

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

There are some creases in the middle of pages.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>										

# The Canada Presbyterian

Vol. 19.—No. 1.  
Whole No. 924.

Toronto, Wednesday, January 1st, 1890.

\$2.00 per Annum, in advance.  
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date on address slip, and if not made within two weeks advise us by post card.  
No paper discontinued except at the option of the publishers until all arrearages are paid.

## BOOKS.

### INTERNATIONAL S. S. LESSONS FOR 1890.

Peloubet's Select Notes.....	1.25
Hurlbut's Lesson Commentary.....	1.25
Sermons by the Monday Club.....	1.25
Pentecost Bible Studies, paper, 60c., cloth.....	1.00
Robinson's Studies on Luke, paper.....	0.60
Ryle's Expository Thoughts on Luke, 2 vols.....	3.00
Barnes' Notes on Luke and John.....	0.90
Peloubet's Question Books, 3 parts, each.....	0.20
Scheme of Lessons (leaf) per 100.....	0.60
Golden Text Books, per 100.....	2.50
Monthly Lesson Papers, per 100 per annum.....	6.00
Sunday School World (monthly), per annum.....	6.00
Sunday School Times (weekly), per annum.....	1.50

Mailed, Post-paid, by  
**JOHN YOUNG**  
Upper Canada Tract Society, 105 Yonge Street,  
TORONTO.

## FOR New Year PRESENTS.

BOOKS, BOOKS, BOOKS.  
We have this season an extra Large and Beautiful Assortment of

## Holiday Gift Books!

For Boys and Girls—Old and Young. We have Books to suit everybody.

## Annuals for 1889,

Including the always popular "Boys and Girls' Own," "Chatterbox," "Leisure Hour," "Sunday at Home," etc.

## BOOKLETS! BOOKLETS!

A Great Variety of these Choice and Dainty Volumes at all prices.

## NEW YEAR CARDS,

—AND—  
HOLIDAY BOOKLETS.

Leather Goods.

Writing Cases, Writing Desks, Blotters, Photo Albums and Screens, Etc.

## BIBLES

TEACHERS' All Styles and Prices  
SCHOLARS'

Orders through the Post receive our prompt and careful attention.  
Our friends to call early and bring their friends with them.

**JAMES BAIN & SON,**  
39 King Street East,  
TORONTO

Presbyterian Book Room.

## Books.

### BOOK OF FORMS.

NOW READY! 4/5/2  
**The Constitution & Procedure**  
OF THE  
Presbyterian Church in Canada.  
New Edition, Enlarged and Revised by the  
General Assembly's Committee.  
CLOTH, 40 CENTS.

DR. GEORGE F. PENTECOST  
ON THE  
**GOSPEL OF LUKE**

Or Bible Studies on the  
**Sunday School Lessons for 1890.**  
392 pages. 12mo. Cloth.  
PRICE, \$1. POST PAID.  
D. T. McAINSH,  
COR. TORONTO AND ADELAIDE STREETS,  
TORONTO.

### Presbyterian Headquarters.

**S. S. LIBRARIES.** 9/5/2  
Schools desiring to replenish their Libraries cannot do better than send to  
**W. DRYSDALE & CO.,**  
432 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.  
**W. DRYSDALE & CO.,**  
Agents Presbyterian Board of Publication,  
432 St. James Street Montreal.

### REGENT SQUARE PULPIT.

Rev. John McNeill's Sermons to be  
Issued Weekly.  
We have just completed arrangements with the London publishers of these remarkable Sermons, when by we are appointed the PUBLISHERS FOR CANADA. He is pronounced "A Second Spurgeon by many."

RATES:  
Single Copy..... \$0.05  
Three Months..... 0.50  
Six Months..... 1.00  
One Year..... 2.00  
Mailed, post-paid, on receipt of price.  
Address—  
**A. G. WATSON, Manager,**  
TORONTO WILLARD TRACT DEPOSITORY,  
Corner Yonge and Temperance Streets,  
TORONTO, ONTARIO.

## MEMOIR

OF THE  
**REV. JAMES MCGREGOR, D.D.**  
MISSIONARY of the General Associate Synod of Scotland to Pictou, Nova Scotia, with notices of the Colonization of the Lower Provinces of British America, and of the social and religious condition of the early settlers. By the Rev. George Patterson, D.D. 533 pp.  
A FEW REMAINS OF THE REV. JAMES MCGREGOR, D.D.

Edited by the Rev. George Patterson, D.D. 274 pp.  
The Memoir is a most instructive exhibition of the life and labours of a truly apostolic man, and at the same time, by picturing so much of the life of the early settlers in the Eastern Provinces, it forms a valuable addition to Canadian history. The Remains are well worthy of preservation, the Treatise on Baptism alone being worth the price of the volume.  
Copies of both forwarded, post-paid, to any person sending one Dollar (half the original price) to the author, New Glasgow, N.S.

## 1890.

### The New Year! New Year! New and True Music Books.

Choice Sacred Songs—34 fine songs.....	\$1.00
Choice Sacred Solos, for Low Voice, 40 sgs.....	1.00
Song Classics, Soprano and Tenor, 50 sgs.....	1.00
Song Classics, Low Voice, 50 sgs.....	1.00
Classic Baritone and Bass Songs.....	1.00
Classic Tenor Songs, 36 songs.....	1.00
Classic Vocal Duets, the very best.....	1.00
Everest's Album of Songs, good selections.....	1.00
Maud V. White's Album, tasteful songs.....	1.00
Sullivan's Vocal Album, a master's work.....	1.00
Popular Song Collection, 37 good songs.....	1.00
Good old songs we used to sing, 115 songs.....	1.00
College Songs, 150,000 sold.....	0.50
College Songs for Banjo, for Guitar, each.....	1.00
Rhymes and Tunes, Osgood. Sweet home Music.....	1.00

**INSTRUMENTAL.**  
Piano Classics, Vol. 1, 44 pieces..... \$1.00  
Piano Classics, Vol. 2, 31 pieces..... 1.00  
Classical Pianist, 42 pieces..... 1.00  
Popular Piano Collection, 27 pieces..... 1.00  
Popular Dance Music Collection..... 1.00  
Young People's Classics, 52 easy pieces..... 1.00

The above are all superior books.  
ANY BOOK MAILED FOR RETAIL PRICE.

**OLIVER DITSON Co., - BOSTON.**  
C. H. DITSON & Co., 86 1/2 Broadway, New York  
108 Chestnut St., Phila.  
10 BIBLE HOUSE, NEW YORK.

## Books.

### SAVE MONEY.

52 Lessons, 52 Critical Notes,  
52 Suggestive Applications, 52 Side Lights,  
52 Primary Teachers' Notes,  
ON THE  
52 LESSONS for 1890.

### FOR 25 CENTS.

## Sunday School World

WILL BE SENT TO  
New Subscribers for the entire  
Year 1890 for 25 cents.

A Monthly Magazine for teachers, pastors and families, 36 to 40 pages, good paper, clear type, evangelical in spirit, sound in doctrine. The ablest Biblical scholars of America have written for its columns.  
**REMEMBER THE ONLY CONDITIONS ARE**

1. Five copies to one address.
2. They must go to NEW subscribers. Changing a name in a family or school to which the papers have been sent cannot be counted new subscribers.
3. The order must be sent before January 31, 1890.
4. Cash must be sent with the order. (25 cents for each new subscriber.)
5. The name and Post Office address of the person to whom the papers are to be sent must be plainly written.

**FOR RENEWALS.**  
Single copy, by mail, 60 cents per year; five copies or more, 46 cents each per year; 36 cents each for nine months; 25 cents each for six months, and 14 cents each for three months.

## Sunday School World

Has long held a foremost rank among Sunday School journals.

### FOR 1890 IT WILL BE BETTER AND BETTER.

Among its leading features will be:

- I.—FOURFOLD LESSON NOTES. 1. Critical and Practical Notes. 2. Illustrative Side Lights. 3. Suggestive Applications. 4. Primary Teacher's Help. Each of these features is distinct, and not a mere repetition of the same ideas. More fully the lesson matter includes:—1. Lesson Texts and Revised Readings. 2. Daily Readings, Topics, Golden Texts. 3. Time. 4. Places. 5. Persons. 6. Critical Notes. 7. Illustrative Side Lights. 8. Suggestive Applications. 9. Primary Teachers' Helps. 10. Blackboard Outlines.

- II.—PAPERS ON THE HISTORY OF THE BIBLE FOR NORMAL WORKERS:—1. English Versions. 2. The Bible as a Printed Book. 3. The Circulation of the Bible. 4. The Written Copies of the Bible. 5. The Bible in Greek and Latin. 6. Ancient and Modern Versions. 7. When and How One Book. 8. As a Book of History. 9. As a Book of Poetry. 10. As a Book of Prophecy. 11. As a Book of Morals. 12. As a Book of Salvation.

- III.—PAPERS ON METHODS OF TEACHING:—1. The Superintendent and Discipline. 2. The Secretary and his Record. 3. The Librarian and his Books. 4. The Teacher and his Study. 5. The Teacher and his Class. 6. The Teacher during the Week.

- IV.—NEWS:—Monthly Record of Sunday School Progress in America, Europe and Mission Lands.

- V.—NOTES:—Suggestive Teachings and Lessons from Current Events in the many Fields of Christian Work and Thought.

- VI.—BOOK WORLD:—Reviews and Notices of New Books for the Library, Pastor, Teacher, the Home and Missionary Workers.

## THE SCHOLAR'S PAPER!

On the International S. S. Lessons  
After January 1, 1890, will be sold at the very low price of

4 Cents a Copy Per Year,

In lots of ten or more copies to one address. 1 sent every month. A four-page paper each month; 12 in a year for only 4 cents in clubs of ten or over.

THE

**AMERICAN SUNDAY SCHOOL UNION,**  
1122 CHESTNUT ST., PHILADELPHIA.  
10 BIBLE HOUSE, NEW YORK.

## Miscellaneous.

### INTERNATIONAL S. S. LESSONS FOR 1890.

Sabbath School Teachers and Scholars  
WILL FIND THE  
**People's Commentary on Luke**  
a most valuable aid in the study of the Lessons for the coming year.

This valuable little work is by Edwin W. Rice, D.D., and contains the Common and Revised Versions, with Critical, Exegetical and Applicative Notes, clearly explaining the Gospel, Map and Original Engravings. Cloth, 12mo, 336pp. Price \$1.25.

**What Biblical Scholars say of it.**  
From THEODORE L. CUYLER, D.D.  
I do not see how it could be better. It is popular in its style, well abreast of all the latest additions to Biblical research, and sound in its theology. What could Sunday-School Teachers or Ministers desire more?

From CHAS. L. THOMPSON, M.D., Moderator of the Centennial Presbyterian General Assembly.  
This Commentary is an especially timely and valuable contribution to the exegetical literature of the Gospels.

From HOWARD CROSBY, D.D., LL.D., Member of the American Bible Revision Committee.  
I find it just the thing for the Sunday-School Teacher—informing and yet brief, taking advantage of the results of modern discovery and yet not wearying the reader with a detailed display.

From M. B. RIDDLE, D.D., Professor in Western Theological Seminary, Allegheny.  
It includes features that could not be incorporated in earlier works, and is packed full of good matter.  
Sent postage paid on receipt of price.  
**Presbyterian Ptg. & Pub. Co. (Ltd)**  
5 Jordan St., Toronto.

## NOW READY, PRESBYTERIAN YEAR BOOK

FOR THE  
**DOMINION OF CANADA AND  
NEWFOUNDLAND,  
FOR 1890.**

The following papers appear in the issue for 1890: The Moderator; Home Missions, by Rev. William Cochrane, D.D.; Our Foreign Missions—a general survey, by James Croil, Montreal; The Woman's Foreign Missionary Society by a member of the Central Board; Our Sabbath School Work: Its Present Condition and Pressing Needs, by W. N. Hossie, Brautford; Sabbath Observance, by a Layman; Young Ladies' Colleges, by J. Knowles, jr.; Our Maritime Synod, by Rev. Dr. Burns, Halifax; American Presbyterianism, by Rev. A. T. Wolff, D.D., Ph.D., Alton, Ill.; Home and Foreign Missions of the Presbyterian Churches of Scotland, William Johnston, Wamphray Scotland; The Presbyterian Church in Ireland, by Samuel Houston, M.A., Kingston; Sketches of St. David's Church, St. John N.B.; St. Andrew's Church, Windsor, and Knox Church Winnipeg.

### PRICE 25 CENTS.

For sale by the leading booksellers, or mailed on receipt of price by  
**The Presbyterian Ptg. and Pub. Co. (Ltd),**  
5 Jordan St., Toronto.

## HONESTY, ECONOMY, PROGRESS.

Your Vote and Influence  
Are respectfully solicited for the Election of

## JOHN McMILLAN,

AS

## MAYOR FOR 1890.

GOD SAVE THE QUEEN.

**M'MASTER & 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, JOHN MULDER.

London, Eng.

## Professional.

**GORDON & HELLIWELL,**  
ARCHITECTS  
43/52,  
46 KING STREET EAST, TORONTO

**W. M. R. GREGG,** 43/52  
ARCHITECT.  
9 VICTORIA ST., TORONTO.

**DR. A. B. EADIE,** 2/  
HOMOEOPATHIST,  
127 CHURCH STREET, TORONTO  
Opposit. the Metropolitan Church.

**C. V. SNELGROVE,** 10/5/2  
DENTAL SURGEON,  
97 CARLETON ST., TORONTO.  
Bridgework, Gold and Porcelain Crown  
specialty. Telephone No. 3031.

**HENRI DE BESSE,** 10/5/2  
Formerly Professor at New York Conservatory  
of Music, will receive

**Pupils for Violin or Pianoforte,**  
Paris and Stuttgart Conservatory Methods.  
139 BLOOR STREET, EAST.

**C. P. LENNOX, DENTIST,** 29/5/2  
Rooms A & B,  
YONGE ST. ARCADE, TORONTO.  
The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence, 40 Beaconsfield Avenue. Night calls attended to at residence.

**J. D. TYRRELL, M.D.** 3/8/5/2  
Homoeopathic Physician.  
Specialties: Chronic Diseases and Diseases of Women.  
Consultation Rooms: 127 Church St. Hour from 11 a.m. to 3 p.m.  
Telephone 1707.  
RESIDENCE, D'ARCY STREET.

## Discellaneous.

to C. A. FLEMING, Principal Northern Business College, Open School, for information if you want the best Business Education obtainable in Canada.

## A. C. B. COLLEGE,

LONDON, ONT.  
The Forest City Business College, London Ontario, for thorough, practical training, stands head and shoulders above any similar Canadian School.  
College RE-OPENS after vacation, on THURSDAY, JANUARY 2, 1890

**J. W. Westervelt, Principal.**

## BRITISH AMERICAN BUSINESS COLLEGE

ARCADE, YONGE STREET, TORONTO.  
39th YEAR. 12/5/2.

This institution offers superior facilities for imparting a thorough business training. Book-keeping, Penmanship, Arithmetic, Shorthand, Typewriting practically taught. Send for circular.

**C. O'DEA, Sec'y.**

## H. Baritta Mull,

OF PHILADELPHIA, PA.,  
Teacher of Voice Culture  
AND SINGING 11/3/5

No. 1 COLLEGE AVENUE.

THE method used in Voice Culture is that of the old Italians—a Form of Voice Treatment that Mr. Mull obtained from Signor Barilla, brother and teacher of the famous prime donne Adelina and Carlotta Patti—and if followed with careful practice and intelligence cannot fail to make accomplished artists of all diligent pupils.

Voice Tested Free of Charge.

## EPP'S COCOA.

GRATEFUL AND COMFORTING  
Only Boiling Water or Milk needed.

Sold only in Packets by Grocers, and  
**JAMES EPPS & CO., HOMOEOPATHIC  
CHEMISTS,**  
LONDON, ENGLAND.

**PELEE ISLAND WINE**  
VINEYARDS CO. LTD.

**BRANTFORD & PELEE ISLAND**  
J. S. Hamilton, President.

OUR **COMMUNION WINE**  
"ST. AUGUSTINE,"

Is a perfectly PURE WINE and guaranteed pure juice of the grape. Now used with entire satisfaction by hundreds of congregations in Canada.

**PRICES**

In Cases, 12 qts.	\$4 50
In Wood, per gal., 5 gal. lots.	1 50
" " " 10 " "	1 40
" " " 20 " "	1 30
In Barrels of 40 gals.	1 25

Prompt attention to letter orders. Satisfaction and the best value in the market guaranteed. Catalogues on application. Address

**J. S. HAMILTON & CO.,**  
BRANTFORD,  
SOLE AGENTS FOR CANADA for the Pelee Island Wine and Vineyards Co., Ltd.

TRADE MARK REGISTERED.  
**DRS. STARKEY AND PALEN**  
COMPOUND  
**OXYGEN**  
NOT A DRUG

1529 Arch Street, Philadelphia  
**CANADA DEPOSITORY**  
Chas. G. King, 58 Church St., Toronto.

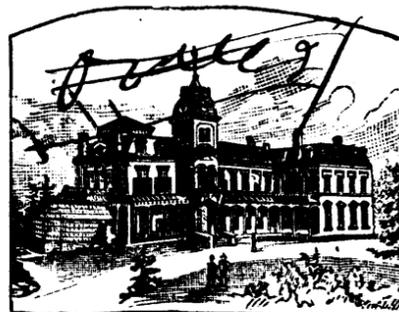
No Home Treatment of Compound Oxygen gas since which has not this trade mark on the bottle containing it.

**A WELL-TRIED TREATMENT**  
For Consumption, Asthma Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to CHAS. G. KING, 58 Church St., Toronto, Ont. Beware of worthless imitations. Telephone 286.

Incorporated 1884. HON. G. W. ALLAN, President.

**CONSERVATORY OF MUSIC**  
OVER 1,000 PUPILS LAST TWO YEARS.  
Pupils may enter at any time.  
**NEW 90 PAGE CALENDAR—GRATIS**  
Apply to EDWARD FISHER, DIRECTOR,  
Cor. Yonge St. and Wilton Ave., Toronto.



**Brantford Ladies' College.**  
PRESBYTERIAN.  
Three scholarships of \$50 each, and three valuable medals among the Prizes offered for competition.  
College re-opens January 7, 1890.  
REV. WM. COCHRANE, D.D.,  
Governor.



**TORONTO COLLEGE OF MUSIC**  
Thorough musical education in all branches. Only the most competent teachers employed. Send for prospectus.  
**F. H. TORRINGTON, Director,**  
12 and 14 Pembroke St.  
WEST END BRANCH—Stewart's Building,  
Cor. Spadina Ave. and College St.

**MUSIC-ART-ELOCUTION** and General Culture. Desirable positions open to progressive students. All interested will receive valuable information free, by addressing E. TOURJEE, Boston, Mass.

**A BRIDE'S CONFESSION**

"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 14th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and my heavy-lad mamma that I feared I would follow poor, dear sister Belle, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for me, and when the girl he's engaged to dies, I'll step into her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and the thought that that deceitful hussy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummer to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I commenced to try what they would do for me. I commenced their use on the 4th of July. George had just sailed for Europe on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, and as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

**THE DEY OF ALGIERS!**  
The SHAH OF PERSIA and the SULTANS of TURKEY and MOROCCO now FATTEN and BEAUTIFY their hair exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night.

"The Shah found his hair in a state of disorder on his return to Persia."—N. Y. World, Oct. 12, 1889. Reason—That supply of CAMPBELL'S WAFERS was exhausted!

ILLUSTRATIVE of the desirability of a certain amount of Plumage, rumour has it that the above distinguished Oriental Potentates make it a practice to WASH their wives regularly once a month, precedent in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois.  
By Mail, \$1. Depot—220 6th Ave., New York Drugists.

**Hamilton Art Stained Glass Works,**  
415/2 MANUFACTURERS OF —  
Church and Domestic STAINED GLASS  
Lead Cutting and Sand Cut a Specialty.  
**H. LONGHURST & CO.,**  
16 John St. N., Hamilton, Ont.

**NOTICE.**—The business of the Late **V. P. HUMPHREY,** Undertaker, is being carried on by his Widow at the Old Stand, 300 YONGE STREET.  
No connection with any other firm of same name. All orders by day or night promptly attended to. TELEPHONE No. 1474.

**J. YOUNG,**  
THE LEADING UNDERTAKER,  
347 Yonge Street.  
TELEPHONE 679. 15/52

**G. N. W. TEL. CO.**

Special Messengers Department.  
40/52  
MESSENGERS FURNISH INSTANTLY.  
Notes delivered and Parcels carried to any part of the city.  
DAY OR NIGHT  
Special rates quote for delivery of Circulars, Handbills, Invitations, etc. Bats, etc., apply General Office, or  
12 KING ST. EAST, TORONTO  
TELEPHONE No. 1111.

**Coughs, Colds, Croup.**  
Allen's Lung Balsam was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium; in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

"Purity—Strength—Perfection."  
**CLEVELAND'S SUPERIOR Baking Powder.**  
ABSOLUTELY THE BEST.

All the ingredients used in making this Powder are published on every label. The purity of the ingredients and the scientific accuracy with which they are combined, render Cleveland's superior in strength and efficiency to any other baking powder manufactured.

Food raised with this Powder does not dry up, as when made with baking powder containing ammonia, but keeps moist and sweet, and is palatable and wholesome. Hot biscuit and griddle cakes made with it can be eaten by dyspeptics with impunity.

It does not contain ammonia, alum, lime or other adulterant. These are facts, vouched for by Government and State Chemists, Boards of Health, and eminent scientists.  
**CLEVELAND BAKING POWDER CO.,**  
NEW YORK.

**ASTHMA FREE**  
DR. TAFT BROS., 800 N. W. 10th St., Chicago, Ill.

**SALESMEN WANTED AT ONCE.**  
Our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Permanent position. Money advanced for travelling expenses. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

Coughs, Sore Throat, Hoarseness, Whooping Cough, Croup, Bronchitis and all diseases of the Throat, Lungs and Chest are cured and permanently relieved by the use of **Wistar's Balsam of Wild Cherry.** None genuine unless signed "I. BUTTS" on the wrapper.

**CATARRH.**  
A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in asthma and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him even years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy the parasite of which they know nothing—by amides the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For Catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of one cent in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

Sufferers from catarrhal troubles should carefully read the above.

**Allen's Lung Balsam**

**Household Hints.**  
THE BEST EXERCISE.—Walking is the best of exercise, and if spirited, and the arms be allowed to swing freely, it brings into play the muscles of the upper part of the body as well as the lower half. Walking, if well managed, is better in one respect than exercise in a gymnasium, where you get little sunlight, and where you are likely to breathe the dust and impure air.

**SNOW DROPS.**—One cup of butter, two cups of sugar, whites of five eggs, one small cup of milk, three full cups of prepared flour, flavour with vanilla and nutmeg; bake in small round tins. Those in the shape of fluted shells are very pretty.

**S. E. BURWELL, of Fingall, Ont.,** writes: Last autumn I was suffering from a severe cold which settled on my lungs and produced a distressing cough for which I gave tried a number of cough medicines, but without any profit. I at last tried one bottle of Allen's Lung Balsam, which I am happy to be able to state gave a most immediate relief, and performed a perfect cure in a short time.

**TIN PLATES.**—Never put away food on tin plates. Fully one-half the cases of poison from the use of canned goods is because the article was left or put back into the can after using. Chins, earthenware and glass are the only receptacles for "left overs."

KEEP the flour barrel raised a few inches from the floor, so that the air may circulate underneath and prevent dampness.

**SAVE YOUR DOCTOR'S BILL.**—When DR. WISTAR'S BALSAM OF WILD CHERRY will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer, Consumption, it does more than most physicians can do. The use of a single bottle will satisfy the incredulous that they need look no further for the required aid.

**SPONGE GINGERBREAD.**—One cup sour milk, one cup molasses, one-half cup butter, one cup brown sugar, two eggs, two teaspoons ginger, one of soda and flour enough to thicken.

**BISCUIT.**—Sift with one quart flour three teaspoonsful Cleveland's Superior Baking Powder and one-half teaspoonful salt. Rub into flour shortening (butter and lard mixed) the size of an egg and mix together with enough sweet milk to make a soft dough. Roll out quickly in sheets nearly one inch thick; cut the desired size, crowd close together in the pan and bake twenty minutes. Knead as little as possible.

**For Abuse of Alcohol**  
Use **Horsford's Acid Phosphate.**  
DR. W. E. HORSFORD, Mitchell, Dak., says: "It has proven almost a specific for this disorder. It checks the vomiting, restores the appetite, and, at the same time, allays the fear of impending dissolution, that is so common to heavy drinkers."

**SYRUP.**—Excellent syrup that will pass for maple can be made by taking one pound maple sugar, three pounds granulated sugar; add one quart of water and boil gently till it thickens. The time of boiling is uncertain, but test by setting off the fire; if a crust of sugar does not form on the top it is about right.

**DESERVING OF CONFIDENCE.**—No article so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL REMEDY, the well-known remedy for coughs and throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—Christian World, London, Eng.

