



# The Canada Presbyterian

Vol. 19.—No. 8.  
Whole No. 940.

Toronto, Wednesday, February 19th, 1899.

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

**Books.**  
**THE BIBLICAL ILLUSTRATOR**  
OR  
Anecdotes, Similies, Emblems and Illustrations, gathered from a wide range of Home and Foreign Literature.  
BY REV. JOSEPH S. ENELL, M.A.  
— 47/52.  
VOLUMES NOW READY  
**ST. MATTHEW.**  
**ST. MARK.**  
**ST. LUKE—Volume I.**  
**GALATIANS.**  
**EPHESIANS.**  
Price \$1.50 nett, per volume, Post-paid

**JOHN YOUNG**  
Upper Canada Tract Society, 102 Yonge Street, TORONTO.  
**COME YE APART.**  
Daily Morning Readings in the Life of Christ. \$1.50  
Practical Religion. 1.00  
Week Day Religion. 1.00  
BY REV. J. R. MILLER, D.D.

**JAMES BAIN & SON,**  
Presbyterian Book Room, TORONTO.  
Presbyterian Headquarters.  
**S. S. LIBRARIES.** 16/52  
Schools desiring to replenish their Libraries cannot do better than send to  
**W. DRYSDALE & CO.,**  
232 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, 232 St. James Street Montreal

**APPLES OF GOLD.**  
THE LATEST  
**Sunday School Song Book.**  
BY J. P. KINSKY AND JOHN McPHERSON.  
**NOW READY.**  
Sample Copy by Mail, 25 Cents.  
Circulars free to those who mention this paper.  
**THE ECHO MUSIC CO., Publishers,**  
LaFayette, Indiana, U.S.A.

**Midwinter Music.**  
Music, as a handmaid, stands ready to assist in all social pleasures and gaieties.  
**SOCIAL SINGING.** College Songs, (50 cents). "College Songs" (Halfjo, Guitar, each \$1). "Good Old Songs" we used to Sing, (50c).  
**TEMPERANCE.** "Temperance Crusade" (35 cents, or \$3.60 doz.) Emerson & Morey "Temperance Rallying Songs," (35 cents, or \$3.60 doz.) Hull.  
**ANTHEM BOOKS.** "Easy Anthems," (80 cents, or \$7.20 doz.) Emerson. "Anthems of Praise," (50c, or \$5 doz.) Emerson. "American Anthem Book," (\$1.25, \$12 doz.) Dow's "Responses and Sentences" (\$0.50, or \$7.20 doz.).  
**EASY CANTATAS.** Sacred, "Ruth and Boaz," (65 cents, \$6 dozen). "Rebecca," (65 cents, or \$6 dozen) Secular, "Dairy Maid's Supper," (20 cents, or \$1.80 dozen). "Garden of Singing Flowers," (40 cents, or \$3.60 dozen).  
Great Success of our New \$1 Music Books—"Piano Classics," Vol. 1 and Vol. 2. "Popular Piano Collection," "Popular Dance Music Collection," "Song Classics for Soprano," "Song Classics for Alto," "Classic Haritone and Bass Songs," "Classic Tenor Songs." Each book \$1.  
[MAILED FOR RETAIL PRICE.  
**OLIVER DITSON CO., BOSTON.**  
C. H. DITSON & Co., 867 Broadway, New York, 1225 Chestnut St., Phila.

**Books.**  
**SACRED SONGS AND SOLOS**  
WITH STANDARD HYMNS.  
CONTAINING 750 PIECES  
As sung by Ira D. Sankey and others. This is without doubt the finest selection of Hymns for Sabbath Schools, Prayer Meetings, Evangelistic Services, etc.  
**PRICES.**  
Words only, from 5c. up.  
Music and Words, 41/52 75c. W.  
Complete list free on application. The trade supplied.  
**A. G. WATSON, Manager,**  
**TORONTO WILLARD TRACT DEPOSITORY,**  
Corner Yonge and Temperance Streets, TORONTO, ONTARIO.

**S. S. LESSONS FOR 1899.**  
THE PEOPLE'S  
**COMMENTARY**  
ON THE  
**GOSPEL OF LUKE.**  
BY THE REV. EDWIN W. RICE, D.D.  
Full Text of the Authorized and Revised Versions, with complete Critical, Exegetical and Applicative Notes, clearly explaining the Gospel.  
**REASONS WHY**  
Every Pastor, Teacher, Student, and Reader of the Bible should have it:

- 1.—It presents convincing Biblical and Historical testimony in regard to the author and authority of Luke's Gospel.
- 2.—It has an able, scholarly and interesting account of the composition, language and vocabulary of the Gospel, not to be found elsewhere.
- 3.—It applies the latest results of Biblical research and knowledge to the interpretation of the text of the Gospel.
- 4.—It aids every one to read the Gospel as if he were in Palestine, and familiar with the scenery, people and habits of life, speech and thought common there when Jesus was upon the earth.
- 5.—The comments are grouped under topical divisions of the text, and under each verse, also, for quick reference, followed by suggestive lessons for the use of the preacher and teacher.
- 6.—The text of the whole Gospel in the two Versions "Authorized" and Revised, is given in full at the foot of the page.
- 7.—The Notes are evangelical, sound, non-sectarian, representing the best thought of eminent Biblical scholars from the early Christian fathers until now, carefully sifted and concisely stated for the ordinary reader.

**CLOTH. 12mo. 331 PAGES.**  
Handsomely Illustrated.  
Free by Mail on receipt of ONE DOLLAR.  
**Presbyterian Ptg. & Pub. Co. (Ltd)**  
3 Jordan St., Toronto.

**NOW READY.**  
**PRESBYTERIAN**  
**YEAR**  
**BOOK**  
FOR THE  
**DOMINION OF CANADA AND NEWFOUNDLAND,**  
FOR 1899.  
**PRICE 25 CENTS.**  
For sale by the leading booksellers, or mailed on receipt of price, by  
**The Presbyterian Ptg. & Pub. Co. (Ltd),**  
3 Jordan St., Toronto.

**Miscellaneous.**  
**KNOX LAUNDRY, 8/26**  
400 Spadina Avenue.  
All work done by hand. Goods called for and delivered.  
W. LARTER, Prop.

**BOY'S CLOTHING 11/52**  
Cut and Made to Order. Also Suits Made over. DRESSMAKING done in the Latest Style.  
M. E. FINNIGAN,  
357 Church Street.

**R. J. LLOYD, 19/52**  
**CATERER AND CONFECTIONER,**  
247 YONGE STREET.  
TELEPHONE No. 295. TORONTO.

**JOHNSTON & LARMOUR,**  
— TORONTO. — 32/52  
Clerical and Legal Robes and Gowns,  
2 ROSSIN BLOCK, TORONTO.

**JOHN SIM & CO., 5/152**  
Plumbers, Steam, Gas and Hot Water Fitters.  
23 RICHMOND ST. W., TORONTO  
Telephone 1349.

**ROBERT HOME, 20/52**  
**MERCHANT TAILOR,**  
159 YONGE STREET,  
TORONTO.

**KILGOUR BROTHERS**  
Manufacturers and Printers.  
PAPER, PAPER BAGS, FLOUR SACKS,  
PAPER BOXES, FOLDING BOXES,  
TEA CADDIES, WINES, ETC.  
21 and 23 Wellington Street W., Toronto.

**T. J. JOHNSTON, 4/32**  
Watches, Jewelry & Silverware  
At Lowest honest figures.  
Solid Gold Jewelry made to order. Repairing carefully attended to.  
Queen Street. Few doors east of Bathurst.

**LEONARD A. INWOOD, 11/52**  
(Late of Jas. Park & Son, St. Lawrence Market.)  
**PROVISION MERCHANT**  
Hams, Bacon, Butter, Cheese, Etc.  
Choice Stock, always on hand.  
305 YONGE ST., - TORO. J. GO.

**WHIRLWIND Carpet and Church Cushion**  
According to the American Plan  
No. 875 QUEEN ST. WEST, TORONTO.  
**Home Economists, Sole Proprietors**

**DALE'S BAKERY,**  
579 QUEEN ST. WEST, COR. YORK ST.  
Celebrated Pure White Bread,  
Dutch Brown,  
Best Family Home-Made Bread.

**TRY DALE'S BREAD.**  
A GRAND DISPLAY OF  
**SELECT FRUITS!**  
Also the Finest Brands of  
**TEAS, BUTTER AND CHEESE**  
FOR FAMILY USE.  
PETER MACDONALD,  
120 Church St. (south of Queen) Toronto.

**PIANOS! PIANOS!**  
WE offer at very Low Prices a supply 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.**  
LISTS ON APPLICATION.

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

**Miscellaneous.**  
*Write*  
to C. A. ELLIOTT, Prin-  
cipal, Toronto Business  
College, 100 Spadina, Ont.  
for information if you want  
the best Business Education obtainable in  
Canada.

**BRITISH AMERICAN**  
**BUSINESS COLLEGE**  
**ARCADE, YONGE STREET, TORONTO.**  
20th YEAR 26/52

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.**

**THE ROYAL CANADIAN**  
**Fire and Marine Insurance Co.,**  
57 ST. JAMES STREET, MONTREAL.  
Capital \$500,000  
Assets \$1,000,000  
Income \$885,000  
ANDREW ROBERTSON, Esq., President.  
Hon. J. R. THIBODEAU, Vice-President.  
HARRY CUTT, Secretary.  
Geo. H. McHenry, Manager.  
GEORGE McMURRAY,  
General Agent for Toronto and vicinity.

**Mutual Life Insurance Co. of New York**  
ASSETS OVER \$118,000,000  
The largest financial institution in the world, and offers the best security. Its policies have never been equalled by any other Company. Its new distribution policy is the most liberal contract yet issued, placing no restrictions upon residence, travel or occupation. No forfeiture and definite cash values.  
**T. & H. K. MERRITT, Gen. Mang'rs.,**  
41 Yonge St., Toronto.

**WESTERN ASSURANCE COMPANY.**  
**FIRE AND MARINE.**  
Capital and Assets over - \$1,600,000.00  
Annual Income over - 1,500,000.00  
HEAD OFFICE:  
Cor. Scott and Wellington Sts., Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.  
**Losses Promptly and Liberally Settled.**

**RATES REDUCED.**  
**The Standard Life Assurance Co.**  
ESTABLISHED 1825.  
Head Offices - Edinburgh, Scotland, and Montreal, Canada.  
Total Risk, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$5,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy-Holders, \$335,000.  
**W. M. RAMSAY, Manager.**  
**THOMAS KERR,**  
240 Gerrard Street, Toronto, Inspector.

**DOMINION LINE-ROYAL MAIL**  
**STEAMSHIPS**  
**1899. WINTER SEASON. 1899.**  
**LIVERPOOL SERVICE—SAILING DATES**  
From From  
Sarnia ..... Feb. 27 Halifax  
Vancouver ..... Mar. 13 " 15  
Oregon ..... Apr. 10 Apr. 12

**BRISTOL SERVICE—FOR AVONMOUTH DOCK**  
Sailing Dates  
From Portland.  
Texas ..... about Feb. 19  
Toronto ..... about Feb. 28

**REDUCED RATES.**  
CABIN, Portland or Halifax to Liverpool, \$50 to \$60; Return, \$100 to \$110. INTERMEDIATE to Liverpool or Glasgow, \$25. STERAGE to Liverpool, Queens-town, Londonderry, Belfast, London or Glasgow, \$20. CANIS, Portland to Bristol (Direct Steamer), \$40; Return, \$80.  
For particulars apply in Toronto to **GEO. W. TORRANCE, 18 Front Street West;** or C. S. GZOWSKI, Jun., 24 King Street East; or in Montreal to **DAVID TORRANCE & CO.,** General Agents.

**DIPHTHERIA.**  
ACTIVE AGENTS  
Dierlamm's Diphtheria and Croup Remedy A Sure and Reliable Remedy. For terms and testimonials apply to **REV. H. DIERLAMM,** Gowanstown, Ontario.

**Professional.**  
**GORDON & HELLIWELL,**  
**ARCHITECTS**  
36 KING STREET EAST, TORONTO.

**WM. R. GREGG, 50/52**  
— ARCHITECT. —  
9 VICTORIA ST., TORONTO.

**C. V. SNELGROVE,**  
**DENTAL SURGEON,**  
97 CARLETON ST., TORONTO.  
Bridge-work, Gold and Porcelain  
Specialty. Telephone No. 3951.

**HENRI DE BESSE,**  
Formerly Professor at New York Conservatory of Music, will receive  
**Pupils for Violin or Pianoforte,**  
Paris and Stuttgart Conservatory Methods,  
129 BLOOR STREET, EAST.

**C. P. LENNOX, DENTIST,**  
Rooms A & B,  
YONGE ST. ARCADE, TORONTO.  
The new system of teeth without plates can be had at my office. Gold Filling and Gold 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.**  
**Homoeopathic Physician.**  
Specialties: Chronic Diseases and Diseases of Women.  
Consultation Rooms: 127 Church St. Hours from 11 a.m. to 3 p.m.  
Telephone 1707.  
RESIDENCE, D'ARCK STREET.

**Miscellaneous.**  
**WANTED THREE GOOD MEN**  
To sell for us, either on salary or commission.  
Address **MAY BROTHERS,**  
Nurserymen, Rochester, N.Y.

**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**  
By rail and water. Great reduction in prices. Steam coal and wood at lowest rates.  
OFFICES:  
HEAD OFFICE, 3 KING ST. EAST.  
Cor. Front and Bathurst, 446 Queen West, 390 Yonge. Office and Yard - Front Street, near cor. Bathurst Street. Office and Yard - Yonge street Docks. Telephone communication between all offices.  
Orders promptly attended to.

**BOOKS FOR LADIES.**  
**Paper Flowers for The Floral World,** in tissue paper. By Florence. 15 cts.  
**How to Crochet.** Explicit and easy understood directions. Illustrated. 15 "  
**Miscellaneous Designs for Crochet Work.** ..... 15 "  
**Artistic Embroidery.** By Ellen R. Church. Profusely Illustrated. .... 15 "  
Or all four books, post free, for 50 cents.  
**Presbyterian Printing & Pub. Co.,**  
3 Jordan Street, Toronto.

**GRATEFUL—COMFORTING.**  
**EPPS'S**  
**(BREAKFAST)**  
**COCOA**  
Needs only Boiling Water or Milk.

**PELEE ISLAND WINE**  
VINEYARDS CO. (LIMITED)  
**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.

"Phonography is the desideratum of our day and the necessity of the age."  
**BARKER'S SHORT-HAND SCHOOL,**  
45 KING STREET EAST, TORONTO.  
Circulars free.

Incorporated 1888. TORONTO 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.



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

**GRANITE MONUMENTS**  
T. M. INTOSH & SON  
SCULPTORS  
510 ONCE'S TORONTO

**ASTHMA CURE**  
DR. TAFT BROS., ROCHESTER, N.Y. FREE

**SALESMEN WANTED AT ONCE.**  
Our goods are sold by the whole sale and retail trade. We are the largest manufacturers in our line in the world. We are prepared to pay the highest prices for our goods. Address: Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

**HIRST'S PAIN EXTERMINATOR**  
WILL CURE YOU OF Inflammatory Rheumatism, Neuralgia, Lumbago, Spinal Disease, Ear and Toothache, Bruires and Sprains.

**A BRIDE'S CONFESSION**  
"Yes, dear, I am married, and I am keeping house in the loveliest flat on 6th St. Well, you would get tired of something like that, you know, had for some time been very delicate, and Dr. Heavyfoot told mamma that he feared I was dying. I was poor, dear sister Belle, who died three years ago from a wasting disease. My George was almost crazy when mamma told him that she was to do so, and I nearly cried my eyes out. I don't say that I regret that I married Nelly Park, but I think that George Blauvelt is just the man for anything, and when the girl is not engaged to him, and they say she is dying of a galling cough, and she is dying, I would like to see her shoes and become Mrs. George Blauvelt; now just you wait and see." This spring I noticed George as usual to be almost resigned to the idea that we should be married, and the thought that this delicate young fellow might get him after all, drove me crazy. I read the testimony of Lawyers Howe and Hume, I saw the wonderfully investigating effect of Dr. CAMPBELL'S AISENIO WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just called for Kuropon business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so surprised was he with my healthy and robust appearance that he treated me as if I had 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 upon me at the Intimere 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 SULTAN OF TURKEY and MOROCCO now FATTEN and BEAUTIFY their bodies exclusively on DR. CAMPBELL'S AISENIO COMPLEX WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night.  
"The Shah found his harem in a state of disorder on his return to Persia."—N. Y. World, Oct. 12, 1889. Reason—Their supply of CAMPBELL'S WAFERS was exhausted.  
ILLUSTRATIVE of the desirability of a certain amount of Plumpness, rumour has it that the above distinguished Oriental Potentates make it a practice to weigh their wives regularly once a month, precedence in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois.  
By Mail, \$1 per post—220 6th Ave., New York Drug Co., 654.

**J. YOUNG, THE LEADING UNDERTAKER,**  
347 Yonge Street.  
TELEPHONE 679. 16/32

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

**V. P. HUMPHREY, UNDERTAKER,**  
16 being carried on by his Widow at the Old Stand,  
309 YONGE STREET.  
No connection with any other firm of same name. All orders by day or night promptly attended to. Telephone No. 1414.

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

**Burdock BLOOD BITTERS**  
CURES SCROFULA  
Scrofulous Sores, Ulcers, Abscesses and all diseases arising from Bad Blood and Impurities in the system.  
Scrofula leads to Consumption.  
I was a great sufferer from Running Sores of the worst description, baffling the best medical skill. Life was a burden, but Burdock Blood Bitters cured me, to the great joy and surprise of myself and friends.  
Geo. Russell.

**I CURE FITS!** THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.  
When I say Cure I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Sickness a life-long study. I warrant my remedy to Cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address:—H. G. ROOT, M.C., Branch Office, 188 WEST ADELAIDE STREET, TORONTO.

**Allen's Lung Balsam**  
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 lab l. 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 giddle 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.**

**GOITRE, or THICK NECK.**  
I have a Pimple, Cleanly & Harmless Cure. Come or write to me at 25 Arlington Court, Cleveland, O. It is a nooding medicine. Testimonials furnished. Cure guaranteed permanent.  
**DR. J. CASKEY.**

**MEMORIAL WINDOWS**  
**HOUSEHOLD GLASS**

**WISTAR'S BALM OF WILD CHERRY.**  
CURES COUGHS, WHOOPING COUGH, BRONCHITIS, ASTHMA, and every affection of the Throat, Lungs and Chest, including Croup, Hoarseness, and Sore Throat. It is a powerful and specially prepared remedy, which does not dry up a cough and leave the cause behind, but loosens it, cleanses the lungs, and allays irritation. This remedy is always at hand. Sold by Grocers everywhere.  
87 1/2 W. BURT ST. TORONTO, Ont.

**W. BAKER & CO.'S Breakfast Cocoa**  
Is absolutely pure and No Chemicals are used in its preparation. It has more than twice the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, coming 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.**

**Household Hints.**  
**BEER JUICE.**—Cut a pound of tender round, using only the lean, into inch pieces. Broil a minute or a minute and a half over a quick fire. Press the meat in a meat or lemon squeezer, having the dish which receives it warm, and set in hot water until all the juice is out of it. Add a little salt, if desired, and give the juice to the patient while it is still warm. This is excellent for convalescents and for those engaged in exhausting brain work.  
**BROWN'S BRONCHIAL TROCHES** give prompt and effectual relief in all Throat troubles. Mr. Amos R. Peachy, Hungerford, Berkshire, England, writes: "Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using BROWN'S BRONCHIAL TROCHES."  
**FRANKLIN CAKE.**—Mix together a pint of molasses and half a pint of milk, in which cut up half a pound of butter. Warm just enough to melt the butter and stir in six ounces of brown sugar, adding three table-spoonsful of powdered cloves and a grated nutmeg. Beat seven eggs very light, and stir them gradually into the mixture, in turn with a pound and two ounces of sifted flour. Add the grated peel and the juice of two lemons. Stir very hard. Put in buttered tins and bake in a moderate oven.

**WORM CAUSE NERVOUS SICKNESS.** Dr. Low's Worm Syrup destroys and expels all kinds of worms quickly and surely.  
**DON'T POUR BOILING WATER.**—Boiling water should not be poured over tea trays, japanned goods, etc., as it will make the varnish crack and peel off; have a sponge wet with warm water and a little soap, if the tray be very dirty, and rub it with a cloth; if it looks smeary, dust on a little flour, then rub it with a cloth. If the tray gets marked take a piece of woollen cloth with a little sweet oil, and rub on the marks.

**Horford's Acid Phosphate**  
For Weakness, Hysteria, and other diseases of the nervous system.  
**CORN CAKE FOR BREAKFAST.**—Beat together one egg, two table-spoonsful of sugar, two of melted butter, one half teaspoonful salt, two teacupsful cornmeal, one table-spoonsful flour, one teaspoonful cream of tartar, mixed with the dry meal and flour, half teaspoonful soda and two teacupsful of sweet milk. Dissolve the soda in the milk and add last. Bake in a shallow tin pan about fifteen minutes in a well-heated oven.

**AMOS WOOLLY, M.D.** of Kosciusco County, Indiana, says: "For three years past I have used Allen's Lung Balsam extensively in my practice; and I am satisfied that there is no better medicine for lung disease in use. To PREVENT MOths.—A small piece of paper or linen moistened with turpentine, and put into the wardrobe or drawers for a single day two or three times a year, is a preventive against moths.  
**FOR BILIOUS COLIC.**—Take freely soda and ginger in hot water.

**PALE, WEAK WOMEN** need a tonic, strength-giving, health-building medicine like Milburn's Beef, Iron and Wine.  
**DELICATE CAKE.**—Three-quarters cup butter, two cups sugar, one-half cup milk, three cups flour, one one-half teacupsful Cleveland's Superior Baking Powder. Whites of eight eggs or whole of five. Flavour.

**CREAM CANDY.**—One pound of granulated sugar, one teacupsful of cream of tartar, one table-spoonsful of soda, one half tumbler of cold water, one teacupsful of vanilla. Boil until it threads, pour on greased plates to cool.  
**FOR NAUSEA.**—A little pounded ice laid on the back of the neck, it is said, will allay nausea.

**J. B. MASON, Providence, R. I.,** suffered with pneumonia, accompanied with a dry cough, hoarseness and entire loss of voice. Physicians afforded him no relief. WISTAR'S BALM OF WILD CHERRY cured him, and he says it saved his life.  
**MACAROON CUSTARDS.**—Arrange two or three macaroons in each of a set of china custard cups; make a custard of a quart of milk and the yolks of six eggs, with sugar and a pinch of salt. Flavour with bitter almond, fill up the cups and bake, setting them in a dripping-pan half filled with water. When set, cover with a meringue made of the whites of the eggs with a cup of powdered sugar, and bake lightly.

**Misura's Liniment** cures Distemper.

**How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.**

THE MOST DISTRESSING FORMS OF skin and scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES when all other remedies and methods fail.  
**CUTICURA**, the great Skin Cure, and CUTICURA SOAP, an exquisite skin beautifier, prepared free of mercury, externally, and CUTICURA RESOLVENT, the Blood Purifier, internally cure 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. 75c.  
Relief in one minute, for all pains and neuralgias, in CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster. 30c.

**ROYAL YEAST**  
Is Canada's Favorite Yeast. Causes 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread.  
All Grocers sell it.  
W. GILLET, M.P.R. TORONTO ONT. & CHICAGO, ILL.

**AGENTS WANTED** by reliable firm for large profits. Opportunity. Geo. A. Wood, 648 Broadway, N. Y.

**VIRGINIA FARMERS' BELL** SOLD and exchanged. Full Catalogue. E. E. CHAFFIN & CO., Richmond, Va.

**CLINTON H. MENEELY BELL COMPANY**  
137 ROY, N.Y.,  
MANUFACTURERS SUPERIOR GRADE OF Church, Chime and School Bells

**MESHANE BELL FOUNDRY.**  
Finest Grade of Bells for Churches, Colleges, Peals for Churches, etc. Satisfaction guaranteed. Send for price and catalogue.  
**HENRY MESHANE & CO.,**  
BALTIMORE, Md., U.S.  
Mention this Paper.

**BUCKEYE BELL FOUNDRY.**  
Bells of all sizes for Churches, Schools, Peals, etc. FULLY WARRANTED. Catalogue sent Free.  
**VANDUZEN & TIFT, Cincinnati, O.**

**MENEELY & COMPANY, WESTBURY, N. Y., BELLS.**  
For Churches, Schools, etc. Also Chimes and Peals. For more than a century noted for superiority over all others.

