

At the residence of the bride's father, on Jan. 1889, by the Rev. Dr. Saunders, of Pembroke the Rev. J. E. Duclos, B.A., of Queen's College, Kingston, to Miss Nella Purvis, M.L.A., of Ontario Ladies' College, Whitby, fourth daughter of Dr. Purvis, of Portage-du-Fort.

DEATH. Suddenly, at 13 Sumach street, on the 4th Jan. Elizabeth, beloved wife of James K. Brown, aged 53 years.

MEETINGS OF PRESBYTERY.

TORONTO.—On Tuesday, Feb. 5, at ten a.m. BRUCE.—At Paisley, on Tuesday, March 12, 1889.

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

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

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

MAITLAND.—At Wingham, on Tuesday, March 12, at half-past two.

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.

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.

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.

MIRAMICHI.—At Chatham, in the Hall of St. John's Church, on Tuesday, March 19, at half-past ten, a.m.

HAMILTON.—An adjourned meeting will be held in St. Paul's church, Hamilton, on Tuesday, Feb. 5, at nine a.m.

ORILLIA.—In the Presbyterian church, Orillia, on Jan. 27, at half-past two, p.m. Evening session to be held in connection with the annual meeting of the Presbyterial W. F. M. Society.

Advertisement for Dr. Price's Cream Baking Powder, featuring a large illustration of the product box and the text 'FULL WEIGHT PURE' and '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.

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

Guaranteed to give Perfect Satisfaction.

Advertisement for James' Dome Black Lead, featuring a large illustration of the product and the text 'The Best Stove Polish Manufactured'.

BURDOCK PILLS cure sick headache by regulating the stomach, liver and bowels.

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

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 a large illustration of a coal basket and the text 'THE VERY BEST ROGERS COAL'.

BRANCH OFFICES:—409 Yonge St.; 769 Yonge St.; 552 Queen St. West, and 244 Queen St. East. YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St., nearly opposite Front St.

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

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

Advertisement for Wright & Co., Art Furniture Manufacturers, Designers and Wood Carvers, featuring a large illustration of a pulpit.

Advertisement for Roofing by The James Roofing Co., featuring a large illustration of a roof and the text 'ROOFING! METALLIC SHINGLES AND GRAVEL ROOFERS.'

Advertisement for W. Bell & Co. Guelph, Ont., featuring a large illustration of a piano and the text 'BELL PIANOS ARE THE ORGANS LEADING INSTRUMENTS FOR PURITY OF TONE & DURABILITY.'

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

We are manufacturing a choice lot of these Goods AT VERY LOW PRICES. Below anything that can be imported. Estimates Given on Application. KEITH & FITZSIMMONS, 109 King Street West, Toronto.

M. MASTER, DARLING & CO., Wholesale Woollen and General Dry Goods Merchants, 4 TO 12 FRONT ST. WEST, TORONTO. OFFICES—34 Clement's Lane, Lombard Street, London, E.C. J. SHORT McMASTER, HENRY W. DARLING, London, Eng. Toronto.

Advertisement for McShane Bell Foundry, featuring a large illustration of a bell and the text 'FINEST GRADE OF BELLS, Church Bells for Churches, Colleges, Tower Clocks, etc.'

Advertisement for Meneely & Company, West Troy, N.Y., Bells, featuring a large illustration of a bell and the text 'Favorably known to the public since 1826.'

Advertisement for Coitre, or Thick Neck, featuring a large illustration of a person's neck and the text 'Throat Positive, Cleanly & Harmless.'

Advertisement for Buckeye Bell Foundry, featuring a large illustration of a bell and the text 'Bells of Every Size and Tone for Churches, Schools, etc.'

CLINTON H. MENEELY BELL COMPANY, TROY, N.Y., MANUFACTURE A SUPERIOR GRAD OF Church, Chime and School Bells.

Advertisement for Cincinnati Bell Foundry Co., featuring a large illustration of a bell and the text 'SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO.'

Advertisement for Gen. Keer's Himalayan Tea, featuring a large illustration of a tea box and the text 'GEN. KEER'S HIMALAYAN TEA'.

Advertisement for Knabe Pianofortes, featuring a large illustration of a piano and the text 'KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability.'

Advertisement for Ridge's Food, featuring a large illustration of a food tin and the text 'RIDGE'S FOOD. THE MOST RELIABLE FOOD FOR INFANTS & INVALIDS.'

YOU MAY HAVE ONE!! Just send your name and address, and we will send you a HANDSOME ILLUSTRATED CATALOGUE of the Music Needle Store, Toronto, Ont.

SKIN DISEASES are most annoying because so noticeable. Dr. Low's Sulphur Soap heals and cleanses the skin.

OVERSEERS WANTED Everywhere, at home or to travel. A reliable person in each County to take applications and show cards of Electric Goods on the fences and turkeys, in conspicuous places in town and country, in all the United States and Canada.

LIVE AT HOME AND MAKE MORE MONEY WORKING FOR US THAN AT ANYTHING ELSE IN THE WORLD. Either sex. Costly outfit FREE. Terms Cash. Address: T. K. & CO., Augusta, Maine.

Large advertisement for Pure Gold Goods, featuring a large illustration of gold medals and the text 'PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES.'