**BAKED ONIONS.**—This vegetable is excellent when scalded and baked whole. Sprinkle with a little salt and crumbs of bread. Again, onions may be scalloped in a buttered dish with alternate layers of bread crumbs, the whole moistened with new milk.

**TO COOK A CHICKEN.**—Cut open through the breast and boil till nearly half done, then lay in a dripping-pan and bake. It has the relish of one broiled and there is no waste.

**EXPENSIVE ECONOMY**  
is practised when people buy cheap baking powder. The best is the cheapest, and Imperial Cream Tartar Baking Powder is the best. Sold by all grocers.

**WALNUT CANDY.**—Two cups of sugar and one-half cup of water; boil until thick; flavour with extract of lemon; stir in one cup of walnut meat and turn into a large flat dish; when cold cut in squares.

**TO MAKE PASTRY BROWN.**—Sweet milk rubbed on the surface of any pastry, before baking, such as biscuits, gems, short-cakes, or even pastry for fruit pies, will make them brown nicely and give them a flaky appearance.

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

**BEAL'S**  
Skin & Sore Restorer  
by the CUTICUR Remedies.

NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvellous properties of cleansing, purifying and beautifying the skin, and curing torturing disfiguring, itching, scaly and simply diseases of the skin, scalp and blood with loss of hair. CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c; SOAP, 35c; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.  
Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

**AMERICAN FAIR**  
334 YONGE ST.  
Opposite Gould  
Cheap books and cheap postage are blessings to any people. Our orders by mail for books last week were 706, and up to the Friday morning of this week they exceed 200 books. The books sent out by mail, including postage (1c. for 4 oz.), did not exceed one-half the usual price.

A large consignment of the Revised Version of the New Testament, in large clear type, splendidly bound, 39c; publisher's price, \$1.50. We have some left of Dr. Talmage's popular work, "Around the Table," 59c; and "Kings of Fortune," 59c. These books can only be had after this lot is gone by subscription at \$2.50 per volume. The Elsie Books, 44c, and Pansy Books, 24c, are the excitement for the moment. Come while they last, as the supply in the Dominion is limited. Booklets, 25,000 Christmas and New Year's Cards, 10c, 15c, 17c, 19c; worth 25c, 35c, 40c, and 50c, respectively. No such display was ever seen here before, and at these prices the poor can afford to brighten their homes.

**W. H. BENTLEY & CO.**  
VIRGINIA FARMS and MILLS SOLD  
No blizzards, heavy snows or cyclones. Average winter temperature 45° above zero. Seattle, largest city in Washington Territory. Population 50,000. Commercial, educational, and financial center of Puget Sound country. Full information, Queen's Quay, CHAS. H. BENTLEY, 1000 Broadway, Seattle, Wash. Territory.

**GOITRE, or THICK NECK.**  
I have a Positive Cure for this Incurable Disease. Send for circular to 28 Arlington Court, Cleveland, O. It is a London Medical Testimonial, furnished. Care made permanent.  
**DR. J. CASKEY.**

**MARBLE GRANITE**  
MONUMENTS TABLETS & C.  
**D. McINTOSH & SON**  
SCULPTORS  
510 YONGE ST. TORONTO.

**CANADA STAINED GLASS WORKS**  
NEEDLE AND WINDOW HOUSEHOLD GLASS  
D. McINTOSH & SON

**GOLD MEDAL PARIS 1878.**  
**W. BAKER & CO.'S**  
Breakfast Cocoa  
Is absolutely pure and it is soluble.  
**No Chem. salts**  
are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.  
Sold by Grocers everywhere.  
**W. BAKER & CO.,** Dorchester, Mass.

# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JANUARY 1st, 1890.

No. 1.

## Notes of the Week.

AMONG those mentioned for the vacant professorship in the English Presbyterian College are the Rev. Dr. Kennedy Moore, editor of the *Presbyterian Messenger*; the Rev. Dr. Wright, of the Bible Society; the Rev. George Adam Smith, M.A., of Aberdeen; and the Rev. W. A. Walton, M.A., of Berwick.

THE elders in the Irish Presbyterian Church are taking steps for the formation of an Elders' Association, for the purpose of promoting the best interests of the Church. For the past thirty years such an association in connection with the Church of Scotland has been in existence, and it is evident that a similar institution will soon find a place among the congregations of the Irish Church.

A MEMORIAL volume of the late Professor Elmslie, containing a biography along with a selection of his sermons, will be prepared by the Rev. W. Robertson Nicoll, in co-operation with A. N. Macnicoll, and will be published early in April. It is proposed to establish a travelling fellowship, open for competition to theological students of the Baptist, Congregationalist and Presbyterian Churches, to bear the name of the deceased Professor.

THE Rev. Horace M. Bonar, 10 Palmerston Road, Edinburgh, son of the Rev. Dr. Horatius Bonar, will be greatly obliged if any persons who possess letters from his father, or unpublished hymns by him, will forward them to him at the above address. They would be carefully preserved, and returned to the sender with as little delay as possible. Mr. Bonar is particularly anxious to get his father's hymns together, as he finds there are a good many which he sent away without having kept any copy of them.

THE editor of the *Pall Mall Gazette*, Mr. Stead made a careful study of the Propaganda while in Rome recently. In the whole institution, he says, there is not one Englishman or American. There is one antediluvian Irishman who is connected in some way with the congregation, but it is more than forty years since he visited his native land, and the very stones which surround the dead heart of O'Connell in the church of St. Agatha have more sympathy with the Irish movement to-day than has the solitary old Irish Benedictine who alone of English-speaking men has the right officially to visit the Propaganda. The permanent officials are all Italians.

IT is said a great change is noticeable this session in one class at New College, Edinburgh. Instead of the mere handful of students who sat under Dr. Smeaton, more than one hundred may be seen every morning at ten o'clock listening to Dr. Dods. This is partly accounted for by the fact that the junior and the senior class meet together this session, Dr. Dods having only had time to prepare one course of lectures, and partly by the significant fact that the fourth year's students are also present in a body, though not required by the curriculum to attend. A number of licentiates and ministers are also regularly in their places, and the class-room, which is the largest in the college, is almost overcrowded.

WE have received, says the *British Weekly*, a letter signed by the Episcopal and Methodist ministers of Singapore, and also by the agent there of the British and Foreign Bible Society, complaining that attempts are being made among them to override the decisions of the British Parliament whereby the Contagious Diseases ordinance was summarily repealed, and by changing the source of legislation in this matter from the Imperial to the municipal Governments it is sought to defeat the will of the nation in England's dependencies; and thus to re-enforce those laws which the conscience of the English people declares should not be enforced in any part of England's wide territory. They say that if the ordinances are re-enforced there, Hong Kong and Ceylon and India will follow. We hope those who are specially responsible will take heed to this word of warning.

DR. YOUNG, of Monifieth, Scotland, hopes the Presbyteries will very soon take the law into their hands and revise the whole system of representation to the General Assembly. Just imagine the Assembly of 1694 settling that for all time coming by an Act which they still recognized and went upon! The business of the Assembly has in consequence fallen into the hands of the few annual members who compose the central arena, while ministers and elders have become merely spectators. If lookers-on by any chance step into the arena they are stared at as if they were strange animals. The Assembly Hall itself Dr. Young regards as a disgrace to the Church. Scarcely a year passes but two or three ministers are sacrificed to its draughts and general uncomfatableness. The U. P. body had recently spent \$150,000 in getting a proper building, and the Established Church should at once set about erecting a hall worthy of itself.

IN a recent number of the *Scots Magazine*, now conducted with much ability and in an excellent spirit by the Rev. W. W. Tulloch, a proposal appeared from a clergyman of the Church of Scotland, that the Church question there should be settled on the basis of disestablishment without disendowment. This is a revival of the suggestion made by Lord Aberdeen some years ago, and, says the *British Weekly*, we have reason to believe it represents the mind of an important section of the Scotch Establishment. The spirit in which it is put forward must command respect and sympathy, and Dr. Calderwood, in the new number of the *United Presbyterian Magazine* deals with it in a very able, statesmanlike and generous manner. We are not very sanguine as to the possibility of the matter being arranged by compromise, but every sign of mutual consideration and of Christian forbearance should be welcomed on both sides. The point neglected, both by the writer in the *Scots Magazine* and Dr. Calderwood, is the connection of the Church question in Scotland with that in Wales and in England, and the necessity of all being settled on common principles.

THE more we hear of the Jesuits' Estates Act, especially from its authors, the more evident, says the *Christian Leader*, becomes its unconstitutional character. Mr. Mercier's latest statement on the subject shows its real significance. "It is certainly," he says, "the most important political act of the age. It is the solemn recognition of the principle of restitution; it is the official acknowledgment of the respect due to the religious authorities." In other words, it admits that the King in 1801 did an unjust and unlawful act in taking possession of these estates, inasmuch as they did not belong to him, but to the Pope of Rome; further, it implies that the Pope's *ipse dixit* and canon law are to be obeyed. This is the principle laid down in the preamble of the Act, which its sly framers no doubt regard as of more value than even the vast sum of money handed over to the Jesuits. It gives the Pope supremacy over the Queen; it places canon law above constitutional law. And Canada, which has ventured to do this thing, is part of the British Empire. So far as we know, we have stood alone in this country in exposing the real character of the Act; and in protesting against it from first to last; but the day is coming when this will become a burning question in Great Britain, and when the papal legislation at Ottawa must be reversed.

IT requires some courage for an Anglican minister to preach in a Presbyterian pulpit. Recently the Bishop of Ripon preached in the University Chapel, Glasgow. Some Presbyterians thought this an ominous sign of the time, betokening a return of prelacy. That is nothing to the abuse the Bishop has received from Episcopalians. The *Church Times*, as well as other papers, have been severe upon him for preaching to "the sons of Korah." *Truth* delivers itself on the situation in this fashion: The *Church Times*, if it knew anything whatever of Scotland, would be aware that so far as the "people" are concerned, not one in a thousand belongs to the Episcopalian sect, which is practically confined in the country to a few great land-owners, with their visitors, servants and dependants; while in the

towns there is a horridly silly, snobbish notion that Episcopacy is more fashionable a creed than Presbyterianism, and leaves a number of would-be smart simpletons and a horde of professional slip-slop to be won back to the old Church; but the people who have made Scotland what it is, and who are the backbone of the country, are still Presbyterians, and will remain so as long as the world lasts. The Bishop of Ripon, adds *Truth*, acted with good sense and good judgment in consenting to occupy Presbyterian pulpits at Glasgow and at St. Andrews.

THE following overture to the General Assembly was moved at a recent meeting of the Glasgow Free Presbytery. It is the result of a conference of Free Church ministers on the South side, at the close of the three weeks' co-operation of the Free and U. P. Churches. Fifty-two out of fifty-four of the ministers of the two Churches joined, and at a conference of those ministers it was agreed to arrange for similar united action in the future. The Federal Council of the U. P. and the English Presbyterian Churches which met at Edinburgh has adopted a minute cordially recommending the overture: Whereas the last General Assembly unanimously invited "all the ministers and members of the Church earnestly to consider the whole subject (of our relation to the U. P. Church), and also, in harmony with the deliverance of the General Assembly of 1873, to do their utmost to promote local and general co-operation between the U. P. Church and this Church; and whereas in pursuance of that recommendation there has recently been, within the bounds of this Presbytery, co-operation between these two Churches on a large scale, and with gratifying results, it is humbly overtured to the General Assembly to consider whether its aforementioned recommendation of last year should not be renewed in some effective way, and particularly to consider whether a committee of this Church should not be appointed to act along with any similar committee of the U. P. Church, in the hope of maturing some plans fitted to lessen the evils of overlapping in Home Mission work; to encourage, as opportunity shall arise, the union of small congregations in thinly-peopled and over-churched districts; and also to secure united action in planting new churches where they are needed; or to do otherwise as to the Assembly shall seem fit.

THE Brahma Somaj of India is threatened with extinction. Mr. Mozoomdar is said to have lost heart with reference to its future, and to write as if he thought it had rendered all the service of which it was capable. He is a man of great eloquence and notable powers as a religious thinker, but he never possessed Chunder Sen's ability in popular leadership, or his personal impressiveness. Since Chunder Sen's death he has been forced by circumstances to take a chief charge, and it is possible that the complications and difficulties of the position have been too much for him. In his statement of the "Faith and Progress of the Brahma Somaj" (Calcutta, 1882), he points to reabsorption into Hindooism as the great danger before the movement. It was his own disposition to insist on the features it had in common with Islam and Christianity, especially the latter. Yet his own account of the latter development of the Somaj showed that the omnipresent atmosphere of Hindooism was proving too much for it even while Chunder Sen was living. First came the introduction of devotional services copied from one of the humblest of Hindoo sects, in which twelve continuous hours were spent in rapturous singing and absorbing prayer. Then came the systematic revival of the old Hindoo forms of devotion, four in number. Then was added asceticism of the severest kind, the ministers of the sect cooking their own food, refusing to receive any service from others, and practising fasts of Hindoo extravagance. All these indications pointed one way, and emphasized the danger that Hindooism would prove strong enough to absorb this theistic movement, as it had those of Nanak and Chatainya, who had been aroused to the denunciation of idolatry by the teachings of the Moslems. The Brahma Somaj differed from them chiefly in owing so much to Christianity, and it now seems likely that it will serve as a half-way house to prepare Hindoos for the acceptance of Christianity.

## Our Contributors.

### TWO MEN WHO HAVE SERVED FOR HALF A CENTURY.

BY KNOXONIAN.

On the platform at the Queen's Jubilee there sat two men who have served the public for more than fifty years. Both were present when Queen's University was founded and both took a prominent part in the jubilee. One of the two is the most influential politician in the Dominion, and the other the most influential Presbyterian. Half a century of service is such a rare thing that it is scarcely necessary to say we refer to Sir John Macdonald and Dr. William Reid.

Dr. Reid, we happen to know, dislikes newspaper publicity, but we hope that he will not seriously object to having a few lessons drawn from his long, honoured and useful career for the benefit of younger men. As for Sir John, he couldn't escape publicity even if he wanted to. Fifty years of service in his line must make a man sublimely indifferent as to what newspapers say about him.

Sir John has been leader of his party for something over thirty years. Dr. Reid has occupied his present position for thirty-six years and a half. Both have served for over fifty years and have been in the front rank for over thirty.

The constituencies of both have changed. Confederation brought in new provinces but Sir John remained at the helm and led his party whether in power or in opposition. Union brought in new churches but Dr. Reid remained where he was, the only difference being that his influence was greatly increased. Presbyters from Nova Scotia or New Brunswick acknowledged his worth quite as readily as his old friends in Ontario and Quebec.

It has never been seriously proposed to displace Sir John Macdonald. Political intrigue is never scrupulous, but even political intrigue has never ventured to propose publicly that Sir John should make way for a younger man. It has never been proposed either seriously or in any other way that Dr. Reid should resign. The most reckless schemer in the Church would scarcely venture to hint at any such thing. Both of these men occupy a position at the end of fifty years that few mortals ever do occupy after having served that length of time—their places need them quite as much as they need their places.

A position so unique is well worth study, especially at the beginning of a new year when we are all considering the effect produced by the flight of time upon our persons and our work. What are some of the elements that enable a man to serve fifty years with ever-growing influence?

To begin at the basis, fifty years of service requires a good physical constitution. A mortal machine constitutionally weak in some of its parts would be sure to break down in less than half a century of continued exertion. To many men half a century of hard work is a physical impossibility.

Fifty years of work can be performed only by a man who can withstand worry. No nervous, irritable, excitable, worrying man can work for half a century. Sir John Macdonald, as everybody knows, is a steady joker and always sees the humorous side of things. A good joke relieves tension, lessens friction, and helps one to stand the tear and wear of business. Had Sir John been a grim, desponding sort of man he would have been in his grave long ago.

Dr. Reid has a marvellous faculty for taking a calm view of the situation, which greatly helps to preserve health and prolong working power. He usually has, or seems to have, a sort of it-will-come-all-right-in-the-end feeling, which is worth more to a public man than almost any other feeling he can have. A nervous, irritable man who has no power to throw off worry, and who is frequently haunted with gloomy forebodings can never work fifty years. Half that time will be nearer his limit.

A man who holds his own and a little more for half a century must always do some positive work. He must do something that people are interested in, and profit by, or at least think they profit by. As a rule, Sir John Macdonald always has a positive policy to submit to the people. It may be the N. P., or the Canadian Pacific, but it is always something. If anybody expects Sir John to go to the country at next election merely defending himself on the Jesuit Question, he will have a rude awakening. The Old Man will come down with some big scheme, and before the Equal Righters know, nine-tenths of the people will forget there is a Jesuit in Canada. A strong Government policy on Continental Free trade in the present state of business would bury the Jesuit Question out of sight in twenty-four hours. Gladstone is driving the Salisbury Government into a corner just now in exactly the same way. He has a positive plan for Ireland, and proposes to do something. The Government are mainly on the defensive, and therefore weak. Mr. Mowat always has some work going on. Every man who keeps his hold long does something. You cannot hold on by nothing. You cannot hold on by criticizing other people. Human nature soon wearies of a mere fault-finder. People get sick of a nibbling critic. They want a man who can do something.

In addition to many other most important services, Dr. Reid has for thirty-six years invested the funds entrusted to him without the loss of a dollar. During these years every other Church in Ontario that had any money to lose has, we believe, lost, and some of them have lost heavily. Banks have gone down, loan companies have been wrecked, financial institutions of every kind have gone under, but the finance department under the care of Dr. Reid is always safe.

Not only has he done something, he has done what, perhaps no financial man in Canada has ever done—invested thousands for thirty-six years and never lost a dollar.

The moral is, that if a man is to hold his own for half a century, or one quarter of that time, he must do something positive.

He must also have natural adaptation for his work if he works fifty years. Sir John Macdonald was born to magnetize and manage men. The Orange and Green march together kindly under his leadership. It does not require great powers of observation to see that Dr. Reid was intended by nature to take care of important matters. No man is likely to keep his hold for many years if at work that he has no natural aptitude for.

To serve the public for a long period one must keep up with the public. In nearly every speech of Sir John Macdonald's you see evidence that he knows what is going on in the world. He reads current literature and keeps up with the times. Dr. Reid is always thoroughly well informed on all questions of the day, and has pronounced opinions on most of them. Gladstone, at eighty, never gets a day behind the age. A man who lives exclusively in the good old times is already miles behind the sleigh, and the sleigh will never back up to let him get on again.

Few of us will see fifty years of service. All the more reason why we should improve the years as they pass. And they are passing quickly.

### A QUESTION OF HONESTY.

I ought not to contribute to religious or benevolent causes until I have paid my *honest debts*? We ought to be just before we are generous.

Let us see:

1.—If I owe Brown, Jones and Robinson one hundred dollars each, and I have only one hundred and fifty dollars to pay them all off, I will be more of an honest man if I pay fifty cents on the dollar to all than if I should pay Robinson one hundred dollars and Jones fifty, leaving nothing for Brown. And if Robinson knows all these facts and still receives the hundred dollars—which he may do legally—he will be much less of an honest man than if he should insist on my settling with all my creditors on an equal basis.

2.—But if Brown has a first mortgage on my property covering his hundred dollars, and Jones a second mortgage, while Robinson holds a third, the case is very different. In these circumstances it will be my duty to pay off the mortgages in the order of their being contracted—Brown first, Jones second, and Robinson last. And no hardship is sustained by either Jones or Robinson if they fail of receiving as much from the estate as Brown does, as it is taken for granted in all law and in common honour that later mortgages or debts are always to be settled after former obligations have been cleared. And for this reason all civilized States secure some adequate means of publication of mortgage indebtedness. Any different basis of settlement than is indicated here would be dishonest.

3.—Again, suppose that Brown should loan me enough money to start business with, and afterwards Jones should come to my aid and assist me with money and skill until I had acquired sufficient experience and accumulated enough capital to successfully run the business with. And still further, suppose that through carelessness or recklessness I become involved, and Robinson taking advantage of my involved circumstances lends me enough to help me out of the difficulty, taking therefor my note. Now, suppose I should become bankrupt, how ought I to settle with the three? Brown and Jones trusted me, but Robinson secured himself with a note. Surely the only honest method of settlement would be a fair *pro rata* division of the assets among the three creditors. And if Robinson objected then the only other alternative would be to settle with the first creditor first, and in full, then with the second as far as the estate would go, and so on. The question before us is one of *honesty*, not of Shylock's law. Therefore the fact that Brown and Jones trusted my honour and did not protect themselves with a first and second mortgage respectively, does not affect the obligation to pay the debt I owe them. Indeed, honourable men are, if anything, even more particular in paying debts of honour.

Now, let us see:

I was set up in business by my divine friend. He endowed me with a capital of physical and mental power; he furnished me with social, moral and intellectual means of culture; and he supplied me with social, political, educational and religious advantages and opportunities. And he laid it as a solemn obligation upon my manhood to cultivate all this capital stock, and to present him with a certain proportion of the fruits of it, as a legitimate interest on capital. It does not alter the binding force of this obligation that he has left it to my honour whether I pay or not and what proportion I shall pay. But he has also so arranged affairs that, so far forth as I honour him with the first fruits of the capital provided, he will also give me the prestige of his influence in my business and, as far as may appear to him wise, assist me in its conduct. Thus, to a wise man, it becomes not only an honest duty, but a wise forecasting of the future, to honour my benefactor with the first fruits in liberal measure.

Clearly, then, if I squander so much of this capital as impairs my ability to repay a fair proportion, or if I use all the fruits on my own pleasure, or to the proposed extension of my business, I am guilty of ingratitude and am not an honest man. I am both guilty of dishonesty and, by

the code of honour, am also guilty of a mean and unmanly act.

And should I contract additional obligations, and pay them with the money which ought to be returned to the original creditor, I am guilty of another and a greater wrong. And the man who lent me the money, and then demanded that I cheat the Lord out of his dues to pay him—the later creditor—is not only guilty of dishonesty, but is also a base and unmanly fellow. He wants me to be dishonest to my first contract in order to satisfy his—the second; and he takes advantage of my embarrassed circumstances and want of moral stamina to coerce me into a course of wrong doing which is certain to involve me in deeper ruin—and all to line his Shylock pocket with blood-money. He is besides guilty of hypocrisy in attempting to force me into a swindling transaction under the guise of morality and honesty. He is surely guilty of the utmost meanness, who would both rob God and ruin the soul of the poor debtor if only he can have his "pound of flesh."

The following, then, is the order in which honest men will pay their debts, and all later obligations are on the understanding that prior obligations have preference:

1. Their debt to God.
2. Their debt to the family.
3. Their debt to the Christian Church.
4. Their debt to society and the State; and
5. All other debts personally contracted, and in the order in which they have been contracted.

This natural order ought to be—whether it is or not—recognized in all obligations assumed. And the more civilized States do recognize it in many things. For example, it is not considered a hardship when the civilized law refuses—as it does in the higher civilizations—to permit the creditor to sell personal property, personal liberty, or the means of making a livelihood. A sewing machine may not be sold, or a cow, or cooking or sleeping necessities, or a piano where it is used by the owner in making a living. Not only is it no injustice to refuse the creditor the right to take these and such like necessities from the embarrassed debtor, but all right feeling people consider such prohibition as in the line of morality and honesty. It is but common justice that a debtor shall not be deprived of the common capital, by which he is to support himself.

Of course, in contracting debts, debtor and creditor tacitly acknowledge these prior limitations and obligations, or if they do not, they should. Where either creditor or debtor does not know of them, or fails to recognize them, the law still remains. It is the duty of the State to prevent the debtor from doing himself a wrong, or the creditors from wronging him. The State prevents *felo-dee* as well as murder, so far as possible.

It is also conceded that religious and spiritual culture is more of a necessity than even physical health or life. The body is more than raiment, and the soul is more than its raiment—the body. Even so then, if justice require that a man be not robbed of the means of living—in collecting debts—it also demands in louder tones that he be not deprived of the means of spiritual support. What shall it profit a man if he should gain the whole world and lose his soul?

This is but common justice. The natural is understood in all transactions—or should be—which is practically the same so far as the public recognition of what is right and *honest* is concerned. And should the spiritual be always understood.

Here it is well to remember that the Lord is not a hard taskmaster. He does not require of us, Shylock-like, the last "pound of flesh." He has secured a relief fund in the Bank of Heaven by which impossible debts—so far as bankrupt man is concerned—shall be liquidated by Himself. He does not require His children to pay up all arrearages of interest. These he freely cancels—for Jesus' sake. And he does not require of us the entirety of interest on the whole capital supplied. How much of this that we have squandered and are thus unable to earn interest on, He also freely cancels—for Jesus' sake. But He asks and expects a fair proportion of what has been earned, leaving all the balance for the settlement of subsequent claims. And He requires that his share shall be the first selected and the first paid. He does not surrender His claim. He has lightened the load. What otherwise would have swamped us in hopeless bankruptcy, He has by His gracious help so alleviated that it is possible for us to be continued in business. But in these circumstances the obligation on honest men to pay a fair interest on the present profits of life to the Lord is all the more obligatory. And the Lord must be dealt with fairly and frankly. He will not be robbed with impunity. When His merciful treatment is abused and He is still robbed, the Divine claim for all the original capital rests upon the ungrateful debtor.