**CROSSLEY & HUNTER**  
Secure for your Home, Choir and School  
**'Songs of Salvation,'**  
Containing the Mother's Prayer, "Papa, Come this Way," etc. etc. Sent Free. Chorus and Solo. Union Evangelical Singings. Price: Music, 75c. and 50c. (Solo only), 10c.  
SOLD BY ALL BOOKSELLERS AND  
**WILLIAM BRIGGS, PUBLISHER, TORONTO**

**SEEDS**  
**RENNIE'S ILLUSTRATED GUIDE FOR AMATEUR GARDENERS**  
Will be mailed free on all interesting queries upon application. The list of Vegetables, Flowers and Agricultural Seeds is complete, and includes every Novelty of merit. Send for it before ordering a supply of Seeds.  
**Wm. RENNIE, TORONTO.**

**G. N. W. TEL. CO.**  
Special Messenger Department.  
46/52  
MESSENGERS FURNISH INSTANTLY.  
Notes delivered on Parcels carried to any part of the city.  
DAY OR NIGHT  
Special rates quoted for delivery of Cigar Boxes, Handbills, Invitations, etc. Rates etc., apply General Office, or  
12 KING ST. EAST, - - TORONTO  
TELEPHONE NO. 1144.

# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, FEBRUARY 19th, 1890.

No. 8.

NOW READY.

## PRESBYTERIAN YEAR BOOK

FOR THE  
DOMINION OF CANADA AND NEWFOUNDLAND,  
FOR 1890.

In addition to the usual contents, 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, Brantford; 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.

### PRESS OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Presbyteries and Synods, a list of the ministers of the Church, etc. Every Presbyterian should have a copy.—*Hamilton Times*.

The PRESBYTERIAN YEAR BOOK is a neat little publication of 120 pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—*The Mail*.

Its get-up is very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Gloucester Mercury*.

This publication is one of the best of its class in Canada. . . . The YEAR BOOK is beautifully printed, making it a most attractive volume.—*The Globe*

PRICE, TWENTY-FIVE CENTS.

For sale by the leading booksellers, or mailed on receipt of price by  
THE PRESBYTERIAN PRINTING AND PUBLISHING CO. (LTD).  
5, JORDAN STREET, TORONTO.

## Notes of the Week.

DR. MACGREGOR, during his visit to Melbourne, threw out some hints as to the proper habiliments of a Moderator; and these seem to have borne fruit at the recent Assembly of the Victoria Church, where knee-breeches, buckled shoes, ruffles, gown, and cocked hat were all to the fore, making what the local reporters describe as "an imposing spectacle."

THE Rev. Thomas Morrison, assistant in Plantation parish Church, Glasgow, in a lecture describing a tour in America, said the Protestant Church, while a great power in the country, was very much weakened by its innumerable sects. The Roman Catholic Church presented an almost unbroken front to the enemy, but was being laughed at for her enormous pretensions even by those who had been reared within her pale.

THE *Christian Leader* says in South Australia, in obedience to the behest of the Romanists, the government has announced a new plan of dealing with the capitation grant which is really the introduction of the thin edge of denominationalism, and a blow struck at the Education Act. The Congregational Union of the colony is up in arms against the insidious scheme which illustrates how the emissaries of the Papacy are all over the world working towards the same end.

DR. DONALD FRASER has completed a memoir, undertaken at the request of the family of the late Lady Kinnaid. This distinguished lady was never weary in well-doing. She was a niece of Baptist Noel, and by personal effort and generous aid helped forward many movements for the good of the community. Her name will be remembered in connection with the Young Women's Christian Association. Lady Kinnaid was a member of Regent Square Church during the pastorate of Dr. Oswald Dykes, she having been apparently driven from the Episcopal Church by its sacerdotalism.

THE discussion caused by a paper in the *Scots Magazine*, in which among others Dr. Calderwood has taken part, has prompted an Episcopal clergyman to say that he believes "all old Scottish Episcopalians would gladly accept union with the Established Church on the following conditions—first, acceptance of the historic episcopate; second, future ordinations to be by the English ordinal; third, no serious change to be made in our liturgy!" In other words, the Presbyterians are to become Episcopalians. This anonymous Episcopal unionist must be totally devoid of the gift of humour.

STATISTICS show that in the last seventy years the United States has received an immigrant population amounting to about 15,000,000 persons, of whom Great Britain has sent about 6,000,000, Germany about 4,500,000, Norway and Sweden about 800,000, and France about 350,000. Ireland alone has sent nearly 3,500,000. One of the elements of rapid growth during the period named has been the immense immigration to the American Republic. No other country on the globe can show anything like such figures. While we do not want, says the *New York Independent*, and should not admit the paupers and criminals of other countries, there is no just occasion for any restrictive legislation to arrest or interfere with the natural tide of immigration to the United States.

FOR many years the Free Church has maintained services during the winter months at Mentone. These have been conducted in the Villa des Grottes. Of late years the congregation has outgrown the accommodation, and the Continental and Colonial Board has therefore resolved to proceed with the erection of a church. A suitable site, which cost about \$4,000, has been bought. The estimated cost of a church is \$10,000 or so. Enough money has already been raised not only to pay for the site, but to pay a considerable part of the cost of the building. The Rev. C. H. Spurgeon, whose annual sojourn in Mentone is a great aid to the Presbyterian cause there, has contributed \$250. He rarely preaches, as he goes for rest, but sometimes takes part in the service, as on the last Sunday of the year, when he delivered a communion address.

TWO measures having an important bearing on the moral and social well-being of the Dominion have been introduced, the one in the Senate and the other in the House of Commons at Ottawa. One relating to the matrimonial relations of the Mormons in the North West has been introduced by Senator Macdonald of British Columbia. It is firm in its provisions for the exclusion of polygamy from the North West territories. The right time to deal with this matter is now. It will not do to allow the commencement of a practice so abhorrent, and try to stamp it out afterward. It must have no foothold in the Dominion. The Minister of Justice has introduced a bill to deal more effectually than even the Charlton Act does with certain forms of social depravity. These are measures with which party politics have nothing to do. They can be dispassionately considered on their merits and all good citizens will approve their enactment.

THE Act passed in 1864 by the English Parliament establishing Presbyterianism in England and Ireland contains some curious provisions. Directions were given for the election of elders and the ordination of ministers. The minister, after satisfying the Presbytery, had to preach three times before the congregation over whom he was to be placed. He was required to give proof of his ability to "defend the orthodox doctrine against all unsound and erroneous opinions, especially those of the present age." An intimation of the intended ordination had to be affixed to the Church doors to enable any objectors to be present and oppose the same. The names of suspended members had to be sent to the committee of the Lords and Commons. The offences calling for suspension were fully set forth, some of which read quaintly enough in these days. They included worshippers of images or makers of the same, persons challenging anyone to fight, those who indulged in dancing or gaming on the Lord's Day, or resorted on that day to any plays, bull-baiting, or bear-baiting. Any parent who consented to a child marrying a Papist, or any person who married a Papist, or repaired for advice to a witch, would also be suspended from the sacrament.

THE impression that ministers have passed the dead line when they reached their fiftieth year does not seem to be of universal application. A correspondent of the *Christian Leader* writes: Mr. Theodore Watts, *apropos* Browning's production of his last book at 77, has been overflowing on the subject of the fruitfulness of old age in this epoch of ours, contrasting the present feeling on the subject

with that which prevailed in the earlier years of the century when some distinguished poets wrote of themselves as if they were in the sear and yellow leaf at fifty and patriarchs at sixty. No doubt, much good has accrued to our generation from the inspiring examples of such grand old men as Ranke and Moltke in Germany, Gladstone and Tennyson in Britain, Whittier and Holmes in America, but Mr. Watts seems to have forgotten some familiar facts which Longfellow in his old age recalled for his own comfort.

Cato learned Greek at eighty; Sophocles Wrote his grand "Edipus," and Simonides Bore off the prize of verse from his compeers, When each had numbered more than fourscore years; And Theophrastus at fourscore and ten, Had but begun his "Characters of Men," Chaucer, at Woodstock with the nightingales, At sixty wrote the "Canterbury Tales;" Goethe at Weimar, toiling to the last, Completed "Faust" when eighty years were past

THE story of "the converted athlete" who called himself a brother of Sullivan the pugilist, and as such was admitted to many pulpits in northern New Zealand, should surely serve as a warning, and one that is needed in Canada as much as anywhere else. Before leaving for San Francisco he made a clean breast of his fraud, with cynical audacity, to a newspaper interviewer. Arriving in Auckland after a long course of dissipation in Sydney, "dead broke" and without a home, he was invited to a Methodist revival service, where his fine commanding figure and splendid baritone voice made an impression. From the position of sold singer he rapidly advanced to that of evangelistic preacher; and, being advertised as "the converted athlete," drew crowds. Proceeding on to Wellington, he made a capital income from private cheques—all received from lady hearers, and at Christchurch he received about \$5,000. There he actually preached in St. Paul's Church, so the Episcopalians as well as Methodists and Presbyterians have been included among his victims. But when the clergy wished to meet him, he "paralyzed" them by remaining away; and he confessed that "most of the Presbyterian ministers put him down as a fraud." Still, in spite of their warnings, he got "a parchment affair signed by 1,250 people and \$1,000 subscribed money." These were presented at a public meeting when "it took him all his time to get out of the room in consequence of the demonstrative conduct of the ladies." The real name of the rogue is Clamptett with the *alias* of Stanley.

A NEW paper, the *Scottish Weekly*, has been started in Edinburgh. Its mission is the defence of "the faith once delivered to the saints." Here is a paragraph from a recent number: Many answers will be given to this question, Why have the masses lapsed? and the nature of the reply will depend on the point of view from which it is looked at. Some will maintain that the poor have gone down for the lack of brotherly aid, and, disgusted with the veneer of profession, resolve to give kirk and minister a wide berth, as if the latter carried the plague in the folds of their raiment. They feel that no man cares for their soul, and as for the kirk attractions, the smelling-bottles, the cushions, the velvet collecting bag, the music, the daintily-prepared service, the new styles in pulpit robes—all such things only make the humble hearers feel the difference of position between classes and masses, even in the house of prayer. Why have the masses lapsed? Simply because the power of self-sacrifice has not been manifested sufficiently to draw them near to the great Mediator. Preachers have been more devoted to showing off their fine rhetoric, and rounded sentences, than to exhibiting a love free, full and divine. Poverty keeps many out of Church, caste shuts the door in the face of thousands, and the ever-present cry for money, with the mighty echo of plate and copper ladle, tells what the Church seems alone to seek for. But if the words which come from the pulpit were illustrated at the desk, the bench, the exchange, what a power would be abroad for lifting up the poor. As things are, out to the world the damaged photographs of holy living are scattered, and men seeing the Christ-like original in the Gospels, spurn the counterfeit, and elect to lapse from what they cannot adopt.

## Our Contributors.

### CONCERNING SUDDEN TRANSITIONS.

BY KNOXIAN.

One of the most difficult things in public speaking is to pass in a natural, easy, graceful kind of way from one point to another. Many a speaker can hammer away well enough on one point, but when he has to pass from that point and take up another, trouble often comes in. The transitions are always the most difficult part of a speech that has anything in it. Of course if a speech has no points the difficulty is obviated because then the speaker has no point to pass from or come to. In that case the difficulty comes upon the hearers.

The difficulty of sudden transition is not confined to rhetoric. Would that it were! Many of our people are just now feeling the inconvenience of passing from years of fair commercial prosperity to a season of comparative dullness in business. Short crops, low prices, lack of snow and "la grippe" have combined to pinch Ontario just a little bit. We don't take kindly to pinching. We are not used to that sort of thing. Most of us take three fairly good meals a day, wear pretty good clothes, live in reasonably good houses, pay our debts and on the whole have about as good a time as any people in the world. A goodly number have a little pile that they like to add a little to as they go on the journey of life. Now whilst a dull season does not seriously affect the personal comfort of any but the very poorest it does in many cases seriously affect the additions to the little pile. A man who expected to add to his little pile is disappointed if he does not get anything to add and he is worse than disappointed if he has to subtract. Never does a human being realize so vividly the difference between addition and subtraction, as when he has to subtract from his little pile at the end of the year instead of add to it. It is this sudden transition from addition to subtraction that is troubling so many Ontario people just now. Sudden transitions are always hard to manage gracefully.

A sudden transition from depression to inflation is called a "boom." A boom is an unmitigated, unrelieved curse, financially, morally and every way you take it. The only real cure for a boom is a lunatic asylum and a gaol large enough to hold about half the male population of the place in which the boom is raging. To divide the people who are unfit to be at large and say who should be put into the asylum and who into the other institution would be as fine a piece of judicial work as ever fell to the lot of a jurist. To pass from good business times to depression in a reasonably contented frame of mind is not easy: to pass from depression into the midst of a boom and keep fairly honest and passably sane is an impossibility for some people.

Sudden transitions from wealth to poverty or from poverty to wealth are always trying. Perhaps not one person in five hundred can go suddenly up or come suddenly down and keep a warm heart and a level head. There is a large amount of grace and good sense needed to make such transitions in a creditable way. Of course most of us think we could stand ten thousand a year without any danger. If the Almighty thought it would be better for us to have ten thousand a year most likely we would have it. He knows us much better than we know ourselves and perhaps sees that it would not be safe to give many of us ten thousand a year suddenly. One reason assigned for giving many clergymen small salaries is that large incomes would make them proud and unspiritual in mind. Most people are willing enough to risk the effects of big incomes upon their own spirituality, but some of them don't like to put temptation in the way of poor ministers. It is very kind of people to watch over the minister in that way. Kindness of that variety costs nothing and that may be one reason why there is so much of it.

The transition from the position of a candidate to that of a fully fledged member of parliament or municipal man is not always gracefully taken. We have heard of candidates who got through an extraordinary amount of shaking hands, clapping on the back, enquiring for the wife and family, baby-kissing and other electioneering expedients during the campaign, but who in some mysterious way didn't know some of their leading supporters as soon as the campaign was over.

There is no transition that tires like getting married. Men who act rationally all the rest of their lives often make fools of themselves when they marry. Old fellows are always the worst. Brides do sometimes seem to think that they ought to be waited on to a very great extent. Newly married couples are as a rule easily recognized on a railway train or steamboat. Marrying is a trying kind of exercise and the number of people who can make the transition from single to married life with perfect good taste is not quite as large as the number who marry.

### THE DUTY OF THE CHURCH TO THE AGE.

BY FIDELIS.

The Church of Christ is always to be a "Light in the world"; a witness for the truth of God against the darkness and rebellion of the human heart. Each age has its own special evils to be contended with—its own special claims on the faithful witness against Roman idolatry and atheistic philosophy, against Judaising formalism and rationalizing subtleties,—against northern polytheism and southern corruption.

At a later period, the true spirit of Christianity arose in its might against those who would have taken away the "liberty with which Christ had made her free; against the fetters of ecclesiastical and priestly tyranny and the traditions of men," which "made the commandments of God of none effect."

In our own day, the Church of God, taking the term in its widest sense, is a witness still. But what are the more special forms of evil that to-day demand her emphatic witness; and is her witness as emphatic as these evils demand?

The most cursory glance at the present state of society and modern currents of thought makes it plain that secularism, in its myriad forms, is to-day the great enemy of Christianity. The favourite scientific philosophy is openly determined to deny the spiritual in man and Nature; to identify the law of an intelligent lawgiver with a blind necessity; to enshroud man in the meshes of an iron fatalism that is "without God and without hope in the world." There may be no more actual opposition to spiritual religion than there has always been in the carnal heart of man. But the opposition is far more openly declared, systematic and aggressive. With a large portion of society there is an absolute cutting adrift from the whole idea of personal religion, in its widest sense, even from the very idea of a personal God. The influence of the apostles of this philosophy, influencing directly the cultured classes, has filtered through these down to the lowest. A large class of men and women in all our communities have drifted entirely away from revealed religion, and are living "without hope and without God in the world." The decided increase of suicide generally and of crime in the higher classes of society, is only one out of many signs of the drift and trend of the anti-Christian spirit—this force of the spirit of Antichrist.

In the presence of this increased concentration of force on the part of the great enemy of the Church, surely the Church should be wise in her generation, and concentrate her forces to meet the enemy! When the great fundamental forces of the truths of God and Christ and immortality are the points at issue in the most momentous battle ever fought, it is no time for the army of the Lord to be trifling with internal contentions over the minor points that divide them. Human minds are so differently constituted in many ways that it is simply impossible that all should arrive at the same conclusions in regard to abstract truth, utterly vain to expect intellectual agreement in all points of Christian doctrine even among the members of the same Church and the same family. And the more complicated such schemes of doctrine are, the more impossible must be absolute unanimity concerning it. Most thoughtful people are beginning to recognise that was a mistake of our forefathers to compile long and elaborate systems, at least in so far as they were intended to formulate the creed of a whole Church. In regard to such, we may safely say, that, the more complete and logical they are, the more they are open to suspicion; for they are simply the projection of the human mind into a region too rare for the powers of the human mind to grasp. Consequently the history of elaborate creeds and complicated theological systems is the history of the disintegration of the Christian Church over the "mint, anise, and cummin" of system; while "the weightier matters of the law" were left in the background. A more adequate and reverent sense of the profound mystery of the being of God has made the most thoughtful and reverent spirits disinclined to dogmatize too definitely in regard to such matters as His eternal purposes; while a larger and truer view of inspiration has conducted to the same result: and the great exigencies of our day emphatically call on the Church to merge minor differences in the grand uniting points of living faith and practice, as distinct from speculative opinion; and to do this among her own children as well as with Christians of other communions. For we can hardly make much progress in the cause of promoting Christian unity, with other denominations, if we are ready to visit with ecclesiastical censure and penalty similar deviations from stereotyped formularies on the part of Presbyterians themselves, in regard to such purely theoretical problems as eschatological mysteries, or rival theories of sanctification! As to such questions the only real preventive of "divisive courses" is to allow a margin of liberty for inevitable difference of opinion. By any other course the Church is sure to incur the guilt of Schism—the cutting and wounding of the mystical body of Christ—besides hardening those dividing walls that so unfortunately hamper and discredit our modern Christianity. But it is a hopeful sign of the times that the call for the modification of the present terms of creed-subscription has become so influential and so urgent that it must needs command attention. When men like Dr. Philip Schaff and Dr. James McCosh unite with others in urging important modifications of the Confession of Faith; in particular, "that it should contain some clear, explicit, and emphatic statement of the love of God to all His creatures," we may well hope that steps will be taken to remedy an evil which has been the cause of more harm than, in some quarters, would readily be believed. One of the first requisites however, to a greater unity, must be the free admission to the communion table of all who "love the Lord Jesus Christ in sincerity," on the ground of that divinely given test of fitness alone, without insisting on a concurrence of intellectual opinion in sectarian shibboleths. As Rowland Hill put it long ago, the table "is the table of the Lord," not of the particular denomination,—and "no other term of communion should be insisted on in any Church, but what are necessary to constitute a real Christian."

The second duty of the Church to the age, is to make greater efforts to secure the purity and consistency of her membership. This critical age is lynx-eyed with regard to the morality of "Church-members," in whom it naturally expects to find Christians. And it happens too often that they fail to meet our Lord's test: "By their fruits ye shall know them." It is a common taunt with sceptics that they do not find a higher morality prevalent among Christians than among those who repudiate Christianity altogether. Certainly the Church of Christ is far from doing what she might, in holding up a living Christ, speaking through "living epistles," to a restless and craving world! And the world expects to find grapes on vines, though it knows better than to look for them on thorns. But the scandalous shortcomings and inconsistencies of many professing Christians might well draw down the solemn denunciation which comes out so clearly in our Revised Version. "I cannot away with iniquity and the solemn meeting." The Church witnesses feebly indeed to the reality of the "great salvation" from sin, to the promise and potency of a full and complete sanctification in Christ's holiness and the truth that "without holiness no man can see the Lord," does not receive, as a rule, a sufficiently prominent place in her preaching. A superficial view of salvation as a mere escape from penalties, to be gained by a mere assent to certain great truths, is widely prevalent, and is at the bottom—not only of much of the spurious Christianity of the day, but also of the frequent misconception of the relation between "faith and works," as if the one could ever truly exist without the other; and this widespread unfaithfulness of the Christian Church is the cause of far greater injury to the Christian cause than are all the attacks of all the sceptics put together. Let the Church, in unmistakable tones, teach her people their true duty and privilege in this particular of holiness, and a better day will soon dawn for her and for the world.

And, in connection with this duty, the Church cannot afford to stand idly by, and ignore the great social problems of the day, the present issue, more especially, between rich and powerful capital and poverty-stricken and toiling labour. Many thoughtful observers feel that "Society must undergo a transformation or perish;" and Christianity can and should be the chief agent in bringing about such a transformation. She, inspired with the fervour of her first love, and with the full enthusiasm of humanity, can be a true peace-maker and bridge the gulf between the "classes and the masses." In the past, she has too much left this, her part, to mere humanitarians,—too much left the masses, outside the gates of her fine churches, in which soiled and threadbare garments seem so much out of place that their owners seldom venture in.

"Where," asks Father Barry, in a strong article in one of the English reviews, "where are the multitude that should throng nave and aisles? Outside, I say, brawling, drinking, tearing their bread from one another, working with despair in their hearts the while, as many hours of the day and night as they can toil and live. Are we surprised that they find no salvation in the name of Christ? The more the pity, I say. But whose sin is the greater, their or that of the nineteenth century Pharisee, who in the place of bread gives them a stone?" These words are not too strong and show the direct interest that the Church has in such movements as those which tend to secure shorter hours and fairer wages for men in the bitter scramble for bare life. They will neither find their way into our churches, nor would they be very hopeful listeners if they should. Beside which, the sin of those who refuse them a fair share in the wealth their labour produces lies at the door of the Church, if she does not deliver her message to men of wealth with the faithfulness that is her sacred duty.

Hitherto, to the Church's shame be it said, the men who have courageously fought the battles of the poor against their oppressors have been mainly secularists and atheists, thus creating the impression that the Church, unlike her Master, cared nothing for the present bodily and keenly-felt needs of a suffering world. But there are signs that she is beginning to awake to her responsibility in this respect, though they come as yet most prominently from the Anglican and Roman Catholic communions. And all honour to those who lead the way! The noble stand taken during the past year by Archbishop Manning and Bishop Temple in the great London "strike"—to which was mainly due its orderly course and peaceful termination—is one of many tokens that the Church at large is beginning to take the place that Frederick Robertson long ago foreshadowed for her,—that of a peace-making Abigail between the selfish Nabals and Dives of modern life, and its down-trodden, struggling Davids!

A not less significant sign is the manifesto issued in the name of the Lambeth Conference of 1888, in the name of 145 bishops, in which occurs the following remarkable passage: "Intimately connected with these moral questions, (such as that of the Sabbath) is the attitude of the Christian Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods, vast accumulation and desperate poverty, side by side; these suggest many anxious considerations to any thoughtful person who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of clergy or laity—than such as are connected with what is popularly called Socialism.\* To study schemes proposed for redressing the social balance, to welcome the good

\*To promote an intelligent knowledge of a subject which Dean Plumptre says the clergy cannot afford to ignore, he recommends for their perusal John Rae's "Contemporary Socialism."

which may be found in the aims or operations of any, to devise methods, whether by legislative or by social combinations, or in any other way—for a peaceful solution of the problems, without violence or injustice—is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ."

Such well-considered words as these might well arrest the attention of the clergy of our own Church. Of course it is not the place of any Church to enter into details and advocate particular schemes. But she may well follow in the footsteps of her Master and His apostles, in fearlessly inculcating those great principles which—truly followed out—would make injustice and oppression impossible, in pressing home the command, "Thou shalt love thy neighbour as thyself," with all the social duties that implies. In business, in charity, in Church, in civic and political affairs—what a reformation that would effect! And if our leading thinkers and speakers would turn from questions of minor importance to preach in the unmistakable tones of an Isaiah and an Amos that great Christian law of Love, which would make "lock-outs" and "strikes," "trusts" and "combines," things of the past; if they would fearlessly point out that the selfish greed which can make gain out of the privations of others has no place in the Kingdom of Christ, they would do a priceless service, not only to the world, but to the very life of the Church herself!