To evade our obligations to God is to sell ourselves to the devil; and to coerce another poor soul into doing this is devilish.

How many of us have paid our *honest debts*? Are our debts to God all paid? Do we owe nothing to the Christian Church? To the family? To the State? Have we paid our debt to education—commercial, social, moral, religious?

Are we honest men?

How much we ought to pray, "Forgive us our debts!" And how very chary we should be of talking about the dishonesty of others! We are taught by the Master to pray to be forgiven as we forgive our debtors! Can we expect the Lord's blessing upon us and ours if we do not pay up with liberal and loving hand?

Knox Manse, Galt, Ont.

ALEX. JACKSON.

## FEMALE HYMN WRITERS

BY REV. JOHN DUNBAR.

MR. EDITOR,—As you have once and again in the past placed before your readers notices of some of our more noteworthy hymn writers and as those if I rightly remember were all of the masculine race, it might not be out of place to give some very brief notices of a few of the most favoured of the other sex, who have shown that they are far from lacking in poetic power by not a few of their hymns, which in beauty and fervour will not suffer in comparison with the greatly gifted of their fellow-men.

Among these Miss Anne Steele well merits the first place, alike in the time, the number and the excellency of her hymns. Her father was a Baptist minister who died about the time she had attained to womanhood. By an accident in childhood she became a life-long invalid, yet not so as to deprive of her of doing much for her Saviour to whom she delighted to devote her loving life. Her more familiar hymns are "Father, whate'er of earthly Bliss," "Dear Refuge of my weary Soul," "The Saviour, oh, what endless Charms" and "Father of Mercies, in Thy Word." The shade of affliction is more or less seen in the first two.

During the same period the devoted Lady Huntingdon spent an active life in the service of her Saviour and especially in the great revival of the eighteenth century. Though at once the daughter of an earl and the wife of an earl, yet possessing much of the spirit of her Master, she made much of her rank and her wealth for the promotion of fervid evangelical religion. She did much to encourage Whitefield in his marvellous ministerial work,—established a college which still exists, and when she died a century ago, there were sixty-four congregations which were originated and fostered by her efforts under the name of "The Countess of Huntingdon's Connection." She wrote, besides others, "When Thou my righteous Judge shalt come." Such a life as she led might well stimulate other ladies of wealth and opportunity to "go and do likewise."

Another, though a little later, yet a contemporary, was Mrs. Barbauld, whose father and husband were each Presbyterian ministers. She spent a long life in teaching and especially in literary labour. All her compositions are characterised by simplicity of feeling, an easy flowing style and of a pure and elevated sentiment. Of her many hymns "How Blest the Righteous when He Dies" may be regarded as a fair sample. She died in 1825.

Others though born in the last century, but whose life's activities extended far into this, may now be noticed. Among these was the gifted godly woman, Miss C. Elliot, the descendant of a pious parentage, being granddaughter and daughter, as well as sister of highly esteemed ministers. She suffered much during a long life on account of sickness and bereavement, but all this was not fruitless, seeing she was second to few in the number and nature of her hymns, which at once rank high in poetic merit and are rich in spirituality. She was connected in the congregation in London of which the notable Edward Irving was minister. Her best known, though it may not be her best hymn, is "Just as I am," etc., others being more poetic yet not less spiritual. "My God, is any Hour so Sweet?" and "'Tis the Blessed Hour of Prayer," not only speak for themselves but for the character of others.

Of the same period, and each immortalizing herself by a single hymn, were Miss Williams, a literary lady who wrote "Whilst Thee I seek, Protecting Power," also M. de Fleury who wrote the soul-stirring lyric, "Ye Angels who stand round the Throne." The precious hymn which has comforted and cheered so many mourners over dear departed ones, "Asleep in Jesus, Blessed Sleep," was written by a Mrs. McKay, while one akin to it in nature and power, "Saviour like a Shepherd lead us," was written by a Miss Thrupp. Another notable hymn, "Nearer My God, to Thee," second to none in its well-merited and world-wide popularity, was written by Miss Adams, a literary lady and a Unitarian. This hymn has been translated into many languages and has done much not only to lift up Christians but heathens as well.

As we come down to the middle and better half of this century we find a noteworthy volume entitled "Hymns and Meditations" by Miss Anna Warring. Two of the more familiar of these hymns are "Father I know that all my life" and "In Heavenly love abiding." These speak well for themselves and for their King, as well as reflect no little credit upon the writer. But excelling many and excelled by few is Miss Havergal, of whom not a little is now known through a lately published biography. Among her many excellent hymns it would be difficult to make one or two selections. Suffice it to say that she is worthy to rank with the Misses Steele and Elliot. These three constitute a trio who have attained an acknowledged eminence beyond all other lady hymn writers.

While all these were Protestant, yet a peep into the Romish Church will show that there too, there were literary ladies. Prominent among these as hymn writers were M. Guyon and A. A. Proctor. The former wrote especially the rich and not unknown hymn "I would love Thee, God and Father," and an exquisite religious song "A little bird I am," while the latter wrote not a little sweet devout poetry and left not a few well written hymns. She united with the Romish Church in her twenty-sixth year.

Not a little lady literature of a religious cast has been produced specially for children. Prominent among these writers are Misses A. and J. Taylor in their "Original

Poems for Infant Minds." Also Mrs. Alexander's "Hymns for Infant Minds," much admired for their simplicity and devoutness. Mrs. Gillin teaching her infant class the lesson having reference to angels, a little girl said, "I want to be an angel." The little girl was soon thereafter called hence and the hymn which has been a comfort to many was written to be sung at her funeral. The hymn beginning "We speak of the realms of the blest," was written by Mrs. Mills, who, three weeks thereafter, entered the eternal world in hallowed peace and heavenly hope.

It need scarcely be said that there is not a little religious lady poetry that is not lyrical. Among such writers on the other side of the Atlantic may be noticed Mrs. Browning and Misses Ingelow and Rossetti. The more noted of the lyrics of the latter are "I bore with Thee" and "Long Barren." On this side of the Atlantic the first to rise to reputation as a poetess was the very voluminous writer, Mrs. Sigourney. Her hymns, however, are not of the highest merit; among these "Labourers of Christ arise," and "Blest Comforter Divine" are the best. The worthy and well-known hymn "I love to steal away awhile," was written by Mrs. Phoebe Brown. Added to these, though of a later date, may be mentioned the names of Mrs. Prentiss and Mrs. Stowe with Misses Carey, Warren and Crosby, and many besides who have been or are still contributing not a little to the poetic treasures of the Christian Church. While many have cheerily exchanged these sacred songs of earth for the celestial symphonies of heaven, they are yet no less helpful if not needful in guiding and comforting many who are now on the pathway to glory.

## FREQUENT RESIGNATIONS.

MR. EDITOR,—While resignations of the pastorate are becoming alarmingly frequent, a few remarks on the subject by the late Professor Pond, D.D., of Bangor Theological Seminary, may be profitably considered. He presents a variety of reasons which may help to account for it:

There are aspects of the times in which we live which must not be passed over in this connection. They are times of great restlessness—uneasiness of the public mind. This is true with respect to other things, as well as religion. Men have lost in great measure the staid, contented, conservative character of their ancestors. If they travel their speed must be five times as great as that of any former generation. If they engage in business, their gains, in order to be satisfactory, must be four or five times as large. If a congregation is to be built up, the work must be done rapidly, or the minister is not the man for it, and must be dismissed. Men seem to have forgotten the important scriptural duty of waiting upon God. Everything must be done for effect—immediate effect; and if important results are not immediately visible, the labour is regarded as thrown away. Every observer of the times must admit that the account here given is substantially true; and if true, it furnishes a reason for the present unsettled state of the ministerial relation.

The present, also, are times when more is expected of ministers than was formerly the case; more study, more general knowledge, more public speaking, more labour of every kind. This increased demand often exceeds the ability of the ministers—either physical or mental, or both. The individual breaks down under the labour imposed upon him. He could have borne the labours of a previous age; but the demands of the present exceed his strength. His health and his courage fail him and he is obliged to retire.

The grounds of dissatisfaction with ministers in these days are various, and some of them to the last degree unreasonable. It is not enough with many that their minister is learned, pious, sound, faithful, unexceptionable in character, and amiable in disposition and deportment. Some do not quite like his manner in the pulpit. He is not sufficiently captivating and popular; not eloquent enough; not great enough for so great a people as they fancy themselves to be. Some think that he does not visit enough, and others that he does not study enough. Some think his services too long; others, too short. Some object that he is not a revival preacher, and that his ministrations are not followed with immediate success.

In regard to most of these causes of dissatisfaction, it ought, however, to be said, that the difficulty, ordinarily, does not arise from the whole church, but from only a part of it, and sometimes a very inconsiderable part. Certain individuals become dissatisfied, on one ground or another, and determine, if possible, to effect a change. And so they continue to agitate the question, to promote alienation and stir up a strife, and increase by all means the number of the disaffected, till the party becomes troublesome, if not formidable; and then the cry is raised that the minister's usefulness is over, and that, right or wrong, he had better be dismissed, or they threaten, in case he is not being removed, to leave the society, and thereby weaken it to such a degree that his support will become impracticable.

The employment of revivalist preachers, according to Dr. Pond, comes in for a full share of blame in this matter: If he—a revivalist preacher—is needed, or if a considerable portion of the people think that he is needed, this is as much as to say that the pastor is deficient. "Our minister is ignorant, and needs to be enlightened. Or he is dull and stupid, and needs to be awakened. At best, he does not understand the subject of revivals, and needs some one to go before him in this most important part of ministerial work."

On the supposition that a pastor is in health, and is physically competent to the discharge of his duties, I see not how

an evangelist can be called in to his help, at least by his people, so that the fact of their calling him shall not seem to utter itself in language like that which has been given above. And it needs no great acquaintance with men and things to understand that a pastor can not long live, and retain his standing and reputation, under such circumstances. He must inevitably sink, at least for a time. He may recover himself after a season, when his people shall become sensible of their mistake, and better counsels shall prevail. But the probability is, that division and alienation will be excited, the church will be rent asunder, and a dissolution of the pastoral relation will ensue.

It may be further remarked, that a frequent resort to evangelists must necessarily tend to break up the quiet, settled habits of a people, and induce what the apostle calls "itching ears." They become fond of change and excitement, and, like the Athenians of old, would be glad to spend their time in telling or hearing some new thing. They think little of steadfast, holy living, but much of impulses and impression; and he who succeeds best in awakening these is, to them, the best minister. An uneven, fitful state of religious feeling is thus produced, lacking Christianity and uniformity. When a revival of religion is felt to be needed, instead of humbling themselves before God, and seeking blessings at His hand, the first thought is to send for an evangelist. Nothing can be done to any purpose without him. While he is present all hands engage in the work; but when he retires, exertion is relaxed, and the excitement is followed by a season of slumber.

In every view which I can take of the subject, therefore, a systematic evangelism is of disastrous influence, both upon pastor and people. It is a breaking in upon the established order of the gospel, and would result, if generally followed, in the dissolution of that order. From the nature of the case, modern evangelists and settled pastors cannot long exist together. Hence, if the former are to be generally patronized, the latter must soon disappear from the Church. And then our congregations must either do without ministers, or must depend for a supply on itinerants and evangelists. The ministerial character in a little time would lose all respect, and were it not that we rely on the sure promise of God, we should fear that the Church of Christ might be rooted from the earth.

ALTIQUIS.

## IN THE STREETS OF TRIPOLI.

In the variegated crowd filling the streets scores of types may be distinguished: Arabs of the town, draped in their blankets like Romans in their togas, and, in fact, the "jaram" is the direct descendant of the toga and, judging from its looks, seems to have retained all the dirt of those intervening centuries; others, whose costume consists simply of a flowing robe, generally white, or, to be precise, which was once white! Sometimes this robe is of silk of vivid hue, and the effect of that gay note in a bit of street is like a poppy in a wheat-field. Bedouins, whose limbs, wiry and strongly muscled, shine a superb bronze colour through their scanty coverings, elbow Jews in ridiculous costumes, half native and half European. In a few moments one has met with an infinite variety of negroes, from the pure type almost without nose and with enormous jawbones and huge lips to those whose lineaments are absolutely Caucasian. Porters, in simple tunics corded about the waist, carry heavy swinging bales on long poles resting on their shoulders, cheering their progress the while with an invocation to Allah and his innumerable prophets, chanted by an old man and repeated by the chorus; a true song of savages, bursting forth like a fanfare of trumpets. Veiled women, voluminously wrapped, pass by like ambling bundles of clothes. Officers by scores, those of the new school, stiff but neat, trying to resemble their German confrères, since the fashion in Turkish circles is to imitate the lions of the day; the older officers kindly looking enough, but in what miserable costumes! Moorish dandies stroll and pose languidly about, seemingly absorbed in preserving their immaculate patent-leather slippers from an impertinent flock of dirt. Crafty-featured Greeks and Levantines thread their insinuating way among the motley groups. At each step it is a new tableau, and the desire seizes you to stop while the eyes follow a curious type, and turning from it with regret you see ten as interesting.—From *Tripoli of Barbary*, by A. F. Jacassy, in *January Scribner*.

THE late meeting of the Rational Dress Society was marked by an unpunctuality unworthy of the superior woman. It was not until considerably after the hour announced for the commencement of the meeting that Lady Harberton, a gentlemanly-looking lady in an imperceptibly divided skirt, appeared and took the chair. Meanwhile several male reporters had effected an entrance, but were promptly dislodged. Fortunately, however, several newspaper women were there to report the sayings and doings of their rational sisters. A letter was read from Mrs. Oscar Wilde, in which she expressed the opinion that no dress ought to be beautiful in itself, but should derive all its charm from its wearer—a pleasing idea for beautiful women, but not for the majority of the sex. The secretary, Mrs. Hall, reported that the work of the society was progressing favourably, and that it now counts members in Holland, Russia, and far-off Japan. A depot for the sale of "rational" garments has been established in Sloane Street, which, however, is not yet self-supporting. A note of compromise was sounded in the announcement of the importation of some Japanese silks, "quaint and durable, and suitable for ordinary gowns as well as divided skirts."

## Pastor and People.

### LIFE'S REVIEW.

BY JOHN IMRIE, TORONTO.

The Old Year is dying,  
The moments are flying,  
On the "Ledger" of life may be seen:  
Opportunities lent,  
To be faithfully spent,  
Whether "Profit or Loss" hath it been?

Doth the Old Year's decay  
Leave us wiser to-day  
Than it found us just twelve months ago?  
Have we done what we might?  
Have we clung to the right?  
Does the "Ledger" a "credit-note" show?

Have we cause for regret  
At the "losses" we've met,  
Through sin, pride, or procrastination?  
Let us humbly arise  
And resolve to be wise,  
The New Year may bring consolation!

To thine own heart be true,  
For 'tis wise to review,  
And a "Balance-sheet" strike without fear;  
In life's sunshine or shower,  
Let each bright golden hour  
Be well spent as if Death might be near!

When our Lord shall appear  
And our names we shall hear,  
Sounded forth from the Great Book above;  
May the record there show  
That the "debt" which we owe,  
Hath "been met" by His infinite love!

### THE OFFICE OF PRAISE.

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

One of the greatest moral forces of human life is that just appreciation of action, or suffering, or being, which we term praise. It is nothing more than the fair and honest recognition in suitable words of the thing done or the state that has been reached. To praise God we have but to tell out His mighty acts. And what praise is in reference to God that it is exactly in reference to man. It is the simple truth and nothing more.

Praise is in many minds held in low estimation because it is conceived to be something totally different from this, namely, a wilful extravagance in statement that reaches out unto, and clasps hands with, untruth. Sometimes, no doubt, what is intended for praise becomes this foul thing, which is flattery, and not praise. It is not that true, lovely, chaste presence which may be introduced anywhere, but a presence to be hated and abhorred as destructive to all fine feeling, and of every right state of things. Praise is proper. Flattery is proscribed. One is healthful, the other is destructive. One is a blessing, the other is a curse.

And this ought not to be forgotten, that men love honest, straightforward speech of themselves. As Dr. Young rightly sings:

The love of praise, how'er concealed by art,  
Reigns more or less, and glows in every human heart,

and being bestowed it will work no ill; rather, it will do unspeakable good. It is an inspiration. It penetrates more deeply into the nature, and touches more hidden springs of the heart than any other force that may be brought to bear upon it. It is not only oil to the wheels, making them move easily and smoothly, but it is steam to drive them with vastly accelerated speed. It takes away all irksome friction, and it imparts a sweet and pleasant motion. It causes wings to grow on the most un-angelic beings, which enable them to soar, when otherwise they could only creep. It is a mighty lightener of the heavy burdens that press down human hearts, it so ministers strength to bear them. Who has not had experience of the help and healing that come through a word of praise? Would that we knew how and when to use it! There is always opportunity for praise, for no man is wholly bad. Some good thing may be discerned in the very worst, if diligently sought for. What a lesson the Lord teaches us in His seven Epistles to the seven Churches of Asia! However far they had fallen, and with whatever sin they were chargeable, He always begins with praise ere He touches their offence. Just examine these epistles, and you will find in each of them the recognition of the good in them: "I know thy works;" then follow their excellencies, however faint or in firm, and then there follow their deficiencies, which must be made up. The temper and tone of these epistles are worthy of all acceptance. They set an example to all who would deal properly with the erring. But where there is no blame attachable to any, the way is open for an appreciative word. And how much that may do? Spurgeon, in one of his racy speeches, speaking of his own experience of success, says: "I remember when I came first to London preaching to eighty or ninety in a large chapel, but my little congregation thought well of me, and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of 'the young man from the country,' that they were never tired of sounding his praises. If any of you," he continues, "are mourning over empty pews in places of worship, I would urge you to praise up your minister. There can be no difficulty in discovering some points in which your pastor excels; dwell upon the excellencies, and not upon his failures. Talk of the spiritual bene-

fit which you derive from his sermons, and thus you will induce the people to come and listen to him, and at the same time you will do him good, for the full house will warm him up and make him a better preacher, and you yourself will enjoy him the more because you have thought and spoken kindly of him."

There are volumes of wisdom in that brief statement. Everywhere it will bear putting to the proof. And the fact it states is not thought of half enough as one of the greatest and most helpful forces in church life.

In a late number of the *British Weekly* we have an interesting biographical bit from Dr. Dale, of Birmingham, which serves as an excellent illustration of this principle. He says: "There are times when the most buoyant sink into despondency, when a great chilling mist creeps over the soul of those who have the largest happiness in the service of God, and they feel as if all their strength were gone. Not very long ago one of those evil moods was upon me; but as I was passing along one of the streets of Birmingham a poor but decently-dressed woman, laden with parcels, stopped me and said, 'God bless you, Dr. Dale.' Her face was unknown to me. I said: 'Thank you; what is your name?' 'Never mind my name,' was the answer, 'but if you only knew how you have made me feel hundreds of times, and what a happy home you have given me! God bless you!' she said. The mist broke, the sunlight came, I breathed the free air of the mountains of God."

That is simply grand. A word in season, how good it is! How it cheers, gladdens, blesses the soul as with a benediction,

Praise is the salt that seasons righteousness.

There is but one character—who might be regarded as one—who relieves us of this duty. And who he is may be readily guessed—the man who commits the indecency of praising himself. Bacon says: "To praise a man's self cannot be decent, except it be in rare cases." But instances are not wanting of individuals so enamoured of themselves that they bulk so largely in their own eyes as to obscure the vision of any beyond themselves. Their own excellencies are so pre-eminent and so overwhelming to their own minds that they are constrained on every occasion to project themselves to the front with their *!!! ad nauseam usque*. They not only take credit for what they imagine they do themselves, they step beyond that, and take credit for what others do, reminding us of Lord Verulam's pithy sentences: "It was prettily devised of Æsop, the fly sat upon the axle-tree of the chariot wheel, and said: 'What a dust I do raise!' So there are some vain persons, that whatsoever goeth alone or moveth upon greater means, if they have never so little hand in it they think it is them that carry it."

We would never think, under ordinary circumstances, of asking any one to pray any of the prayers of Robert Burns, but the individual who is burdened with this excess of admiration for himself, to him we would commend this prayer:

O wad some body the giftie gie us  
To see ourselves as others see us.

The most undesirable sight under heaven to reasonable men is the man who is so eaten up of self that he can see nothing beyond himself. To speak truth of such a man has always the appearance of speaking ill. And even this obnoxious individual would be helped by praise—not praise of that which he himself emphasizes, but of any meek and lowly graces that are overgrown, and nearly stifled to death by the rank development of this vice. Praise to these would be like light to the struggling flowers in the winter time. It would give them encouragement and strength, and in course of time take away the vitality from the roots of the vice, causing it to die—a death devoutly to be wished.

Praise, then, wisely employed is an instrument of the greatest value. We may not fear to use it. It is full of inspiration. It is an energy in the soul. It calls forth its powers. It sweetens life. It makes duties doubly delightful. It is as the branch cast into the bitter fountain. Think of this! So much does God believe in it that, in anticipation of the end of all things, He has put on record and held up before the eyes of men the "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." This has gone out with its quickening and uplifting force ahead of the time when it will introduce us into conditions for which it has in some measure prepared us. Let us understand the office of praise at home in the godly upbringing of the children, in the Church, in the ministry of the Word, and in the life of brotherly fellowship and communion, and in the world's broad field of battle, where so many forces contend for the mastery. And let us use it to strengthen and develop the good, the true, the beautiful, and to mortify and kill out the evil and the destructive. A grand field this force has among men, and its office is one of the noblest.

### A GOOD WORD ON GIVING.

Dr. Parker says that in soliciting charitable and other subscriptions he has never had any difficulty or trouble with men who have given proportionately and systematically. "A man who does not give definitely, and who does not set down in his account book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in all practical life. If you will put down just what you give to charitable purposes you will be surprised at the end of the year how little you have given, yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." Dr. Parker adds that those who have made a system of giving are the finest, strongest, sweetest-souled men he has ever met.

## Our Young Folks.

### MOMENTS.

God has sent us not a year;  
But a moment have we here,  
And the next is coming near.

Moment after moment, He  
Makes the hours and days to be,  
Thinking still of you and me.

Moments are his caskets meet,  
Made to hold His gifts so sweet,  
Made to bring them to our feet.

Some are stored with sleep and dreams,  
Some are rich with golden gleams,  
Out of some the salt tear streams.

Two things moments never miss—  
In their heart God's word of bliss,  
On their face His loving kiss.

One great moment long ago—  
Angels singing all aglow—  
Brought the Babe to manger low.

One great moment yet to be—  
Angels' trump on land and sea—  
Brings the Christ to you and me.

Speeding down from God on high,  
Back again the moments fly,  
Taking up our song or sigh.

### THE NEW YEAR.

Boys and girls, by the time you read this you will have left one year behind and entered on another. Do you know what it reminds me of? I will tell you. When I was a little fellow at school I had to go up with my copy-book to the master as soon as I had finished it, in order to get it exchanged for a new one. Then began something I did not always like. The master took the completed copy-book, and beginning at the first page, he slowly turned over the leaves, inspecting my work. As the leaves turned over my head bent lower. Here was a big ugly blot on one page, there a mis-spelling begun in the top line and carried right to the foot of the page, in another place a straggling line with the I's and t's leaning over as if they were too weak to stand, and again, the letters at the end of the line crushing one another all out of shape. When the master finished his inspection and looked up with reproach in his eyes, I assure you I didn't feel very comfortable.

Now do you know that we have all been doing the same thing within the last few days? I have just been giving in a finished copy-book to the great Master. He gave it me a year ago; then it was clean, and white, with three hundred and sixty-six pages—a page more than usual—and at the top of every page a beautiful line of His own writing, which He told me to imitate. All last year I wrote a page every day, and on the last day of the year I handed in the finished book. Then came the inspection. Oh, how ashamed I was! Here a great blot, there a slip, and so on throughout the whole year. My book, once so white and clean, was soiled and scored, full of misspellings and omissions and corrections. Then the Master looked at me as He once looked at an apostle who denied Him, and I tell you, boys and girls, the look of loving reproach was hard to bear.

I wonder if you too have been giving in your copy-books, and if it has fared with you in the same way.

But now we have got out fresh copy-books, white and clean, with a beautiful headline on every one of the three hundred and sixty-five pages. I don't know whether we shall live to finish the book; but this we can do—we can say, I am determined to make this year better than last. Do you know how I made so many blots last year? I was careless; I often set out on the day's work without seeing if my hands and heart were clean and without thinking of the difficulties that should meet me during the day. And do you know why I made so many slips and misspellings? I didn't always keep looking up at the Master's head-line. When I wrote the first line I did indeed look to the top of the page; but when I came to the third and fourth lines, I am afraid I looked to my own previous writing, and not to the Master's. But this year I am determined to follow not my own past work but His. The motto I should like to take for 1890, in order to make it a happy New Year—a motto I should like you to take also—is this,

LOOKING UNTO JESUS.

### THE FAITH OF LITTLE HANS.

The following touching story, told by a writer in *Harper's Young People*, is about a letter found by one of the clerks, a young German girl, in the Dead Letter Office at Washington.