For, if the Church of to-day will but rise to the faith and zeal of the Church of the Middle Ages; if, in the power of love and prayer, she will gird herself up for this new and nobler crusade, the battle of the spirit of Christ against the god of this world, she will, in far greater measure than in the eleventh century send the quickened blood through her languid pulses, and arise to win victories as great as when, in the first freshness of her faith and love, she went forth conquering and to conquer!

#### WHY OUR GRADUATES SHOULD COME TO THE WEST.

MR. EDITOR,—Knowing the need which exists for additional labourers in connection with the work of our Church in the west, I venture to suggest some reasons why more of its graduates of our eastern colleges should come to the great home mission field of our Church. Principal Rainy very appropriately referred to the importance of the work in this country, in his address to the students of Knox College some few months ago, when he said, "The possible limits of Presbyterian growth can easily be defined in Ireland and Scotland, so far as members are concerned. Nearly everybody in Scotland is a Presbyterian now, and if all those who are not Presbyterians should become Presbyterians to-morrow, we know how many there would be. Suppose all the people in Ireland were to become Presbyterians—Catholics and all,—we could tell the exact number. There is a limit to the resources of these countries, and the population is more likely to decrease than to increase. But who can fix the numerical limits of the Presbyterian Church in Canada? The North West may yet be the Greater Britain. The history of churches does not furnish a single instance in which a denomination was given a fairer field and better opportunities than God has given to the Presbyterians of Canada. Let us go up and possess the land; we are well able to do it."

We work with as much, or more vigour than any other body. I need not however enlarge on this point, since it has been so frequently and ably presented by our energetic and esteemed president, Dr. Robertson, to whom the Presbyterian Church in Canada must ever remain under lasting obligation, for the self-denying and efficient services he has rendered to the work in the west. The vantage ground hitherto held, however, cannot long be retained unless more of our graduates are willing to give themselves to the work in this new land.

But not only do the claims of retaining our present position as a Church make the call an urgent one to every loyal Presbyterian, but also the fact that more can be accomplished to aid in the extension of Christ's Kingdom in this great and growing country, in the next ten or fifteen years, than can be possibly done in a quarter of a century in later years, if the present is neglected. If we follow up the standard of the cross in every neighbourhood, the present nucleus will become an influence moulding the character of the future settler. To be privileged to preach to a congregation of fifty to day, in the newer districts, is to exert an influence equal to a congregation of five hundred twenty-five years hence. If there is any meaning in the prayer we so often present "that our nation may be established in righteousness" there surely never was presented to those who have given their lives to the Gospel ministry a better opportunity than is afforded our young men to make this prayer a reality, by helping to lay the foundations of this part of our heritage in righteousness.

That there is urgent need for labourers, I need only refer to a few facts in connection with the Brandon Presbytery. This Presbytery was divided at last Assembly, making it about one-half its original size, yet notwithstanding this, there are at present no less than six or seven fields which should have ordained men. One of these is self-sustaining, and the others would be in a very short time with anything like reasonable prosperity. This, I presume, is only a sample of what may be found in any of our Presbyteries in the country. To remedy this state of things it seems to me that all that is necessary is to make the facts known. We can more readily believe this from the encouraging reports which reach us through the press from time to time, that our colleges are

becoming more imbued with the missionary spirit, which I take to mean that men are willing not only to go to China, India and the islands of the sea, but also to Manitoba and the North West, or wherever the Macedonian cry may be heard.

Very naturally, certain questions will be asked, such as, Is there not a great deal of driving both in connection with visitation and to meet Sabbath appointments? In many cases there is. This state of things, however, is gradually being overcome, as the country is becoming more thickly populated. But as a matter of fact, even at this early stage of our history, many of our fields do not entail any more driving than has to be done in older parts of the Dominion. Besides, it is not exaggeration to say, that two miles (owing to the character of our roads) are as easily driven as one would be in the east. Is the weather not very severe in winter? From about the middle of December to the middle of February we have some pretty cold weather, the thermometer falling sometimes forty and even fifty below zero. But as I write (January 28th), and for some days, we have had delightful weather, so that instead of our usual furs, a light cloth overcoat is all that is necessary during the day. So you will see that thirty and forty below zero do not last even through what are supposed to be our coldest months.

Are the salaries paid in full? Not in all cases; but for the most part I think they are. Deficiency in salary usually arises from one of two causes: shortage in crops, or failure on part of the missionary or minister to thoroughly organize his congregation and enforce the spirit of liberality. And it may be added, that the liberality of the people in this country, will compare favourably with the liberality of people in any part of the Dominion, the principal thing needed being thorough organization, to direct the energies of the people, and generally speaking, finances will be forthcoming.

At a meeting held in Carberry some months ago to extend a call to a minister, the meeting decided that the salary (\$1,000) hitherto paid by Carberry and an adjoining station attached to Carberry, be paid by Carberry alone, and while they did not wish to include a house (there being no manse as yet) they thought they could also provide a house, as they wished to do more than they promised.

Less than a year ago, Holland and Treherne were joined together as a mission station, but last summer were separated, both being desirous to call, and raising in each case the greater part of the salary.

These are only a few of many instances which could be named, and which should be an incentive to our young men to give their best years to a work so great and so encouraging, and which must not be neglected.

I shall be glad to hear from any of the members of our graduating classes, and will be pleased to furnish any information desired.

A. URQUHART.

The Manse, Brandon, 1890.

#### A GALAXY OF SABBATH SCHOOLS.

MR. EDITOR,—As the year 1889 has closed I would refer here, as I promised to do in the early part of the year, to a galaxy or cluster of Sunday schools all within about three-quarters of a mile—some much nearer—of the corners of Church and Carlton and Jarvis and Carlton Streets. You will remember I described just such a number of schools near the corner of Spadina Avenue and College Streets in your paper. The latter schools had in them over 5,000 children. Now the schools I allude to are still larger—I allude to the Methodist schools in the Carlton, Sherbourne, East Bloor and Metropolitan Churches; I allude to the Charles Street Presbyterian, old St. Andrew's, St. James Square, Carlton Reformed Presbyterian, Cooke's Church on East Queen Street and Sumach, corner of Winchester, Sabbath schools. Also to the Jarvis Street Baptist, Emmanuel Baptist Church, corner of Jarvis and Wellesley, Sabbath schools. Also to the Congregational schools on Church Street near Wood Street, and the school in Dr. Wild's large church on Wilton Avenue, corner of Bond Street. Then there are the Sabbath schools in the great St. James (Episcopal) Church, at the foot of Church, corner of King Street, All Saints' large school on Sherbourne Street, St. Paul's on Bloor Street, corner of Church, Archdeacon Boddy's, on Carlton Street, near Sherbourne, and the Rev. Mr. Taylor's on Parliament, near Gerrard. Some of these schools contain over 600 children, and have over forty teachers, besides young ladies' and gentlemen's Bible classes. The school rooms are large and commodious, and their superintendents very efficient. I include in this list the East Bloor Street Methodist, the Baptist on Jarvis, the Sherbourne Street school, and the Metropolitan (which has a very interesting Chinese class to teach), the St. James Episcopal Church, and All Saints' Sabbath schools. I had the pleasure and satisfaction of seeing these schools and of speaking to most of them in the year 1889. The other churches above alluded to have different numbers of children—from 200 to 400—some less. These churches in their Sabbath schools teach fully 8,000 children, besides the Bible classes for ladies and gentlemen.

One of them perhaps may be called a model school. The great Metropolitan school taught, or superintended I should say, by Ald. Boustead. I visited this school twice—in 1889—and was shown when last there, a few months ago, a class of about twenty Chinese scholars—adults of course—taught by gentlemen and ladies. Each pupil appeared to be under the management of a lady. They were dressed up neatly, were very attentive and orderly, apparently anxious to learn. An interpreter (Chinaman) was present to explain what the English teachers said. They had, I believe, Bibles in the Chinese language. What is more, they seemed very intelligent. Well, now I have sometimes thought that it may, perhaps, be the intention of God, who works in very mysterious ways—inexplicable to man in all ages—to bring this emigration of Chinese people to western Christian countries, for the purpose of getting indoctrinated in the Christian religion, that so, as they will return to their own country to die, they may be the means in a century or two of causing the great Chinese nation to embrace Christianity. At present the poor creatures are idolaters, and are full of superstition and evil ways. When speaking of this it must be remembered that Abraham was called in a wonderful way

from his idolatrous ancestors; that the Jews were led from Egypt in a wonderful way; that they are now scattered in a mysterious way all over the world to be gathered together in centuries to come perhaps, to Judea. We must remember how wonderful it was for God to raise up such holy men as the old Jewish prophets, to keep the Jews right in their religious opinions and to foretell the coming of Christ.

It is sometimes asked, are Sunday schools a failure? I have spoken of these 8,000 children taught as aforesaid, and is it for a moment to be thought that an immense amount of good will not arise from this Sabbath day instruction? Does not God look with pleasure on the dear children who go there to hear great moral truths explained? Can any deny that this teaching is the work of the Holy Spirit, especially when the teachers are true Christians? That is the view I have always taken of it, and whilst present in the schools have as a Christian felt greatly to rejoice in the work done.

Mr. Boustead has been a superintendent of schools for twenty-one years. His school is well up in its training. The singing and music in the school are very good, and the rooms very convenient.

I don't mean by these remarks to disparage in any way other schools. The Sherbourne Street Methodist school is admirably managed, so are the English Church schools, particularly St. Paul's, on Bloor Street, and St. James, on King Street. The East Bloor Methodist Church school is a very large, fine school. Should this letter reach the eyes of any of the superintendents and teachers in these schools, let me say to them how greatly obliged I am for their courtesy shown to me when visiting their schools, and much more how I delight to think they are doing the will of our Great Master and Teacher, the Lord Jesus, in bringing to the knowledge of thousands of girls and boys under their care the glorious truths which our Saviour and His immediate apostles brought to the human mind. I might in conclusion say that in this same region of our city there are some Roman Catholic Sunday schools which no doubt are doing good, such as St. Michael's and the large nunnery near it.

Toronto, Jan. 25, 1890.

CHARLES DURAND.

#### THE POINTE AUX-TREMLES SCHOOLS AGAIN.

MONTHLY LETTER SCHEME.

MR. EDITOR,—A few months ago, some will remember, an earnest appeal was sent out that Presbyterian women in great numbers should club their forces, and put up with one effort, the long-needed enlargement of the girls' school at Pointe-aux-Trembles. Over three thousand women have responded to the appeal, and are now joining hands through these little monthly leaflets, and by God's blessing with us, we are going to do the work, and do it clean. Yet we would carefully avoid the mistake made in the council of war held by Joshua and his officers over the proposed attack upon Ai. "Let not all the people go up," was the counsel that prevailed, "but let about two or three thousand go up and smite Ai, and make not all the people to labour thither." Of course we know that the vital mistake in the matter was the covetousness in the camp that had taken to itself and kept gold and silver and a beautiful garment that belonged to the Lord. Of course that was the vital mistake. But there was a mistake in tactics as well, for when the captain of the Lord's host, after the cleansing away of the sin of covetousness, gave His orders for the attack, His plan was in distinct contrast with the counsel acted upon before. "Take," He said, "take all the people of war with thee, and arise, go up to Ai." "So Joshua arose and all the men of war, to go up against Ai," and Ai fell.

We are glad and full of hope with these three thousand women banded so heartily together to win this building for Christ, but we would beware of being content with our numbers, and earnestly wish to act upon the plan proposed by the Lord Himself. We would take all the women of prayer and self-denial with us, and so would go up against Ai.

During the first week in March our contributions are to be gathered in throughout all our ranks. But before that week comes will it not be possible greatly to increase our numbers? There is such courage in doing a thing when many join to accomplish it. Are there not scores of women, young and old, feeble and strong, whose hearts are in the work, and who both can and will join us in this effort for the Master's cause amongst us? The plan is very simple. Send me your address, and let me send you back a dozen or more of these leaflets and a like number of small collecting envelopes. Hand these around among your friends, and just allow the leaflets to plead the cause, and accept and send in at once a registered letter to Rev. Dr. Warden, 198 St. James Street, Montreal, whatever may be handed in towards our object—marking the amount, "For girls' school, Pointe-aux-Trembles."

If you are acquainted with some friend who would, you think, be willing to help, send me that friend's address, and I shall quickly post her away the leaflets and envelopes, and you can lend a hand by encouraging her to go to work. We want to put that girls' school straight up this summer. Won't you join and help us? This plan for united effort asks no monthly meetings, no officers, very, very little time or extra work from almost anybody. Let us just prove what we can do, and see if we women cannot, without hindering any society, make our united force felt in this great French work, which is surely our special, national, missionary enterprise.

Send for leaflets and try, dear young Christian, who would like to do something for Christ and scarcely know how to begin. Send for leaflets and try, "elect lady," smiling in your Beulah border-land. Send for leaflets and try, feeble, bedridden saint, and hand them out, with much prayer accompanying, to the kind friends coming out and in to inquire after your welfare. And are there not some busy little Sabbath school scholars who can lay this matter to heart? Let them send for leaflets, too, and scatter them plentifully around. This is work that you can do, children, every one that can write, and knows enough to post the money properly. In writing for leaflets, please address, Mrs. Anna Ross, Brucefield, Ont.

There are four leaflets, each showing the work in a different way. If a dozen are asked for, I shall send a dozen of each so long as my supply shall last. Hoping to hear from many from all parts of the Dominion, yours in the work,  
Brucefield, Ont., Jan. 29, 1890. ANNA ROSS.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### GLEAMS OF GLORY.

BY JOHN A. CLARK.

There are thoughts too strange for human speech,  
Too rare for syllables to teach,  
Weird, white-winged thoughts that lit thro' the brain  
With a rush of joy, that is almost pain,  
And yet we long for such thoughts again.

There are lights that dazzle longing eyes  
Trying to pierce past cloudy skies,  
Gleams of glory from that far land  
Where the blessed wander hand in hand,  
The love-light ne'er sets o'er yon shore's strand.

There are hopes that sustain the breaking heart,  
Keeping back the tears so ready to start,  
Promises strong and true and sweet,  
Like golden lamps to blundering feet,  
Lighting the way to the heavenly street.

There is rest after labour, and peace after strife,  
And joy unthought in the coming life.  
The way may seem weary, do not complain,  
Repeat His dear promise over again,  
When He comes we together with Him shall reign.

### MISSIONARY MINISTERS.

When the Church had only a few men formally consecrated to the ministry, after a three years' course under the great Teacher, they were instructed to go into all the world and preach the Gospel to every creature. The obligation to prosecute this work did not become weaker, still less expire, when the Church had twelve hundred, or twelve thousand, ministers. By God's grace the Master's command is now being heard by a larger number of men who love the Gospel than ever before in human history. There have been periods of great missionary zeal long after "primitive piety" had passed away; but alas! the spirit of a great ambitious corporation, which combined uncongenial elements with Gospel work, superseded to a sad degree the spirit of truth and love, and men were applauded who, by this agency or that secured the submission of a tribe or a district to the authority of the Papacy. So, to take an example which ought to be studied to-day, poor Ireland was put by an infallible Pope under the sway of England, as a piece of the political trickery of the time to secure the submission of the Irish Church—then holding much evangelical anti-Romanist truth—to his dominion.

Great and laudable efforts are being made by Christian men and women to raise funds, occupy fields and sustain on them such labourers as we distinguish from pastors by the name of "missionaries." The object contemplated in this brief article is the removal, in part, of the sharp line of distinction between the minister and the missionary. Of course any missionary, when God has given him some success in the conversion of souls, becomes a pastor. He is bound to feed the souls to whom God has by his efforts given spiritual life. Correspondingly, there are ways in which the minister can combine with the work of the pastor the work of a missionary. This work will be in some forms indirect and in some direct. We begin with the former.

The pastor of a church can create, diffuse and strengthen the spirit of missions. Reference is not now made to monthly or other missionary meetings, nor to the organization of bands and societies in the congregation. These have their places, and the pastor does very well to be in the very middle of all such movements. It is in the pulpit that a preacher can wield a great power for missionary ends. Nor is the reference to such purely distinct missionary sermons as ought to precede, and prepare for, the separate offerings to particular causes. It might well create a smile to have a pastor deliver a good sermon on an ordinary Bible doctrine, without any reference to the topic of the announcement, "The collection for Foreign Missions will now be taken up." When a minister makes this call on his people—busy, hardworking people—one might well say, "I wish he had told us a little about the mission—what it was doing, for what use, and in what way our money is to be employed. That excellent sermon on 'The Double-mindedness of Felix' was a little foreign, was it not?"

Without specifying details, let a suggestion or two be made in the form of questions. How much of the Scripture is missionary? How much of the Old Testament prophets, how much of the Acts and of the Epistles in the New Testament is occupied with missionary themes? Do not the Psalms contain missionary texts, many of them nearly as pronounced as in the Second, the Sixty-seventh, the Eighty-ninth and the One Hundred and tenth? Should these be passed over? Or, to look at it in another light, where can better illustrations of many a Bible truth be found than in missionary literature? Are there not portions of the Divine Word which we have no right to disregard, the clear though humbling truth of which is best proved by the facts of heathen and godless life? Did the Apostle Paul malign Jews and Gentiles in the opening of his letter to the Romans? Has unregenerate human nature changed in its attitude and aspect to the holy One? And if not, and if the minister brings into contact in the minds of devout hearers the pictures of the Scriptures and the sad realities of men without revealed religion, he is doing much to evoke and to direct the mission-

ary spirit. Nor is it improper to add that on this line he would do something to dispel the illusions which are too common among the devotees of "culture" as to the more qualities of some of the systems that get a place in books on Comparative Religion.

How much a minister may do by the commendation and pushing of religious literature, giving its right place to the missionary side of the Church's life, it is not necessary to estimate. There are many families in almost entire ignorance of the Church's aggressive work, and of course without the intelligence that should go with zeal. We now come to the direct methods for missionary pastors. To simplify the idea, let us think of a city ("towns" are disappearing) of 10,000 people, in which four denominations have each a couple of congregations. They might have been so centralized, or some of them, perhaps, dispensed with at an earlier stage as to have helped religion, on the whole, by a friendly combination among the denominations.

But never mind; there they are now. Could not the Congregationalists say, Divide up the city into parishes, each of its two churches having one? Could not that church be guided to inquire how many people in that district, or parish, are churchless, but with Congregational proclivities? Could it not take responsibility for them and give them no rest until they are under the means of grace? And if in the course of the inquiry Presbyterians or Methodists are found, what a good moral impression would be made upon them if the Congregationalists sent the Presbyterian or Methodist minister to look them up!

"It seems to me, what yez are all afther is fil'in' yer churches." Such was the plain, but memorable, sermon on practical catholicity once delivered to the writer in Dublin. The spirit of it is too widely diffused, and needs to be allayed. Each denomination could in this way, and for the purpose of its own work, have its district, its parish. If the Presbyterian minister find families attached to other churches, his responsibility ends, so far as they are concerned. If he finds Mr. Jones defining his position thus: "I was brought up a Baptist, but the truth is I don't trouble any of the churches," and he puts the Baptist minister on his track, again his responsibility ends. But if Allan McIntosh owns that he "was brought up on the Shorter Catechism, but he has got out of the way of going anywhere," there he is bound to make efforts that will not end till the wanderer has come to act practically on the truth that man's chief end is to glorify God and enjoy Him forever.

The town grows; new congregations are needed by the denominations. Let them be begun, after conference and on a basis of wise arrangement. Let the strong stand by the weak in its weakness, and when it has organic life assign it a parish. No one branch of the church is put into collision with another. Each district is under the care of Methodists, as far as its inhabitants have preferences for them; or Baptists, Episcopalians, and so on, as their leaning are; while as far as those who are colourless in this regard are concerned, all have a chance to interest and attract them. We have no State Church and no recognized parochial division, but there is no insuperable barrier to our having so much of the benefit of a parochial system. Nor would we lose but gain by the training of elders, deacons, visitors (not in orders, not under vows, not with a distinctive garb), as the lovers of Jesus, and for His sake going after their neighbours in frank, manly, womanly, neighbourly ways, and saying, "Come with us and we will do you good, for the Lord hath spoken good concerning us."

A second method of combining the pastor and the missionary may be, possibly, better outlined by a bit of personal and happy history than by a didactic statement. Once again it is a city of 10,000 people, and it has three Presbyterian, one Congregational and three Protestant churches of other denominations. I describe what I know by experience. Among the announcements of the Sabbath would come something like the following: "I shall visit on Tuesday in the townland of Ballymore, and preach in the evening at seven at the house of Mrs. Greer." Ballymore contains, say, a dozen families, and the neighbouring townlands other dozens. A "townland" there would be a district of less than 1,000 acres, divided up among farmers, more or less large and comfortable. The minister on the Tuesday goes from house to house of his families, talking with the parents, catechising, informally and gently, the young ones, praying with the family, and showing a human interest in the affairs, labours and hopes of the household.

By six o'clock in the evening he reaches Mrs. Greer's, where "the tea" is ready in the room—at least, nearly ready, for the big, burly, solid loaf it is the correct thing to keep entire till the minister cuts it. A pleasant, homely tea over, in which Mrs. Greer and her family find out that the minister is not a bit formidable or terrific, the people begin to come in. The chairs are all arranged; some are borrowed, probably from the neighbours. The kitchen in Mrs. Greer's one-storey three-roomed house is soon filled, then "the room," then the other room, and the minister stands where most can see and hear, and preaches, talks—for MS., dignified as it is, would be out of place there—explains, advises, exhorts, prays. He has something to say which he has not thought out. He is trying to make it plain to the plainest people. The service over, and the minister leaving nearly the last, and after much handshaking, a couple of young men say, "Are you walking to town, Mr. Hall?" (There, now! I have let out the name; it had no capital D's. after it then.) "Yes, of course." "May we go a bit with you?" "Certainly."

It was two or three miles, but they had often to be turned back. They learned to know the minister, and he to know them. Old Mrs. Boys, as she feels her way home, says, "Well, he must be concerned about us to come out this way and preach to us," and she would be in the church the next Lord's day. "Yes," says Farmer Williams, "I think when he takes this trouble on a week day, it's little enough we should go to him on the Sunday." And he did, and vacant seats were filled up, and country life got the benefit of it, and this particular preacher (and he only did as his brethren did) could solemnly say to-day that never has there been more real enjoyment than in such services.

"Ah! but all this was in old-fashioned Ulster in Ireland," says some American brother. "We are different." Well, some conditions are changed; but, my dear sir, human nature and the blessed truth have not changed, and, adapting yourself to the conditions, you can with the Gospel reach hearts and homes in this way not otherwise accessible.

"But we have enough to do otherwise." Well, the congregations referred to were average congregations, with, say, two to four hundred members each. Now let us see yours in the "Minutes." No, we shall not be personal; but with a membership of eighty, or sixty-five, or forty, or thirty, it would surely be possible to strike out to villages, school-house, or cross-roads, and combine the work of the missionary with that of the pastor. With the "Minutes" in his hand, a friend of mine named a minister known to us both, and read out: "Members, thirty-nine; Sabbath school scholars, fifty-four;" and then said: "What in the world does my old class-mate do with himself through the week?" I could not answer, but suggested apologetically that his income, perhaps, needed to be eked out a little. Many dear brethren are, thanks be to God, thus combining in one the pastor and the missionary.

We bid them Godspeed, and commend their example to their brethren. "But does our population need missionary work?" Well, here are facts for which the American Bible Society is responsible. Eight hundred and nineteen families were visited, and two hundred and ten of them were "of no denomination." In another district four hundred and forty-one families were found without a Bible or a Testament, and these were not Germans, Italians or Irish, but Americans. And this was not in Montana or Nebraska, but in New York City. Yes, brethren, there is need for pastors to be missionaries, and holy ingenuity can easily shape the methods.—*Rev. John Hall, D.D., in Homiletic Review.*

### THE FAITHFUL HELPER.

"I have read somewhere that in one of our English prisons there was an underground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place made it greatly dreaded. Among the prisoners there was a man of refinement and nervous temperament, much unlike those about him, to whom the horror of this penalty was a fright that haunted him day and night. At length there was some alleged offence against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by the wardens to the place; the door was opened, and he had to go down the stairs into its depths. The door was shut. The steps of the wardens died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still—a stillness that oppressed with terror, amid the darkness that could be felt. Nervous and full of imagination, the man sank down paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbled as with fever, and mocking voices seemed to come from all sides. He felt that before long the terror must drive him mad. Then suddenly there came the sound of footsteps overhead, and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet!

"God bless you," gasped the poor fellow, "Are you there?"

"Yes," said the chaplain, "and I am not going to stir from here until you come out."

"What, sir?" he cried, fearing that he must have mistaken the words.