The young clerk had worked her way down through a large heap, and was beginning to think of lunch, when she came upon a peculiar little envelope addressed in German to "Jesus, in Heaven;" she tore it open hastily, and found a soiled sheet, written all over in a child's cramped hand. Some of the words seemed blurred with tears, and she could scarcely make them out.

Here is the translation:

"DEAR JESUS:—I have prayed so hard to you, but I guess you could not hear me so far off, so I am going to write you a letter. We came over a big ocean when it was summer time. My mamma has been sick all the time. Can't you send her something to make her well? And, dear Jesus, please send my papa some work to do, so he can buy us some warm clothes

and something to eat, and please do it quick, for we are cold and hungry.

"Nobody knows I am writing to you. I thought you might send us something for a surprise. HANS BRAHM.

"P.S.—My hands are so cold I can't write very well."

Katrina's eyes filled with tears as she came to the end. She sat for some time with the letter in her hand; as she folded it, she resolved to do something to make the little boy happy. She said: "Whatever his parents may be, this child-faith must not be destroyed."

It was ready in a few days. There were some flannels for the mother and little Hans, comfortable clothes for the father, and toys enough to make the boy believe that the Christ-child did not live in Germany only.

Not long after there came a letter of warm thanks from the father. He explained how they had been in the country but a few months, and had not yet found work.

As the weeks went by, another and another letter came, telling of fairer prospects and brighter days. One thing they assured Katrina—"that they could never forget her kind letter and generous help in their time of saddest need."

WINNING A GOOD NAME.

"Charlie Leslie," called out a farmer to a boy who was passing, "we are short of hands to-day. Couldn't you give us a turn at these pears? They must be off to market by tomorrow morning. If you will help me this afternoon, I'll pay you well."

"Not I," said Charley; "I'm off on a fishing excursion. Can't leave my business to attend to other people's;" and with a laugh he walked on.

"That's what boys are good for now-a-days," growled the farmer. "These pears might rot on the trees for all the help I could get from them. Time was when neighbours, men and boys both, were obliging to each other, and would help in a pinch, and take no pay but 'thank ye.' Lads now-a-days are above work, if they haven't a whole jacket to their backs."

"Could I help you, Mr. Watson," said a pleasant voice, as Fred Stacey appeared around the clump of lilac-bushes which had hid him from view. He had heard the conversation with Charley; and, as he was an obliging boy, he was sorry to see the farmer's fruit waste for want of hands to gather it.

"Might know it was you, Fred," said the farmer, well pleased. "I don't believe there's another boy about, who would offer his services."

The matter was soon arranged, and Fred pulled off his jacket and went to work with a will, picking and assorting the fruit very carefully, to the great admiration of Mr. Watson.

"If that boy had to work for a living, I would engage him quick enough," he thought. "But he'll make his way in any business. One so obliging will make a host of friends, who will be always willing to lend a helping hand."

Fred would take no pay from the farmer, who he well knew was working hard to pay off his mortgage. But he did accept a basket of pears for his mother, as they were very excellent ones, and the farmer insisted so warmly on his taking them.

Ever after that Fred was sure of a good friend in farmer Watson, and one who was always ready to speak a word for him whenever his name was mentioned. Oh, if boys knew what golden capital this "good name" is, they would work hard to get it. Well did the wisest man say, "It is rather to be chosen than great riches."

A SQUIRREL STORY.

A pretty red squirrel lived in an old hollow oak. His door was a round hole where the bark had broken away so far from the ground that nothing could get at him. The sun shone in every morning, so he could see the piles of nuts packed nicely in the corners, near his bed of soft leaves.

"Why," said he, springing from tree to tree on his way home, "should I work to gather food, when I might live in the farmer's barn? There is plenty of corn, and often something fresh to be had. And I am quite tired of these dry things."

He took out the nuts with which he had filled his cheek-pouches, and put them carefully away, for he was a neat housekeeper and kept his stores in good order.

"It is so small," he continued, shaking out his bushy tail as large as possible; "and I can have a whole barn to myself."

So he went to the barn. But he soon found it was not built for squirrels.

"O," said the farmer who saw him sitting on a high beam, "so you are the fellow that nibbles my corn." And he went and fixed a box with a sweet apple in it.

"O," said the squirrel when he found the box with the sweet apple in it, "the family are very polite."

He tasted it slowly. How delicious it was! Again he tasted, when bang! something fell, and he was a prisoner, for the box was a trap. It was much smaller than the oak tree, but very soon he was taken out and put into a cage. He could run miles on a wheel that turned over and over, but he could not run away from the cage. The farmer's little daughter was very kind to him, and he grew so tame after a time that she opened the door and let him frisk about the room.

"JUST WHAT I WANTED."

Pocket Lessons FOR Sunday Schools 1890. ARRANGED BY H. R. GLISSOLD. Includes testimonials from J. E. Vincent, D. D., John W. Wainwright, and B. F. Jacobs.

FULL Text of all the International Lessons for the year—the Scriptures only. Revision changes in foot-notes. Golden Texts, Memory Verses, Map. Sixty-four pages, 2 1/4 x 4 1/4 inches; fits vest pocket.

An Appropriate and Inexpensive Sunday School New Year Gift.

Three popular styles: Touch Card cover (bright colors), 5 cents; Cloth cover, 10 cents; Cloth (inter-leaved for notes), 15 cents. For sale by The Presbyterian Printing and Publishing Co., TORONTO.

Order at once.

HIRST'S PAIN EXTERMINATOR. WILL CURE YOU of Inflammatory Rheumatism, Neuralgia, Lumbago, Spinal Disease, Head and Toothache, Bruises and Sprains.

CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 1200 testimonials.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL AND FIRE ALARMS. NO DUTY ON CHURCH BELLS.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y., 6/52. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

MENEELY & COMPANY WEST TROY, N.Y., BELLS. Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

MOSHANE BELL FOUNDRY. "Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Towns, Clocks, etc." Fully guaranteed satisfaction guaranteed. Send for price and catalogue. HENRY MOSHANE & CO., BALTIMORE, Md., U.S.A. Mention this Paper.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, etc. FULLY WARRANTED. CHURCH, SCHOOL AND FIRE ALARMS. VANDUZEN & TIFF, Cincinnati, O.

SOLID GOLD PLATED. To introduce our Watches, Jewelry, etc., we will send this fine, heavy gold-plated ring to any address on receipt of our order in postage stamps, and will also send free one mammoth Catalogue of Watches, Jewelry, etc., with special terms and inducements to agents. This Ring is a very fine quality, and is guaranteed to wear for years, and to stand as long as any other. Order at once for 50 cents to introduce our watches, and get a \$2.00 Ring for 25 cents. CANADIAN WATCH AND JEWELRY CO., 57 & 59 Adelaide St. East, Toronto, Ont.

DROPSY TREATED FREE. POSITIVELY CURED WITH VEGETABLE REMEDIES. Having cured many thousands of cases. Cured patients pronounced, possess by the best physicians. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for the book of testimonials of marvelous cures. Ten days treatment furnished by mail. If you order trial, send 10 cents in stamps to pay postage. Dr. H. H. Green & Sons, Atlanta, Ga.

XMAS PRESENTS!

GOLD RINGS, \$1. up. BOYS' WATCHES, \$3. up. LADIES' AND GENTS' WATCHES, \$5 up. LARGE ASSORTMENT OF Gold and Rolled Plate Jewelry AND SILVERWARE. T. J. JOHNSTON, QUEEN STREET WEST, A few doors East of Bathurst Street.

WRIGHT & CO., ART FURNITURE MANUFACTURERS DESIGNERS AND WOOD CARVERS

MANTELPICES 30/52. Ecclesiastical Furniture. A Specialty. 62 and 64 HIGH STREET - TORONTO.

FOR LIGHTING CHURCHES, HALLS, ETC.

CRYSTAL CARBON GAS FIXTURES. COST CONSUMERS NOTHING. For particulars, address KEITH & FITZSIMMONS, 109 King Street West, Toronto.

A CHRISTMAS GIFT

A WHOLE PRINTING QUERT, Complete and Practical. 25c. For particulars, address KEITH & FITZSIMMONS, 109 King Street West, Toronto.

ALASKA CREAM FOR CHAPPED HANDS, FACE, AND ALL ROUGHNESS OF THE SKIN. 25 CENTS TO BE HAD OF ALL DRUGGISTS 25 CENTS.

IMPERIAL CREAM TARTAR BAKING POWDER. PUREST, STRONGEST, BEST. CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE. E. W. GILLET, TORONTO, ONT. CHICAGO, ILL. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKE.

MARRIAGE LICENSES S. J. REEVES. OPEN FROM 8 A. M. TILL 10 P. M. 479 Queen Street West (NEW NUMBER 60)

KNOX LAUNDRY, 409 "padding Avenue." All work done by hand. Goods called for and delivered. BOYS' CLOTHING. Cut and Made to Order. Also Suits Made over. DRESSMAKING done in the Latest Style. M. E. FINNIGAN, 357 Church Street.

R. J. LLOYD, 12/52. CATERER AND CONFECTIONER, 247 YONGE STREET. TELEPHONE No. 295. - TORONTO.

JOHNSTON & LARMOUR, - TORONTO. - 25/52. Clerical and Legal Robes and Gowns, 2 ROSSIN BLOCK, TORONTO.

JOHN SIM & CO., 44/52. Plumbers, Steam, Gas and Hot Water Fitters, 23 RICHMOND ST. W., TORONTO. Telephone 1349.

ROBERT HOME, 13/52. MERCHANT TAILOR, 159. YONGE STREET, TORONTO.

KILGOUR BROTHERS, 18/52. Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 21 and 23 Wellington Street W., Toronto.

LEONARD A. INWOOD, (Late of Jas. Park & Son, St. Catherine Market.) 9/26. PROVISION MERCHANT. Hams, Bacon, Butter, Cheese, Etc. Choice Stock always on hand. 305 YONGE ST., - TORO. CO.

\$60 SALARY AND \$40 EXPENSES IN advance allowed each month. Steady employment at home or traveling. Duties, delivering and making collections. No postal cards. Address, with stamp, HAFER & CO., Piqua, O.

DIPHTHERIA. ACTIVE AGENTS wanted everywhere to sell Dierlamm's Diphtheria and Croup Remedy. A Sure and Reliable Remedy. Testimonials apply to REV. A. DIERLAMM, Gowanstown, Ontario.

WHIRLWIND Carpet and Church CUSHION CLEANER. According to the American 4/26. No. 875 QUEEN ST. WEST, TORONTO. Home Economists, Sole Proprietors.

A GRAND DISPLAY OF SELECT FRUITS! Also the { TEAS } Always Fresh. BUTTER AND CHEESE. FOR FAMILY USE. PETER MACDONALD, 120 Church st. (south of Queen) Toronto.

Illustration of a woman holding a mirror. A skin of beauty is a joy forever.

DR. T. FELIX GOURAUD'S ORIENTAL CREAM, OR MAGICAL BEAUTIFIER. Purifies as well as beautifies the skin. No other cosmetic will do it. Removes tan, pimples, freckles, moth-patches, rash and skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 37 years, and is so harmless we taste it to be sure the preparation is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer said to a lady of the East (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FRED T. HOPKINS, proprietor, 48 Bond Street, running through to Main Office, 37 Great Jones St., New York. For sale by all druggists and fancy goods dealers throughout the United States, Canada, and Europe. Beware of base imitations. \$1.000 reward for arrest and proof of any one selling the same.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 1st, 1890.

HAPPY New Year to every reader of THE CANADA PRESBYTERIAN. Eighteen years have come and gone since the journal first entered the homes of many of our readers. To not a few recently put on our list we are comparative strangers. To all—old friends and new friends alike—we wish the compliments of the season, and hope that 1890 may in every respect be the best year they ever saw.

WE have looked into the speeches of a goodly number of municipal men who are retiring with a view to finding out the principal causes that lead them to decline further public service. One cause assigned by many is the abuse heaped upon them by many of the people they serve. Making all due allowance for the fact that some sensitive men consider fair criticism abuse, we must conclude that each year many good men refuse to serve their fellow-citizens mainly because some of their fellow-citizens consider that one of the rights of a free man is to slander everybody who gives time and labour to the public service. This is a humiliating fact, but it is a fact all the same. Newspapers that make a habit of throwing dirt at every public man they do not like are largely to blame. Free speech is a great blessing, but it can easily be made a great curse. Freedom of the press is a priceless boon, but a newspaper may easily become a greater nuisance than an open sewer. The best things are the most easily abused, and become the worst when they are abused.

THE discussion on Revision is bringing out noble traits of character in some of the ministers and elders of the American Church. The position taken by a goodly number of excellent men may be stated in this way: "Whilst admitting certain infidelities of expression in the Confession, and whilst we believe that more prominence should be given to the love of God as manifested in Christ, still we are satisfied with the book as a whole, and would rather not have it revised. If, however, a decided majority of our brethren desire Revision, we are ready to give whatever aid we can to do the work effectively." That is a noble spirit. Any kind of a creature can stand against what he does not want done, but it takes a man with sense in his head and love in his heart, and grace in his soul, to bow to the decision of the majority in cases in which the majority must rule, and say, "That is not my way, but if the majority decides in that way I shall not be an obstructionist." It is just in such cases that the difference between a loyal Christian and an obstinate obstructionist always comes out.

REFERRING to the very moderate changes recommended by the report of the Revision Committee of the Presbytery of New York, Dr. John Hall said:

He would like to have it reach the daily newspapers and the organs of other religious denominations, so that they might have their minds relieved of any impression that the Presbytery meant to abandon the old system of doctrine of the Presbyterian Church. He was very glad that the report had stated so plainly that they did not want to make any new creed or modify the doctrine, but were simply to deal with certain changes of phraseology. Some "world-enlightening" editors had been writing as if the Presbytery was going to "go back on" the old Standards, and he wished that they should have the opportunity to study this report and give their readers correct impressions about the matter.

The "world-enlightening" editor can scarcely be blamed for not distinguishing between changes in phraseology and changes in doctrine when not a few clergymen of other denominations fail to make the distinction. So far as we know no representative man in the American or any other Presbyterian Church has advocated a change of doctrine, and yet some of the ministers of every anti-Calvinistic Church speak as if Revision means an actual change of the distinctive doctrines of Calvinism.

TWO or three weeks ago one of our contributors drew a picture of a returning officer running about the streets trying to find an elector to second the nomination of a school trustee. No doubt such cases have too frequently occurred, but we have heard of a worse one. In a town not a hundred miles from Toronto, a town noted alike for the beauty of its situation and the enterprise of its people, the returning officer went at the appointed hour to the place of nomination. No person appeared to make nominations during the time specified by statute, and the official, instead of running about the ward in search of electors, quietly gathered up his books and went home. There was no election. It was not in this way that Free Schools were obtained for the children of Ontario. The best men of the last generation had to fight a hard battle to bring an education within the reach of every child in the Province. Some of their sons do not take interest enough in the matter to elect trustees to work the system. The town alluded to is neither better nor worse than dozens of others, but it affords a striking illustration of the easy way in which people deal with what costs them little. Do the people of this Province know what their schools and churches are worth to the country? A good many of them don't seem to think anything about it.

THE fact that the twelfth juror—the man who held out for three days and saved the alleged murderers of Dr. Cronin from the gallows—is an effusively religious man has caused no small amount of discussion. Of course it was to be expected that the enemies of religion would blame religion for the supposed failure of justice. Religion is always saddled with the inconsistencies of its professors and the fact that this juror read his Bible every evening in the jury room is made the most of. The *Interior*, however, has a theory which, though not by any means new, affords ample food for reflection. Our contemporary declares that religious fanaticism always indicates defective moral sense:

The rule in human nature is that religious fanaticism indicates defective moral sense. This lack of moral perception in such cases is in all degrees from slight aberration to total moral blindness. The most unconscionable liar and rascal out of prison whom we ever knew was a man of effusive piety. He was regarded as a religious crank, and as a hypocrite and his immorality was charged to the discredit of religion. We do not think he was a hypocrite. He evidently regarded himself as a truly good man. He was only one of numerous cases of the occupancy by extreme religiousness of the vacuum caused by the absence of a moral nature. No shrewd observer of character will trust a clamorous religious fanatic. This is the result of experience. The consequence is an indiscriminating mind, or one that is hostile to religion, and in such cases excuses for irreligion, or for hostility to Christianity. Such characters are bemoaned by good men as disgraces to religion. They do not understand how religious and moral opposite extremes may meet in the same character.

An illustration of the truth of the foregoing may often be seen at so-called revivals of a certain kind. How often does it happen that the most noisy, fussy and effusive workers at such meetings are men in whose integrity or purity, or both, the people of the neighbourhood have not the slightest confidence. To such an extent has this scandal gone that a respected minister brought the matter up at a religious conference held not long ago in Toronto and insisted that men allowed to take part in such meetings should be men of reputable character. It is difficult to imagine a surer or swifter way of bringing religion into utter contempt in the estimation of honest men who are not Christians, than to have a lot of noisy, characterless, and perhaps unclean scamps fussing around a so-called revival meeting. It is, we believe, a fact that effusive, clamorous religiousness often indicates the absence of moral principle, more especially honesty and truthfulness, and infrequently purity.

### ON THE THRESHOLD.

TO-DAY the old year is behind us, and we have crossed the threshold of the new. The events of 1889 have been indelibly inscribed on the records of the past; 1890 with its possibilities is before us. Hopes unfulfilled, purposes unachieved, anticipations falsified, and wise resolutions strew our pathways in the vanished year, and he would be a man of rare wisdom, and one of still rarer insensibility, who could bid the old year farewell without misgiving and without regret. In one sense the old year is past and done with. Its record is unalterable, none of our mistakes can be recalled and rectified; neglected opportunities are gone for ever. For us the past year like all its predecessors is just what we have made of it. It is a finished chapter of individual biography as well as a completed section in that illimitable evolution of the divine purpose that advances without pause and without deviation through

the ages. There is another sense in which the lapsed year may still be profitable in a measure. Reflection on what we have done and on what we have left undone may lead to a wise improvement of the uncertain time yet allotted us. What in the retrospect may bear the approval of conscience can be made serviceable in strengthening resolve and confirming those habits that help in character-building, while a recollection of the follies and failures of the past ought to make us more vigilant over ourselves and more determined to avoid whatever mars and hinders our progress towards the grandest and most comprehensive of all ideals, "Be ye perfect even as your Father in heaven is perfect." Tried by that high standard how imperfect and full of flaws will even the noblest and most self-denying human life appear! And yet we are not done with the year that is gone, for "God requireth that which is past."

Whatever may be the result of a calm survey of the vanished year in its relation to individual life, on the wider sphere of the world's progress much has been achieved. In material things, characteristic of the century, there has been no little advancement. Railway enterprise has been extended even in lands that for long resisted change, and Chinese prejudice is beginning to yield to the pressure of western ideas. The spanning of the world with the iron highway is now within measurable distance and there is nothing fantastic in the forecast that in a few years it may be within reach of the average man to spend his short summer holiday by making a journey round the world. Applied science has largely administered to human comfort by abridging distance, economising time, and awakening hopes for still greater advantages in the future. Last year, though it may be said that all Europe was under arms and several of the nations were suspiciously watching each other with furtive glance, peace has been preserved. There are some who think that to some extent continued peace is to be ascribed to the Paris exhibition which presented to the view of the vast multitudes who thronged its courts the latest results of peaceful industry and ingenious invention, a sort of panoramic view of the material triumphs of the age. It has, however, to be borne in mind that material advancement has its accompanying dangers. It would be a great mistake to suppose that realism and faith were incompatible.

Through the past as in preceding years the work of social and moral reform has been steadily carried on. Still there are gigantic evils menacing the welfare of mankind against which an uncompromising warfare must be maintained. Though the United States and President Lincoln's emancipation proclamation put an end to slavery, in a land where the peculiar institution was peculiarly anomalous, and though it was wiped out in Brazil by imperial proclamation, recent events show that through Arab greed and European indifference the "sum of all the villainies" has grown to alarming proportions on the dark continent. The extent to which this evil has developed in recent years, and the awful curse it has been spreading has not deterred the friends of humanity from resolving to secure its entire suppression. The Brussels congress will doubtless lead to a crusade against African slavery that will cease only when the infamous traffic has been crushed out of existence.

The movement, common to all civilized and Christian lands, for the suppression of intemperance may not have made any marked triumphs during the past year, but its devoted friends have been as earnest and resolute in their endeavours as ever. They have relaxed no efforts, their resolution has suffered no abatement, and if signal success in efforts to secure restrictive legislative enactments may not be recorded, it is manifest that popular conviction as to the evils of intemperance and the pressing need for their removal is at this moment more widespread and deep than ever before. Startling and hideous as have been the disclosures concerning certain forms of evil, it is no less manifest that the public conscience has become increasingly sensitive to the imperative necessity for the maintenance of moral purity. Many and faithful have been the workers in the wide field of practical philanthropy, and the good seed sown will ripen in due time.

In the highest of all fields of Christian effort, in the publication of the glad tidings of salvation, the past year has been one of great diligence and fruitfulness. Quietly and steadily have the ambassadors of the cross faithfully proclaimed the unsearchable riches of Christ. To thousands has come the blessed message with its transforming power. To many, over-wearied with the presence of life's burdens, it has brought renewed heart and hope; to the sick and bereaved it has ministered consolation such as no other voice could speak. It has carefully warned against the snares and the perils of this

present time, and pointed with steadfast finger to the blessed life beyond. The work of the Sabbath school and Christian efforts among the young have been maintained with a diligence and fidelity unsurpassed, and missions to the heathen have been sustained with a degree of zeal and liberality that has been unequalled since apostolic times. With profound gratitude it can be said that in work for the advancement of God's kingdom the year that is gone has been one of encouraging progress. May the year on which we enter have still grander achievements to record, and may the daily prayer, "Thy kingdom come," be accompanied by deeper personal and united consecration, and thereby become, in the truest sense of the words, A Happy New Year!

ROMISH DIPLOMACY.

THE Divine Founder of the Kingdom of God said, "My kingdom is not of this world." It is not of this world in its spirit and methods. With the Church of Rome it is different. The chief representative of that Church never ceases to declare that he is a territorial sovereign and that he ought to be recognized as the ruler of mankind in virtue of his claim as God's vice-gerent on earth. The result is that free men all over the world deny a claim so arrogant and preposterous, and this leads to ceaseless intrigue to make the Roman Catholic Church a political factor in every land where it exists. Unchangeable as it may be in some things, it can yet adapt itself with adroit confidence to the political condition of every country. If a people are governed absolutely the ecclesiastical authorities will manage to get the ear of the autocrat, and their customary success will have deserted them if they fail to make friends of some of the royal favourites who loiter round the throne.

In Brazil one of the most potent causes for the recent overthrow of the imperial form of government was the ascendancy which the Jesuits had acquired over the Comtesse d'Eu, who would in the natural course of things have succeeded to the throne in a few years at most. It is evident that these most subtle of all political intriguers had secured such influence over the heir apparent that she would have been as passive to their behests as are the members of their Order to Father Anderledy. With the relentless tenacity characteristic of their policy they would have held on to the advantages they had gained. It is quite possible that serious difficulties are about to beset the young republic, and there is no doubt that the most active and persistent of all intriguers will be the members of the black militia who happen to remain in Brazil.

Where free institutions prevail the representatives of the most worldly of all the Churches never forget what they conceive to be their own interests. They avail themselves of all means bestowed on them by the constitution for the furtherance of the temporal interests of their Church, and seek to extend its influence in every department of human affairs. Here we see the anomaly of an absolute despotism—claiming supremacy wherever it possesses a numerical majority—pleading for all the privileges that free institutions confer. In the British Dominions it demands all the freedom of worship the laws secure, but in Spain it denies equal liberties to Protestants, and there they are subjected to all the disabilities that blind intolerance can devise. It is not for a moment to be supposed that intelligent Protestants would, in ecclesiastical matters, fall back on the eye for an eye and a tooth for a tooth policy of past days. The safety and prosperity of the Evangelical Church, the freedom and well-being of nations depend on liberty of conscience freely conceded and freely exercised. Nothing can be gained by bigotry and retrogression. Ever forward lies the pathway of progress. The special need of the present time is a vigilant observance of the Church of Rome as a political power. Mainly by the exercise of that power it hopes to regain its waning hold over emancipated peoples. It is busy with its intrigues everywhere. In Protestant England as well as in Ontario and Quebec.