"I am not going away so long as you are there," the chaplain repeated. "I heard you were here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough.

"God bless you," he cried. "Why, I don't mind it a bit now, with you there like that."

The terror was gone. The very darkness was powerless to hurt while his friend was so near; unseen, but just above.

Every now and then upon the silence came the cheery voice, "Are you all right?"

"God bless you, sir; I am all right now," replied the poor fellow, his voice almost choked with his gratitude and gladness.

And, so beside us ever He standeth, our almighty and most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo, I am with you always!" And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me?"—*Mark Guy Pearse.*

## Our Young Folks.

### WORK AND WIN.

The sweetest cherries, mind you, lad,  
Grow highest on the tree;  
And would you win the fairest fruit,  
One thing I'll say to thee;  
It falls not at the clicking gey  
Of an idler's self—  
You'll have to climb the rugged tree,  
And gather for yourself.

'Tis vain to wait the fruit to fall,  
Or pell the tree with stones—  
You'll have to struggle bravely up,  
And risk some broken bones;  
You only waste your time below,  
And get indifferent pay—  
If you would reach the ripest fruit,  
Just throw your fears away.

'Tis so with everything in life  
That's worth the owning, lad—  
With learning, wealth and character—  
The best, the good and great have had  
They come not at the nod or hest  
Of any idle hand—  
'Tis only those who bravely toil,  
May have them at command.

If, then, you want the ripest fruit,  
Just labour till you win;  
But mind thee, boy, while up you climb,  
Keep heart and hand from sin;  
The best and grandest guerdon, lad,  
If bought with wicked wage,  
No peace and comfort yields at last,  
But curses on your age.

### BREAKERS AHEAD.

A furious winter storm roared over the sea. The huge steamer rolled helplessly. Ice had clogged her wheels, and she refused to mind her helm. Foaming breakers were just ahead, and the winds were driving the ship directly on them. Despair had settled upon the hearts of the half-frozen crew. Even the brave captain could see small hope of saving the steamer and the lives in it.

But he had battled with fierce storms before now, and had by God's mercy conquered. Why not again? He would try. He fastened the hatches down upon the shrinking passengers. He lashed the pilot to the wheel, bidding him to steer straight through the breakers. He lashed the look-out to the mast, and himself to his place, and then awaited the shock. Like a maddened steer plunged the ship headlong among the breakers.

The salt foam dashed over them, freezing as it struck. It blinded all eyes. The waves hissed and howled over the decks, sweeping all before them, and bursting into the cabins where were the appalled passengers, who had been desperately struggling to escape from probable to certain death, for not one of them could have remained a moment on the decks. The ship seemed to have entered the jaws of destruction, to have gone down to the depths of the sea. Each man gave himself up for lost.

Presently all felt a steadier motion; the waters fell from the good ship's decks, and were shaken from her sides.

"Pilot!" shouted the captain in renewed hope, "does she mind her helm?"

"Ay, ay, sir," was the glad reply

The breakers they had expected would prove their death, had cleared the steamer's clogged wheels, and she was saved.

Each human soul is a ship upon a stormy sea. Breakers are near, and sometimes there is no escaping them. Sometimes with clogged wheels and powerless helm we find ourselves blown upon them. What shall we do? Give way to terror and confusion? Settle into despair?

Not so. Let Captain Will take full command; let him nail down the hatches on all that would add to the tumult and danger; let him lash each faculty to the post of duty, and himself to the vital standpoint; then let him dash "head on" against the breakers, and force the good ship through.

The will is the captain in every human craft. As that is true or false to God and duty, the ship sails safely into port, despite all ocean perils; or she is left to roll helplessly among the rocks, a wreck.

### DON'T MENTION THE BRIERS.

It is not only a wise and happy thing to make the best of life, and always look on the bright side, for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers!"

"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.

### COUNTING THE JEWELS.

The king of one of the Asiatic countries—so reports a recent writer—causes all the royal jewels to be displayed before him twice a year, that he may handle them, count them and gloat over their splendour.

A certain portion of them belong, as in the case in most monarchies, not to the king personally, but to the crown. He cannot sell them, nor give them away, a fact which may be supposed to lessen materially his enjoyment in handling them.

A Southern woman who died lately, at a great age, and who had carried to the last days of her life a happy heart and a singularly gay temper, thus explained the mystery of her unflinching cheerfulness:

"I was taught by my mother when a child to reckon each morning, before I rose, the blessings which God had given me with which to begin the day. I was not simply to say:

When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise,

but I was to count the mercies one by one, from the neat and serviceable shoes that covered my cold feet to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in the cradle—all these I learned to consider separately, and of every one to say, 'He gave it to me.'

"This practice taught me the habit of thankfulness. It kept my heart near to Him, kept it light and happy. These every-day blessings were not to me mere matters of course, but special, loving touches from His paternal hand. No pain or sorrow could outweigh them."

We have all a store of richer jewels than the heathen kings; and, unlike the crown regalia, these jewels are our own, given to us by our Father.

How many of us mutter over, as the day begins, some perfunctory words of thanks which mean nothing? How many number their mercies, tasting the delight and joy of each, and out of glad hearts thanking the Giver?

And how many quite forget to think either of them or of him?

### DO THY BEST.

Though the majority of people never rise above mediocrity, this is no excuse for slighting one's work or for doing nothing at all. The injunction to all is to act, and anything worth doing at all is worth engaging all the energies of the doer; and he who conscientiously attempts the highest, and labours the best he can, gains in the action a satisfaction that is his highest reward. Not only is this true, but it is usually the same kind of labour that leads to prosperity. A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labours on account of his growing infirmities.

"I commission thee, my son," said the aged artist, "to do thy best on this work. Do thy best."

The young man had such reverence for his master's skill that he felt incompetent to touch canvas which bore the work of that renowned hand.

But "Do thy best," was the old man's calm reply; and again, to repeated solicitation, he answered, "Do thy best."

The youth trembling seized the brush, and kneeling before his appointed work, he prayed:

"It is for the sake of my beloved master that I implore skill and power to do this deed."

His hand grew steady as he panted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labour. The "beloved master" was borne on his couch into the studio to pass judgment on the result. As his eye fell on the triumph of art before him he burst into tears, and, throwing his enfeebled arms around the young artist, he exclaimed, "My son, I paint no more!" That youth, Leonardo da Vinci, became the painter of "The Last Supper," the ruins of which, after the lapse of three hundred years, still attract annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.

### A BOYS TEMPTATIONS.

Professor Henry Drummond, of Glasgow, says: "You have heard of the old castle that was taken by a single gun. The attacking force had only one gun, and it seemed hopeless to try to take the castle, but one soldier said: 'I will show you how you can take the castle,' and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon.

About nightfall there were a few grains knocked off the wall. He did the same the next and the next. By-and-by the stones began to come away, and by steadily working his gun for one week he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at every boy's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation you will never have any practice. A boy that attends fifty drills in a year is a much better soldier than the one that drills twice.

Do not quarrel with your temptations; set yourself resolutely to face them.

### THE BRIDLE.

"Don't go without a bridle, boys," was my grandfather's favourite bit of advice.

Do you suppose we were all teamsters or horse jockeys? No such thing. If he heard one cursing or swearing, or given to much vain or foolish talk, "That man has lost his bridle," he would say.

Without a bridle, the tongue, though a little member, "boasteth great things." It is an unruly evil, full of deadly poison." Put a bridle on, and it is one of the best servants the body and soul have. "I will keep my mouth with a bridle," said King David. And who can do better than follow his example?

When my grandfather saw a man drinking and carousing, or a boy spending all his money for cakes and candy, "Poor fellow," he would say, "he's let off his bridle." The appetite needs a reining. Let it loose, and it will run you to gluttony, drunkenness and all sorts of disorder. Be sure to keep a bridle on your appetite, do not let it be master. And don't neglect to have one on your passions. They go mad if they get unmanageable, driving you down a blind and headlong course to ruin. Keep the check-rein tight, don't let it slip; hold it steady. Never go without your bridle.

That was the bridle my grandfather meant,—the bridle of self-government. Parents try to restrain and check their children, and you can generally tell by their behaviour what children have such wise and faithful parents. But parents cannot do everything, and some children have no parents to care for them. Every boy must have his own bridle, and every girl must have hers. They must learn to check and govern themselves. Self-government is the most difficult and the most important government in the world. It becomes easier every day, if you practise it with steady and resolute will. It is the foundation of excellence. It is the cutting and pruning which makes the noble and vigorous tree of character.

### A LITTLE STORY.

Four stalwart men sat around the fire in the old home-stead in Connecticut. They had come home for a family reunion, bringing their wives with them. They were all on the bright side of thirty-five, and altogether a "very likely" set—bonest, upright, industrious, Christian. Their mother, a vigorous woman for her years, welcomed them and could not do enough for them to make their home-coming pleasant. Their father had been many years dead.

One of the daughters-in-law, in moving around the rooms paused at the window to look out on the landscape. It was snowing heavily, but there was no wind. Across the road that ran past the house she saw a big wood-pile, and at the wood-pile was a woman using the axe. She looked more closely; it could not be her husband's mother! She looked again through the blinding flakes. Yes, certainly it was the mother of these four stalwart men.

She crossed the room to where her husband was sitting, led him to the window, pointed toward the wood-pile, only saying:

"John, look at your mother!"

John quickly got his hat and went to his mother's aid, while his wife pondered on what had made her wonder through many years. John was kind, true, a "good provider," a just man, but he allowed his wife, unless she protested against it, to bring in the wood, to split the kindling, to wade through the snow in hanging out her clothes, to do any kind of hard, rough work she would do, while he sat quietly by the fire and saw her do it.

She had trained him, in a measure, to do his part of the chores and relieve her, and when she saw his old mother splitting wood in the snow storm, rather than call on her sons to do it, she understood how her troubles had come about. The mother had not brought up her boys to be considerate and helpful, and to do their part in the general work of the household.

### WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of incalculable help to them oftentimes when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong; and above all never lie about anything they have done.

To make up their minds not to learn to smoke, chew or drink, remembering that these things cannot easily be unlearned, and that they are terrible drawbacks to young men, and necessities to bad ones.

THE *Canada Citizen* says: In dealing with any question connected with Presbyterianism in Canada, there are hardly any facts that one will want to get at regarding this large and influential body that will not be found in THE PRESBYTERIAN YEAR BOOK.



## 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, FEBRUARY 19th, 1890

## Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of  
THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).  
5 JORDAN STREET, TORONTO.

OUR good neighbours over the way seem to think that Canada cannot deal with the polygamy that seems to be trying to plant itself in the North-West. The *Christian-at-Work* says:

If Canada has no law that can reach polygamy—and the statement is distinctly made that she has not—the sooner she places such an edict on her statute book the better. True, Great Britain has many thousands of subjects who are Mohammedan polygamists. But Canada is not India, and there is no reason why a practice which has to be tolerated in India, should be allowed in Canada, and that in the face of the overwhelming opposition of popular opinion.

Canada has a law that reaches bigamy without any trouble and we see no reason why this law cannot be made equally effective against polygamy. If a man marries twenty wives he certainly marries two.

IT is with no little surprise we observe that as the nineteenth century enters on its last decade the cause of civil and religious liberty should make so little progress in one of the largest of modern empires. Russia to-day is the scene of the most merciless despotism existing among a people making pretence to civilization. A free press is at present impossible in that country; there is no right of public assemblage; to be even suspected of holding opinions contrary to the government is sufficient cause to doom educated and intelligent men to be treated as only the most degraded criminals are treated where barbarism prevails. Worse still remains, delicate, refined and well-born women have—if there is any truth in the reports that find their way outside the Russian frontier—been subjected to brutalities from which death by suicide is the only despairing relief. It is still true that on the side of the oppressor there is power, but all abuse of power ends in its being shattered. No rule, however autocratic, can long survive that tramples on the rights of the people.

NOT a few excellent citizens feel some anxiety at the present time on account of the ill-feeling that has been raised in the country by the discussion of racial and creed questions. Many feel when they read the fiery discussions like joining in Mr. Blake's petition, "God help poor Canada." Of course we all pray that God will help our beloved country but there is not as much danger at the present time as many suppose. The heart of the people is sound and their material interests demand peace. The great body of the people are property holders, and men who have spent their lives in making homes for their families and laying up something for a rainy day are not likely to wreck the country or allow any one else to wreck it. A sober, sensible citizen does not throw away the earnings of a life time at the bidding of a demagogue. There is a great deal of sound sense in the country that can make itself felt at any time it is needed. The safety of the country is in the sound sense, moderation, fairness and patriotism of the great body of the people. The typical Ontario man is neither a fanatic nor a fool.

GOOD citizens have just one duty to discharge in connection with such outrages as the assault in Hull and the recent attack upon Archbishop Walsh in Toronto. That duty is to demand the stern and even enforcement of the law. Creed should have nothing to do with the matter and no questions should be asked as to what denomination the ruffians disgrace. A Thug is a Thug whether he assaults a Protestant evangelist in Hull or a Catholic Archbishop in Toronto. The first duty of the

law is to put things down and if the Catholic authorities of Hull or the Orange authorities of Toronto refuse to discharge that duty then the first duty of good citizens, Protestant and Catholic, is to compel the authorities to step down and out. It may be said that these misguided ruffians are urged on and incited by others. That may all be, but peaceable citizens must not be maltreated because a portion of the community are foolish enough or wicked enough to allow themselves to be used as the tools of others. Russianism must be kept down in this country if to keep it down every volunteer in the Dominion has to be called out. A creed war is worse than a war of colour, and everybody who has heard of the wholesale murders in the South knows what a war of colour means.

THE burning of Toronto University at any time would be a provincial if not national calamity, but coming as the sad visitation does, at a time of commercial depression it is particularly trying. Many of the best people in the country were not in a mood for facing fresh troubles when they were called upon to look at the smoking ruins of one of the finest public buildings in the Dominion. It is a severe trial, but there is no use in repining. Nations like individuals are made strong and brave by discipline. Continued prosperity soon weakens and in the end would destroy any people. Ontario is being reminded frequently this winter that there are other things to think about besides business and politics. Many of our people are none too serious, and if it takes depression and a provincial calamity to make them think seriously, better that the price should be paid than that they should not think seriously at all. The lesson for Toronto is as plain as the sun in noonday. There has been entirely too much vapouring about the marvellous growth and progress of the city. People in other communities often complain about the bragging, selfishness and supercilious airs of many Toronto citizens. Making all due allowance for jealousy there may be some ground for the complaint. Last Friday evening showed how quickly the finest buildings might be laid in ashes. Toronto is a fine city, but the lesson of last week may have been needed.

THOSE people who always believe everything bad about men they dislike must have felt sore over the report of the Commissioners in the Parnell case. When the *London Times*, with a great flourish of trumpets, charged Parnell with the most hideous crimes many who disliked Home Rule accepted the story of the *Times* without a minute's hesitation. They always knew that the Home Rulers were criminals. Even when the vile creature who entered into an agreement with the *Times* shot himself, they were still strongly of the opinion that Parnell had aided and abetted bloodshedding. The forgery of the letters they professed to believe was a mere incident in the case. Now that the judges have declared Parnell innocent of all the serious personal charges made against him those who charitably assumed that his hands were blood-stained don't know very well what to say about it. It will not do to say that the judges were unfair because everybody knows that if they had any prejudice at all it was against the Irish leader. The lesson should not be lost. There are altogether too many people—many of them professing Christians—who are ready to swallow and propagate any evil thing about any and every person they do not happen to like.

THE new German Kaiser is proving somewhat of a mystery. At the outset of his reign he was generally supposed to make his grandfather his model and Prince Bismarck his mentor. There is no abatement of his military ardour. In the perfecting of the imperial army he is as industrious as ever. He spares neither himself nor those he pounces upon unexpectedly. Within the last few weeks, however, he has directed his energies into a new channel, evidently recognizing the importance of the social and economic questions that so largely occupy the public mind. For a German, the young Kaiser William is a remarkably practical man. He does not waste time in philosophic theorising, but sets inquiry on foot, and proposes the holding of an international conference on the industrial problems that press for solution. Opinion is uncertain as to the motives that prompt the Emperor's unexpected action. The elections for the Reichstag are approaching, and some entertain the idea that the chief design of this sudden interest in the welfare of workmen is mainly with a view to propitiating them, and securing their acquiescence in continuing to endure the pressure produced by the maintenance

of his gigantic military armaments. Others, more charitably, credit William with a sincere desire to benefit the condition of the industrial masses. Time will soon tell who is right.

## THE PAPACY AND MODERN PROGRESS.

FOR the last three hundred years at least the Papacy has been without exception the most reactionary power in conflict with the onward march of men and nations. In the light of modern civilization the conflict deepens in intensity. The time was when Rome held the nations of the world in its grasp. The Reformation of the sixteenth century was the dawn of freedom, the minds of men were emancipated, their thoughts widened and their spiritual aspirations ennobled. The Reformation had its weaknesses, but the vital energies which it evoked continue to work with ever expanding force, and the subjugation of the human mind to a spiritual despotism is no longer possible. History, it is said, repeats itself, but there are certain spheres of mental and moral activity where repetition is simply out of the question. It is inconceivable that society can go back to the burning of witches, neither is it possible that Rome can again set up the Inquisition or doom those whom it adjudges heretics to the stake.

All men love the exercise of power. To this universal characteristic Rome is no exception. It is hard for that large organization to admit the lesson that history teaches that no human institution is by Providence permitted to exercise unlimited sway. It rises, culminates and decays. Rome, with all its vast resources, its remarkable discipline, and ceaseless intrigue, cannot evade the operation of this inevitable law. For the last forty years its ceaseless efforts have been directed and directed in vain to stem the current of modern progress. Jesuitism, the controlling power of the papacy to-day, at least recognizes the magnitude of the stake for which it is resolved to play. It has succeeded in making determined and uncompromising resistance to the modern spirit the policy of their Church. The significant thing in the conflict is that not the nations outside the pale of Romanism but Roman Catholic nations themselves have taken up the gauntlet and are waging with unflinching determination the battle for civil freedom. When this important part of man's indefeasible heritage is clearly understood and firmly grasped spiritual emancipation necessarily follows. Rome's infatuated interference with civil affairs has roused France, Italy, Mexico and Brazil to assert their rights and compel a religious-political Church, if not to withdraw its monstrous pretensions, at least to yield to the storm its incessant meddlings inevitably provoke.

From time to time the Pope feels it necessary to utter unavailing protests in the form of official pronouncements. The world has been favoured with another of these inevitable encyclicals. It is a matter of wonder how many of these reactionary manifestoes even the most docile of Romanists will stand. Within the Romish Church many of the more intelligent spirits are becoming restive. Criticism is by no means confined to those who owe Rome no allegiance. Men of great intelligence and scholarly attainments are disposed no longer to keep silence, and from none does the "Roman machine" receive more telling hits than are dealt by those who for obvious reasons take shelter under the noms-de-plume of "Catholic Laymen," or "Irish Catholic," etc. Over the latter signature there has appeared in the *Chicago Inter-Ocean* a remarkable letter which deals with the educational policy of the Church of Rome, a policy that its authorities are pushing with a sleepless energy throughout the civilized world to-day. This is what he says on the point:

Conceal it how we may, we are being slowly cornered in every direction, and every civilized nation realizes that in order to preserve a nation's liberty you must preserve a nation's pride and guard carefully the education of its youth, and both are best preserved by respecting no interests which are either ultramontane or ultramarine. We are the generating centre of a new and unprecedented civilization upon this continent, or we are nothing and represent nothing and can achieve nothing. It is as certain as that the world moves that the great battle-field chosen in our day by the intelligent enemies of liberty is to be fought out in the matter of State schools and through the avenues of public thought, which are happily the newspapers and magazines. They demand that religion shall be the foundation of all education. The Church in this demand proceeds upon the assumption that man is created by God for a supernatural end, and that the Church is the necessary intermediary between man and his destiny; and the aim of the parochial schools is to ultimately destroy the public schools quietly, slowly, and without alarming any one, just as the predecessors placed the chair of the fisherman beside the throne of the Caesars and eventually became the Pontifex Maximus and the Divus Imperator of the Romans.

This is as plain as noonday, and anyone that cannot see it is one in whose soul has never been kindled the divine aspirations of freedom, or whose vision of intelligence is blunted by his political or social affiliations, and as I am not a politician, and am a Catholic, I can afford to be plain upon and honest upon this great question.

Such is a specimen of the thoughts intelligent Roman Catholics are thinking on the policy of the Church to which they belong. It is evident from this that the preposterous claims put forth in syllabus after syllabus can no longer command themselves to the judgment of those who venture to think for themselves, and that number is growing larger all the time. The full text of the recent papal manifesto has not been published, though it has been read to the faithful in their churches. From outlines of it, however, which have appeared it can be learned that it does not differ essentially from those that have gone before. The same assumptions run through it all. The Pope claims the first allegiance of his followers, and the reason he gives for this is that he is heaven's authorized representative. That he is chosen by the college of Cardinals as the head of the Roman Catholic Church is easily understood, but that he is chosen of heaven is not so apparent. Nowhere in Scripture is it stated that supreme authority either in matters ecclesiastical or civil is delegated to any mortal, yet his holiness takes it for granted and he wants his people to take it for granted too. Of those who "violate in the person of the Supreme Pontiff the authority of Jesus Christ," he says, "it is a duty to resist them and a crime to obey them." That is a specimen of the encyclical's teaching. Often enough has the Supreme Pontiff told the world and his followers that he is infallible in the sphere of faith and morals, but lest they should doubt it or forget it, he goes over it all again. With more gingerly tread the occupant of the papal throne ventures on the thin ice of politics, and in effect tells his people, "Whenever it is lawful in the eyes of the Church to take part in public affairs, men of recognized probity, and who promise to merit well of Catholicism, ought to be supported, and there can be no case in which it would be permissible to prefer to them men who are hostile to religion." But then there are many men in public life who are hostile to so-called Catholicism who are devoutly attached to religion. If the Roman Catholic Church elects to become an active participant in the civil affairs of nations in the long run it will get considerably less than it has bargained for.

#### WOMAN'S CHRISTIAN SERVICE.

DR. DONALDSON, whose extensive and ripe scholarship eminently fitted him for the task he so ably accomplished in editing the works of the Ante-Nicene Fathers, has contributed a paper to a recent number of the *Contemporary Review*, in which he discusses the position of woman among the early Christians. Though the views he presents are somewhat different from those generally entertained, it would be no easy task to attempt their refutation. His intimate knowledge of the period of which he writes and the conscientious character of his scholarship preclude any one at least who is only moderately acquainted with the sources of information relating to the post-apostolic Church from undertaking a reply to the learned professor. Granting, however, that his statement of facts is correct, and that his inferences are warranted by such facts as are definitely ascertained, it remains that woman's position was greatly bettered by the benign influence of Christianity.

In relation to the purity and perfection of the early Church, the poet's sentiment is true as it is in reference to other things, that distance lends enchantment to the view. It is not necessary to pore over the pages of the early Christian Fathers, or to scan the writings of the first church historians to discover that the primitive church had its blemishes and imperfections as well as that of the modern period. The apostolic epistles and those addressed to the churches of Asia afford glimpses not only of doctrinal defection, but of moral laxity that disfigured the beauty of primitive Christianity and tended to weaken its power. Wherever the pure doctrines of Jesus Christ found an abiding place in human hearts, wherever they were received in love and faith, from their very nature they exerted an elevating and ennobling power. It was something if those in the very humblest positions learned to practise the precepts of the Gospel and manifest its pervading spirit. It was a stupendous advance while paganism with all its degrading customs, interwoven with almost the entire texture of society, was still predominant, when master and slave, rich and poor, could meet in the spirit of the freedom wherewith Christ makes His people free, and realize in a measure the brotherhood it was His mission to found. In

this emancipation woman no less than man shared. No reader of the New Testament can doubt the infinite tenderness and respect accorded to woman by the divine Saviour. Woman's devotion to Him and her disinterested service shine out conspicuously. At the cross and at the tomb they ministered with tireless patience. They were closely identified from the first with the fortunes of the Church. They rendered faithful and devoted service, and bore most consistent testimony to the power of the truth. In fidelity to their convictions they were unsurpassed. In the noble army of martyrs none wore brighter crowns than did some of those naturally timid women who were subjected to protracted and excruciating tortures and awful death without flinching rather than deny the sacred name by which they were called. So that even when the Church was passing through the severest of her fiery trials, woman's influence, both by active service, patient endurance and heroic sacrifice, bore undying testimony to the power of the truth. It was when in an evil hour the Church listened approvingly to the temptation to enter in the path of worldly ambition, and when the truth became perverted, that woman's place in the Church was degraded. The office of deaconess was suppressed. With the growth of asceticism came what many regard as a still greater degradation, the seclusion of women from the outer world and her immurement in the living tomb of the nunnery.

Home is beyond question woman's kingdom on this earth. There she can do the noblest work of which she is capable, there, with all its monotonous round of apparently trivial duties and its limitations, she can find scope for the development of the highest possibilities of her nature. This many no doubt regard as a self-evident truth, but in these days is there not a possibility of overlooking the paramount claim and the sacredness of home as a divinely ordained institution? If Christian mothers become indifferent to the most binding of their home duties, who can be found to care for those they neglect? A mother may entrust the care of those dearest to her to others, but her influence—so beneficent in its operation—she cannot delegate if she would. Christian service rightly calls for self-denial and personal sacrifice, but there are some things that cannot be sacrificed without peril and loss. If home, however, has claims that cannot be rightly rejected, there are many noble and devoted women on whom these claims are slight. Many endowed with large capacity are free to serve untrammelled in the Gospel both at home and abroad. Many are freely offering consecrated service, and the number is steadily increasing. The question is being agitated, Should the office of deaconess in the Church be revived? Some churches have already answered it in the affirmative by fitting them for work by special training, and by appointing them to the office. Others, our own among the rest, are beginning to consider the question. It is by no means improbable that the Presbyterian Church will sanction the institution of a female diaconate, but it will not be without patient deliberation. It is not given to the precipitate adoption of grave and important new departures.

#### Books and Magazines.

PETER HENDERSON & CO'S MANUAL OF EVERYTHING FOR THE GARDEN (New York) is large, handsome and complete.

SHUT IN. Words for the Lord's Prisoners. By J. D. Miller, D.D. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—A short but excellent tractate which speaks words of comfort and good cheer to the afflicted.

In addition to the many indications of spring, the appearance of seed catalogues show that the vernal season is not far off. Among some of the handsome ones received, that of J. A. Simmers (Toronto) deserves special mention. It is very handsome in appearance and complete in detail.

IS IT MARY OR THE LADY OF THE JESUITS? By Justin D. Fulton, D.D. (Boston; The American Co.)—This is the lecture the intrepid opponent of Romanism delivered in Toronto some time ago, now appearing in printed form. It deals with the subject of Mariolatry exhaustively in brief compass. The controversy stirred up by Dr. Fulton's lecture in England receives ample notice in this little pamphlet.

THE PRESBYTERIAN COLLEGE JOURNAL (Montreal) presents a fairly attractive number for February. Rev. A. B. Lee, B.A., Sherbrooke, contributes a sermon on "God's Plumb Line." Professor F. R. Beattie, of Columbia Theological Seminary, forwards a paper on "Herbert Spencer's Explanation

of the Origin of Religion." Professor Campbell's "Talks About Books," have their customary piquancy of flavour.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The February number opens with Sir Daniel Wilson's address on "The Book of Nature," delivered at the centenary celebration of the oldest scientific society in America. Professor Cappon's lecture on "Subjects and Methods in the Teaching of English" is continued. Other subjects of great interest to the teaching profession are discussed by those who from experience and position should be able to speak with some degree of authority. The number as a whole is one of marked excellence.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—William Morris leads off in the February number with "The Hall and the Wood," a good specimen of ballad poetry. Descriptive papers this month are "A Whitechapel Street," by E. Dixon; "Winchelsea" by Mrs. Comyns Carr; "To 'Frisco," by Sir Julian Goldsmid, M.P.; "Bells and Belfries," by Rev. H. R. Haweis, M.A.; and "Two African Cities," by Harold Crichton-Browne. "The Cycle of Six Love-Lyrics," with music, is completed, and Earl Lytton's serial keeps up its interest. Rev. Prebendary Eyton has a paper on "How to Spend Sunday." He desires neither the puritanic nor the continental Sunday.

THE GATE AND THE CROSS. Or, Pilgrim's Progress in Romans, an Excursus and Parallelism. By Rev. George B. Peck. (Boston: Watchword Publishing Company.)—The origin and design of this little work will be learned from the following extract from the introduction. The Epistle of St. Paul to the Romans, owing possibly to its combined metaphysical and logical structure—if the phrase be neither uncharitable or irreverent—is confessedly repellant to many Christians, who therefore miss some of the most precious instruction and comfort to be found in God's Word. Some years ago it occurred to the writer that the drift of the argument in the Epistle might be set forth in an attractive form by introducing a series of illustrations selected from that all-but-inspired volume, Bunyan's "Pilgrim's Progress."

VOICES AND UNDERTONES. In Song and Poem. By William P. McKenzie. (Toronto: Hart & Co.)—That Mr. McKenzie is finely gifted with "the vision and the faculty divine," no one who reads this admirable volume will attempt to deny. It contains a wide range of theme. It touches the tenderest chords of human sympathy, and also soars to heights that are illumined with supernal light. Mere jingle and respectable doggerel have no place among the Voices and Undertones. Beauty and strength are wedded in smooth, flowing and melodious verse. The purchasers of this volume, the product of Canadian genius, will not merely encourage this young minstrel but will enrich themselves.

RECEIVED.—THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.) BOOK NEWS. (Philadelphia: John Wannamaker.) THE SANITARIAN. (New York: American News Co.) ARE THE BAPTISTS BAPTISTS? A Study in Comparative Church Polity. By Kugo Pulsidore. (Boston: Charles H. Kilborn.) THE JESUITS: containing chapters on Origin and History of the Jesuits; Principles and Aims of the "Company of Jesus;" Immoral Teaching of the Jesuits; Condemnation of the Order; Expulsion of the Jesuits; Bull of Clement XIV. abolishing the Society; The Jesuits' Estates Act. Appendix. With Introduction by James L. Hughes, I.P.S., Toronto. By Principal Austin, A.M., B.D. Alma Ladies' College, St. Thomas. Third Edition. SANITARY ENTOMBMENT. By Rev. Charles R. Trent. (New York: 171 W. Ninety-seventh street.) THE NEW MOON. A People's Magazine for Old and Young. (Lowell, Mass.: The New Moon Publishing Co.) THE SIDEREAL MESSENGER; or Monthly Review of Astronomy. (Northfield, Minn. Wm. W. Payne, Carleton College Observatory.) THE AMERICAN COLLEGE in relation to Liberal Education. The Inaugural address of David J. Hill, LL.D. (Rochester, N.Y.) VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester, N.Y., James Vick.) SUGGESTIONS FOR REVISION OF THE CONFESSION OF FAITH. Prepared by Ransom B. Welch, D.D., Ph.D. Auburn N.Y., and approved by the Committee of the Presbytery of Cayuga. (Auburn, N.Y.: Knapp, Peck and Thompson.) THE ILLUSTRATOR. A Commentary on the International Bible Lessons. (Minneapolis, Minn.: T. J. Morris.)

## Choice Literature.

## HOW THEY KEPT THE FAITH.

## A TALE OF THE HUGUENOTS OF LANGUEDOC.

## CHAPTER XI.—Continued.

"You will never love me well enough to be my wife, Eglantine." He spoke quietly, as if in statement of a well-accepted fact.

The blood rushed to the girl's throat and brow.

"Rene!" she cried, with a sharp note of pain in her voice, and then her eyes fell, and her lips were mute.

He sat down by her and took her hand.

"Have I been too abrupt? Pardon me, Eglantine, I have said the words over so often to myself. Do you remember what you said to me when we parted in La Rochelle? You could not love me better if you were my own brother. I have thought of it often since. I want you to let me talk to you to-day, as I would talk to Agnes. I have never told you the condition on which alone your grandfather would consent to let you make us this visit. It was, that neither my mother nor I should try to induce you, while you were under our roof, to fulfil our childish compact. He knew I could not refuse, however hard the price, but he need not have been afraid I would interfere with his plans. I had seen already I could never be more to you than a brother,—do not tremble so, Eglantine—and I had not needed the Abbe Bertrand's hint to tell me that another, better suited to you in name and station, loved you, too. Nay, do not turn away from me, my sister. I heard the truth in my young sieur's voice the first time he ever uttered your name! He is brave and honourable, but he could not hide the secret from eyes as keen as mine. Ay, I know all you would say; 'He has been true to me in thought and deed.' At first, he did not know who you were, and when he did, his manner changed, and he went away. But he could not fight against God. Why did I not speak sooner, then! I could not give you up of my own accord, Eglantine—not at first. I said to myself: 'It is a passing fancy with him, he will soon see some other face that pleases him; she is my one ewe-lamb—I have loved and hoped for her all my life. She is young; I will wait and be patient; perhaps her heart will turn to me in time. At least, if he wins her from me, it shall be by his own overcoming strength.' But when I saw you together last night, when I saw how his colour rose under your eyes as the tides rise under the moon, and your face turn to him as the heliotrope turns to the sun—I said to myself, 'It is His will; he has given me the desires of my heart, though not as I asked for them.' And so I walked home with my young sieur, and he could not deny the truth, when I pressed him."

"You have spoken to him, Rene?" Eglantine's face was like a rose, as she lifted it for a moment.

"Why not, my sister? Do not brothers settle such matters when there is no father there? And Henri's lips were sealed because I was his friend, and he felt you belonged to me; but when I told him I had given up hoping for your love, and would be thankful to know you were in the keeping of hands so strong and true as his, and showed him the letter I had from your grandfather yesterday,—I would not worry you with it, Eglantine—saying you must be brought home this week, he could no longer hesitate. His honour and his happiness were one. He would have flown back to you at once but for the lateness of the hour."

Rene ceased abruptly. He was remembering how, under the summer stars, he had seen that sudden dawn of joy kindle in his young sieur's face—how Henri had thrown his arms about his neck in speechless gratitude, and then, with hand lifted to heaven, had sworn his friend should never repent this hour. "I will keep her as the apple of my eye—as my own soul. She shall never know anything but tender looks and words; my love shall be her covert from trouble, her hiding-place from the storm." He had said solemnly. But Rene could not repeat this to Eglantine. She was weeping quietly, with her face turned from him. In the rapture of this sudden joy there was yet space for remorse.

"And you could do all this for me, when I had been so willful and ungrateful?" she murmured. "Oh, Rene! you know it was to tease you I talked as I did. I even said you would let my grandfather take me away without lifting a finger. How wicked I was! How good you are!"

She did not add, "How you love me!" She had yet to comprehend an affection which could find it sweeter to serve than to receive, and would measure its gifts by need, not deserts. In her secret heart she knew Henri would never have let her go, if he had had so good a claim upon her. "He would have made me love him in spite of myself," she thought. Yet Rene had never seemed so dear.

"I will try to be a better girl—be more serious and womanly, and to care more for the things that you like," she said, holding out her hands to him. Instinct told her it was the one return she could make.

His sad face lighted up instantly.

"Thank you for that promise, Eglantine. It is my earnest hope and prayer that God will lead you both nearer to Himself by this joy, as He does some of the rest of us through our sorrow. But I have not quite finished my story. I went in with Henri last night to see monsieur. He would never have been reconciled to the matter if he thought I felt wronged in any way, and I wanted myself to tell him how noble and honourable his son had been throughout. He looked happier before I left him at the prospect of having a bright, young face once more about the house, and when I said you were young to take such grave responsibilities, and that if it were not for the peril that threatened you, I would urge a year or two of delay, he smiled and said you were no younger than Henri's mother, when he brought her a bride to the chateau. You will have it in your power to shed much brightness about his last days, Eglantine. He and Henri have gone to Nismes this morning to see your grandfather. Monsieur has old-fashioned ideas of etiquette, and he insisted on this before Henri spoke to you. But there is no doubt of the result. I have reason to believe that M. Laval is expecting them, and that he will be too much gratified at the alliance to stumble at the conditions monsieur will impose for a speedy marriage, and permission for his son's betrothed to remain, as long as he wishes, under my mother's roof. I thought you would like to be with my mother for a while, Eglantine. She is your mother, too, you know, though, of course, we must not be selfish, and keep you altogether from M. Laval, when he is soon to part with you forever. He will make no attempt now to make you

change your religion, and you will not refuse to ratify the consent he will give to M. La Roche. Will you, my sister?"

Eglantine looked out of the window, and smiled. There was something she could say to Henri, and to no one else. Rene rose from the rustic bench.

"There is my mother coming up the hill. Let us go up to the house to meet her. You must be very gentle with her," he added, as they passed together through the rows of sweet clove-pinks that bordered the garden-beds. "This has been a great disappointment to her, Eglantine. She has always looked forward to having you for her very own." He did not add that the sharpest pang for his mother had been the consciousness of his disappointment, but Eglantine guessed it.

"Do you mind very much, Rene?" she asked, stopping in the shadow of the sweetbriar over the porch, to look earnestly into his face. "You are so much interested in your work, you will not miss me very much, will you? And you are so much graver and better than I, you deserve a better wife."

For the first time his lip trembled, and he looked straight before him into the misty amethyst of the summer horizon.

"It is my Master's will—that satisfies me," he said in a low voice. "Do not worry about me, Eglantine. He will not leave me comfortless. His favour is life. Perhaps in the path He has marked out for me He sees I can serve Him best alone."

And, then, as she still lingered irresolute beside him, he put her away gently but firmly, and passed on into the house.

Through all the golden, enchanted days that followed, Eglantine could never quite forget the look upon his face.

## CHAPTER XII.

## THE SECOND HOME-COMING.

It was March of the next year. The wild winds of a stormy night swept the slopes of the Cevennes, as a coach slowly made its way up the mountain road in the direction of the towers of Beaumont. The snow, which had been falling all day, had ceased, and lay in white, frozen masses along the road, obliterating every landmark. The few stars that endeavoured to shine were only occasionally visible through the murky clouds drifting across the sky. More than once the driver had paused, and descending, examined with a lantern the way before him; but in spite of his care the frequent jolting of the vehicle over unseen obstacles elicited indignant remonstrances from some one within. Finally, there was a sharp call to halt, a window was thrown up, and Captain La Roche's voice demanded impatiently:

"Is it not possible for you to be more careful, Martin? You will kill madame with your rough driving. If it were not for leaving her, I would come out and take the reins myself."

"With all respect, M. Le Capitaine, I fear you would not do much better," answered the man sullenly. "It is the sense in our horses' heels, not the hands upon the reins, that will keep us off the precipice to-night."

"Nonsense! If we have the road to Beaumont, and keep the middle of it, there is no danger;" but as Captain La Roche spoke, he opened the door of the coach, and springing out, came up to the box. "Keep a stiller tongue in your head, if you would not frighten my lady out of her wits," he said in a low, stern voice; then to the valet seated beside Martin: "Jean, you ought to know the country by night as well as day. Cannot you help Martin to keep the road?"

Jean scrambled down, and came round to his master's side.

"I begin to fear we are not on the road to Beaumont at all, Monsieur. We ought to have passed the ruins of the old temple before this, but not a familiar landmark have I set eyes on to-night."

"You must have had bat's eyes to recognize your own mother in such darkness as this," retorted the young sieur hastily. "I am sure we took the right turn at the cross-roads, and Martin could not have wandered much from the track since then, without my perceiving it. Come, my good fellow, take the lantern and go before him a little, that he may have light upon his path, and let the thought of your good Lucille, watching for you at Beaumont, be a lodestar to your feet. Eglantine," he added, re-entering the coach, and bending anxiously over the slight figure, wrapped in furs and shawls in the corner, "I fear this hurried journey will make you ill. I wish I had listened to my better judgment, not your siren voice, and insisted upon your stopping overnight at Anduze."

"No, no," answered a faint but cheerful voice. "This is a hundred times better, Henri. I could never have been happy left behind, and I have such a strange presentiment that you are wanted at Beaumont, that I would not have dared to ask you to stay with me."

"Our hurried flight from Paris, and your fear lest a *lettre de cachet* is at my heels, has not a little to do with that presentiment, I fancy. My little wife forgets that I am of less consequence in Minister Louvois' eyes than in hers." Henri La Roche put his arm tenderly about the figure beside him, and his young wife leaned her head upon his shoulder, and laughed. They had been married in the golden September weather, and now the March snows were upon the ground, but it was still summer in their love.

"I begin to wish we had never accepted Natalie's invitation, and gone up to Paris," murmured Eglantine, as they moved on slowly once more. "It has all been very wonderful and beautiful, Henri, but I would have been just as happy at Beaumont with you, and I am afraid monsieur has missed us very much."

"I am afraid he has, my beautiful, but you were so eager to see *la belle Paris*."

"And you could not bear to say me no, Henri. I am afraid I have been selfish, yet not wholly so: M. Renau was so sure it would help to secure your promotion to bring you under the personal notice of the king, and I did so long to have my husband receive the praise and honour he merited. It has all been like a winter's ball-room, when the flowers in the conservatory make one forget that the snow is without, and the feet of the dancers drown the sobbing of the storm."

The words were scarcely off his lips when the coach, which had been moving forward with more speed, came to so sudden a halt that they were almost thrown from their seats. Henri was out in the snow in an instant, and, by the faint starlight

struggling through the clouds, saw that they had reined up on the very verge of a precipice. The horses were trembling in every limb, and Martin's attention was fully occupied in endeavouring to quiet and reassure them. Jean, with a dismayed face, stood looking over the edge of the cliff, down which his lantern had disappeared in his frantic clutch at life.

"There can be no more doubt about it, monsieur; we have lost the road," he said sorrowfully. "The only thing to be done is for you to keep madame as warm as you can in the coach, while I strike out in search of some shepherd's hut. It would be madness to go on without a guide, even if Martin could induce his horses to attempt it."

There was nothing to do but yield a reluctant assent. Henri did so, and having seen the stout-hearted fellow strike out boldly into the darkness, turned back to the coach. But Eglantine, alarmed by the plunging of the horses, had already alighted, and entreated piteously not to be compelled to re-enter immediately.

"I am sure I hear the sound of distant singing," she said. "We must be near some dwelling. If Jean could only find it."

"Perhaps we have come upon some midnight gathering of our brethren," answered Henri, "though it is a wild night even for a *preche*. Hark, my love; Jean has started a sentinel already."

Firm and clear, from the gloom beyond them, came the challenge: "Halt, or give the pass!"

"That is a Cevalol voice," whispered Henri to his wife, and they heard Jean answer sturdily:

"I give no word except that the young sieur needs help, and asks it. Dost thou not know thine own mother's son, Philippe?"

"Jean!"

There was the sound of a hurried colloquy as the brothers embraced: then a cry, hoarse and fierce from Jean. Henri cleared the space between them with a bound.

"What is it?" he demanded, laying a heavy hand on his valet's shoulder. "Is aught wrong with your good wife, Jean? Speak!"

But Jean was speechless.

"Philippe! hast thou a tongue in thy head! Tell me! is there aught wrong at the chateau—with my father?"

"You are well come, monsieur," answered the younger brother sadly. "But none too soon. There is no time to be lost if you would not have our old sieur laid in his grave, with you away. They are burying him now, down yonder in the glen."

Henri put his hand to his forehead. He was only dimly aware that his wife stood beside him, her pitying hand upon his arm.

"My father dead!" he said in a muffled voice. Then, rousing himself, "But why this haste, this midnight burial? Why was I not summoned? Go on, Philippe! you are keeping something back."

The mountaineer drew his hand across his eyes.

"We have done the best we could for him, monsieur. If it had not been for Master Chevalier, our old sieur would be lying to-night in a grave he would have thought too foul for a dead hound."

Henri's fingers were upon his throat.

"Take back the word, Philippe, and I will make a rich man of you! Swear to me that I have not heard aright. They have not dared to lay hands on that good gray head?"

Philippe released himself with mournful dignity.

"I speak truth, monsieur. Our old lord has been failing ever since the new year came in, and last week he had a stroke. Master Chevalier sent off a messenger to tell you, and tried to keep his sickness quiet. But somehow the priests got wind of it, and forced their way into his chamber. When they found they could not move him with their arguments, they had drums beat under his windows day and night, that he might not have an instant's rest. They thought to wear out his resolution by wearing out his poor feeble body, but they did not know our old sieur. Master Chevalier thinks that he would have rallied from the stroke, and lived to see you again, if it had not been for their doings."

"That is not all." Henri La Roche spoke now in a tone of awful quietness. "They had still the deserted tenement upon which to wreak their vengeance. Finish your story, Philippe."

There was the sound of a stifled sob from Jean but his brother answered sadly:

"I should be able to speak it, who had to stand by and see it, monsieur. Again and again, as he lay dying, they placed the alternative before him—the public sewer for his grave, if he would not confess to the priest, and as often our lord told them boldly they might do what they please to the body he left behind him, his soul would be with God. Not once did he waver."

"Do you think I doubt that?" retorted the sieur La Roche, and his voice made even the wife, clinging to his arm, tremble. "Do you think I need to be told that that great heart, ever brave and staid, did not stoop to the vilest of all sins at the last? But what I do want to know, Philippe, is this: was there never a man among my father's people to silence those murderous drums, and save his white hairs from this outrage? Have his years of ceaseless kindness gone for nothing?"

"Those who did the deed wore the king's livery, my lord, and were armed to the teeth. Yet neither our loyalty, nor the fear of their bayonets, could have held our hands, if it had not been for monsieur's own charge. We were to make no resistance, but to bear all things patiently, he sent word to us by Master Chevalier. It was his last command, and we obeyed, though it broke our hearts."

"And where was Rene Chevalier all this while? Did he, too, stand tamely by and witness this outrage to his father's friend and his?"

"He was ever beside our old lord's bed, doing what he could to alleviate his sufferings, monsieur, and cheering him with brave, unflinching words, until the end had come, and they had done their worst. Then, as we sat stricken and helpless in our homes, he came to us and bade us, if we had the hearts and hands of men, rise up and help him rescue the head we loved from its foul resting-place, and give it decent burial. There were plenty to answer the summons, my young sieur, but it was Master Chevalier who first thought of it, and has managed the whole affair."

Eglantine looked up wistfully into her husband's face.

"Have you forgotten, Henri, what is going on in the glen yonder? Ought we not to be there?"

He started like one waking from a dream.

"You here, Eglantine? You cannot walk through the snow."

"I will follow, if you do not take me," was her answer. It was no time for reinsurance. He put his arm about her, and half carrying her over the hard, slippery ground, sped down the hill."

"My father! the chariots of Israel and the horsemen thereof," she heard him murmur once. It was the only time he spoke.

Jean, who had overtaken them with a stride, gave his master a few directions as to the road. The clouds were breaking overhead, and there was a faint light upon the path. The sweet, mournful chant that still rose from the valley, served also as a guide and an incentive to their feet.

(To be Continued.)

THE OLD HOME.

It is not changed, at least in outward seeming,  
Since all my little world I found within it;  
The years that passed since childhood's happy dreaming  
Seem but a minute.

As here I stand and watch the branches waving  
Of trees that shade the old, familiar places,  
And naught is missing from the landscape, saving  
Those well-loved faces.

The wise may smile, the thoughtless may deride me,  
But still, by smiles and sneering nothing daunted,  
I know that vanished forms are here beside me—  
The place is haunted.

I feel my father's hand upon my shoulder,  
My mother's garments flutter as she passes,  
And yet, I know, that o'er the grave that holds her  
Wave the long grasses.

I hear my sister's sweet and tender singing,  
My brother's prattling accents follow after,  
And round my neck his baby arms are clinging,  
With happy laughter.

Would not their living hearts, so true and tender,  
Turn back to me, with strong and mighty yearning?  
Will not the deal their joy one hour surrender,  
To earth returning?

This consolation God doth surely grant us,  
While by His will we live on, broken-hearted;  
Even his glory shall not quite supplant us  
With our departed.

So here I stand, the dear scene spread around me,  
And feel by science's precepts nothing daunted,  
That by the souls to whom the close ties bound me  
The place is haunted. —Kappa Mu.

INDIAN FRIENDS IN LONDON.