The exigencies of political parties are imperiling our national welfare. None of the existing parties can claim that in this respect they are immaculate. The Irish question has set both parties in England to intrigue with the Vatican. The English Roman Catholics are strongly opposed to Home Rule. The Irish Catholics on the other hand favour it and the Errington and Symmons missions to Rome and the visits of Peisico and Satolli to Ireland, not to mention the regular communication constantly maintained between Dublin and the Vatican, show the difficulty of the task of reconciling discordant elements and at the same time advancing the politi-

cal influence and interests of the Church. Hence the proposal to endow a Roman Catholic University in Ireland and the faint hope hinted at that diplomatic relations with the Vatican may yet be established. This is one of the latest schemes of the papacy to be used as a leverage for regaining the temporal sovereignty so completely lost and so passionately regretted. Monseigneur Satolli, who represented the Vatican at the recent Baltimore celebration, has gone back delighted at the courteous reception he met with on this continent, and so exuberant were his spirits that he is reported to have said that he received assurances that diplomatic relations between Washington and the Vatican might easily be established. The illustrious Italian cleric, finding that he was treated with a degree of respect to which he is a stranger at Rome, became so sanguine that the American Republic would establish a legation at the ecclesiastical headquarters of the Roman Church that he began to talk about it. The idea is absurd but its very absurdity might lead some to treat it seriously. The perverse Premier of Quebec indeed talked a little nonsense recently about Leo XIII. being the rightful sovereign and King Humbert the usurper, but with such folly neither the Canadian people, the English people nor the people of the United States have the slightest sympathy. Even the Roman Catholic people of these countries do not regard their Italian co-religionists with such aversion that they would like to see them deprived of their liberties and placed again under the miseries of papal rule from which they so heroically strove to be delivered. Why should any nation, above all any Protestant nation, have a diplomatic representative at the Vatican? The Vatican is not a nation, nor is the Pope a sovereign Prince. He is neither more nor less than the life-term moderator of the Roman Catholic Church and there is no more sense or propriety in sending to him a resident ambassador or plenipotentiary extraordinary than there would be were King Humbert to propose sending a political representative to Queen's University, Kingston, to maintain diplomatic relations with Principal Grant.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—A new volume of this indispensable literary weekly makes its appearance with the present number.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This favourite little magazine for little folks begins the New Year with a very fine number.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—It appears to be the aim of this excellent weekly to combine instruction and recreation in a judicious manner, and in this laudable effort it employs the talent of authors and artists who have earned distinction by their meritorious work.

AMERICAN STATESMEN Series of papers.—Among the notable features of the *Youth's Companion* next year will be a series of popular articles on the methods of government. "The Senate" will be treated by Senator Hoar; "The House," by the Hon. John G. Carlisle, and "The Opposition," by the Hon. Thomas B. Reed. Mr. Blaine will also contribute an important article to the series.

THE CANADIAN ALMANAC for 1890 is more valuable and serviceable than ever. The issue for the coming year has the following new features: Increase in size of the book, lists of registered physicians in Ontario, the members of the Dominion and Ontario House are divided according to their politics, the salaries of the Government Officials are given, full list of educational institutions and miscellaneous societies; a lithograph of the new Parliament buildings, Toronto, is given with every copy.

THE ARENA. (Boston: The Arena Publishing Co.)—On the side of what is called advanced thought the January issue of this new magazine makes a strong presentation, as an enumeration of the contributors will show: Robert G. Ingersoll, on "God in the Constitution"; Dion Boucicault on "Spots on the Sun"; Louis Fréchette on "The Original Blue-Beard"; Laurence Gronlund on "Nationalism"; Francis Albert Doughty, "Evolution in Popular Ideals"; Hugh O. Pentecost, "The Crime of Capital Punishment"; J. Ranson Bridge, "Nationalistic Socialism"; Henry George, "To Destroy the Rum Power"; Joaquin Miller, "Comanche," and W. H. H. Murray, "A Legend of the Saguenay."

E. B. TREAT, Publisher, 5 Cooper Union, sends us a typographic print of "The Angelus." This famous picture, bought at a recent auction sale in Paris for the fabulous sum of \$110,600, is now on

exhibition in New York. It represents two peasants in the field. At the close of day, the "vesper hour," they hear the welcome sound of the distant Angelus bells, calling to prayer; this son and daughter of toil, unable to meet in His holy temple, assume an attitude of silent prayer and devotion, whose bold figures are represented in the foreground of the picture. A beautiful poetic charm and religious sentiment pervades the scene, making it a lovely home picture and art treasure for framing. On heavy plate paper, 19 x 24, post free, \$1.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The January number opens with a new serial work of fiction, "Sydney," by Margaret Deland, and Gailord Hunt discusses "The United States Pension Office." Agnes Repplier discusses pleasantly on "English Love-Songs." A paper of more than ordinary interest is on "A Precursor of Milton," detailing the life and work of Avitus, Bishop of Vienne, in the fifth century. Other papers discuss "The Government of Switzerland," "Edward Fitzgerald," and "French and English," based on the recent work of Philip Gilbert Hamerton. Oliver Wendell Holmes continues his charming series of papers "Over the Tea Cups." Thomas Bailey Aldrich, David W. M. Burn and Edith M. Thomas contribute the poetry of the number, while Henry James and Edwin Lassetter Byrner add their quota to their interesting serials. The usual departments are unusually good.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The number for January comes to us in a new dress, and with the whole mechanical appearance improved. This number begins a new year, and the prospectus promises an "embarrassment of riches," a host of new writers, and progress along every line. The "Literature" department contains several noteworthy articles. Dr. Pierson leads off with a characteristic paper entitled "Is There to be a New Departure in Missions?" which merits careful reading. His article also on the "Bishop of the Niger" (Crowther, whose photograph adorns the number) is a marvel of interest. Dr. Ellinwood, on "Asceticism in Missions," writes as he always does, with clearness and force. Perhaps the most noted paper in the number is contributed by Rev. James Johnston, F.S.S., of England, Secretary of the late World's Conference on Missions, on "Education as an Evangelistic Agency," an eminently timely subject, and one which at present greatly agitates the friends of missions, especially abroad. No man is better qualified to write upon it than Mr. Johnston. The other seven departments of the *Review* are full of missionary intelligence from all parts of the world-field, reports of societies, statistics, Editorial Notes and Monthly Concert matter. We note that Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, has charge of the Monthly Concert Department for 1890. On the whole, the third year of this Review of Universal Missions opens with, it possible, increased vigour and promise of enhanced power and usefulness.

THE TREASURY FOR PASTOR AND PEOPLE (New York: E. B. Treat.)—This admirable monthly commences the year with a prime number. Each article and illustration is first-class. The great object of the magazine—excellence in matter and helpfulness in preparation for Christian work—is never overlooked. Rev. Dr. Pratt, of Norwich, Conn., has the first place. His excellent portrait, fine sermon, beautiful view of church, and sketch of his life, will be gratifying to all his friends. The lecture by Dr. M. B. Wharton, on "The Elect Lady," is a fine specimen of pulpit exposition. "Industrious Children," by Rev. W. H. Whitbread, is a model sermon for the young. President Andrews, of Brown University, discusses with great ability the question, "Does the Christian Ministry Meet the Educational Requirements of the Age?" This is the first of a series of articles on "Living Issues" by College Presidents, which will appear in successive monthly numbers. Bishop Foster's article on "Qualifications for the Ministry of the Time"; Professor Austin Phelps' discussion of "Retribution, and How to Preach It"; and Dr. Murphy's *expose* of "Jesuitism," which is a counterpart of Dr. Gordon's famous article in the December number on "The Character and Aim of the Society of Jesus," deserve the earnest, careful attention of every reader. Other articles of special note are "The Preacher's Power," "How to Have a Working Church," "Speak Well of Your Pastor," "Missions in the Sandwich Islands," "Hindrances to the Success of Missions," "Doing for Others and Walking with God." These, with "Leading Thoughts of Sermons," "Light on the International Lessons" and bright, suggestive editorials, etc., make a number filled with the richest matter.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER VII.—(Continued).

"The vestry door is but a yard beyond you, monsieur. There is a window there through which the lady may easily reach the ground." He indicated the direction with a gesture, and the next moment was lost to sight in the crowd. But Henri had caught fresh courage and strength from the hint. With all the energy of re-kindled hope he set himself to gain the spot pointed out by his unknown friend. Snatching his half-healed arm from the sling, he used it as a wedge with which he made a passage for them through the throng, while while with the other he drew after him the helpless woman. His strength for the moment was something superhuman. He seemed alike unconscious of pain or of exhaustion. In a few moments he had gained the door, and opening it, would have hurried his companions in, but the younger lingered upon the threshold, her eyes fixed upon the pulpit.

"Look," she exclaimed; "there is the man who spoke to us in the crowd. He is speaking now to the captain of the dragoons; now he has leaped upon the steps. What is he going to do?"

"He can do nothing but immolate himself, mademoiselle. The people are too far gone to listen to reason, and if he attempts to inflame them further, the dragoons will shoot him down without scruple. He is a brave man, but a fanatic. Do not let us linger here."

She did not heed him. "He is motioning to the people to command silence, and they are actually obeying him. Now he begins to speak. Surely he will urge them to rally to the defence of their old minister."

"On the contrary, he is urging them to submit and forbear. See how the crowd lower and shake their fists at him. If he does not take care they will tear him in pieces instead of the soldiers. Mademoiselle, I entreat you."

She turned and followed him, evidently disappointed. The brief glow had faded from her face.

"Submission—forbearance! Am I never to hear the last of them?" she cried passionately. "Will there never a hero arise who will show our people a quicker and surer way out of their troubles? Patience, long-suffering: do I not know too well where that ends?"

He glanced at her in surprise.

"Surely one so young and beautiful, mademoiselle, cannot have seen anything but the bright side of life."

She averted her face, and he was startled to hear the sound of a smothered sob.

"You think because I am a girl I have not seen much trouble," she murmured reproachfully. "But, alas, you do not know. I have seen, I have suffered, ah, such dreadful things. It all came back to me when I saw the pastor standing there bound among the soldiers."

If she had seemed winsome in her gaiety, noble in her peril, now in her softness and her tears she was unspeakably womanly and sweet. Henri La Roche lifted the little white hand to his lips.

"Mademoiselle, your sorrow touches me more nearly than you can imagine; but we should not linger here. My pledge to see you in safety out of this ill-fated building is still unredeemed, and at any moment the tumult may break forth afresh."

"You are right, monsieur. Our escape should not be delayed another instant. But how is to be accomplished?"

"Easily enough, mademoiselle, if you will permit me to make the descent first."

The young officer sprang from the window, and lifted, first the young lady, and then her attendant, safely to the ground.

With the first touch of her feet upon terra firma, and a consciousness of safety, her native wit returned to the tire-woman. With sly amusement she marked Henri's anxious glance at their torn and dishevelled dresses.

"Give yourself no uneasiness, monsieur. The cottage of my mother is in the grove of willows yonder, and my young lady and I are accustomed to resort thither every evening after service for some refreshment. We have only to proceed thither as usual, and send one of my brothers into town for madame's coach and such changes of apparel as these barbarians have rendered necessary."

Captain La Roche glanced at mademoiselle.

"Is this as you would have it?" he asked in a low voice.

"I am at your service now and always."

She started hastily. "Yes, certainly; it is all as it should be," she answered. "Thank you very much, monsieur, for all that you have done for us, but there is no need for you to give yourself any further concern on our account."

"I shall certainly not leave you until I see you under some roof in safety," Henri answered, a little stiffly, and he turned and walked by her side down the narrow woodland path. Still she was strangely silent. The safety which had restored her attendant to volubility and good humour, had brought back to her the shy, maidenly veil which Henri had detected more than once before. Was she afraid he would presume on the confidence she had manifested during the last trying half-hour? She should find he was better worthy of her trust than that, and Captain La Roche also grew silent, and endeavoured to throw into his manner the grave respect he would have thought it necessary to show had one of the princesses of the blood condescended to walk with him through an alley in Versailles. But as they came in sight of the cottage gate mademoiselle stopped short with a low cry of dismay.

"My little Testament! I have lost it," she faltered.

"Then it is gone forever," decided Rosette promptly. "It must have been wrested from you in the crowd, mademoiselle, and long since trampled into a thousand fragments."

The young lady turned pale, and tears sprang to her eyes.

"I would have rather lost every louis d'or I had in the world," she exclaimed piteously. "I am sure I had it in the vestry. Oh, do let me go back and look for it. Indeed, I do not mind returning alone at all."

The intangible mist that had been rising between them was gone once more, and her eyes met Henri's frankly now, with a look of childish appeal.

"Impossible," he answered. "You cannot return to the church, mademoiselle; but if you will permit me to see you to yonder cottage in safety, I will myself go back and make search for your treasure. I am sure I would know it again,

and if there is a fragment still in existence you shall have it. Will it be enough that I leave it at the cottage here, or will mademoiselle do me the honour to name her residence in town?"

The last remark Captain La Roche considered quite a stroke of strategy, but before mademoiselle could answer, Rosette interposed in a shrill staccato.

"Permit you to return to that howling mob in search of a book, monsieur? It would be folly, criminal folly, to think of such a thing. Mademoiselle, you surely will not permit the young officer to incur such useless risk. The book is already out of existence, I feel sure."

Mademoiselle brushed away her tears.

"My little Testament was very precious to me as the gift of a dear friend, and I have had it for many years," she sighed. "But I could not let any one run any risk for it. I have only myself to blame. Alas, monsieur, what is this that I see? You have already endangered yourself more for us than I imagined. Your wound is bleeding."

Henri glanced down at his wounded arm, and saw that the sleeve of his doublet was soaked with crimson. Now he understood the faintness and dizziness which had been creeping over his brain the last few moments. He must have strained the half-healed wound too much in the press, and been losing blood ever since.

"It is only a scratch from a Spanish bayonet that has proved rather slow of healing," he said, smiling lightly into the troubled girlish eyes. "Nothing to frighten the roses from your cheek, mademoiselle. As soon as I have seen you within the garden gate, I will go and have it attended to."

"You shall not come a step farther." The pretty little demoiselle drew herself up like a young empress. "You shall go at once and have it bound up. At once I do you hear, monsieur. I command you."

"And I obey," answered Henri. "It is hardly a pleasant sight for a lady's eyes, I admit. Adieu, mademoiselle. If you think again of me at all, let it be to remember that I would gladly suffer thrice as much for the honour of having served you."

She extended her hand to him, trembling.

"You have saved our lives, and I have not even tried to thank you, but I dare not keep you even for that now. Go, I say."

He held the white, slender fingers to his lips for a moment, gave one more look into her eyes, and went. How could he know that before they should meet him again she should be as far beyond his reach as the white clouds sailing overhead?

Several minutes later a young man, hurrying along the forest path, caught sight of the officer seated by the wayside, his head drooped against the trunk of a tree, and the blood dripping from his shoulder in heavy crimson drops. In a second the stranger was on his knees beside the sufferer, addressed him in a clear, musical voice that made itself understood, even through the stupor of failing senses.

"Monsieur, your wound needs immediate attention, and I am a surgeon. Will you permit me to care for it?"

Taking consent as a matter of course, he tore open the sleeve of the doublet, and began removing the soaked bandages. Henri submitted silently, and watched the energetic efforts that followed for his relief through half-closed eyes, with the indifference of utter exhaustion. The new-comer did not again address or look at him. With water from the neighbouring brook he staunches the flow of blood, and then with quick, skilful fingers, replaced the compress.

With the stay of life's ebbing current, Henri's strength began to return, his brain grew clearer, and he looked earnestly at the grave, kindly face, partially averted from him. There was something in the serious, quick-glancing eyes, and the steadfast lines about the silent lips, that attracted, yet baffled him.

"I think I have met you before," he said feebly. "But I cannot recall your name. Ah, I remember now. You are the young man who spoke to us in the church just now. I am glad to have a chance of thanking you, monsieur. That was a better turn even than this."

The surgeon looked up, without pausing in his work, and smiled.

"Your memory is short. The meeting in the temple was not our first interview, M. Henri."

Was it the old name, or the full glance, or the quiet, well-known smile, that told Henri La Roche the truth? The next moment he had thrown his arms about the stranger's neck, and was sobbing like a child.

"Rene, Rene! I know you now. How could I have been so blind?"

Godfrey Chevalier's son was by far the calmer of the two. He pressed his lips warmly to the hand on his shoulder, and then forced his companion back to his recumbent position.

"For once, I must be allowed to give orders to my young sieur," he said gravely. "M. Henri, if you do not remain quiet for a few moments, your wound will begin bleeding again, and I may not be able to staunch it."

Henri submitted passively.

"I am happy enough to do anything that you wish, mon ami. By the lilies of France, you have learned your calling well. To think I should not have known you from the first: do you come from the schools, or from the hills?"

"The hills, my young sieur. I received my degree three months ago, and have already begun the practice of my profession in sight of the towers of Beaumont."

"Beaumont: the very name is enough to put cordial into the faintest pulses. I think I see them now, glowing like the battlements of Paradise in the light of the setting sun. Tell me something of my father, Rene. It is long since I have heard from him, and he never writes much about himself."

Rene Chevalier hesitated.

"Monsieur's head is less erect, and his step slower," he said sadly. "The troubles of his people and of the Desert Church press heavily upon him. But his eye has the old fire, and his voice is as strong as ever, when he speaks of his son's exploits on the field, and talks of his long-looked-for coming home."

"And I have been kept loitering here for a fortnight, waiting the pleasure of that idle kinsman of mine. By the sweetest eyes I know, I will be tied to him no longer; I will start for the Cevennes to-morrow. What, my doctor! you think I will not, if I persist in wearing out my strength like this? Well; do you talk more then, and I will hold my tongue. Tell me of your mother and the little sister. Are they well, and at Beaumont also? The little maid must be well-grown by this."

Agnes Chevalier's brother smiled—not a momentary parting of the grave lips as before, but a sudden full out-shining of

the soul within, like the coming out of the sun on a wintry day.

"She hath indeed grown, my young sieur, into something whiter and purer than the whitest lily that was ever blown. The soul of my father is in her eyes, and in her voice—the people say—a note that they have not heard since the good pastor went away. The looks of my mother dwell upon her, and your father watches for her coming every day, monsieur, as he watches for the rising of the sun. His sight is not what it used to be, and the little maid is happy to read to him hour after hour, sometimes learned discussions about our faith, but oftentimes from the Book they both love best. Monsieur, too, thinks that he detects in her voice the music of one that will never be heard again."

Henri La Roche stretched out his hand.

"I heard of the end, Rene," he said huskily. "Shot down, chained to the oar, in a skirmish with a Duch squadron, a month after he was placed in the galley-ship. Thank God, the release came soon!"

"Thank God!" echoed the son quietly. "It matters little to him now, monsieur. Through that gate he entered in, and we may well pray to have so abundant an entrance ministered unto us. The truth he died for has not languished in the Cevennes. The temple in which he preached was indeed destroyed, but the chateau-chapel has been repaired, and your father sees that it is supplied every Sabbath by young ministers from Nismes, and more than once pastor Brousson has himself filled the pulpit. We may go down in the fight, monsieur, but the banner of our King goes on 'conquering and to conquer.'"

"I see you are the same old Rene. But what of your mother, my man? You say not of her."

"The stars do not change, my young sieur."

"Nor the angels in Paradise. You are right, mon ami. But tell me how you manage to pursue your forbidden vocation without interference?"

"Very easily, M. Henri. Through the kindness of monsieur, I have been able to rent a farm adjoining the forests of Beaumont, and in the heart of my father's people. If the authorities inquire, I am only a vine-dresser. If my brethren need me, they know where to send."

"Bravo! You are a match for the Jesuits themselves. But that puts me in mind. What on earth did you mean, Rene, by attempting to lift your voice in the tumult just now, and what means the silence in the temple yonder? I thought the people were about to tear you in pieces when I quitted the building."

"The tumult is over, monsieur. The pastor has been removed, and the people are quietly dispersing."

"The people quietly dispersing! Then it is your doing, Rene. But what spell do you carry under your tongue, O my golden-mouthed Chrysostom? You should have been an orator, not a doctor."

"It was only necessary to induce them to pause and consider. Their own good sense and the words of their pastor did the rest."

"Modest as ever. Well, I will not praise you if you would rather not! I will keep it all until I see the good mother and the little sister. They will prove better listeners. But tell me, mon ami, what can I do for you in return for all your service this afternoon? What! You are not so happy and so singular as not to have a wish ungratified?"

"Nay, monsieur; but the debt is on my side. It is I who must thank you."

"Ah! I do not see how you make that out. You have saved my life twice over in the course of an hour, and though it is not of much value to any one else, I confess I am not eager to part with it just yet."

"Yet after all, my young sieur, the obligation rests with me. I have saved your life, perhaps. You have served one who is a thousand times dearer to me than my life."

Henri started. "I do not understand you," he said blankly.

"Captain La Roche is not then aware of the name of the young lady whom he rescued just now from the press? The soldier's heart gave a great leap and then stood still."

"How should I be?" he asked defiantly. "I am a stranger in La Rochelle. She was a woman in peril, and I succoured her."

Rene Chevalier smiled.

"I, too, am a stranger in La Rochelle, monsieur, but there is a face I have seen too often in my dreams, not to know it again, though I met it at the ends of the earth, after years of absence—the face of my foster-sister and promised wife. I saw it leaning on your arm, M. Henri, as I passed you in the crowd, and I knew it even then."

Henri La Roche was sitting very still. When he saw that Rene had paused and was expecting some reply, he made an effort to speak, but instead uttered a low cry, and fell back fainting against the tree. His face was so ashy, that the surgeon, in much alarm, ran hastily to the brook near by, and filling a drinking-cup with water, hastened back with it. To his relief he found Henri partially restored and trying to rise to a sitting posture. He caught eagerly at the cup and drained it, smiling feebly but reassuringly into the anxious face bent over him.

"It was only a twinge from my wound, I am better now. Bah, you will make a poor doctor if you are so easily frightened."

"You are weaker from the loss of blood than you imagine, monsieur. I must positively insist that you lie quietly where you are, without speaking, for at least five minutes."

Even had Henri been inclined to rebel he would have known by the firm setting of his friend's lips, that it would be useless; but he was in truth only too thankful to gather up his strength and conceal the blow. He lay passive as a babe until the softening of Rene's watchful face showed that the time had expired, and then he asked lightly:

"So you think the young lady I assisted out of the church is little Mademoiselle Eglantine, whom I used to tease and play with? I am sorry to disappoint you, mon ami, but I am confident you are mistaken. You saw her but a moment. Is it likely that I, who was with her so much longer, would not have recognized her, had it indeed been she?" He spoke stoutly, but in truth. Doubt conviction had already fastened upon his soul. He recalled the strange spell with which those eyes had haunted him from the first, the sudden reminiscence of the childish plaything of his youth, which had flashed upon him in the crowd; above all, that outburst of grief at sight of the captive pastor.

(To be Continued.)

WHAT IS GOOD?

"What is the real good?"  
I asked in musing mood.

Order, said the law court;  
Knowledge, said the school;  
Truth, said the wise man;  
Pleasure, said the fool;  
Love, said the maiden;  
Beauty, said the page;  
Freedom, said the dreamer;  
Home, said the sage;  
Fame, said the soldier;  
Equity, the seer;—

Spake my heart full sadly:  
"The answer is not here."

Then within my bosom  
Softly this I heard:  
"Each heart holds the secret;  
Kindness is the word."

—John Boyle O'Reilly.

HELEN KELLER.

Institutions for the education of the deaf and dumb are now so common over all the civilized world, that in all probability they are very generally regarded as having always formed a feature of modern civilization. But the truth is, that they represent one of the most recent discoveries in educational science. Although it is now over two hundred years since the Scotchman, Dalgarno, in his *Didascalocophus* or Deaf and Dumb Man's Tutor, explained with marvellous ingenuity how those who are born deaf might be taught, yet the middle of last century had been passed before any practical attempt was made to apply his method in the systematic education of deaf mutes. This education must of course be carried on mainly through the sense of sight; and therefore a profoundly perplexing complication is introduced into the educational problem, when you have to deal with a person suffering from the double privation of sight as well as hearing. But as soon as the education of the deaf had been shown to be practicable, scientific educationists and psychologists began to moot the question whether it would be possible to educate a blind and deaf mute. This problem, however, remained a subject of merely speculative interest until, a little more than fifty years ago, Dr. Howe undertook the education of Laura Bridgman in the Massachusetts Asylum for the Blind, in Boston.

Just as Laura Bridgman passed away a few months ago, scientific interest was awakening in another blind and deaf mute who is already surpassing all that the most hopeful educationists could ever have expected to achieve. This object of benevolent and scientific sympathy is also an American girl, Helen Keller by name. She was born in Alabama on the 27th of June, 1880. In her nineteenth month she was attacked with congestion of the stomach; and this disease, after imperilling her life for some days, left her so completely destitute of sight and hearing, that the world has been to her ever since an absolute darkness and an absolute silence. But in other respects fortunately her health was completely restored; and, in fact, her general organization seems to be unusually fine, so that she displays a remarkable quickness in catching and interpreting the faintest impression conveyed to her through any of her remaining senses.

Her education began in March, 1887; and she seemed to take at a bound the step which it took Laura Bridgman three months to learn—the association of things with words or signs, which are to form the medium of communication between mind and mind, and thus, also, to be the indispensable instrument of further culture. In her first lesson, she learnt half-a-dozen names of common things, such as doll, hat, mug, etc. In little more than a week she had fully realized that all things could be identified by such names. After two months she learnt about 300 words, adding to her stock at the rate of five or six every day; and at the end of four months she had mastered over 450 words, which she not only spelled correctly, but used in their right applications.