The first social gathering for 1890 of the National Indian Association was held at the rooms of the Medical Union in Chandos street, Cavendish Square. These soirées are unique, bringing, as they do, the people of the East and West together in social fellowship hitherto unknown in the great metropolis of the Queen's whole dominions. The genial Hon. Secretary and her assistant secretary form the nucleus of this pleasant reunion. Miss Manning's knowledge of each school boy or girl studying here, of every college man or student at the Temple from the far East, her memory for their difficult names, and the sympathy she extends to them, are indeed wonderful and invaluable. Many members of the Indian Council attend and help to entertain our Eastern guests, introducing those of both nationalities, who may be mutually desirous of becoming better acquainted with each other. The most interesting guest was Miss Sorabji, now located, to her great satisfaction, at Somerville Hall, Oxford. This very handsome, striking looking young lady B.A. is charmed to find herself amongst girls with tastes and talents similar to her own, for the first time in her life. "It is so delightful to work in concert and sympathy with others," she says in her clear and perfect English. She expresses herself with unusual fluency and charm. Her eyes beam with intelligence, and her voice is "gentle and low" as Cordelia's, "an excellent thing in woman"—especially excellent in one whose vocation will be to lecture in public, on her return to India. Then we may see Rukmabai, who has brought her law plea, to resist the claims of her child husband, to a successful issue, and is spending the winter in London. Her friend Ramabai has returned from America to India, and has now opened her excellent school for Indian girls and child widows in her native land. A charming group of Indian girls stand clustered together, their veils, of different colours and varied textures, drawn gracefully over the head and held in folds by a border of jewelled embroidery. Presently a lady comes up to them leading a quartet of little girls, two dressed in silk of an Indian red hue, two in white. Their long jet-black hair falls over their shoulders; their complexions are rather fair, while their features have a Tartar or Japanese cast. These are little Siamese princesses, now under this lady's care in London—bright, affectionate girls, she tells us, ready to please and be pleased, to chat with English ladies or Hindoo girls. Those young Indian gentlemen, who are so kind to artist friends as to don their native dress and turban for this occasion, may do some violence to their feelings by this gorgeousness of attire, yet how

stately they look in their barbaric pearl and gold, compared with their compatriots who have dropped into our conventional swallowtails and white ties! How varied in shape and hue are their headdresses and tunics! Here stands a group of tall youths with aquiline faces, high peaks to their voluminous turbans, and gold lace in abundance on their coats; these young men are from the Punjab. Then a still more "gilded youth," in cunningly twisted green turban and richly wrought overcoat, represents his nation, Afghanistan. Another tall man wears a curious high hat, resembling a gold chimney pot, topped by a round "mortar board." He is a Parsee Pundit. As a rule the Parsee—most learned of the Indian races—is short of stature and somewhat obese. Parsee gentlemen converse charmingly, expressing themselves like University Dons, yet they have an uncomfortable knack of suddenly whirling the listener into maelstroms of philosophy, very bewildering to the average female intellect. Parsee ladies are fond of bright colours. You may meet them paying calls on a bright summer day with their black hair crowned with a small wreath of brilliant scarlet and blue flowers, their dresses consisting of two bright shades of crimson and vermilion, always smiling and pleasant, and surrounded by charming little children. Another tall, young man is presently asked to conduct you to the tea-room, "May I first just leave my turban downstairs," he says, in a cultivated pleasant voice, and while you are regretting that you are to see no more of that skilfully folded pink turban, he returns, looking now like a tall slender young curate, the short curls clustering round so intellectual a brow, that you are glad to see it exposed. "I have embraced Christianity, and hope to become a missionary presently," he remarks. "I came to a Baptist College here two months ago"—he says, with the frankness of a happy English school-boy. You note, then, how thin his cheek is, how bright and eager his expression, and how almost transparent the hand that reaches you a cup of tea. "My parents are Sikhs. I am their only child, the only Christian of our connection. Yes; it may be hard for my parents and for me when I go back." He looks, indeed, a devoted and enthusiastic young fellow; his charming face and voice remain pleasantly vivid amongst those of the various races gathered from all parts of our eastern dominions, in those rooms. From the thick-set, almost negro, type of countenance, up to the splendid young Apollo from the Northern Provinces, there are endless varieties of race and feature amongst the men present. Here you meet a tall stooping figure, a clever man with glowing eyes and firm-set jaw, who has been travelling in our three kingdoms to glean all he can of the "situation," whether social or political, to take back with him to India, and who utters a few trenchant words to the effect that "if Gladstone returns to power in three or four years, Home Rule may be tried—and then!" There stands a youthful hero whose long robe is stiff with gold embroidery, and whose shining turban is twisted cunningly, so as well to become the face beneath. Presently a devoted gentleman in a turban ascends the dais at the top of the room, and, accompanying himself on the violin, sings a strange minor sort of dirge, with little trills and quavers all over, as it were. Another makes a speech in some Eastern tongue, musical withal, and provocative of mirth and applause from his countrymen. Gradually we all melt away home, feeling a kindly glow at our hearts, to recall the snatches of talk we have had with our Aryan fellow-subjects from afar off, and rejoicing to think that so useful an institution now exists, bringing the nations of this vast Empire into a pleasant bond of union under the kind and wise auspices of men and women imbued with the true Christian spirit, whether they are all professing Christians or not.

RHEUMATISM.

A WONDERFUL CURE OF CHRONIC RHEUMATISM. THIS DREAD DISEASE PERMANENTLY BANISHED "PAINE'S CELERY COMPOUND SAVED MY LIFE."

Here is the true cause of Rheumatism as given by one of the most eminent medical men of the age. "The nervous system becomes weak. This makes the blood sluggish, stagnant, and hence poisonous. Rheumatism results. It cannot be cured by treating the blood, for the blood cannot be purified except it is kept circulating, and it can only be kept circulating when the nervous system is strong. The only way to cure rheumatic troubles is to build up the nervous system, and thus keep the blood circulating and consequently pure."

In this is seen a clear explanation of the wonderful success of Paine's Celery Compound in curing cases of rheumatism that have hitherto been deemed incurable. Poor sufferers who have gone on crutches for years have been cured and have kept in perfect health thereafter.

Mr. Frank A. Davis, City Justice of Eau Claire, Minn., is one of the many who are to-day living proofs of the ability of Paine's Celery Compound to cure the worst cases of rheumatism. In 1885, he wrote that he commenced using this medicine, he was in a very bad shape; nerve unstrung, one leg drawn up, kidneys imperfectly performing their functions, greatly debilitated by pain. After taking eight bottles, the pain had left him, his leg was rapidly getting into natural shape, and strength was returning. He said that he thought Paine's Celery Compound had saved his life.

Three years after, in 1888, he wrote that he had had no more trouble from rheumatism or other ailments, and his health was better than it had been for twenty years before he used the compound. If rheumatism afflicts you, give this remedy a faithful trial. It will do you just as much good as it did for Mr. Davis.

The Presbyterian Year Book, says the *Christian at Work*, is a very handsome appearing and beautifully printed volume. No Presbyterian who wishes to be intelligently advised as to the movements and work of his Church can afford to do without it.

British and Foreign.

THE Rev. Robert Dickson, of Holytown, has been unanimously elected to Stair parish.

IN Rosshire the sixteen county councillors returned unopposed include three clergymen.

MR. AARON BAXTER, the new Mayor of Derry, is a Presbyterian elder and Sabbath school teacher.

DR. MARSHALL LANG has instituted a daily service in the Barony, making the sixth in the Church of Scotland.

INVERURIE congregation has appointed a committee of sixty to look out for an assistant and successor to Dr Davidson.

MISS CATHERINE A. RUSSELL, daughter of the minister of Walls, Orkney, sailed recently for Calcutta to join the missionary staff there.

AT the festival of the Nonconformist choirs to be held at the Crystal Palace on the first Saturday of June the chorus will consist of 3,000 voices.

THE Rev. Neil Dewar of Kingussie, was adopted at a crowded meeting in Newtonmore as the candidate for that division for the county council.

THE suggestion is again thrown out that Mr. Thomas Sinclair, J.P., Belfast, an elder, should be elected Moderator of the next General Assembly.

PROFESSOR JOHNSTONE, of Edinburgh, says that, with the single and grand exception of the Moravian body, there is no Church so devotedly missionary as the Waldensian.

THE Rev. David Hunter of Partick, says Scotsmen treat their ministers very much as they do their wives; they find fault with them themselves, but woe to any other man who does so.

THE new United Presbyterian church about to be erected at Largs as a gift to the congregation from Mr. Clark, of Curling Hall, will be one of the finest ecclesiastical buildings in Ayrshire.

THE ladies' zenana committee in Glasgow, at their annual meeting lately, bade farewell to Miss K. Miller on the eve of her departure for India, and to Miss Struthers, who is going to Manchuria.

IT is perhaps one of the most remarkable facts in the history of evangelistic effort that in Carrubbers'-close Mission, Edinburgh, there has been a nightly service without interruption for thirty years.

A NUMBER of English Presbyterian elders have addressed a memorial to the Revision committee protesting against proposed modifications of the Standards which seem to them largely in the direction of accommodation to the ideas of the "higher criticism" school.

DUNTOCHER U. P. congregation is making a strenuous endeavour to extinguish the debt of \$14,000 on the church and manse before calling a successor to Mr. Stark, who left \$2,500 in aid of the liquidation.

AT a meeting of Blackford congregation to elect a successor to the late Mr. Bonallo, the first vote had just been taken when Mr. Sharp fainted and in a few minutes was dead. The meeting was immediately adjourned.

PROF. CALDERWOOD, in a letter to the *Daily News*, says he has not proposed disestablishment without disendowment, but only turned attention on a proposal of the kind made by a clergyman of the Established Church.

MR. JOHN A. BEITH, describing a recent journey to India before the Literary Society of Whalley-range Church, Manchester, expressed his conviction that the Christian leaven is gradually subverting the entire Hindu system.

IN the Island of Coll Rev. Roderick Ross is opposed for the county council by the factor, and at Ballachulish Rev. Duncan M'Murichie opposes Dr. Campbell, the landord. In Argyllshire two other ministers are candidates.

THE centenary of the death of Flora Macdonald falls on the 5th of March; and a celebration is suggested in the far north. A few years ago a movement was set on foot to erect a monument near her birthplace in South Uist; but nothing has come of it.

THE General Baptists of Lancashire and Yorkshire have resolved that female representatives shall have a voice and vote at future conferences; and they have appointed a committee to confer with the Particular Baptists with a view to the amalgamation of the two bodies.

MR. J. FORBES MONCRIEFF reports that the Edinburgh Central Committee of the Waldensian Missions Aid Society have collected during the past year over \$3,795, including a donation of \$1,000 from Dr. Gunning, of London. The total amount remitted was \$7,250.

LORD SALISBURY is said to have assured the Archbishop of Canterbury that the tithe question will take precedence of all others in the impending session. The Welsh Liberals are determined not to consent to any change in the mode of levying without raising the question of the application of the tithes.

THE largest telescope in the world has just been made, single-handed, by Mr. Common and erected by that astronomer at Ealing. The stars visible at once to the naked eye are about 3,000; Mr. Common's instrument brings fifty millions into view and enables us to observe any one of them so long as it remains above the horizon.

THE revised directory for public worship was followed for the first time in Dr. Donald Fraser's church in Marleybone on a recent Sunday. The changes were entered into at once and heartily by the congregation. While the opening sentences were read the people stood reverently; and the creed was recited by the minister and people standing.

THE amalgamation of the Free Churchmen in the island of Lismore with the United Presbyterian congregation there has been happily effected under the wise guidance of Dr. Oliver of Glasgow. The minister to be called is to be a Gaelic speaking minister or probationer of the Free Church, or such other eligible minister as the congregation may choose.

BISHOP THORBURN states that twenty years ago, when living in Garhwal, he was accustomed to preach in pure Hindi, but at a conference in that region the other day he found the situation wholly changed. The Christians all speak Urdu, and the books are all printed in Roman character. Three hill dialects are spoken among the Christians, but these are rapidly fading away.

## Ministers and Churches.

DR. COCHRAN has received \$750 from the Free Church of Scotland for the Home Mission Fund.

"DELTA" sends to the Rev. W. Burns, agent of Aged and Infirm Ministers' Fund, \$100 for the fund; the receipt of which is thankfully acknowledged.

ANNIVERSARY services in connection with Bridgen Presbyterian Church were preached by the Rev. George Cuthbertson, of Wyoming, Sunday week. On the following Monday evening tea was served in the basement of the church, after which a musical entertainment was held. Proceeds, \$160.

THE anniversary services of St. Andrew's Church, Lindsay, were held in the church on a recent Sabbath, and were conducted by Rev. J. A. R. Dickson, B.D., of Galt. The reverend gentleman preached morning and evening with great acceptance to large audiences.

THE annual financial statement of the united congregations of North Bruce and St. Andrew's, Saugeen, shows a year of progress and satisfactory results. The receipts for the year were \$1,215.54 and the expenditures \$1190.82. The amount remitted for missions during the year was \$150; members added, 17. Since the settlement of the present pastor, Rev. John Eadie, about a year ago, the work of the congregation has gone on smoothly and efficiently. The organization is now complete in all respects and a future of prosperity and usefulness is hopefully looked forward to.

THE Rev. Dr. Warden, 198 St. James Street, Montreal, sends the following appeal. A minister of our church has, in the providence of God been laid aside from work on account of affection of the brain. He has a wife and five young children dependent upon him and these are now helpless with no means of support. If a sum of money were raised sufficient to start them in some small business there is a reasonable prospect of their being able to secure a comfortable living. The case is a very urgent one and deserving of sympathy and help. Any contributions sent to my address will be used to the best advantage of the family.

THE congregation report of the First Presbyterian Church, Westminster, has been issued. It shows a healthy condition and encouraging progress under the pastoral care of Rev. E. H. Sawers. The membership numbers 255. Congregational and district prayer meetings are well attended. The Sabbath school has twenty-six teachers and officers, and 291 scholars. For missions the Sabbath school raised during the year the sum of \$165. The Woman's Foreign Missionary Society auxiliary contributed \$149, and a box of clothing valued at \$23. The total income for the year is reported as \$1,258. The contribution for foreign missions was \$541; for Home Missions, and Augmentation, \$230; French Evangelization \$124, and correspondingly liberal donations to the other schemes of the Church.

CONCERNING the recent bereavement with which the family of the Rev. Dr. Kellogg was visited the Pittsburgh *Presbyterian Banner* says: "The many friends of Rev. S. H. Kellogg, D.D., formerly Professor in the Western Theological Seminary, now of Toronto, Canada, sympathize with him in the loss of his eldest son Alfred, who died in Sewickley, Pa., Saturday, February 1st, in the twenty-third year of his age. Alfred was one of four children born in India, while Dr. Kellogg was a missionary there. With a constitution not robust, typhoid fever rapidly ran its course, and in less than two weeks after it developed itself he entered the life in the better world without having fairly begun his work in this one. A young man of much promise, and with qualities of mind and heart which endeared him to his friends, Alfred Kellogg will be sadly missed and mourned. The sorrowing father left the second son alarmingly ill, arriving at Sewickley shortly before this loved elder one breathed his last. A few weeks before his sickness Alfred led the meeting of the young people of the Sewickley Presbyterian Church, and the topic was 'forgiveness.' Those who were present can recall the clear, logical, and thoroughly scriptural arguments, each strengthened by texts bearing on different kinds of forgiveness; and in the evening of the day he was laid to his last rest he was again to have been the leader of that little band. But a more blessed privilege was his, and a fuller understanding of the divine forgiveness of Him 'who hath redeemed us from our sins by His own blood,' is now enjoyed by him.

THE Baltimore *Baptist* devotes a column editorial to Father Chiniquy. It speaks very highly of him and his work, concluding as follows: "Mr. Chiniquy is, of course, soundly abused by servants of the Pope and those in sympathy with them, but he is a man of God, humble, cheerful, spiritual, and as bold as a lion. Through more than eighty years of age he seems to have lost little of his vigour of mind or body. He is extreme, but it is well to be extremely right. Not a particle of bitterness is in his soul. He loves Jesus with fiery devotion; and like all who love the good and true, he hates the false with equal intensity. We would like to have Mr. Chiniquy make Baltimore his home, and spend the rest of his life in this Mecca of Romanism, holding forth the word of light. He goes from here to Washington, Pittsburg, Philadelphia and Boston, and we bespeak for him a most cordial reception from those who will hear his message. The same paper also contains the following paragraph: Several pastors gave testimony in the ministers' meeting to the good effects of 'Father' Chiniquy's lectures. The Grace pastor says that six Roman Catholics, who heard him there, have been led to earnest inquiry; and that is about equivalent to a conversion from Romanism, for when a man begins to think for himself and seek the truth, he has virtually ceased to be a Romanist. Blind acceptance of what the 'Church' teaches is the foundation stone of Romanism. To remain among the faithful, one must imitate a certain editor of a religious paper in this city who said to a friend that thirty years ago he had turned religion over to the priest, and had nothing to do with the Bible.

THE Southern Presbyterian Church, Toronto, was opened for public worship on Sabbath last. In the morning Dr. McLaren preached, Dr. Gregg offering up the dedicatory prayer. In asking a blessing on institutions of learning, the Doctor made a feeling reference to the sad calamity that has befallen Toronto University. Professor McLaren's discourse was an able exposition of Eph. iv. 10. He spoke of Christ's exaltation and the glorious end to be accomplished by it. Dr. McLaren's sermons are usually logical and luminous expositions of evangelical doctrine and its practical enforcement. These characteristics marked this discourse, but it had the added charm of very apt and lucid illustrations. In the afternoon the pulpit was occupied by the Rev. Dr. McTavish, of Central Church, who preached a strong and practical discourse from Mark xii. 37. It dealt vigorously with various prevalent forms of defective Christian profession, and exhibited the tenderness and sympathy of the Gospel of Jesus Christ. At the evening service Rev. Dr. Lyle, of Central Church, Hamilton, preached from II. Cor. xiii. 14, taking the apostolic benediction as the basis for a logical, compact and thoughtful discourse on the doctrine of the Trinity. The services throughout the day were well attended, the church being crowded in the evening. The Rev. George Burnfield, in a few appropriate remarks, explained the purpose and spirit of the new congregation. It was formed in a section of the city where there was ample room and need. It was commenced in no spirit of rivalry or antagonism to any existing church, but solely for the purpose of extending the kingdom of Christ. Though the building is unpretentious and inexpensive, it is very commodious and presents a very neat, tasteful and comfort-

able appearance. The congregation, which was formed just one year ago, starts on its career under most encouraging and promising auspices. It was announced that an opening social would be held to-morrow (Thursday) evening, and that the opening services would be continued next Sabbath by Rev. T. W. Jeffrey, Rev. Dr. Thomas and Rev. W. Hunter, M.A.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th inst., Rev. Walter Amos, Moderator. The committee appointed at the previous meeting to organize a congregation at Brockton, reported through Rev. J. A. Grant that they had received thirty-nine persons by certificate and five others by profession, and that these forty-four persons they had formed into a regular congregation, under the jurisdiction of the Presbytery. Another committee previously appointed to organize similarly certain petitioners connected with the mission on Ruth Street reported through the Rev. R. P. Mackay that they had so organized a small number of said petitioners, and expected that very soon their number would be considerably increased. These two reports were received and adopted; and interim Sessions were also appointed. A paper was read from the congregation of West Toronto Junction, asking for a severance of said congregation from that of Dixie, so that the pastor might give his undivided time to the former congregation, who engaged to pay his entire salary. A relative paper was also read from the congregation of Dixie. And commissioners were heard from both the congregations. Thereafter it was moved and agreed to, that the severance sought by the West Toronto congregation be granted. And the future relation of Dixie congregation was referred to the Home Mission Committee, to be reported on at next meeting. A motion was submitted by Rev. Dr. Gregg, seconded by Rev. D. I. Macdonnell, and unanimously agreed to, congratulating Rev. Dr. Reid on the attainment of his jubilee as an ordained minister of the Gospel, recognizing the valuable services he had rendered to the Church in the various public offices he had been called to occupy, and praying that he might be long spared to render to the Church the benefits of his lengthened and ripe experience. To this resolution Dr. Reid responded most appropriately, and thanked the Presbytery for its manifestation of regard toward him. Invitation was then given to the Presbytery to a social meeting on Friday evening, to be held in Charles Street Church, where it was also intended to offer congratulations to Dr. Reid. And the Presbytery agreed to accept the invitation, appointing also certain of its number to act as representatives on that occasion. As Convener of the Presbytery's Committee on Sabbath Schools, Rev. J. Neil submitted a recommendation for the appointment of a general secretary of Sabbath schools, to labour under the direction of the General Assembly's Committee. After some consideration the recommendation was all but unanimously approved of. It was also moved and agreed to, that the Presbytery authorize the Sabbath School Committee to make arrangements for the visitation of the schools in the Presbytery on some Sabbath before the end of April; the delegates to report to the Convener of the Sabbath School Committee. Attention was drawn to the recent death of Rev. John Dunbar, formerly of Glenmorris; and Rev. Dr. Caven, Dr. Gregg and W. S. Wallace were appointed a committee to prepare a minute and eulogy on the deceased, and submit the same at next meeting. Opportunity was given to Rev. Dr. Robertson, Superintendent of Missions in the North West, to address the Presbytery on said missions, when he availed himself of the opportunity. Thereafter it was moved by Rev. D. J. Macdonnell, and agreed to, that the Presbytery thank Dr. Robertson for the statement of facts presented by him in connection with Home Mission work, and urges on the congregations within its bounds due consideration of these facts, and increased liberality in support of this pressing and important work. There was read a letter from Rev. W. Meikle, tendering the resignation of his pastoral charge. And Rev. John M. Cameron was appointed to preach on an early Sabbath to the congregation of Oakville, to inform them of the step taken by their minister, and give them to appear for their interests at next meeting. A letter was also read from Rev. R. Wallace, tendering the resignation of his pastoral charge. And Rev. Dr. McLaren was appointed to preach to the congregation of West Church, as also to inform and cite them as in the case immediately preceding. Reports were received of a favourable kind from the Sessions of Deer Park, etc., and the petition of the people at Fairbank, praying to be organized as a regular congregation. And a committee was appointed, consisting of Revs. W. Reid, J. A. Grant and Mr. John Spears, to give effect to the prayer of the petitioners, and report duly thereon. It was also agreed that the future relation of Fairbank be referred to the Presbytery's Home Mission Committee to be also reported on in due time. In regard to the circular from Ottawa Presbytery as to certain suggested amendments to the Provincial License Act, it was moved in substance by Dr. McLaren, and agreed to, that a committee be appointed to watch over legislation on this matter, and to use the circular in citation thereto. A committee was then duly appointed with Rev. W. Frizzell as Convener thereof. A circular in regard to Sabbath Observance was read from the Synod's Committee, and handed over to the Presbytery's Committee, with instruction to report thereon to the Presbytery. Reports from Sessions on the State of Religion should be sent to Rev. Dr. McTavish. The next meeting of Presbytery was appointed to be held on the first Tuesday of March, at ten a.m.; the appointment of commissioners to the next General Assembly to be proceeded with at three p.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—This Presbytery met in Convocation Hall on the 14th ult., the Rev. A. B. Mackay, D.D., Moderator *pro tem*. An application from Mr. Dandrand to be recommended for work by the French Board was received and granted by the Presbytery. The Rev. James Barclay reported on behalf of the Committee on Church Extension, giving details of the work accomplished in the different sections under the care of the Committee, and its recommendations were adopted as follows: Maison-Neuve.—That this district be entrusted to the Session of Erskine Church, St. Matthews, Montreal.—This church is recommended anew to the increased liberality of the city congregations. Petite Cote.—Difficulties having arisen in connection with the work, the Presbytery appointed the following committee to enquire and report: Dr. Campbell, Convener; L. H. Jordan, B.D., James Fleck, Principal MacVicar and Dr. Mackay. Western District.—None of the congregations in the neighbourhood of Dominion Square being prepared to move west, St. Paul's Session was asked to open a Sabbath school in this district. Rev. Mr. Barclay, on behalf of the Session, expressed willingness to do so. Rev. L. H. Jordan, B.D., reported on behalf of the committee of which he is Convener. He submitted the following recommendation of the Committee: This Presbytery approves the principle embodied in the motion that has been laid before it, viz., that in the judgment of this Presbytery the time has fully come when the various female workers in our Presbyterian congregations should in some way be more fully and officially recognized by Kirk Sessions, Presbyteries, Synods and General Assemblies. Rev. Mr. Fleck, seconded by Mr. Paul, moved that this matter be sent back to the Committee, and that the committee be instructed to give more minute information. The motion was carried, when, on motion of Mr. Barclay, it was resolved to instruct the Committee to lay before Presbytery at a future meeting some distinct and definite plan whereby the Presbytery can carry into effect the resolution passed to-day—more fully and officially to recognize woman's work in the Church. In the application of the congregation of Joliette to the Presbytery to take the necessary steps to moderate in a call there, it was moved by Professor Scrimger, seconded by Mr. Muir: It having been represented to the Presbytery that the congregation of Joliette desired the services of Mr. P. N.

Cayer, and were prepared to give \$200 per annum, the Presbytery appoint him to the Joliette field as an ordained missionary for two years; that application be made for a grant of \$200 from the Home Mission Committee and a grant of \$300 from the Board of French Evangelization. This motion was adopted, and it was remitted to the Committee on French Work to prescribe ordination trials for Mr. Cayer. Messrs. Fleck, A. B. Cruchet, Dr. Mackay, G. C. Heine, Dr. Campbell, F. M. Dewey, and J. A. Macfarlane reported having fulfilled their appointments to visit supplemented congregations and mission stations. These reports were received and adopted. Rev. Mr. Heine, Convener, reported what had been done during the past quarter. He had visited Ogdensburg and found the people hopeful and the outlook for the future was good. The following recommendation was adopted: Mr. Drysdale having declined to be a trustee of the new French church in the east end, that the name of Mr. Walter Paul be substituted to act with Mr. Warden King. The Rev. Dr. Smythe, Convener of the Examining Committee, to whom was referred the application of Rev. W. G. Jordan, who applied to be received by the Church in Canada, reported as follows: The Examining Committee of Presbytery beg to report that they have carefully examined the credentials furnished them of the ministerial standing of the Rev. W. G. Jordan, B.A., late of Dudley, England, and found them in due and correct form. The Committee therefore recommend that he be recognized as a minister in good and regular standing under the care of the Presbytery. The report was received and its recommendation adopted. The committee appointed to draw up a suitable minute respecting the resignation of the Rev. John Turnbull, recommend that, in accepting Mr. Turnbull's resignation of the charge of St. Louis de Gonzague, the Presbytery put on record their sense of the importance of Mr. Turnbull's labours at St. Louis during his six years' pastorate there. The Committee's recommendation was adopted. The hour of half-past two p.m. having arrived, the Presbytery engaged in a conference on the subject of the best method of bringing the young into full communion with the Church. The conference opened with a paper by Rev. Daniel Paterson, St. Andrew's. Rev. Messrs. Fleck, Dewey, Muir, Bennett, Macfarlane, Dr. Mackay, L. H. Jordan, J. Macquillivray and Drs. Campbell and MacVicar gave addresses on the subject. The Committee was continued with instructions to make arrangements for the next meeting. The Rev. Mr. Bennett gave a verbal report of the Sabbath Observance Committee. Mr. Walter Paul, according to notice given at last meeting, called the attention of the members to the importance of a hearty support of the Aged and Infirm Ministers' Fund. Rev. Professor Scrimger reported on behalf of the deputation to Canning Street Church. They recommended that if a new building were erected, it should be in a better situation and of less capacity and have suitable equipments. The report bore that the people were enthusiastic in their appreciation of the services of their pastor. It was agreed that the Presbytery recommend that the attention of the Board of French Evangelization be drawn to the unsatisfactory condition of the Canning Street Church with the request that no time be lost in providing better accommodation. The Rev. F. M. Dewey reported on behalf of the committee appointed at last meeting to enquire into the condition of the Russell Hall church and property. The Committee's report was laid on the table till next ordinary meeting, as was also the request for moderation at Mille Isles. The Rev. Dr. Campbell, Convener of the Presbytery's City Mission, laid upon the table the annual report, showing the amount of the work done, and giving details showing the nature of the results aimed at, and the great variety that characterizes the missionary's labours. The diary was laid on the table for the inspection of members. The report was received and adopted and ordered to be printed for distribution as in former years. The remits from the General Assembly were laid over to be considered at next ordinary meeting of Presbytery. The Presbytery adjourned to meet in Montreal on Tuesday, the 18th day of March, 1890, an intimation of which was given, and this meeting was closed with prayer.—JAMES PATTERSON, *Pres. Clerk*.

PRESBYTERY OF OTTAWA.—This Presbytery met February 4, twenty-two ministers and eight elders present. Rev. Mr. Glassford, of Richmond, was appointed Moderator. The mission station of Casselman desires union with Chrysler to enable them to keep a pastor. Messrs. White and Beatt were appointed to confer with the congregation of Cumberland. Commissioners to the General Assembly were appointed as follows: Messrs. Dr. Moore, W. T. Herridge, T. S. Glassford, F. W. Farnies, Dr. Armstrong, Joseph Gaudier and R. Stewart, ministers. Messrs. J. G. George Bryson, J. J. Byrnes, R. Bayns, F. H. Chrysler, James Dunkin, William Porter and James Lilico. Ottawa and Aylmer were appointed examining centres for higher religious instruction in Sabbath schools and Dr. Armstrong and Rev. George Dempster were appointed examiners. Mr. Shearer's resignation of Fitzroy Harbour and Tarbolton was accepted. Mr. Miller accepted an appointment as ordained missionary to Upper Litchfield. Hull was separated from Chelsea and erected into an independent congregation with Mr. Dempster as pastor, this arrangement to come into operation after the 1st of April. Dr. Laing, of Dundas, was nominated as Moderator of the next General Assembly. Mr. Gaudier asked and obtained leave to dispose of the church property at Fort Coulonge with a view to the erection of a new church. Presbytery adjourned to meet on the 18th of March next, at 2.30 p.m., in St. Andrew's Church.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Searboth on the 21st January. Mr. Atcheson was appointed Moderator for the ensuing six months. It was agreed to hold a conference on the State of Religion at the next regular meeting. Circulars from the Presbytery of Ottawa respecting amendments to the Ontario License Act were remitted to a committee to be reported on hereafter. Authority was given to the Moderators of the Sessions of Egmondville and Bayfield to moderate in calls when the congregations are prepared for it. Mr. Scott of Clinton, gave a report on Sabbath schools for which he received the thanks of the Presbytery. The report of the Presbyterian Woman's Foreign Missionary Society was read by Mr. McDonald. The report showed gratifying progress and was disposed of as follows: "The Presbytery, having heard the report of the Presbyterian Woman's Foreign Missionary Society, thanks God for his goodness to the Church in awakening the zeal, liberality and devotion of the women of the Church, rejoice to learn the amount of money raised during the past year, and pray that the divine blessing may rest upon them more abundantly in the years to come, and appoint Messrs. Fletcher and Anderson to convey these sentiments to the society now in session. The next regular meeting of Presbytery is to be held in Clinton on the second Tuesday of March at 10.30 a.m.—A. McLEAN, *Pres. Clerk*."

### ANNUAL CONGREGATIONAL MEETINGS.

The annual meeting of St. Andrew's, London, was held on the 29th January, Mr. C. McCallum, in the chair. The opening services were conducted by the pastor, Rev. J. Allister Murray. The attendance was large and the proceedings characterized by harmony, confidence and progress. The reports presented from the various departments of congregational work were cheering. The total contributions for all purposes amounted to \$10,794, of which \$2,830 were for the schemes of the Church. The new revised communion roll, made up of those only who are in actual communion with the congregation, shows a *bona fide* membership of 730. The Central Sabbath school, under the superintendency of Mr. A. S. McGregor, makes a splendid exhibit of work accomplished. The branch school in the north end under the able management of Mr. James Gordon has made commendable progress. Action was taken to provide a

suitable building for the promising outgrowth of the congregation, and also to enlarge and re-arrange the class accommodation for the Central school. Provision was made for a residence for the janitor near the Church. By unanimous resolution an increase of \$300 annually was made to the pastor's salary. The new managers, elected in room of those whose term of office had expired, were Messrs. G. A. Somerville and D. McDonald. At the first meeting of the new Board for 1890 Mr. James McSween was elected chairman for the year.

The annual meeting of the congregation of St. Andrew's Church, Lindsay, was held recently. The chair was occupied by the pastor, Rev. Robert Johnston, B.A., and Mr. Alexander Jackson acted as secretary. After devotional services the statement of the session was read by the pastor, referring more especially to the spiritual interests of the church and bearing testimony to the harmony, zeal and increasing liberality which have been so clearly manifested by the congregation in all parts of their work. Reports were read from the Woman's Foreign Mission Society, Ivy Mission Band, Juvenile Missionary Society, Visiting Committee, Ladies' Aid Association and Sabbath schools (town and country), all of which were adopted. The managers' report and financial statements for 1889 were then submitted. In beginning their report the managers referred in becoming terms to the happy settlement of the devoted young pastor of the congregation on July 11 last, and expressed the congregation's appreciation of his great ability as a preacher of the Gospel and of the success that has attended his abundant labours. Mr. D. J. McIntyre, in moving the adoption of the latter report, addressed the meeting, ably reviewing the past progress of the congregation and looking for greater success in the future. The managers were instructed to take such steps as they may deem advisable for securing the payment of the floating debt. Messrs. D. J. McIntyre, J. R. McNeillie and James Siorer, who retired by rotation, were re-elected managers, and Mr. John Brown was elected to the vacancy in the Board caused by the resignation of Mr. John Campbell, who has removed to British Columbia. The other members of the Board are Messrs. Robert Spier, John McSween and A. Campbell. Mr. J. R. McNeillie was re-appointed secretary-treasurer, and Messrs. Thomas Stewart and Henry Ferguson were appointed auditors. Votes of thanks in felicitous terms were tendered to the managers, the choir, the ushers, and the lady collectors for the Schemes of the Church. The congregation raised in all departments during the year 1889 the sum of \$5,025 and of this amount \$346.20 was for missions. The number of members is 315, and there are nearly 200 families connected with the congregation. When the business of the meeting was finished all adjourned to the lecture room and partook of refreshments provided by the ladies.

The annual congregational meeting of Chalmers Church, Woodstock, was held last week and was well attended. Rev. Mr. McKay conducted the devotional exercises and then called on the meeting to choose a chairman. Mr. D. Dodge was elected to that position. The report from the Session says: "During the year eighty-five new members were added—twenty-eight by certificate and fifty-seven on profession of faith. There have been removed from the roll during the year twenty-one. The membership at the present time is 309. The increased attendance on public worship during the year has been very encouraging; lately, considerable difficulty has been found in providing persons with suitable pews. The average attendance at the Sabbath school is 150, and during a considerable part of the year the Bible Class, taught by the pastor, has numbered from 150 to 200. There is now a good library connected with the Bible Class. A Young People's Christian Endeavour Society has been organized in the congregation during the year and has done good work. The members of this society have undertaken to visit each family of the congregation in the town once a week with a tract, and to report any case of sickness to the pastor. The society meets for prayer and praise every Sabbath morning, and the Session would strongly urge upon the Young People of the Church the privilege of attending these meetings. The Session would like to see the prayer meetings more largely attended and would suggest that parents bring their children with them to it. The Session have to regret that greater liberality is not shown by some towards the schemes of the Church, and trust that the coming year will see an improvement in this respect. The Session would recommend every family in the congregation to provide itself with a copy of the Missionary Record of the Church. The Board of Trustees in their report congratulated the congregation on the excellent financial statement of the year. The statement was printed and distributed in the Church. The report of the Willing Workers was read and adopted. Thirty dollars had been distributed among the poor and over 500 visits made during the year. The following is the Board of Trustees for 1890: D. Dodge, W. Amos, Dr. McLure, J. Dowan, W. Griffith, Dr. Brownlee, J. Symington, John A. McKay, John Weir, Capt. McConnell and Mr. Cullen. Auditors, Geo. Kinton and Dr. McLure.

The annual meeting of McNab Street Presbyterian Church, Hamilton, was held last week. Dr. Fletcher opened the meeting with devotional exercises. Dr. Miller was appointed chairman and Mr. James Chisholm, secretary. The session report was presented by Mr. Alexander Davidson, from which it appeared that the present total membership is 482, an increase over last year of eight. There were fifty-one members added during the past twelve months, but nine members were removed by death and thirty-five severed connection by certificate. The session strongly recommended the building of an addition to the West End mission school and hoped the members of the congregation would be as considerate and generous as possible. The managers' report was presented by Mr. C. S. Murray. The statement submitted by the treasurer, Mr. James Chisholm, showed that the receipts for the year amounted to \$4,918.39. Dr. Macdonald, superintendent of the Sabbath school, read the annual report. It recommended the importance of home training. Mr. Thomas Cook, secretary-treasurer, read the financial statement of the Sabbath school. The receipts were \$154.70, of which \$88.55 was a balance from last year. The expenditure was \$3.34, leaving a balance of \$71.36. Number on roll January 1, 201 scholars, twenty-seven teachers; average attendance during the year, 165, being an increase of thirteen over last year. The Sabbath School Missionary Fund receipts were \$190.54, which was all expended but \$1.54. Mr. J. C. McKeand presented the report of the West End mission, on Locke Street. The total number of scholars on the roll at the beginning of the year was 120, with a staff of thirteen teachers, and the average attendance of scholars has been ninety-eight. The total amount contributed by the classes was 102.67, being an average of nearly two dollars per Sabbath. The report was a most encouraging one. Rev. Dr. Fletcher gave the following figures as the amounts collected by the mission schemes of the church: Missionary Association, etc., \$1,321; Woman's Foreign Mission Auxiliary and Mission Bands, \$372; contributed by Sabbath schools, \$285; augmentation of stipends, etc., \$218; total, \$2,196. The report of the Ladies' Aid Association, Auxiliary of the Woman's Foreign Mission Society, Mission Band, Juvenile Mission Band and Band of Hope were also read, and showed that good work had been done during the year. Messrs. C. Ferris and C. W. Graham were elected auditors. Mr. Alexander Turner was unanimously elected trustee of the church and manse property in place of Hon. James Turner, deceased. Messrs. Adam Ballentine, Donald McPhie and C. S. Murray were re-elected managers. Mr. John Moodie resigned his position on the Board and Mr. P. H. Cline was elected manager in his stead.

The annual business meeting of the congregation of St. Andrew's Church, Berlin, was held recently in the school room. There was a good attendance. Mr. D. McDougall was appointed chairman, and Mr. John King secretary. After devotional exercises, reports were read from the commissioners who attended the Presbytery meeting at Fergus in August last, the Board of Management, the Treasurer, the Ladies' Aid Society and the Auxiliary of the Woman's Foreign Missionary Society. There being no settled minister, no report was presented from the Session. Mr. Richard Reid, superintendent, read the report from the Sunday school. These reports were very interesting and instructive, and showed all the organizations in connection with the Church to be in a prosperous condition. Appropriate reference was made in the managers' report to the translation of the Rev. Mr. Tait to Quebec. The total revenue for the year ending 31st December, 1889, was \$1,712.78, made up of weekly offerings \$320.70, plate collections \$595.72 (an increase of \$50.99 over 1888), pew rents \$366, special collections in lieu of conversation, \$56.50, contributions to building fund \$75, etc. The total cash expenditure for the year was \$1,513.91, a decrease of \$188.55, as compared with 1888. The outstanding collectable assets were \$173.85, which, with the cash in hand, made a surplus of \$202.36. There were no liabilities for the year. The mortgage debt has been materially reduced, leaving a balance of \$769.64. The Ladies' Society has raised \$223.92, and expended out of funds in hand, \$260.11, including a substantial donation to the building fund. The society's entertainments had been very successful. There was an increase at the Sunday school, so much so that additional accommodation was asked for. The year's revenue of the school was about \$100. All the mission schemes of the Church had been aided by grants for different amounts. The total sum raised during the year by the congregation for all purposes was \$2,116.39. Messrs. E. Smyth and A. McPherson were re-appointed auditors. On the ballot for managers the following gentlemen were elected, viz: Messrs. D. B. Dewar, J. King, H. J. Hall, F. Smyth, W. Roos, L. Van Camp, W. A. Greene and D. McDougall. The Board of Management elected E. Smyth, chairman; J. King, secretary; and D. B. Dewar, treasurer. The formation of a children's choir to assist the present choir was resolved upon, and improvements in the lighting and ventilation of the Church were left in the hands of the managers. Heartly thanks were given all the officials and organizations in connection with the congregation, after which the meeting adjourned.

The third annual meeting of the congregation of Augustine Church, Winnipeg, adjourned from the 21st ult., was held last week. After devotional exercises, conducted by the Rev. A. B. Baird, M.A., B.D., a statement was read on behalf of the Session. During the year the additions to the membership have been thirteen, and removals two, net gain eleven. The number of communicants now upon the roll is fifty-two. The attendance upon the regular Sabbath services has for some time been increasing, and the attendance at the weekly prayer meetings is fairly kept up. The Bible class and Sabbath school, of which Mr. Hugh Ross is now superintendent, are in efficient working order, the number on the roll being fifty, with six teachers. Ald. McMicken was elected chairman, and Mr. D. M. Ross appointed secretary. The managers' report was presented by Chief Justice Taylor. The income for the past year from ordinary sources, including a balance of \$8.09 from last year, has been \$1,027.35, and the expenditure \$1,009.20, leaving on hand \$18.15. The managers had much pleasure in being able at the close of the year to hand the Rev. Mr. Baird a cheque for \$100, in addition to the amount for which they held themselves responsible. At last annual meeting the debt was reported as \$1,058.36. No special effort has been made during the year to reduce this, but in May the Rev. Dr. Ormiston, of New York, when visiting the city, kindly gave a lecture in the interests of the congregation, from which \$110.75 was realized. This sum, with \$10 given by two members, was applied upon the debt, reducing it to \$937.61. Thanks were given to Dr. Ormiston for his kindness, and in the same connection grateful recognition was made of the liberality of the managers of St. Andrew's Church in giving the use of Selkirk Hall for the purpose of the lecture free of charge. The total amount raised during the past year for all purposes has been: For the ordinary purposes of the congregation, \$956.06; for reduction of debt, \$120.75; for General Hospital, \$35.10; for Manitoba College Students' Missionary Society, \$28.10; for schemes of the Church, \$216.80; for deficiency in Manitoba College Theological Fund, \$50. In addition the auxiliary of the Woman's Foreign Missionary Society raised among themselves for the funds of the Society \$50; the contributions of the Bible class and Sabbath school amounted to \$99.41; of which \$43 was devoted to missions, \$28 to Home Missions and \$15 to the Indian mission school at Crowstand, taught by Miss Armstrong, formerly a member of the congregation. These sums, when added together, make a total of \$1,556.22. The contributions to the schemes of the church after deducting \$2.55 paid for copies of the Presbyterian Record, were apportioned as follows: Manitoba College, \$70; Home Missions, \$50; Augmentation Fund, \$40; Foreign Missions, \$21.25; French Evangelization, \$5; Aged and Infirm Missions Fund, \$20; Widows' and Orphans' Fund, \$5; General Assembly Fund, \$3. Chief Justice Taylor, Ald. McMicken, Mr. Wm. Johnstone, Mr. Wm. Bell and Mr. Wm. Jackson were elected managers for the current year, and Mr. H. M. Drummond was appointed auditor. Cordial votes of thanks were given to Mrs. Drummond for her gratuitous services as organist, to the choir, and to Miss Lily Jackson, for her faithful service as missionary collector. The business of the meeting having been satisfactorily concluded, an hour was pleasantly spent in the enjoyment of refreshments provided by ladies of the congregation, and in friendly conversation.

HOME MISSIONS AND AUGMENTATION.

The following circular has been sent to all our ministers and missionaries in the western district. It is exceedingly important that all contributions for Home Missions and Augmentation should be sent to Rev. Dr. Reid, not later than the second week in March. At the meeting of the committee, which will be held shortly after that date, the claims for work done during the winter months will fall due, and new applications be considered. The prompt payment of the former, and the new grants for the year beginning 1st April will largely depend on the state and prospects of the funds. The prospects are, so far as can be judged by the contributions received up to date, that unless very special efforts are made during the next six weeks, there will be a considerable deficit in both departments of our work. Last year the contributions from congregations for Home Missions fell short by \$10,000 of the sum expended, and the contributions for Augmentation by \$3,768 of the sum expended. But for the Reserve Fund and unusual gifts from outside sources, in addition to special efforts since, the claims could not have been met. Now that the Reserve Funds are entirely exhausted, and the exceptionally large gifts of the past year from British churches cannot be expected, the committee is mainly dependent upon the contributions of the congregations. Will you kindly endeavour to have the contributions of your own congregation increased, in proportion to the very urgent demands made upon the committee, and forwarded at the earliest possible date. WM. COCHRANE, Convener Home Mission Fund.

Bransford, Feb. 3rd, 1890.

Sabbath School Teacher.

INTERNATIONAL LESSON.

March 7, 1890.

JESUS AT NAZARETH.

Luke 4: 16-30.

GOLDEN TEXT.—He came unto His own, and His own received Him not.—John i. 11.

INTRODUCTORY.

After the temptation Jesus entered on the work of His public ministry. He had gathered His disciples about Him, and taught the people principally in Judea, where also He had performed miracles that attested the divinity of His mission, and, being beneficent in their character, brought healing and comfort to the suffering. He revisited Galilee and went to the town of Nazareth, where He had spent His youth and early manhood. It was there that the interesting and impressive incidents recorded in the lesson occurred.

I. Jesus in the Synagogue.—At His baptism Jesus said: "It becometh us to fulfil all righteousness." So it is told in the New Testament how devoted He was to the observance of all religious duty. It was His custom, as we are here told, to attend public worship. He knew more than all the teachers. He comprehended the teaching of Scripture better than all the rabbis, but He did not make that an excuse for the neglect of attending public worship. So also in regard to the duty of personal prayer. It is recorded of Him that He often withdrew into solitude that He might commune in prayer with God. The synagogue was the place of meeting for religious services on the Sabbath day. The service was not very different from the ordinary Sabbath service of the present day. There was the singing of praise, reading the Scriptures, prayer and an address. On the Sabbath mentioned in the lesson Jesus entered the synagogue, and stood up to read the Scripture lesson for the day. There was delivered to Him the book of the prophet Isaiah by the attendant who had charge of the Scriptures. They were not like our printed books, but carefully written by hand on long rolls of parchment. The reader and the congregation stood while the passage was being read. The attitude was expressive of the reverence with which the Word of the Lord should be received. Jesus read the passage from Isaiah lxi. The words convey the purpose of the Messiah's advent. The Spirit of the Lord was with Him throughout His life. His work was to preach the Gospel to the poor, not in a restricted sense, but in its widest significance. The poor, whatever their social condition, all who were destitute of spiritual possession. It is a gospel, good news, of comfort. It heals the broken-hearted, brings deliverance to the captives, gives sight to the blind and liberates the bruised. It was His mission to proclaim the acceptable year of the Lord, to declare that the time so long foretold by the prophets and symbolized by Jewish ceremonial had at length arrived. Having read the passage—as we may be sure He did with an impressiveness that could not be surpassed, since He so completely understood its meaning—He sat down. The Scriptures were read while the people stood. The person who delivered the address retained his seat. There must have been something very impressive in His manner of reading. Interest was heightened by the fact that His personal history in the little town would be familiarly known by the people in the synagogue, so all fastened their eyes intently on Him. They were eager to hear what He had to say. He opened His remarks by saying: "This day is the Scripture fulfilled in your ears." The rest of His discourse is not given, but it was a remarkable one. It produced a most favourable impression on those who heard it. "All bare Him witness and wondered." They had been curious to hear One whom they had often seen in their streets, and who had wrought at His trade in the town. His words had held them in rapt attention and roused their wonder how One whom they had known as the humble carpenter could speak so graciously. Christ's ministry here, as elsewhere, is a gracious ministry. Grace and truth came by Jesus Christ.

II. Stumbling at the Truth.—Attractive and gracious as were the words of Jesus, His former townsmen are not in their hearts prepared to accept His message. For its rejection they must have some excuse to their own conscience. They were not long in finding one. "Is not this Joseph's Son?" He cannot, therefore, be the Messiah. One whose outward circumstances were so like their own surely could not be the deliverer for whom the nation had looked so long. The meek and lowly Jesus was not like the One they were expecting. Jesus answers their objections whether spoken or unspoken. He quotes a proverb with which they were no doubt familiar, "Physician heal thyself," as expressing what they were thinking in their minds. They had heard that Jesus had wrought miracles in other places, let Him do the same here, and they will be convinced. To this He answered with another proverb, "No prophet is accepted in his own country." It is difficult for a community to believe that one whom they have known in humble and obscure circumstances can become great and influential. Be that as it may, He was only following the line according to which the most eminent of the Jewish prophets had acted. He instances the case of the widow to whom Elijah went during the distressing famine, with which the people were visited in his day, and the cure of Naaman's leprosy through Elisha's instrumentality. There were many suffering widows beside the one of Sarepta, and numerous lepers beside Naaman, but only to these did miraculous help come. Miracles were never wrought merely for the purpose of displaying divine power. Not every one is convinced by miracles. Many saw with their own eyes that miracle that Jesus did, yet they believed not. We are told that "He could do no mighty work there because of their unbelief." In the parable of the Rich Man and Lazarus it is said: "They had Moses and the prophets; if they believe not them, neither will they believe though one rose from the dead."