The art of writing was acquired with a rapidity equally astonishing. After little more than a month's instruction she wrote her first letter; and the photographic reproduction of it, in the Report for 1887, is more legible than a great deal of handwriting that comes from people with all their senses. Her subsequent letters, given in last year's Report, are specimens of calligraphy such as are very rarely produced by children of Helen's age. I have before me a letter written by the little girl to myself last month. I had given in *The Scottish Review*, for October last, a pretty full sketch of all that has been achieved by her education up to the date of the last Report, and her letter is written in connection with my article. With the exception of two slight mistakes in some French phrases which she quotes, there is not a grammatical slip in the whole letter; and it is expressed in a style which, though charmingly childlike, is still distinguished by the accuracy of maturer years.

Many of the features which are gradually unfolding, in the mental life of this little child already offer matter for careful inquiry in Psychology and educational science; and the welcome light, which she is likely to throw on some of the problems of these sciences, will more than repay all the benevolent labour that is being expended on her blind and silent life.—*J. Clark Murray, in The Week.*

PICTURESQUE INDIA.

A more gorgeous lady visitor was the wife of the Prime Minister of Nepal:—"A more picturesque figure you never saw. Nelly (Lady Helen Blackwood) went down to meet her at the door and to bring her up. Walking is a work of difficulty in Nepalese garments, and she needed help on the stairs. Her face was very pretty, and painted, but artistically done. The eyes had a good deal of black round them, and were lovely ones. Her head-dress was most indescribable. It consisted of a diadem worn just on the forehead, so as to frame the face. It was an arrangement of flowers and leaves in magnificent diamonds, with large bunches of grapes in emeralds, pendant just behind the ears. I never saw anything at all like it; and there were emerald flies settling on the flowers, which repeated the colour very prettily. The body of her dress was of pretty light pink gauze, and her skirts of the same were so voluminous that she had an armful to carry when she moved. She had pink velvet shoes, and on her hands English dog-skin riding-gloves, over which she wore diamond rings and diamond bracelets. If you can imagine this very quaint figure, submerged in her clouds of pink gauze, taking up most of the sofa on which I sat drowsily beside her in my every-day morning gown, you will see that I was a very small-looking personage indeed." To judge from the journal now published, Lady Dufferin found every hour of her time interesting. She certainly spared no trouble to make it so; and if more Anglo-Indian ladies would try as she did to learn the language, they too would doubtless suffer less from *ennui*. Lady Dufferin started a moonshee almost directly she landed, and she was told by her tutor that she would pick up Hindustani in a month. "But as he gives us," she quaintly observes, "such sentiments as 'Evil communications corrupt good manners' to translate, I fear our conversation in this language will be more stilted than useful." Lady Dufferin, continues *St. James's Gazette*, quotes some delightful examples of English as she is spoke by the natives. The extract from the schoolboy's essay on Riches and Wealth is a masterpiece:—"The rich man welters in crimson, while the poor man snorts on silk." Then there is the letter ending "You have been very kind to me, and may God Almighty give you tit for tat;" and the other letter addressed to Colonel Ewan Smith, and beginning "Honoured enormity." It was the same spirit of Oriental politeness that led the native servant to say, when asked what sport his master had been enjoying, "The Judge Sahib shot beautifully, but God very merciful to the birds."—*Lady Dufferin's "Journals."*

THE WAGE SYSTEM TOTTERING.

When a system is seen by good men of all classes in a democracy to be unjust and inequitable, nothing can save it. It is now plain that the wage system makes a commodity of the bodies and souls of the workers, that it makes them shamefully dependent on the will and whim of an individual employer, in no way better than themselves, for the mere privilege of working for a living, and that it leaves them in horrible insecurity. This view is one of the fruits of evolution, for a short time ago the working classes themselves were not aware of any injustice in the system. The trades unions of England have been engaged in a sufficient number of strikes, but all that they contended for was a better situation under the system of wages. Now they have become self-conscious, conscious of their organy as human beings, and therefore all their organizations denounce, and are standing protests against, that system. And they have got allies everywhere. Read the pastoral of the bishops of the Episcopal Church, read at the close of their late convention: "It is a fallacy to look upon the labour of men, women and children as a commercial commodity, to be bought and sold as an inanimate and irresponsible thing. The heart and soul of a man cannot be bought or hired for money in any market, and to act as if they were not needed in the world's vast works is unchristian and unwise." This is socialist doctrine. What shall we say to the fact that Wm. H. Mallock, the anti-socialist writer, is brought by logic over to our side. In a late paper of his he says: "The loss of security is the real injury to the modern labourer. To be discharged means to be cut off from society, thrust out of all connection with civilization, and this makes want of employment a real torture to him." And then—oh, marvel!—he goes on to advocate that the workmen shall be made into an "estate of the realm, that is to say, that trades unions shall be legally incorporated, shall embrace all the workers in the trades and speak with authority for them, and distribute what work there is to be done among their members. This," he says, "is the only way to lift the masses into a recognized and permanent place in the solid structure of the commonwealth." No Socialist could go any farther; such a plan would effectually do away with the "scab." And Charles F. Adams, as president of the Union Pacific Railroad Company, has in a recent paper pronounced in favour of a scheme that goes far in the same direction. He wants to see all the employees of railroads organized, with power to elect a board that shall see to it that all employees are sure of their positions during good behaviour, and also sure of due promotion, and shall settle all grievances. That means that in the future employers will not be permitted to carry on "their" business just to suit themselves, simply because it is not "their" own business exclusively; and that, again, means that the wage system is tottering.—*Lawrence Grönlund, in the Arena for January.*

British and Foreign.

THE Marquis of Lorne is writing a life of Palmerston.  
DR. DRIVER is preparing an introduction to the study of the Old Testament.

PROFESSOR DUFF was appointed chairman at the first meeting of Edinburgh Educational Trust.

AT Prague the subscription for a memorial to Huss are pouring in at the rate of 1,000 florins a day.

LORD DUDLEY has sold Turner's "Grand Canal of Venice" to Mr. Cornelius Vanderbilt for \$50,000.

BARON LILIENTHAL, who was of Jewish origin, has bequeathed \$3,900,000 to the Pope; but the will is likely to be disputed.

LINCOLN College, Oxford, has purchased a portrait of John Wesley, thought to be painted by James Williams before 1743.

THE Queen's memorial to the royal Stewarts buried in Paisley Abbey, has been unveiled by the Lord-Lieutenant of the county.

SHERIFF MAIR has given a harmonium to Broomknoll Church, Airdrie; out of 300 members only eight opposed its introduction.

ANOTHER divinity scholarship is founded in Edinburgh by a bequest of \$5,000 from Miss Matilda Johnston Cobb, Broughty Ferry.

AN Australian Scotsman who happened to hear Dr. MacGregor refer to the rebuilding of St. Cuthbert's sent him \$250 towards the expense.

SIR WILFRED LAWSON calls the House of Lords a place of penal servitude for worn-out warriors, benevolent bishops, and beatified brewers.

DR. WALTER C. SMITH and Rev. T. G. Selby, Wesleyan, were the preachers at the anniversary of Dr. Hugh Macmillan's congregation in Greenock.

ST. GEORGE'S, Edinburgh, have it under consideration to call a colleague to Dr. Whyte, and they will probably see their way to proceed before long.

DR. ANDERSON, of St. George's Road Church, Glasgow, was assisted at his anniversary services by Rev. John Young, M.A., and Dr. Joseph Brown.

THE Rev. William Muir, B.D., B.L., who was ordained three years ago at Muthill, is chosen by St. Enoch's, Glasgow, as successor to Dr. Melville.

ST. PAUL'S congregation, Glasgow, wish to unite with the Tron Church, both Free Churches; the Presbytery is to consider the matter at a special meeting.

THE Rev. William Scott, M.A., of Queen's-park, Glasgow, received an illuminated address and \$1250 along with the promise of a lengthened holiday in celebration of his semi-jubilee.

DR. WM. BOYD of Glasgow and Rev. George Robson of Inverness sail this month for Jamaica, where they will together visit the mission stations of the United Presbyterian Church.

DR. DONALD FRASER presided at a meeting of representative Presbyterians, Independents, and Baptists in the Memorial Hall regarding a proposed memorial to Professor Elmslie.

DR. FRANCIS EDMOND has received his portrait by Geo. Reid, R.S.A., subscribed for as an acknowledgment of his public services. It is to be handed over to the Free Church College, Aberdeen.

MR. LAURIE mentioned in Glasgow Presbytery that three theatres had been open on a Sunday evening in aid of the East-end disaster fund, and condemned public men accepting money raised in such a manner.

THE strong fighting men in the league formed at Melbourne to get the Bible admitted to the public schools are mostly Presbyterians, and one of the secretaries is Rev. J. F. Ewing, of Toorak, formerly of Glasgow.

SINCE 1880 forty-four students have gone out from the Edinburgh Medical Missionary Society to foreign service; the staff at work in Edinburgh at present is twenty-eight; the annual income of the society is \$27,470.

THE Rev. W. S. Swanson, ex-moderator of the English Presbyterian Synod, has been lecturing at Lochmaben, where his son is settled, on Chinese civilization. He declared that the Chinese are the first farmers in the world.

MRS. MUIRHEAD of Lovedale recounted her African experiences with much effect to a large audience in the hall of St. Stephen's Church, Glasgow, recently. The profoundly interesting address was delivered with much grace and fluency.

DR. TRAPE, Rev. Philip Norton and others addressed a meeting in Edinburgh held in support of Count Campello's Church reform and mission work in Italy. The Count, who was formerly canon of St. Peter's at Rome, has been five times excommunicated by the Pope.

DUNS Presbytery, after hearing Mr. Dewar, from the Free Church Assembly's Committee on Church Interests, arranged to form a committee on Church defence in each parish, in order to be ready for action in any emergency threatening the interests of the Establishment.

THE Rev. A. Simpson is to move at next meeting of Glasgow Free Church Presbytery in favour of extended co-operation with the U.P. Church so as to lessen overlapping in home mission work, and to encourage the union of small congregations in thinly peopled districts.

THE missionary association connected with Mr. Spurgeon's college, instead of acting as an auxiliary of the denominational society, has itself one missionary in North Africa, and is about to send out another. The idea is to get particular churches interested in particular districts.

IN the Scottish popular mind a church beadle is a happy man. How much his post is coveted is shown by the fact of 700 applications being received by a Glasgow west-end congregation. An east-end missionary is one of the candidates and he offers to preach on an emergency!

FRIDAY services for business men and women are to be held during December and January in St. John's Wesleyan Church, Glasgow; the hour fixed is a quarter past one, and the service is to conclude punctually at two. Professor Bruce, Rev. John Hunter, Dr. Marshall Lang, Rev. A. B. MacEwen, and Rev. W. J. Dawson are to be the preachers.

## Ministers and Churches.

THE Rev. D. G. Cameron was inducted on December 26 over the congregations of Strabane and Kilbride.

THE induction of Rev. James G. Stuart, B.A., as minister of St. Mark's Church, Toronto, is appointed to take place on the 2nd inst, services commencing at 7.30 p.m.

THE new Presbyterian Church at Welland will be opened in January, and the new Lynden church in February. Rev. Dr. Cochrane will preach the opening sermons at both.

THE New Edinburgh Presbyterian Church will hold its anniversary service the first Sunday in January. It will be the completion of Rev. G. M. Clark's tenth year as pastor.

THE Society of Christian Endeavour of Union Church, Brucefield, through their president, Rev. J. H. Simpson, presented the Sabbath school of the Church, at their Christmas Arch, with a library and case, and the congregation with a handsome clock.

THE handsome and commodious church building erected by St. Paul's congregation, Ottawa, was opened on Sabbath last. Principal Grant occupied the pulpit morning and evening, preaching powerful discourses to crowded audiences on both occasions.

THE Rev. W. J. Dey, pastor of Erskine Presbyterian Church, Hamilton, was presented with a gold watch recently by some friends in the congregation. The presentation was made by Mr. Turnbull. Vocal and instrumental music and recitations made the evening pass pleasantly at the pastor's residence, King Street west.

AT Zion Church, Brantford, on Sabbath week there was a special children's Christmas service for the two Presbyterian schools. A short, appropriate and interesting address was delivered by the Rev. Dr. Cochrane, and the excellent music was under the direction of Mr. Callender.

MR. FREDERICK ABBOTT, the accomplished elocutionist, whose advertisement appears in another column, is open to engagements for church and social entertainments. The suitability of his selections and the admirable manner in which he renders them are testified to by many clergymen who have had opportunities of estimating his capabilities.

THE Christmas examinations of Manitoba College in the Theological and Arts course closed on the afternoon of the 20th ult. Twenty-three or twenty-four students are supplying fields within four Presbyteries during the holidays. The classes meet again on Tuesday the 7th inst., when several accessions in the Arts Faculty are expected.

THE Riverside congregation of the Presbyterian Church has about secured a site for the new church they intend building early next spring. Mr. J. Dodds offered to head the subscription list with a donation of \$500 and also to give the site free if the church was built in Middlemiss. The offer was declined on account of Middlemiss not being central.

THE Ottawa *Free Press* says: As the Rev. Dr. Moore will not be able to resume his work in the pastorate of Bank Street Church for a few weeks, and will leave this week for the west to recuperate, the Session have arranged with Mr. Clay, of Montreal Presbyterian College, to occupy the pulpit during the pastor's absence. Mr. Clay preached in Bank Street Sunday week, and is looked on as one of Dr. MacVicar's most promising graduates at the college. It is understood Mr. Clay will reside in the city during Dr. Moore's absence, and attend to the regular duties of the pastorate.

THE Brantford Ladies' College re-opens, after the Christmas holidays, on January 7, 1890, when a considerable increase in the attendance is anticipated. Professor H. Martin's name is a sufficient guarantee for the excellence of the Art Department. The same is true of C. A. Garratt as instructor in music, attested by the large and enthusiastic class at present taught by him. Students entering on the re-opening of the College will participate in the most important part of the work of the session. Three scholarships and three valuable medals are offered for competition.

THE many friends of the Rev. Mr. Ross, of Knox Church, Perth, will regret that last Sabbath week, while preaching, he was seized with a light stroke of paralysis in the face, and that he has had one or two since. It may not turn out to be anything more serious than his being compelled to give up work for some time. He had been working a little harder than usual, preparing a set of lectures to be delivered next session in Queen's College Theological Faculty, and the strain has overtaken his strength. It is said that he has been ordered to take an absolute rest of three months.

THE anniversary services of Union Church, Brucefield, were conducted on Sabbath, 15th ult, by the Rev. D. H. Fletcher, D.D., of Hamilton, with great acceptance, profit and delight. On the following Monday evening the Doctor gave his popular and instructive lecture entitled "Palestine as I saw it," for nearly two hours he held his audience on the tip-toe of delight, as he graphically depicted the scenes he had visited in that historic and Bible land. Choice music, vocal and instrumental, was furnished by St. Andrew's Church choir, Kippen, the quartette of Carmel Church, Hensall, and the choir of Union Church. The chair was occupied by the pastor.

ON Sabbath, December 1, Rev. A. T. Wolff, D.D., Ph.D., entered upon the fourth year of his pastorate in the First Church, Alton, Ill. He preached an anniversary sermon, in which he showed the necessity of a new church edifice, the congregations crowding the church both morning and evening, every pew taken and more accommodation required. It was also shown that the regular prayer meeting had more than doubled its attendance, and that an efficient Young People's Society of Christian Endeavour has been at work for two years with an attendance of over fifty. One hundred and seven members have been added to the Church; and the present membership is 310. Altogether the Church is in a most flourishing condition.

AT a congregational meeting of the Presbyterian Church, Blenheim, held recently, the following motion was passed almost unanimously, on motion of Messrs. L. M. Bentley and Arch. Hunter: That this meeting desires to recognize the unwearied devotion and fidelity with which Mr. Waddell has discharged his duties connected with the pastorate of this Church during the past thirty-five years; that the time has now come when the increasing importance of the town demands an evening service. And that this meeting believes that Mr. Waddell would be relieved and the interests of the whole congregation better served by obtaining an assistant. It was afterwards decided to empower the Session to make arrangements in accordance with the motion.

ON Friday evening week the Rev. Dr. Robertson lectured in the Presbyterian Church of Great Village, N.S., on "Missions in the North-West." As the night was stormy the audience was not as large as the importance of the subject and the excellence of the lecture deserved. Dr. Robertson gave a short account of the work that was being done among the Indians. Day schools had been established at many of the reserves, but much difficulty was experienced in getting the children to attend school. At the close a hearty vote of thanks was given to the lecturer, in reply to which he said that as this was the last meeting he would address in Nova Scotia he wished to thank the people for their kindness to him. He had seen a great deal of Highland hospitality during his visit to Nova Scotia.

THE Women's Foreign Missionary Society of Alton Presbytery, and the Alton Church and local Society have met with a sad loss in the sudden death of Mrs. Julia Edwards Taylor, widow of Rev. C. H. Taylor, D.D., pastor of Alton from 1858 to 1868, and of the Third Church, Cincinnati, till his death in 1875. She was a woman of

brilliant intellect, a devoted Christian and faithful church worker. After the death of Dr. Taylor she returned to Alton, where she has since resided. She was especially devoted to the cause of Foreign Missions, was the inspiration and life of the local society, and president of the Presbyterian Society, which position she had held ever since its organization fourteen years ago. Mrs. Taylor was a native of Southampton, Mass., was a daughter of Hon. Elisha Edwards, of the line of Jonathan Edwards, and was educated at Mt. Holyoke Seminary.

THE Presbyterian Church at Medicine Hat, which for some time has been undergoing extensive alterations, was re-opened for public worship on Sabbath week. A large congregation attended the morning service, when the Rev. Mr. Teeter, of the Methodist Church, preached a most instructive and interesting sermon, which was listened to with marked attention throughout. In the evening the increased seating capacity was not equal to the occasion, as chairs had to be placed in the aisles to accommodate those who happened to be a little late. The Rev. Mr. Herald preached a very appropriate sermon, in the course of which he showed how, that the first altar Abraham erected to God was unavoidably plain and simple, but as Abraham and his people prospered, the buildings of the sanctuary were improved, and made worthy of that God to whom they, as a people, were so markedly indebted. The singing at both services was very good, the congregation joining in heartily with the choir. On entering the church one is struck with its comfortable appearance. The walls are tinted a light cream, and the ceiling a light blue, the colours blending admirably; the seats, which are of Douglas pine, are oil finished, showing the beautiful natural grain of the wood to perfection. A neat reading desk, made of cedar and Douglas pine, stands at the head of the aisle and in the centre of a well-proportioned arch, and behind this is accommodation for the organist and choir. Three chandeliers hanging from the ceiling and an upright lamp on each side of the reading desk, furnish ample and well-diffused light. The collection in the morning amounted to \$160.05, and in the evening to \$33.10.

ON Sabbath morning, December 15, the Sacrament of the Lord's supper was dispensed in Carmel Presbyterian Church. Twenty-four new members were received into the Church, making an addition of sixty to the membership roll for the past year, or seventy-five during the fifteen months' pastorate of Rev. J. S. Henderson, formerly of Melbourne. This showing will be most gratifying to all interested in the spiritual growth and welfare of Carmel Church, and particularly so to the pastor, who is a zealous worker and an eloquent speaker. On the Monday afternoon following a Thanksgiving service was held in the church, which was largely attended. At the close the annual congregational meeting, according to the usual custom, was held, and we are pleased to state that all the different statements and reports, as submitted to the meeting, were of a most gratifying and interesting character and gave abundant evidence that the church was in a truly healthy and prosperous state financially as well as spiritually. In proof of the good financial condition we might state that the treasurer's report showed a balance on the right side, and that considerably over \$3,000 had been contributed during the past year for all church purposes. And just here, to show that the spiritual state of things is in keeping with the financial, we would state that the sum of \$540 was contributed to missions alone. This statement of facts of amounts, as raised and paid in by the congregation during the past year, and that in the face of having very recently erected a fine church with manse and sheds, costing in all in the neighbourhood of \$12,000, would be quite sufficient to show the very generous liberality of the people. It is our pleasure to give even a more conclusive and convincing proof of such, namely that it was heartily and unanimously carried, that in view of the very high esteem in which the pastor is held, that the stipend be raised \$200, making in all \$1,000, to come into effect from September, together with a month's holidays. The use of an organ in the Sabbath school being unanimously granted by the session, it was brought up for the sanction of the congregation which was given. A special vote of thanks was given to the treasurer of the congregation, Mr. W. Bell, for the excellent manner in which he kept the books and for the very full and complete report which he had given. A special vote of thanks was also given to Mr. W. Moir, treasurer of the Building Committee.

PRESBYTERY OF QUEBEC.—The Presbytery of Quebec met in Sherbrooke on December 17 and 18, Rev. Dr. Lamont, Moderator. An elder's commission in favour of Mr. William Price, St. Andrew's Church, Sherbrooke, was accepted. Rev. Evan Macaulay, of the Presbytery of Guelph, being present was invited to correspond. A committee consisting of Mr. T. Z. Lefebvre and Dr. Lamont was appointed to visit the French mission stations in the Lake Megantic district. It was resolved that the Little Metis Church continue under the present management in the meantime; and the managers thereof were recommended to deal liberally with the Grand Metis Mission. Dr. Lamont and Mr. Dewar were instructed to visit Lingwick in the interests of Augmentation, and to moderate in a call should the way be open. Mr. D. C. Dewar was appointed Moderator of Lingwick session in room of Mr. A. Lee, resigned. A circular letter from Dr. Reid was read, setting forth that the sum of \$90 is assigned to this Presbytery as their share of the Assembly Fund. The Clerk was instructed to take steps to secure the amount. Mr. John Allan, B.A., was invited to labour at Sawyerville for three months. Mr. D. Tait was instructed to visit Metis and report to the next meeting. Mr. C. A. Tanner presented the French mission report which showed that there are at present five missionaries (French) labouring within the bounds; that in some fields, especially in the city of Quebec, the work is progressing favourably. It was resolved to ask the Board of French Evangelization to send Mr. Tanner to the Saguenay district to preach, to visit scattered Protestant families and administer ordinances. The Board was further recommended to send an ordained missionary, speaking English and French, to that field. A committee consisting of Rev. J. R. MacLeod, A. Lee, A. T. Love, C. A. Tanner, and Mr. R. Brodie, was appointed to bring in a deliverance on French work. Revs. Tait, Love and Lefebvre were appointed a committee on Remits to report to the next meeting. Official intimation was received to the effect that a call to the Rev. W. K. McCulloch to Hawkesbury had been sustained by the Presbytery of Ottawa. Mr. McCulloch's congregation (Leeds) is cited to appear in Richmond on December 31. It was resolved to hold a conference on "Higher Religious Instruction" at the next meeting, Mr. John MacLeod to open the discussion. The appointment of examining centres in connection with "Higher Religious Instruction" was left in the hands of Rev. James Sutherland. Revs. John MacLeod, Jas. D. Fergusson, and J. R. MacLeod were appointed a committee to consider the advisability of having printed standing orders for the Presbytery. The Presbytery adjourned to meet in Morrin College Hall, Quebec, March 11, 1890.—J. R. MACLEOD, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—The Presbytery met within Knox Church, Paisley, on Tuesday, December 10th. Mr. Johnston was appointed Moderator for the ensuing half year. Arrangements were made for the Presbyterial visitation of half of the Presbytery during winter, and the following committees were appointed. Messrs. Fergusson, Duff and Caven, to visit Group III, and Dr. James, Messrs. Moore and Kirstine to visit Group IV. Committees were also formed to visit the supplemented congregations within the bounds. Mr. Donald McKenzie, M.A., minister elect of Tara, passed a highly satisfactory examination, and the following arrangements were made for his ordination and induction at Tara on Tuesday, December 24, at 2 p.m., viz., Mr. Tolmie to preside, Mr. Campbell to preach. Mr. Gourlay to address the minister and Mr. Moore the people. There was submitted the report of the Home Mission Committee anent the division of the Algoma field asked for by the Presbytery of Maitland, setting forth their reasons for believing that a division would not be at

the present time in the interests of the field and embodying the views of the Home Mission Committee of Owen Sound Presbytery and the Session of Sault Ste. Marie, against the proposed division. The following deliverance was adopted, "In view of the whole facts of the case, the Presbytery would recommend that the petition asking for a division of the field be not granted but that the formation of a Presbytery in this district be kept more and more prominent, and that, for the speedy accomplishment thereof as strong inducements as possible be held out to our younger ministers and probationers to enter upon work there. Further, whilst we see no reason for the division of the field—as the Presbytery of Bruce is willing to continue the supervision thereof, which is deemed satisfactory by some of the leading congregations in the field—yet if the Synod considers that any change from the present would be in the interests of the field and beneficial to the Maitland Presbytery, rather than divide the oversight of the work, the Presbytery of Bruce would consent to the transference of the whole field to the care of the Presbytery of Maitland, but whatever change may be deemed necessary in the present management of the field, this Presbytery would strongly recommend the early formation of a new Presbytery. Messrs. Johnston and Campbell were appointed to deliver addresses at the annual meeting of the Presbyterial Women's Foreign Mission Society. Dr. Laing of Dundas, was nominated as Moderator of next General Assembly. Mr. Wilkie was heard giving interesting information regarding the mission work in India and asking the members of Presbytery to assist him in securing the \$10,000 which the Foreign Mission Committee have asked him to raise in Canada, towards the building fund of the Canadian Mission College at Indore. On motion, it was resolved that the Presbytery endorse the work that had been carried on by Mr. Wilkie at Indore and recommend the object which he had been advocating to the sympathy and liberality of the Christian people within our bounds. The whole of the evening session was devoted to an interesting and very profitable conference on the State of Religion and kindred subjects. The next meeting of Presbytery was appointed to be held within Knox Church, Paisley, on the second Tuesday of March, 1890, at 1 o'clock p.m.—JAS. GOURLAY, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham December 10. The Rev. D. G. Cameron accepted the call given to him by the congregations of Strabane and Kilbride in the Presbytery of Hamilton and the following motion regarding his translation was adopted, That as Mr. Cameron has signified his acceptance of the call extended to him by the congregations of Strabane and Kilbride in the Presbytery of Hamilton, this Presbytery agree to his translation, and that his connection with it cease after the 16th inst. Further, in parting with Mr. Cameron the Presbytery would record its high appreciation of his services during the past five years and its regret in now parting with him. His ability and faithfulness as a teacher and pastor and his regularity in attending the courts of the Church and his willingness to perform his full share of the Presbytery's work together with his Christian courtesy and brotherliness in his intercourse with his co-Presbyters have secured for him the affection and esteem of his brethren as well as of the congregations comprising his charge. The Presbytery would follow him to his future field with best wishes and with prayers for his success. The congregations of Dungannon and Port Albert are assured of the warm sympathy of this Presbytery in the loss they sustain in the translation of their beloved pastor, and also of the fervent hope that in the good providence of God a suitable under shepherd will soon be appointed over them. Mr. McLennan was appointed Moderator, *pro tem.*, of the sessions of Dungannon and Port Albert, and was appointed to declare the charge vacant on the 22nd inst. Messrs. Ross and Anderson were appointed with Mr. McLennan to arrange for the supply of Dungannon and Port Albert. Chalmers Church, Kincardine Tp. and Bervie, will be supplied three Sabbaths' from the probationers' list next quarter, after the second Sabbath in February. Dungannon and Port Albert will receive six Sabbaths' supply from the Probationers' Committee next quarter. The Rev. Dr. Laing, of Dundas, was nominated as Moderator of the next General Assembly. Deputations were appointed to visit aid-receiving congregations with instructions to secure from each augmented congregation a detailed statement of its receipts and disbursements for the previous calendar year, and to submit such statement along with their report to next meeting of Presbytery. The deputations are Mr. Hartley and his Presbytery elder to visit Belgrave; Mr. Geddes and his elder to visit Langside; Mr. Macdonald and his elder to visit Pine River; and Mr. McLennan and his Presbytery elder to visit Dungannon and Port Albert. The Assembly's scheme of higher religious instruction of youth was considered, and it was agreed that the following places be local centres for examination of youth scheme. Melville Church, Brussels, Wingham, Lucknow; Knox Church, Ripley and Kincardine, and that the ministers of these churches be the presiding examiners. Rev. W. H. Geddes, Whitechurch, was appointed Convener of the Presbytery's Sunday School Committee in place of Mr. Cameron, translated. The Clerk presented a communication from Dr. Reid regarding the General Assembly Fund, stating that ninety dollars are required from this Presbytery. Sessions were instructed to see that suitable contributions for this scheme be forwarded to the agent of the Church. The Remits on the Constitution of the General Assembly and on Sunday School Secretary were disapproved, and that on obligatory connection with the Aged and Infirm Ministers' Fund approved. The question of Sabbath observance was considered and in accordance with the recommendation of the General Assembly it was resolved that congregations be instructed to forward to the Clerk not later than the 31st inst. petitions to the Dominion Parliament in the terms proposed by the Lord's Day Alliance of Canada, and further the Presbytery authorized the Moderator and Clerk to sign these petitions in its name. The Clerk was instructed to forward the petitions to Rev. Dr. Armstrong, Ottawa, for presentation. Messrs. Geddes and Anderson were appointed to address a public meeting in connection with the presentation of the annual report of the Presbyterial Woman's Foreign Missionary Society in the evening of the day of next meeting of Presbytery. The next meeting will be held at Wingham on Tuesday, March 11, at 11.15 a.m.—JOHN MACNABB, *Pres. Clerk*.

PRESBYTERY OF WINNIPEG.—A meeting of this Presbytery was held on the 10th Dec. The North Church, Winnipeg, received leave to elect and ordain elders from their own members. Revs. J. A. Sutherland, Keewatin; G. D. McKay, Dakota, and C. D. McDonald, of Thorold, Ont., were asked to sit as corresponding members. In accordance with a request from the congregation of Keewatin and a supporting resolution from the congregation of Rat Portage the connection between the two congregations was severed, Rat Portage and Norman continuing as one and Keewatin being erected into a separate congregation. A request on behalf of the Keewatin congregation for moderation in a call to a minister was granted. Rev. Mr. Nairn and his session of Rat Portage were appointed to act as a session for Keewatin until the latter can elect elders of its own. Prof. Hart reported that he had moderated in a call from the congregation of Kildonan to Rev. C. D. McDonald, B.Sc., of Thorold, Ont., and that the call was unanimous, being signed by eighty-four members and thirty-nine adherents; the congregation guaranteed a salary of \$1,000 per annum, payable quarterly, with manse; Messrs. J. Sutherland and R. McBeth supported the call on behalf of the congregation; and the Presbytery, on motion, sustained it as a regular Gospel call, and ordered it to be transmitted to the Hamilton Presbytery. Dr. Robertson, superintendent of missions, and Dr. Fletcher of Hamilton, were appointed to prosecute the call before the Presbytery of Hamilton, and Prof. Hart and Mr. McBeth were appointed to prepare reasons for the call. Dr. King and Prof. Hart presented the names of Messrs. Thos. Beveridge, B.A., A. E. Driscoll, B.A.; A. McC. Brown and S. Polson as students wishing to enter upon the study of theology. A committee appointed to examine the candidates

reported to the effect that the cases of the first three named were regular and recommended them to the senate of Manitoba College. In regard to the case of Mr. Polson, whose case was special, it was agreed, after testimonials had been submitted, that he receive the standing of a first year student in theology subject to the approval of the General Assembly, and that he take such classes in the arts course as in the opinion of the senate he may take with profit. The committee appointed at the last meeting of the Presbytery, on the subject of Presbyterial visitation, reported as follows: Your committee "to prepare a scheme of Presbyterial visitation defining its objects and methods" ask leave to submit the following report: 1. The object of such visitation is to help the congregations to feel the oversight of the Presbytery is a reality, to give practical proof of its sympathy with the work of each congregation under its supervision, and to make such supervision felt for the benefit of all concerned. 2. As to the method, the General Assembly has given direction in the Book of Rules and Forms of Procedure in a formula of questions to be put to the minister, to the elders, to the session and managers or deacons' court. The answers to these questions will fairly indicate the financial and spiritual condition of the congregation on the ground of which the Presbytery may give such counsel and encouragement as may be helpful in stimulating to greater efforts in the work of the Lord. Anything further as to method can only in a general way be indicated. Such visitations are often begun with a formal service of public worship. But your committee would advise that the whole time of the meeting be given to the special affairs of the congregation as these may be ascertained from a previous conference with its pastor or from the replies given to the questions of the formula. If there is opportunity, addresses of a missionary or evangelistic character might be given. The committee also recommended the division of the Presbytery into four groups for convenience of visitation with four ministers and three or four elders to each group. It was also recommended that collections be taken up at the meetings to defray the expenses of the deputations. Dr. Bryce submitted the report of the Home Mission Committee, of which the following are the principal items: That Rev. J. F. Sutherland be continued at Keewatin for the time being; that Rev. E. Thorpe, now at Selkirk, be continued there in the meantime; that opportunity be given Dominion City to hear ordained ministers. The following resolution was received from the Synod of Rupert's Land: That while on the one hand this Synod would endorse any changes in the educational policy of this country that would lead to the removal of the objectionable features of the present system, on the other hand this Synod would strongly assert the necessity, in the truest interests of education, of some non-sectarian religious teaching in the public schools of this country; and that a committee be formed to confer with the representatives of other religious bodies with a view to carry out the views of this Synod in regard to primary education, and to take any action that may seem to them advisable. Carried unanimously. The consideration of the foregoing communication was deferred until after the consideration of Dr. King's resolution on the same subject, which was seconded by Dr. Bryce, and is as follows: This Presbytery, while cherishing and expressing a decided preference for a thoroughly unsectarian public school system, embracing all schools maintained by the State, is resolutely opposed to any system of state-supported education in which prayer and the reading of the Bible and the employment of its teachings to inculcate and enforce Christian morality are prohibited as unchristian and unbecomingly in principle, almost certain to be prejudicial in operation, and, moreover, as wholly unnecessary and useless as a measure of conciliation, and it appoints the following members, Dr. King, Dr. Duval, Dr. Bryce, Professor Hart, Joseph Hogg, D. Anderson, C. H. Campbell and Dr. Agnew a committee to act either by itself or in concert with similar committees of other bodies, with a view of securing that, if possible, effect be given to the views embodied in this motion in any legislation relative to public school education at the approaching session of the Provincial Legislature. The resolution was discussed at length, and was finally adopted, and the Clerk was instructed to answer the letter of the Synod of Rupert's Land in the light thereof. Rev. Dr. Laing, of Dundas, was nominated as Moderator of the next General Assembly. A petition from Gretna congregation asking that Mr. A. C. Manson be sent to them again, was read and referred to the Home Mission Committee. The committee appointed to prepare a minute expressing regret at parting with Mr. Spence, late of Kildonan, presented its report, which was adopted, and a copy ordered to be sent to Mr. Spence. The Presbytery then adjourned to meet again on the first Thursday of March, 1890, at half-past seven p.m. On the following day the Presbytery will receive a deputation from the Woman's Presbyterial Foreign Mission Society, and in the evening a public meeting will be held under the auspices of the Society, and will be addressed by members of the Presbytery.—ANDREW BAIRD, Pres. Clerk.

TOPICS FOR THE WEEK OF PRAYER.

Sunday, January 5.—Sermons. The Church of Christ. Prayer for the power of the Holy Spirit to work a great revival among Christians. Ephes. i. 15-23.

Monday, January 6.—Confession and supplication. Confession of sin and failure in the past, and prayer for consecration to a holier life. Prayer for the Church universal, that there may be more of love and co-operation among Christians of every name; for the gift of the Holy Spirit; for greater faithfulness to Gospel truth; for large accessions of consecrated young men to the ministry; for pastors and other labourers in Christ's vineyard. Psalm xxxii. Nehem. ix. 1-21. Eph. iv. 16. Heb. xiii. 7-21. I Tim. iv. II Cor. iv. 10-16. I Joh. iv. 35-38.

Tuesday, January 7.—Nations and their rulers. Prayer for all in authority; for the enactment of wise laws and their faithful administration; for the abolition of the traffic in intoxicating drinks; for the repeal of all laws which protect vice; for the sanctification of the Lord's Day; for social purity and all other needed reforms, and for the recognition by all men that "righteousness exalteth a nation, but sin is a reproach to any people." I Pet. ii. 12-25. I Tim. ii. 1-4. Eph. v. 18. Acts xvi. 15. I Pet. ii. 12.

Wednesday, January 8.—The Young. Prayer for special grace and wisdom for those who are charged with their training; for a great increase in the number of earnest Christian teachers in schools, colleges and universities; for more abundant spiritual fruit from Sunday schools, and from organizations of young men and young women. Eph. vi. 1-18. Ps. cxix. 1-16. Acts xv. 28-38. Prov. viii. 9. Col. iii. 1-17. II Tim. i. 1-13. Joel ii. 28-29.

Thursday, January 9.—The Church at Home. That the Church may be awakened to an appreciation of her increased opportunities and responsibilities for bringing the Gospel to every home in cities, rural districts and new settlements, and to our immigrant population. Isa. lxii. 1-4. Jno. i. 35-46; xvii. 20-23. Mark ii. 3-5.

Friday, January 10.—The Church Abroad. Prayer for missionaries; for those who are preparing to enter the foreign work, and that their number may be greatly increased; for native pastors and helpers; for missionary schools and colleges; for native churches and converts, especially such as endure persecution for Christ's sake; for the suppression of the opium traffic, the rum traffic, and the slave-trade; for the manifestation of Christ as the promised Messiah to God's ancient people, Israel, for the quickening of nominal Christians; for the conversion of Mohammedans and heathen. Rom. xi. II Cor. iii. Jer. xxxi. 1-14, and 31-40. Jno. iv. 31-43. Matt. ix. 27-38. II Cor. v. 8-21.

Saturday, January 11.—Thanksgiving. For manifold blessings, spiritual and temporal, public and private; for the maintenance of peace among the nations; for answers to prayer; for the progress of Christ's kingdom; for a growing spirit of Christian love and co-operation; for the increasing number of those who have dedicated themselves to the service of missions; for the privilege of being permitted thus unitedly to lay our requests before God during this Week of

Prayer. Ps. cvii. I Sam. ii. 1-10. I Chron. xxix. 10-15. Isa. xii. Eph. i. Rom. xii. Ps. cxxxv. Sunday, January 12.—Sermons. The Future Glory. Isa. ii. 1-5. Dan. ii. 34, 35.

COLIGNY COLLEGE, OTTAWA.

The closing exercises of the first term of this institution took place on Thursday evening, 19th ult. The hall, which was artistically decorated, was densely filled by parents, friends of the pupils and leading citizens. Principal MacVicar, of Montreal, presided, and the entire programme, which consisted chiefly of vocal and instrumental music with recitations by English and French pupils, was executed in the most successful manner. The Cantata in two parts, as well as other items, elicited many expressions of admiration. This is felt to be all the more satisfactory and creditable to the principal, Mrs. Crawford and her staff, when it is remembered that the college was opened, under its present administration, only two months ago.

There are already seventy pupils in attendance with the prospect of a considerable increase during the next term. The spirit of unity and enthusiasm unmistakably manifested among teachers and pupils is full of promise for the future. All appreciate highly the privileges of a truly Christian home, and appear eager to take advantage of the special educational facilities afforded them.

In the interval between the two parts of the programme, Dr. Warden, the Treasurer and financial manager, addressed the assembly. He explained the nature and aim of the work undertaken by the directors of the institution, emphasizing the fact that the education given would be thorough in every department and pervaded throughout by the principles of Christianity. Whilst managed by a Board of the General Assembly of the Presbyterian Church nothing narrow or sectarian would find a place in its curriculum. Special care had been taken to secure the services of a highly accomplished lady-principal of strong Christian character and large experience and capable of moulding young persons entrusted to her care. All the teachers had been appointed with the same end in view; and it was to him a source of the utmost satisfaction to observe the harmony, earnestness and success with which they prosecuted their mission. He believed all the pupils without exception would return to their homes to speak of the college in similar terms, and to seek to induce others within the circle of their acquaintance to become sharers in the happiness and benefits they enjoyed.

He ventured to promise for himself and in behalf of the management that no effort should be lacking to improve and perfect the equipment as might be warranted by the progress of events.

Dr. MacVicar congratulated the principal and staff upon the admirable organization of their work and the results which, in so short a time, they were able to exhibit to the public. It was no small matter in a few weeks to have brought together such a large number of pupils and to have secured their confidence and esteem. The divine gift of teaching was not very widely distributed, but he believed it was possessed in a high degree by Mrs. Crawford and her associates.

He congratulated the citizens of Ottawa upon the existence among them of such an institution. It should flourish in the Capital and in close proximity with the magnificent Parliamentary buildings of the Dominion. The situation was unrivalled, the building so suitable, the grounds so ample and in such a quiet, retired and healthful position.

He spoke of the Principal and her daughter, who is one of the teachers, as ladies of British and European reputation as educators. They were equally accomplished in English, French and German, and brought with them the highest testimonials as to their culture and skill in music, drawing and painting. Of the other teachers he spoke in commendatory terms from personal knowledge of their qualifications. He believed Ottawa and Canada were to be congratulated upon the Christian and educational work there inaugurated, and hoped that, under the divine blessing, its beneficial influence would be felt far and wide. He had confidence in the skill and devotion of the teachers, the energy and wisdom of the business director, and in the loyalty of the pupils. Upon their efforts and conduct in and out of college success very largely depended.

He wished them all a happy Christmas and New Year, and in the name of the Principal and Board of Management cordially thanked all citizens who had aided in decorations or otherwise in connection with the closing exercises. It was intimated that the second term will begin on the 13th January, and that calendars and all other information can be procured from the Rev. Dr. Warden, 198 St. James St., Montreal.

OBITUARY.

REV. JAMES M'KUTCHEON.

A good man and a faithful servant of Christ was called to his rest and reward on Thursday morning, December 19. Our dear brother, the late Rev. James McKutcheon, Presbyterian minister of the united congregations of Coruana, Mootown and Bervie Church, in the Presbytery of Sarnia. The news of Mr. McKutcheon's death will cause sincere regret throughout the wide district in which he laboured with great zeal and fidelity for over fifteen or sixteen years. When he took charge of that field he found the cause there at a very low ebb indeed. The few earnest workers were greatly discouraged—a spirit of indifference seemed to have taken hold of the people. The villages along the river-front were anything but centres of religious light and influence. And all experienced and earnest workers in the Master's vineyard know what time, labour, patience, faith and perseverance it takes to revive spiritually in such old and callous districts. Such was the condition of things when Mr. McKutcheon began his labours there. But by the blessing of God on His servant's faithful, persevering and self-denying labour during these many years, great good has been the result.

On week-day and Sabbath he was busy about his Master's work. He frequently walked from station to station on Sabbath and preached three times a day. He could be seen trudging through the mud on week-days visiting from house to house, reading and expounding the Word of Life to them, praying with them and for them, commending them all—old and young, strong and weak, sick and afflicted—"to God and to the word of His Grace," and often it would be well on towards the end of the week before he could return to his lodging place, so intent was he on doing good. He, in the true sense of the word, like his Master, went about doing good. Mr. McKutcheon told the writer of this memorial that he believed himself to have been undoubtedly guided by the One who cannot err to that field of labour—although he had before coming there calls and invitations to more promising and comfortable fields. It was the necessities and discouragements of the work that attracted and held him there.

Such was the man who laid aside his armour and entered into rest on the morning named. May many more like him come to the front and take up fields of a like kind and continue in them until the Chief Shepherd shall signify His will. There are scores of such fields as Mr. McKutcheon chose within the bounds of this very province of Ontario, I verily believe more difficult to work, certainly more thankless, and much less attractive than the majority of our Home Mission fields, in Manitoba and the North-West Territory. It is the very essence of mission work to revive and build up the old and spiritually dead portions of the home field. The waste places of our Zion, in city, town and country, are in need of the very best men—men in heart, mind and spirit like the noble standard bearer who has just ceased from his labours but whose works will follow. Mr. McKutcheon was a Scotchman by birth and education and was never married. He spent some time in the East as a missionary. He visited his native land last summer after twenty years of absence, and returned about the beginning of last October to resume his work.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Jan. 12, 1890.

THE SONG OF MARY.

Luke 1: 46-55.

GOLDEN TEXT—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1: 46, 47.

INTRODUCTORY.

The song of Mary—the Magnificat—so full of earnest devotion and holy hope, appeals to the universal human heart. Amid all the differences of religious opinion, and ecclesiastical schisms it finds a place in all rituals, and commends itself alike to the hearts of young and old. Varied and numerous are the musical compositions that in ancient and modern times have sought to give it expression. It is the lofty outpouring of a pious heart that has unlimited trust in God and seeks by entire consecration to be employed in the advancement of the divine glory. Though tradition has been busy in endeavouring to construct a biography for Mary the mother of Jesus, Scripture does not tell us much. She was of the royal lineage of David, and was in humble circumstances, a resident of Nazareth in Galilee. Her song of praise shows that she was well versed in the Bible and that she ardently cherished the Messianic hope, in common with the pious Israelites of her day. All the glimpses we get of her in the Gospel narrative present her in an amiable attitude but there is nothing whatever to favour the notion that she can rightly be regarded as a proper subject to receive divine worship. There is no countenance given in Scripture for the presentation of prayers to Mary. An angel was sent to Mary to announce to her that she would become the mother of Jesus the Saviour. After this she made a journey to the house of Elizabeth, the mother of John the Baptist, to whom she was related. After the customary salutations Mary sings the inspired song that will never lose its meaning or its beauty while the world lasts.

I. Praise for Personal Blessings.—The devout soul turns first to God on receiving personal blessing. He is the giver of every good and perfect gift. The ungrateful spirit may content itself with rejoicing in the blessings received, but those who see God's hand in all mercies turn instinctively to Him with the voice of praise. Mary's spiritual nature was deeply touched by the thought that God was to bless His people, and that she should be honoured by being the mother of Jesus. Her soul declared God's praise. The utterance of her praise was accompanied by a deep and holy joy. Christ was to bring joy and happiness to the world and in this her spirit rejoiced. Her lot in life was a lowly one. It was as she sings "in low estate." Her home was poor, she was betrothed to a humble Jewish carpenter, but this honour which God had put upon her would elevate her to a distinction that was unapproachable. "From henceforth all nations shall call me blessed" nor should she have honours paid to her which it would be idolatrous to offer save to the Three-One God. Christ as a youth was subject to His mother. He loved and esteemed her while He remained on earth, and from the cross he tenderly commended her to the care and affection of the beloved disciple, but nowhere does He intimate by word or example that Mary was to be regarded as a mediator. Neither is there any trace of an idea that the Virgin Mary was to be worshipped to be found in the apostolic writings. Idolatry is simply an unwarranted human invention, thought of only after the faith and piety of the Church had been corrupted by error and superstition.

II. Praise for God's Goodness and Mercy.—He who made the promise to Mary was mighty—the Omnipotent. With God there is nothing impossible. The mystery of the incarnation, the salvation of men through the death of Christ on the cross, the resurrection from the dead are all within the scope of the omnipotence. It was this Mighty One who had condescended to make Mary a link in the chain of the divine beneficence. This Mighty One is also the Holy One, "holy is His name." God's entire revelation of Himself to man is a revelation of His holiness, and the more we contemplate the divine perfections the more vividly are we impressed by a sense of God's holiness. Between all of the divine attributes there is complete harmony. One is not set over against the other. They constitute an harmonious unity. So together with God's power and holiness Mary magnifies His mercy, that is, free, undeserved favour. That mercy is daily bestowed upon us all. Those who fear Him, who are impressed with a sense of God's daily nearness and presence, endeavour to love, serve and obey Him. God's mercy is continuous. It is from generation to generation. Age after age experiences the changeless mercy of Him who is merciful and gracious, long-suffering and slow to wrath.

III. Praise for God's Providential Dealings.—When God's arm is spoken of in Scripture it signifies His power. "He hath shewed strength with His arm." All past events in the history of Israel, all His dealings with the children of men had been exemplifications of the divine power. What would be accomplished by Jesus Christ in the establishment and perpetuity of His kingdom would be brought about by the exercise of the power of God, through the instrumentality of His grace and truth. "He hath scattered the proud in the imagination of their hearts." The foes who sought to subdue the kingdom of Israel were discomfited. The proud imaginings of the human heart are subdued in the presence of the cross of Christ. These words of Mary's song are prophetic as well as historical. All who have hitherto attempted to grasp universal dominion on this earth either in ancient or in modern times have failed, and should future attempts be made, they too are destined to failure. God's dominion only is an everlasting dominion. In that kingdom the humblest and lowliest are exalted, for God resisteth the proud, but giveth grace to the humble. "He hath filled the hungry with good things." This is true of God's bounty everywhere, but it has a special meaning in the kingdom of His grace. Those who hunger and thirst after righteousness, those who feel their need of Salvation, have ample provision made for the complete satisfaction of their wants. The Gospel feast is spread and the invitation freely given. The rich are sent empty away. The self-righteous are not conscious of their need of the spiritual blessings God has so fully and so freely provided. They turn away and come to suffer soul-hunger. They go away empty. The closing notes of Mary's song recall God's faithful care over His people. He remembered His mercy to them throughout all their history. The recollection of God's dealings with His people prompts them to remember His mercies, for all the paths of the Lord are truth and mercy sure. Promises had been made to Abraham and to his descendants. They had been promised of God's mercy, and in mercy they had been remembered and fulfilled. That mercy is for ever. So whatever God has promised will in His own time be completely accomplished.

PRACTICAL SUGGESTIONS.

The praise of God is one of the loftiest exercises in which the human soul can engage.

God is to be praised for His power, His holiness and His great mercy.

God is the only object of worship, and Jesus Christ is the only Mediator between God and man.

The remembrance of God's mercies should lead to deeper trust in His promises.

The manifestation of God's glory in the likeness of sinful flesh to take away sin in the flesh will form the theme of eternal praise.

*27/52.*

# Good morning

HAVE YOU USED  
**PEARS' SOAP?**

**30 Million Pounds**  
**MENIER CHOCOLATE**  
DRANK AND EATEN EVERY YEAR.

**WHY? BECAUSE of all CHOCOLATES**  
*It is the purest and best.*

Paris Exposition, 1889 | 3 GRAND PRIZES.  
5 GOLD MEDALS.

Ask for **YELLOW WRAPPER.**  
—FOR SALE EVERYWHERE.—  
BRANCH HOUSE, UNION SQUARE, NEW YORK.

DAVID CRAWFORD, MONTREAL, AGENT.

## NOTES FOR BIBLE STUDY

32 PAGE MONTHLY. ONLY 36 CENTS PER YEAR.

<p>EVERY <b>S. S. TEACHER</b> SHOULD SUBSCRIBE FOR <b>Notes for Bible Study</b> Only 36c. per year.</p> 	<p><b>Y. P. S. C. E.</b> WORKERS SHOULD CAREFULLY READ <b>Notes for Bible Study</b> Its pages on the Weekly Study are full and fresh. Only 36c. per year.</p> 
<p><b>NOTES FOR BIBLE STUDY</b> The Best Publication EXTANT for <b>BIBLE STUDENTS</b> Only 36c. per year.</p> 	<p><b>PARENTS WILL FIND Notes for Bible Study</b> A GREAT HELP IN <b>FAMILY DEVOTIONS.</b> Only 36c. per year.</p> 
<p><b>PASTORS WILL FIND Notes for Bible Study</b> An invaluable help in pre- paring for Preaching, or Week Evening Services. Only 36c. per year.</p> 	

Send for Sample Copy to A. G. WATSON, MANAGER, Toronto Willard Tract Depository, cor. Yonge & Temperance Sts., Toronto, Canada.

**POSITIVELY THE FIRST AND ONLY FILLED-GOLD**  
**Engine-Case American Movement Watch**  
EVER SOLD FOR \$8.75.



These watches are of the latest style patterns and beautifully finished.

No one has seen them, but there is only forty gross or 5760 Watches in this lot and we can't get any more after these are gone. If you see any of these watches for sale anywhere near the price we are selling them at, so if you see a reliable time-keeper, you should order at once. We warrant these Watches to be American Movement, Expansion Balance, adjusted to any position, and to be perfect timekeepers. The case is filled gold, beautifully engraved and warranted Five Years by the manufacturer. This Watch is a bargain of a lifetime, and you can sell them as fast as you can show them for from \$7.00 to \$15.00 each. Stem Winders and Setters.

With each watch we send our Catalogue of Watches and Jewelry, and only ask as a favor that you show it with the Watch you purchase to your friends and acquaintances. We will send this Watch C. O. D. by Express upon approval if you send us \$1.00 as a guarantee of good faith. If the watch does not suit you need not take it. It is satisfactory and we will refund the money. If full amount, \$8.75, is sent with the order, we will include one of our special heavy Gold Plate Chains, which recalls the world over for \$1.00, and pay for all charges. We refer to any jeweler, publisher, bank or Express Co. in New York City. Remit money by Express, Post Office or Express Money Order, at our risk. Call on our address: MORGAN & CO., 61 Murray St., New York.

STEM WINDER & SETTER  
EVERY WATCH WARRANTED

### THE MISSIONARY WORLD.

#### CASTE: THE OBSTACLE TO MISSION WORK IN INDIA.

It is difficult, and indeed impossible, for any one who has never seen the practical working of caste in India, to gain an adequate idea of its nature and influence. Some notion may be obtained from books written on the subject, and some from intercourse with people who have lived a few years in the country. Yet, at the best, it will be imperfect. One reason of this is that people in Britain frequently talk about caste as existing among themselves. And there is no question that it does—that is, that wide distinctions separate the various classes of British society. Envy and jealousy are ranged on one side, and haughtiness and pride on the other. On one side, again, is poverty in various gradations, and on the other are wealth and luxury. On the one side are the unobedient and distinguished few, while on the other are the untitled many. And this is supposed to be a reflection of Hindu caste, the difference between them being regarded as merely one of degree.

Undoubtedly some resemblance does exist, but the difference is fundamental. English caste is an evil by no means necessary to the fabric of society. It may be modified, broken down and destroyed. Indian caste is so inherent in the social life of the people that its abolition would be followed by a revolution in native society, complete and universal. It is not connected with the possession of wealth, for it often happens that a Brahmin is poor, and nevertheless receives the highest appellations which human language can give, while men of low caste with abundance of riches are treated with contempt. A Rajah may not be of the highest caste. He is not infrequently a Rajpoot—that is, he belongs to the military caste; sometime he is a Sudra. In either case he is below the Brahmin, who, however poor he may be, will not associate with him on terms of equality, or give his daughter in marriage to him. Caste is intimately associated with religion, so much so that it is considered to be a solemn religious duty for a man to adhere rigidly to the regulations, ceremonies and duties of his order, and not to admit the smallest infringement of them. A Hindu holds that the gods would be angry with him if he broke his caste—that is, departed from any of the rules which his fraternity observes.

The Hindus, as is well known, are separated into four great castes—Brahmins, Rajpoots, Vaisyas (traders), and Sudras (agriculturists, artisans, etc.). Practically, however, castes are innumerable, for every trade, profession and occupation constitutes a distinct caste. They do not inter-marry, nor can they eat and drink together. Not only does the caste system prevail among Hindu tribes properly so called, but also among the low and outcast tribes, who are as punctilious in its observance as their Hindu neighbours. They look down upon one another, and dispute about priority of position with an eagerness and pertinacity unsurpassed by any. They trade with one another, are perhaps servants in the same house, and are associated publicly in various avocations—but here their relations terminate. They cannot draw nearer to each other than this; and the same thing is true of the higher castes. Not only are the castes kept separated from one another by the strictest rules, and by the awful threat of excommunication, which is rigorously visited on the hapless individual who consciously or unconsciously has broken his caste regulations, but the subdivisions of the castes are kept apart, and can have socially nothing to do with one another. Moreover, the Brahmins of the south hold themselves aloof from those of the north, and the Brahmins of the west will not eat with the Brahmins of the east.

Hindu caste, in alliance with idolatry, has petrified the spirit of exclusiveness, which is one of the most prominent features of Hindu national character. The Hindus have shut themselves up to themselves. They admit no one into their communities. No one can tempt them to alter their rules, and no Englishman can possibly become a member of any one of their castes. On the other hand a man may be, and often is, expelled from his caste. This is specially true when a Hindu becomes a Christian. The ceremony of baptism cuts him off at once from all further intercourse. Parents, brothers, friends abandon him because he has broken the rules of his order. Thenceforward they shun him, will neither eat nor drink with him, and in some cases will not even trade with him, or allow the washerman to wash his clothes for him. The caste system has been properly described as the essence, the life and soul of Hinduism. So long as a Hindu observes his caste rules, he is at liberty to believe what he pleases, and do what he pleases. He may be an atheist and propagate atheism without losing his caste. He may be an anti-theist, and propagate hostility to God without being excommunicated. He may believe that his great-grandfather was an anthropomorphous ape, to the great delight of some scientists of the day, without being ostracised. He may be guilty of fornication, adultery and theft without losing his caste. But if

he eats or drinks with the holiest European alive, or with a Hindu of inferior caste, he is ostracised. It is no matter of astonishment, therefore, that many Hindus, although thoroughly convinced of the truth of Christianity, dread to avow their convictions lest they should be cast off by their dearest friends and relations. They naturally shudder at the social ostracism and isolation to which they would have to submit. To be convinced of the truth of Christianity is one thing, but to embrace it, especially in a country like India, is a very different thing.

The sacrifice which native Christians have to make should awaken the deepest sympathy of every one interested in the evangelization of India, and should be carefully pondered by those who talk glibly of the paucity of converts. They are socially separated from their fellow-countrymen as effectually as though they lived in another land. In fact, in one sense they form a caste by themselves, with which all other castes have no communion. They draw closely to the British residents in India, as a consequence of the exclusiveness of the Hindus around them, and because of their having embraced the Christian faith of their rulers. Hence they are loyal to the backbone—a circumstance which should call forth greater sympathy toward the native Christian communities from the British Government in India than it has hitherto done. Idolatry, degrading as it is, yields more easily to the Gospel than caste.



**BEAUTY, HEALTH AND HAPPINESS** are priceless possessions in women, and they can only be preserved by the use of the most carefully compounded toilet and medical agents. Remember that the positive purity, harmlessness, and high quality of the ingredients of the Recamier Toilet Preparations are guaranteed by distinguished and honourable scientific and medical testimony, based upon searching analysis.

The Recamier Preparations do not contain Arsenic, Lead, or Bismuth in any form, as is attested over their own signatures, among others by:

HENRY A. MOTT, Ph. D., LL. D.,  
Member of the London, Paris, Berlin and American Chemical Societies,

THOS. B. STILLMAN, M. Sc., Ph. D.  
Professor of Chemistry of the Stephens Institute of Technology.

PETER T. AUSTEN, Ph. D., F.C.S.,  
Professor of General and Applied Chemistry, Rutgers College, and New Jersey State Scientific School.

They are recommended by women who make the preservation of a good complexion a study.

FROM MME. ADELINA PATTI-NICOLINI.

CRAIG Y-NOS CASTLE, Oct. 13, 1887

MY DEAR MRS. AYER,—There never has been anything equal in merit to the Recamier Preparations; my skin is so immensely improved by their use. I need not dread old age while these magic inventions of yours exist. I use Cream, Balm, and Lotion every day of my life, and could not exist comfortably without them. Recamier soap also is perfect. I shall never use any other. It far surpasses all toilet soaps. I hear that the Princess of Wales is delighted with the Recamier Preparations. I am convinced your Recamier Preparations are the greatest boon ever invented. I could not comfortably endure a day without them.

ADELINA PATTI-NICOLINI.  
WHAT THE RECAMIER PREPARATIONS ARE AND WHY THEY ARE TO BE USED.

Recamier Cream, which is first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient, to be applied at night, just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white, and as soft as an infant's.

Recamier Balm is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids, Recamier Balm is exceedingly beneficial, and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin.

Recamier Lotion will remove freckles and moth patches, is soothing and efficacious for any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving.

Recamier Powder is in three shades, white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving and for the toilet generally.

Recamier Soap is a perfectly pure article guaranteed free from animal fat. This soap contains many of the healing ingredients used in compounding Recamier Cream and Lotion.

The Recamier Toilet Preparations are positively free from all poisonous ingredients, and contain neither lead, bismuth, nor arsenic.

40 BROADWAY, NEW YORK, Jan., 1887.

MRS. H. H. AYER :

DEAR MADAM: Samples of your Recamier Preparations have been analysed by me. I find that there is nothing in them that will harm the most delicate skin, and which is not authorized

by the French Pharmacopœia as safe and beneficial in preparations of this character.

Respectfully yours,  
THOMAS B. STILLMAN, M.Sc., Ph.D.

If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from the Canadian office of the Recamier Manufacturing Company, 374 and 376 St. Paul St., Montreal. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50. Recamier Bath, 1.50. Recamier Moth and Freckle Lotion, \$1.50. Recamier Soap, scented, 50c.; unscented, 25c. Recamier Powder, large boxes, \$1.00. Small boxes, 50c.

**Hints on Art Silk Needle Work.**

Ladies who are interested in this beautiful work should send for a copy of our forty-four page book entitled "Hints on Art Needle Work," just published, handsomely and profusely illustrated with patterns of many new and beautiful articles, also stitches for the best decorative work with our Art Wash Silks, now so popular for home fancy work. It also contains a table of shades for flowers and birds, and much information, plausible and instructive, for those who have a taste for Silk Embroidery Work. Sent free by mail on receipt of six cents in stamps. Belding, Paul & Co., Silk Manufacturers, Montreal.



Will buy sufficient

**Pearline**

to do a large wash—

Clean a house,

or enough of both to prove to any woman its wonderful dirt-removing and labor-saving qualities. Costs almost nothing, but makes the dirt jump. Does it hurt the hands or clothing? NO, it is harmless. Many millions of packages used every year—no complaints, but many women write: cannot get along without PEARLINE.

**Caution**

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearl-line, or "the same as Pearl-line." IT IS FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers. 46 Manufactured only by JAMES PYLE New York.

**Chronic**

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a profuse condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. — A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

**Ayer's Sarsaparilla.**

saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

**Catarrh**

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

47/32 by the use of Ayer's Sarsaparilla. I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored. — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. — Jesse Boggs, Holman's Mills, Albermarle, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sar-

**saparilla.**

It is the safest and most reliable of all blood purifiers. No other remedy is so effective in cases of chronic Catarrh.

Bold by all Druggists. Price \$1; six bottles, \$5.

**CURE FOR A**

**HOLLOWAY'S OINTMENT**

Is an infallible remedy for Bad Legs, Bad Broasts, 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 acts 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.

**RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.**

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, FEMALE DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

**DYSPEPSIA.**

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

**PERFECT DIGESTION.**

Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

Send for our BOOK OF ADVICE to RADWAY & CO., 419 St. James Street, MONTREAL.



"I have just been at a hardware store and bought my Dowsell, and now I am so happy."

ALL HARDWARE DEALERS SELL THE "DOWSWELL" WASHERS, OR DIRECT FROM FACTORY.

STANDARD MANUFACTURING CO., 34 JAMES ST. NORTH, HAMILTON.

**NEW YEAR'S NOTICE!**

Show your Regard for your Friends on New Year's Day by Giving them a Drink of

**Johnston's Fluid Beef!**

MADE IN A FEW MINUTES BY MERELY ADDING BOILING WATER.

Palatable, Warming and Nutritious.

The Most Healthy Winter Beverage

**FEDERAL LIFE**

ASSURANCE COMPANY.

Assets, exclusive of over \$600,000 uncalled Guarantee Capital, over \$200 to every \$100 of liabilities to policyholders.

Insurance in force, over \$10,000,000; Increase in last three years, over \$7,000,000

Policies on the HOMAN'S PLAN of pure insurance, and on other popular plans.

Head Office - - - Hamilton, Ont.

Reliable Agents Wanted

DAVID DEXTER, Managing Director.

**ONTARIO COAL CO.**

IMPORTERS OF THE CELEBRATED

**Lehigh Valley Coal**

General Offices and Docks—Esplanade East, foot of Church St. Telephone No. 18. Up-town Office No. 70 King Street East. Telephone No. 1059. Branch Office, corner Bloor and Borden Streets. Telephone No. 363. Branch Office, No. 725 Yonge St. Yard and Office, 1069 Queen St. West, near Subway.

Miscellaneous.

McLAREN'S



Equal in purity to the purest and best in the market. Thirty years' experience. No better than ever. One trial will secure your continued patronage.

RETAILED EVERYWHERE

ENTERTAINMENTS FOR CHURCHES, ETC.

MR. FREDERICK ARBUTHNOT, ELOCUTIONIST.

Open for Engagements. Highest References. Address, LONDON, ONT.

TO PROBATIONERS WANTED.

TWO ORDAINED MISSIONARIES For the Presbytery of Barrie. Appointments to be made by the Executive of the Assembly's Home Mission Committee.

ROBT. MOODIE, Convener H. M. Committee, Presbytery of Barrie.

Mutual Life Insurance Co. of New York

ASSETS OVER \$118,000,000. The largest financial institution in the world, and offers the best security.

RATES REDUCED.

The Standard Life Assurance Co. ESTABLISHED 1825. Head Office—Edinburgh, Scotland; and Montreal, Canada.

THE ROYAL CANADIAN

Fire and Marine Insurance Co. 57 ST. JAMES STREET, MONTREAL. Capital \$500,000 Assets 708,878

WESTERN ASSURANCE COMPANY.

FIRE AND MARINE. Capital and Assets over \$1,600,000.00 Annual Income over 1,500,000.00

Insurances effected on all kinds of property at lowest current rates.

DOMINION LINE ROYAL MAIL STEAMSHIPS

Table with columns for destination (Sarnia, Oregon, Sarnia, Bristol, Texas, Ontario), sailing dates, and reduced rates for cabin, intermediate, and steerage.

REDUCED RATES. CABIN, Portland or Halifax to Liverpool, \$50 to \$60; Return, \$100 to \$110.

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

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS. BIRTH. At Blackstock, December 20th, 1889, the wife of the Rev. Dr. McKay, of a son.

MARRIED. At Aldersyde, Cannington, on the 24th, by the Rev. Dr. Cochrane, of Brantford, the Rev. Malcolm McKinnon, B.A., B.D., of St. Andrew's Church, Eldon, to Maude, second daughter of Richard Edwards, Esq.

On Christmas Day, at St. James' Square Presbyterian Church, by the Rev. Dr. Kellogg, O. Sisley, M.D., of Ellesmere, and formerly of Toronto, to Miss Sadie McMillan, of this city.

At Woodstock, on Christmas Day, at the residence of the bride's father, by the Rev. Dr. Fletcher, of Hamilton, assisted by the Rev. Dr. McMullen, of Woodstock, and the Rev. Edward Vincent, of Nelsonville, Ohio, Brother-in-law of the bride, Mr. John McKean, of Hamilton, to Isabel, daughter of Mr. Jas. Moncur, Woodstock.

MEETINGS OF PRESBYTERY.

HAMILTON.—At Simcoe, Thursday, January 5th, at 7.30 p.m., for the induction of the Rev. W. J. Dey.

HURON.—At Seaford, on the 21st January, at 10.30 a.m.

KINGSTON.—In Cooke's Church, on the third Tuesday of March, at 3.30 p.m.

LINDSAY.—At Lindsay, on the Tuesday of February, 1890, at 10.30 a.m.

LONDON.—The Presbytery of London will hold an adjourned meeting in the First Presbyterian Church, Tuesday, 7th January next, at 11 a.m.

Next regular meeting in the same place, on the second Tuesday of March, at 11 a.m.

MONTREAL.—At Montreal, in the Convocation Hall, Presbyterian College, on the 14th January 1890, at 10 a.m.

ORANGEVILLE.—At Orangeville, January 14, 1890, at 10.30 a.m.

PETERBOROUGH.—Mill Street Church, Port Hope, on the 14th January, 1890, at 9 a.m.

STRATFORD.—St. Andrew's Church, Monday, January 13, 1890, at 7.30 p.m.

TORONTO.—In the usual place, Tuesday, the 7th January, at 10 a.m.

WHITBY.—At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.

THERE IS NO BETTER remedy for worms of any kind in children or adults than Dr. Low's Worm Syrup.

The Home Savings & Loan Co.

LIMITED. DIVIDEND No. 24. Notice is hereby given that a dividend at the rate of seven per cent. per annum has this day been declared upon the paid-up Capital Stock of the Company for the half year ending 31st December, 1889, and it at the same will be payable at the Company's Office, No. 6 Church Street, Toronto, on and after the 15th day of January, 1890.

PIANOS! PIANOS!

WE offer at very Low Prices a variety of Pianos slightly used and in good order, by reliable and standard New York and Boston makers—Dunham, Fisher, Gabler, Chickering, etc., etc.

SQUARES FROM \$75. UPRIGHTS FROM \$150.

I. SUCKLING & SONS PIANO WAREHOUSES, Yonge Street, corner of Adelaide.

"London Advertiser"

3 EDITIONS DAILY MORNING, NOON, EVENING, AND

Mammoth Weekly List

C. R. ORR, Agent, 11 KING STREET WEST, - TORONTO.

WILBURN'S BEEF IRON AND WINE

is prepared from fresh beef, soluble iron and pure sherry wine, combined with choice aromatics.

Miscellaneous.



Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders.

DRESSMAKERS' MAGIC SCALE. 13/9. The best Tailor System of cutting. Improved and simplified. Taught by MISSE J. CHUBB, Gen. Ag't for Ontario 426 1/2 Yonge St.

Burdock BLOOD BITTERS. LIVER COMPLAINT. 35/32. B. B. B. Regulates the Bowels, the Bile, the Blood, arouses the torpid Liver and cures Biliousness.

BADDICK, CAPE BRETON, N.S. I believe were it not for Burdock Blood Bitters I should be in my grave. It cured me of Liver Complaint and General Debility, which had nearly proved fatal. JOHN H. HALL.

HANDSOME 3 DRIVING SET. 14/3. Trumpet, Whip & Rein. For a Present for a Boy it Cannot be Excelled.

NOBBY! DURABLE! PRETTY! Neatly packed and sent express paid for ONE DOLLAR. Address, SAMUEL KIRBY, Manufacturer of Bells, Toys, etc. MIDDLETOWN, CONN.

THE 45/32

Provident Life and Live Stock Association.

CHIEF OFFICE—ROOM D, YONGE STREET ARCADE, TORONTO.

INCORPORATED. A MUTUAL BENEFIT ASSOCIATION.

IN THE LIFE DEPARTMENT Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement.

IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury.

Those interested send for prospectuses, etc. RELIABLE AGENTS WANTED. WILLIAM JONES, Managing Director.

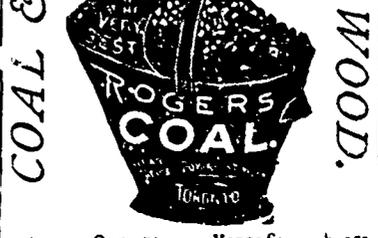
SKIN DISEASES are most annoying because so unobscurable. Dr. Low's Sulphur Soap heals and cleanses the skin.

Miscellaneous.

Presbyterian Ladies' College 152 BLOOR ST. WEST TORONTO RE-OPENS JANUARY 6, 1890. Full course in Literature, Music and Art (embracing Pencil, Water Colors, Oil Painting, Decorative Painting in China, etc., etc.)

T. M. MACINTYRE, M.A., LL.B., PH.D. PRINCIPAL.

ELIAS ROGERS & COY.



BRANCH OFFICES.—409 Yonge St., 193 King St. West, and 274 Queen St. East. YARDS AND BRANCH OFFICES.—Esplanade East, near Berkeley St.; Esplanade, foot of Church St.; Bathurst St., nearly opposite Front St.

G. T. MacDOUGALL, COAL AND WOOD.

All Orders Promptly Attended to 251 Queen St. East, near Sherbourne

P. BURNS & CO.

ONLY IMPORTERS OF THE CELEBRATED SCRANTON COAL 2/52

By rail and water. Great reduction in prices Steam coal and wood at lowest rates.

OFFICES: HEAD OFFICE, 51 KING ST EAST

Cor Front and Bathurst, 546 Queen West, 398 Yonge. Office and Yard—Front Street, near cor. Bathurst Street. Telephone communication between all offices.

Orders promptly attended to. ALWAYS ASK FOR ESTERBROOK STEEL PENS

Superior, Standard, Ballpoint Popular Nos. 648, 14, 130, 135, 161

Union Counter Scale, (Platform and Hopper.) Capacity 252 pounds.

In perfect order, and will be sold cheap. Apply 5 Jordan Street, Toronto.

Special Inducements to Agents. C. BLACKETT ROBINSON.

10,000 AMERICAN STEM WINDING WATCHES FREE TO BE GIVEN AWAY

We will give 10,000 Stem Winding American Watches FREE to those who will assist us in procuring new subscribers to our ELIANT MONTHLY. The amount of the gift will be given away in the next issue of the Monthly.

BEAUTIFULLY ENGRAVED WATCHES

STEM WINDING NOT FOR SALE. As this handsome premium is intended solely to secure new subscribers, NEW SUBSCRIBERS will NOT BE REQUIRED TO PAY FOR THE WATCHES.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Attention is called to the fact that the gift of a watch is not made until the subscriber has been in the list of subscribers for one month.

Stop that CHRONIC COUGH NOW!

For if you do not it may become consumptive. For Consumption, Scrophulous, General Debility and Wasting Diseases, there is nothing like

SCOTT'S EMULSION

Of Pure Cod Liver Oil and HYPOPHOSPHITES Of Lime and Soda.

It is almost as palatable as milk. Far better than other so-called Emulsions. A wonderful flesh producer.

SCOTT'S EMULSION is put up in a salmon color wrapper. Be sure and get the genuine. Sold by all Dealers at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.

RIDGE'S FOOD

The most valuable food for infants, invalids, and those who are unable to digest ordinary food. It is especially adapted to the weak stomachs of babies, and is the only food that can be given to them without any danger.

BAILEY'S REFLECTORS

For Gas. For Oil. The most reliable and safe reflectors for use in churches, halls, and public buildings. They are made of the finest materials and are guaranteed to last for years.

THE GREAT LIGHT

FRINK'S Patent Reflectors of Cast Iron. The most perfect, safe, and reliable reflectors for use in churches, halls, and public buildings. They are made of the finest materials and are guaranteed to last for years.

KNABE

PIANO FORTES. TONE, TOUCH, WORKMANSHIP & DURABILITY. WILLIAM KNABE & CO. BALTIMORE, 22 and 24 East Baltimore Street. NEW YORK, 148 Fifth Avenue. WASHINGTON, 817 Market Square.

PULPIT BIBLES.

PARALLEL EDITION. Beautifully printed on extra fine sized and colored paper. Especially designed for Desk, Pulpit and Society purposes. Containing the Authorized and Revised Versions of the Old and New Testaments in parallel columns. References on the outside margin of each page, Cruden's Concordance, the Psalms in metrical.

American Morocco, raised panel, gilt title, gilt edges, 87 50

French Morocco, raised panels, antique, 10 00

Turkey Morocco, London antique, 10 50

Levant Morocco, antique, Oxford Style, 20 00

Also Family Bibles in 174 varieties, containing from 200 to 2,500 illustrations and over 300 Extra Features.

Special Inducements to Agents. C. BLACKETT ROBINSON.