III. Jesus Rejected.—By these sayings the pride of the people of Nazareth was deeply wounded. Is this all the respect that the carpenter's Son has for them? They instantly blaze out in anger; tumultuously rush from the synagogue, hurrying Jesus outside of the town to the cliff forty or fifty feet high, on which the eastern portion of the town was built; with intent to throw Him down. They failed in their murderous design. "He, passing through the midst of them, went His way." It is not stated in so many words that this escape was miraculous. Some are of opinion that it was; others think that the divine majesty became apparent to His persecutors, and they suffered Him to depart unharmed. Thence He went to Capernaum, a town on the north-western border of the Lake of Galilee. This He made His headquarters during the remaining period of His Galilean ministry. Here also His words produced a profound impression on the minds of His hearers. "They were astonished at His doctrine, for His word was with power."

PRACTICAL SUGGESTIONS.

It was Christ's custom to attend church on Sabbath. In this, as in all else, He has left us an example.

The Gospel of Jesus is adapted to the wants of all. His salvation is for all who need it.

Prejudice often prevents people from discerning real worth. It is not always safe to judge by outward appearances.

The greatest of all mistakes is to reject Jesus Christ.

*94/52*  
**Good morning**  
 HAVE YOU USED  
**PEARS' SOAP?**

FOR BREAKFAST, LUNCH, DINNER, AND ALL TIMES.  
**MENIER CHOCOLATE**  
 THE HEALTHIEST AND THE BEST.  
*Paris Exposition, 1889* } 3 GRAND PRIZES.  
 } 5 GOLD MEDALS. *10/26*  
**ONCE USED, NEVER WITHOUT IT.**  
**ASK FOR YELLOW WRAPPER.**  
 For Sale Everywhere.  
 BRANCH HOUSE, UNION SQUARE, NEW YORK.

DAVID CRAWFORD, MONTREAL. AGENT.

THE TEMPERANCE AND GENERAL  
**Life Assurance Company,**  
 HEAD OFFICE: Manning Arcade, TORONTO. *24/26*  
 THE INSTALMENT BOND, SEMI-ENDOWMENT AND  
 GRADUATED PREMIUM. *E.O.W.*

Plans of this Company are meeting with universal favour among the insuring public.  
 Special advantages given to Total Abstainers.  
 HON. GEO. W. ROSS, Minister of Education, PRESIDENT  
 HON. S. H. BLAKE, Q.C., } Vice-President  
 ROBT. McLEAN, Esq., }  
**HENRY O'HARA, Managing Director.**



"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.**

HEALTH FOR ALL!!  
**HOLLOWAY'S PILLS** *12/52*  
 Purify the Blood, correct all Disorders of the  
**LIVER, STOMACH, KIDNEYS AND BOWELS.**  
 They invigorate and restore to health Debilitated Constitutions, and are invaluable in all  
 Complaints incidental to Females of all ages. For children and the aged they are priceless.  
 Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London;  
 And sold by all Medicine Vendors throughout the World.  
 N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

THE MISSIONARY WORLD.

TUNAPUNA.

LETTER FROM MRS MORTON.

I am sure you must have been surprised at the abrupt conclusion, or rather the want of conclusion of my last letter. We reached St. Kitt's on the morning of Sabbath, December 1st., and, at quite a distance from the shore, dropped anchor just long enough to land a few passengers. Hearing that a boat would leave there for New York in a day or two we sent our letters on shore without taking time to add anything to them. On Saturday, November 30th, having been ten days at sea we reached St. Croix and were delighted to have a walk on shore. On Sabbath, after leaving St. Kitt's, we touched at Antigua at mid-day, and at Mountserratt in the evening. Monday morning we arose to find ourselves at Dominica; at eleven o'clock we went on shore for two hours at Martinique, and about sunset reached St. Lucia Harbour, remaining only about thirty-five minutes. Mr. Cropper and family came off to us. I delivered the Bible to Mr. James, and we all felt quite sorry not to have a little more time with them. Tuesday we had to wear out the whole day at Barbados, and Wednesday at Grenada while the *Trinidad* discharged cargo; at 7.30 p.m., we steamed away for Trinidad with the assurance that (D.V.) we should see it at daylight. You may be sure we lost no time in getting on deck next morning. There was the coast of the South American continent, and the grand gateways of the Gulf of Paria, just as we left them on the 11th of May. It was a happy moment in our lives when we dropped anchor off the Port of Spain in about an hour and saw our two boys in a boat at a little distance. They are quite well, but anxious, as you may suppose, to return to their old life in quiet Tunapuna. Mr. Grant and Mrs. Macrae kindly met us and took charge of Mr. Coffin and the young ladies. We had been a "happy family" on board the *Trinidad* for fifteen days, and felt quite sorry to separate. It was by far the most comfortable passage we had ever made. The *Trinidad* is a first-class boat. Captain Fraser was most kind and attentive to every one of us, and the discipline of the ship seemed perfect. No one appreciated the comparative comfort of the voyage so much as those of us who had hitherto had experience only of inferior boats. We reached Tunapuna with our boys at 2 p.m., and had a royal reception. Some of our people were at the railway station to meet us. As we neared the mission house the Tunapuna school children, fifty-eight in number, drawn up in line before the door, sang, "God Save the Queen." The monitor then delivered an address of welcome, and asked permission to sing the "Pilgrim's Song" for us. "Whither, Pilgrims, are you going?" etc. This they did very nicely—the girls and little ones singing the questions, the boys answering, and all uniting in the chorus. Good old Mr. White the teacher, a native of Barbados, had not shaved his beard since the day we left. He was quite affected at seeing us again and in such good health, and next morning the beard was a-missing. The Church was full for Friday evening prayer-meeting. Every one seemed as glad at our return as we were ourselves. We have seen Miss Blackadder and she is looking pretty well, cheered by a full school. We took our usual duties on Sabbath. I am very busy getting the house settled; owing to the admirable care and management of Mr. and Mrs. Soodeen, who were in charge during our absence, everything about the premises is in excellent order, and as far as we have yet seen the work appears to have been most successfully carried on, and the converts to have acquitted themselves well. Of this Mr. Morton will write later. All the mission party are well, and those who toiled hard in our absence are cheered and gratified at the good report we were able to give of the increased interest and liberality that we witnessed at home.

GLIMPSES OF LIFE IN CHINA.

The idols, the Chinese believe, are very human, and are moved and controlled by the same feelings as themselves. They have this idea in reference even to heaven, the highest and greatest of all the objects of worship. Though it is exalted in their conceptions far beyond the greatest of the idols that are enshrined either in their homes or in their temples, they never have the lofty idea about it that we have about God. Ours is the result of the direct revelation that we have about Him, and not from any intuitional knowledge that man has concerning Him.

To illustrate this let me take an incident from actual life, and for a moment let us imagine that we are passing along the crowded streets of a great city. They are very narrow and it is very difficult for us to get on. We have to be patient, as the rest of the crowd is. By-and-by we come to the opening of a cross street. A great crowd is gathered, looking intently at something that is going on. We find a woman kneeling in the middle of the road, who seems to be perfectly mad with passion; her long hair, instead of being neatly braided up in the complicated way that the fashion demands, is hanging down dishevelled over her back; she is screaming at the top of her voice, till her words become almost inarticulate. As we listen attentively we find she is imprecating the most terrible curses against some one that has wronged her. It is awful to listen to the long catalogue of dire evils and judgments and fierce woes that she asks heaven to send down upon her enemy. We ask a bystander what is the cause of all this. He informs us that the woman, who is still screaming out curses and knocking her head against the earth, has been accused by another of theft, and, as she has no means of proving her innocence, she is appealing to heaven to vindicate her by the utter destruction of her enemy.

The lives of the colporteurs are in such direct contrast to those that worship the idols that they make a deep impression upon the heathen, and thus prepare the way for their books and for the doctrines they teach. When they are abused by the crowd they reply with modesty. When some abominable epithet is hurled at them, because of their connection with the foreigner, they do not get angry and threaten. They are patient and good-tempered and will spend hours in explaining what the Gospel teaches. On one occasion last year the colporteurs entered a village situated on what is called the Great Road. The village had about 1,000 inhabitants; it was flourishing and well-to-do, and the people had a solid, comfortable air about them, such as the poorer villages have not. One remarkable feature about it was that there was no inn or lodging-house in it. It is usual, in those villages that lie on the great thoroughfares, to have such places for the entertainment of travellers who may wish to spend the night in them. No traveller could do so in the village that the colporteurs reached, for there was no place in which they could rest for the night, and no one could be got, either for love or for money, to give them a resting place.

It seems that fifty years ago one of the leading men of the place dreamed that the Clan Choa was destined one day to come and dispossess them of their lands and their houses and to drive them forth as wanderers in the world; since then they have allowed no one, of whatever family name he may have been, to rest a night in the place. They made this stern resolve in regard to all names lest some one of the dreaded Choa family should, under an assumed name, get a footing among them and finally be the means of the fulfilment of the dreaded prophecy.

A short time before the colporteurs arrived two or three natives of this place, who had become Christians, wished to establish a church in the village. A house was accordingly rented, and a preacher was sent for. He had been there only a few days, when the leading men of the place collected a large sum of money from the people, with which they bribed the mandarans, who ordered that the church should be at once closed and no further efforts should be made to evangelize the people.

The colporteurs entered the village and began to display their books. A crowd soon gathered round them. It was not a pleasant inquisitive one, such as they usually met; it was a surly, dissatisfied one. The dream of

THE *Christian World*, London, Eng., says: The Presbyterian YEAR-BOOK for Canada and Newfoundland for 1890 has reached us from the Presbyterian Publishing Company, Toronto. A glance at its pages shows that Presbyterianism has taken a firm root in the Dominion.

the man that had long been lying on the hill-side close by, with his prophecy still unfulfilled, affected their minds towards these strangers. They were told that neither they nor their books were wanted in that place, and the sooner they proceeded on their way the better it would be for them,

The colporteurs tried to remonstrate with them, and to show them that their books would teach them how to live and how to attain the highest happiness. They replied in a threatening manner that they did not want to hear anything they had to say, and that if they did not at once pack up their books and be off they would drag them out of the village. Seeing that the crowd was becoming threatening they very wisely left and proceeded on their way.—*Rev. J. Macgowan.*

CHINA.

One of the most successful of the Chinese missions is that conducted by the Canada Presbyterians and the English Presbyterians in the island of Formosa. Dr. Mackay, of the Canadian mission, has been from the first as one of the people, and has taken a wife from among them. He is a man of apostolic devotion and simplicity, and has wrought a great work among the Formosans. The English Presbyterians occupy a different part of the island, that to the south. They, too, have made large use of native talent in the spreading of the Gospel. Recently they held a conference of preachers and office-bearers, all the preachers except one being present. They were examined carefully, and good reports are given of them. In the conference these native preachers spoke earnestly in favour of self-supporting churches, and stated that they would rather receive their salary from the native brethren than from the Missionary Board. Though the money comes to them more promptly from the Board it often subjects them to the taunt, "You preach the foreigner's doctrine because you eat his rice." Each church represented in the conference sent a dollar toward the expenses. The missionaries gave a dollar each for the preachers, and the balance, one dollar, was contributed by the church where the conference met. The conference agreed to recommend each congregation to follow the example of one station, where the worshippers are classed as readers and non-readers, and one of the former told off to teach one of the latter. In this connection the importance of a large type Romanized new Testament was mentioned, for which arrangements are being made. Each congregation also was urged to establish a fellowship meeting for the study of Scripture on Sabbath morning. A

proposal to visit every household in South Formosa was well received. With a view to its being carried into effect, it was resolved that each preacher on his return to his station should make out a list of the towns and villages in the neighbourhood: that the preachers should bring these lists to the next meeting of preachers in May, so that the field may be divided out among the various churches. The subject of self-support was most earnestly discussed, and a determined effort to increase the number of self-supporting churches was agreed to. To this end the church where the conference met agreed to help out a neighbouring church at Kio-a-thau by contributing what it lacked. After the conference, when the preacher for that station returned to his work, he told his people that it had been arranged that for the four months they were short they were to look, not to the home church, but to the church at Taiwanfoo. This caused them to reconsider the matter—it seemed a shame to get money from a neighbouring congregation; and they sent back word that they would not need the money, that they would be responsible for the whole twelve months themselves. This released the church at Taiwanfoo, and it gave the help it had offered to Kio-a-thau to another struggling congregation.—*Missionary Review.*

INDIA.

Perhaps one of the most notable testimonies to the success of missionary labour in India and other countries was made during the recent Baptist Union Conference at Birmingham, when Sir W. Hunter, before a gathering of 4,000 people, gave his experience of missionary work. He simply dealt with the matter as, to use his own term, "a secular man and a layman," and in doing so pointed out that during the ten years from 1871 to 1881 the Christian population of India had increased sixty-four per cent. as compared with the eleven per cent. increase of the general population, and that the Indian native Protestant Christians had now grown up into a native Protestant Church, with their own pastors, numbering 576, and their own native lay preachers, 2,756 in number. "Missionary work," he added, "is one of the greatest and best works at present going on in India; it has been rich in results in the past, and is fraught with incalculable blessings for the future."

BUFFALO BILL COMING

with his Wild West Show causes immense excitement, nearly equal to that caused by the introduction of that wholesome and pure article known as the Imperial Cream Tartar Baking Powder. Sold by all grocers.

R. R. R. — RADWAY'S READY RELIEF

CURE AND PREVENT

Colds, Coughs, Sore Throat, Influenza, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first, and is the only PAIN REMEDY That instantly stops the most excruciating pains, allays inflammation, and cures Congestion, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

Half a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all Internal Pains.

MALARIA Cured in its Worst Forms.

CHILLS AND FEVER.

FEVER AND AGUE cured in 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF.

Price 25 cents a bottle. Sold by all Druggists.

RADWAY & CO., 419 St. James Street, Montreal.

AYER'S PILLS.

AYER'S act directly on the digestive APILLS organs, promoting a healthful action, imparting strength, and eradicating disease. These Pills contain no mercury, or other dangerous drug. For the past two years I was troubled, constantly, with pain in the side and back. My stomach was also in a disordered condition. After taking many remedies, without relief, I tried Ayer's Pills, by the use of which, for only a few weeks, I was cured.—T. T. Sampson, Winona, Minn.

AYER'S are sugar-coated, safe and APILLS pleasant to take, prompt in their action, and invaluable for the relief and cure of Headache and Constipation. For several months I suffered from Headache, without being able to remove the trouble by medical treatment. I finally began taking Ayer's Pills, determined to give them a fair trial. They benefited me very much, and speedily effected a complete cure.—Mrs. Mary Guymond, Flint Village, Fall River, Mass.

AYER'S are far superior, as a cathartic, to any that are furnished by the pharmacopoeia.—Geo. P. Spencer, M. D., Unity, N. H. I have taken Ayer's Pills for twenty years, and am satisfied that, had it not been for them, I should not now be alive. By their use I have been enabled to avoid the bilious diseases peculiar to this climate.—M. Johnson, Monterey, Mexico.

AYER'S cured me of Dyspepsia after APILLS I had given up all hope of being well again. I was sick for a number of years with this complaint, suffering also from Headache, Dizziness, Loss of Appetite, Indigestion, and Debility, and was unable to work. Ayer's Pills were recommended to me. I took them, and, in one month, was completely cured.—Roland L. Burkie, Harlem, N. Y.

AYER'S have been used in my family APILLS for over thirty years. We find them an excellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pills used in our neighborhood, and never fail to give perfect satisfaction.—Redmond C. Conly, Row Landing, W. Feliciana Parish, La.

AYER'S are a sure cure for Liver APILLS Complaint. For months I suffered from this disorder, and was, for a long time, under medical treatment for it, but grew worse continually. Nothing seemed to help me until I finally began taking Ayer's Pills. After using four boxes of this medicine, my health was restored.—E. L. Fulton, Hanover, N. H.

AYER'S PILLS.

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

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 183 West Adelaide St., TORONTO, ONTARIO.

SEEDS SIMMERS' SEED CATALOGUE FOR 1890. Will be sent FREE to all who write for it. It is a Handsome Book of 100 pp., with hundreds of illustrations, and tells all about the BEST GARDEN, FARM and FLOWER Seeds, Plants and Bulbs, Valuable New Books on Garden Topics. It describes Rare Novelties in VEGETABLES and FLOWERS of real value, which cannot be excelled elsewhere. Send address on postal for the most complete Catalogue published to J. A. SIMMERS, SEEDSMAN 147, 149 & 151 King Street East. TORONTO, ONT.

A POWERFUL INVIGORATOR

JOHNSTON'S FLUID BEER GREAT STRENGTH GIVER

It Supplies Nourishment for "Flesh," "Muscle" and "Bone."

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. 10 King Street East. Telephone No. 1059. Branch Office, corner Bloor and Borden Streets. Telephone No. 3693. Branch Office, No. 725 Yonge St. Yard and Office, 1069 Queen St. West, near Subway

JAMES PYLE'S PEARLINE WASHING COMPOUND THE GREAT INVENTION FOR SAVING TOIL & EXPENSE WITHOUT INJURY TO THE TEXTURE, COLOR OR HANDS. NEW YORK.

Front of every package of Pearline should be exactly like this cut, or it is a fraudulent imitation

DON'T use an imitation of anything, much less imitations of Pyle's Pearline—they are dangerous. Peddlers and unscrupulous grocers will tell you the stuff they offer is "Pearline," "same as Pearline," "or as good as Pearline." IT'S FALSE—Pearline is the Standard Washing Compound to-day—has no rival—no equal—never peddled—gives no prizes—but stands on the foundation on which it was reared—MERIT.



Miscellaneous.

McLAREN'S



Equal in purity to the purest... Thirty years' experience... One trial will secure your continued patronage.

RETAILED EVERYWHERE.

KNABE

PIANO FORTES

UNEQUALLED IN

TONE, TOUCH, WORKMANSHIP & DURABILITY

WILLIAM KNABE & CO.

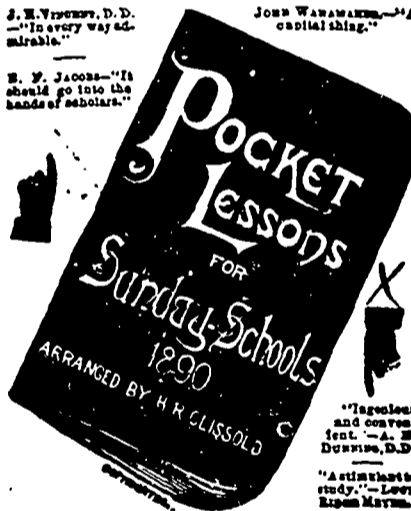
BALTIMORE, 22 and 24 East Baltimore Street. NEW YORK, 148 Fifth Avenue. WASHINGTON, 317 Market Square.

FAT FOLKS

TAR & TOLU

ASTHMA FOR BRONCHITIS COUGHS AND COLDS

"JUST WHAT I WANTED."



Full set of all the International Lessons for the year... Sixty-four pages, 2 1/2 x 4 1/2 inches.

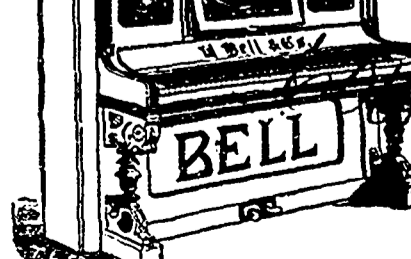
An Appropriate and Inexpensive Sunday School New Year Gift.

Three popular styles: Teach Card cover... Cloth (inter-leaved for notes), 15 cents.

The Presbyterian Printing and Publishing Co., TORONTO.

Order at once.

PIANOS!



For Catalogues, etc., address,

WM. BELL & CO., GUELPH, ONTARIO.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

At Chester, on the 15th inst., Rev. John Fergusson, B.D.

At 216 Huron street, February 13th, Peter Christie, aged 44 years

At Quebec, on Thursday, the 6th inst., at her residence, No. 73 Esplanade, Amelia Torrence Gibb, relict of the late Thomas Gibb, and wife of the Rev. W. B. Clark, in the 70th year of her age.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, March 13th, at 11 a.m. BRANTFORD.—Knox Church, Portage la Prairie, and Tuesday in March, at 7.30 p.m.

BROCKVILLE.—At Spencerville, on the second Tuesday in March, 1890, at 1 p.m. BRUCE.—Knox Church Paisley, second Tuesday in March, 1890, at 1 p.m.

CHATHAM.—First Church, Chatham, second Tuesday in March, 1890, at 10 a.m. COLUMBIA.—In First Presbyterian Church, Victoria, 2nd Wednesday of March, at 10 a.m.

GLENGARRY.—In St. John's Church, Cornwall, March 11th, at 11.30 a.m. GUELPH.—In Knox Church, Guelph, Tuesday, 18th March, at 10.30 a.m.

HELEN.—In Clinton, on the 11th March, at 10.30 a.m. KINGSTON.—In Cooke's Church, on the third Tuesday of March, at 3.30 p.m.

LINDSAY.—At Uxbridge, on last Tuesday of February, 1890, at 10.30 a.m. LONDON.—In the First Presbyterian Church, London, for Religious Conference, on Monday, 10th March, at 2.30 p.m.; and for regular business, on Tuesday, 11th March, at 11 a.m.

MAITLAND.—At Wingham, Tuesday, March 11, 1890, at 11.15 a.m. MINNESOTA.—At Minnedosa, Monday, 3rd March, at 3 p.m.

MONTREAL.—In Convocation Hall, Montreal, Tuesday, 18th March. ORANGEVILLE.—At Orangeville, on Tuesday, March 11th, at 10.30 a.m.

OWEN SOUND.—In Division street Hall, Owen Sound, Monday, March 17, at 7.30 p.m. PARIS.—Knox Church, Woodstock, March 11, 1890, at 12 o'clock noon.

PETERBORO.—In St. Paul's Church, Peterboro, 18th March, at 9.30 a.m. QUEBEC.—Morris College Hall, Quebec, on 11th March.

REGINA.—At Broadview, second Monday in March, 1890, at 9 a.m. ROCK LAKE.—At Manitou, on Wednesday, March 5th, at 10.30 a.m.

SARNIA.—St. Andrew's Church, Sarnia, on 3rd Tuesday in March, at 1 p.m. STRATFORD.—St. Andrew's Church, Stratford on 2nd Tuesday in March, at 10.30 a.m.

WHITBY.—At Oshawa, April 15, at 10.30 a.m.

MARRIAGE LICENSES S.J. REEVES

OPEN FROM 8 A.M. TILL 10 P.M. 479 Queen Street West, Toronto (NEW NUMBER 17/26)

ENTERTAINMENTS FOR CHURCHES

MR. FREDERICK ABBOTT, EXECUTIONER, Open for Engagements. Highest References. Address, LONDON, ONT.

LEARN BOOK-KEEPING, PEN-MANSHIP, SHORTHAND, TYPE-WRITING, AND ALL COMMERCIAL AND PRACTICAL SUBJECTS.

Over Shorthand School in Canada. Nearly a thousand graduates. Satisfaction guaranteed. Rates reasonable. Skilled teacher. CANADIAN BUSINESS UNIVERSITY & SHORTHAND INSTITUTE, Public Library Building, TORONTO. Telephone 1555. Circulars free. THOS. B. BOOTH (Official Reporter York Co. Courts), President

GAS FIXTURES.

GREAT BARGAINS.

Largest Assortment IN THE DOMINION.

KEITH & PITZSIMMONS,

109 KING ST. WEST, TORONTO

DR. LOW'S SULPHUR SOAP is a delightful Shampoo. It cleanses the scalp, and darkens grey hair.

Miscellaneous.

ROYAL BAKING POWDER



Absolutely Pure.

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

ROYAL BAKING POWDER CO., 106 Wall St., N.Y.

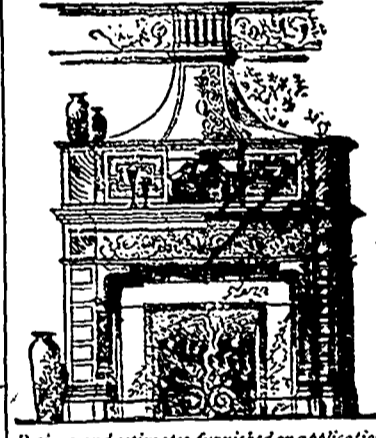
C. C. RICHARDS & CO.

Genl.—My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine, and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me in ten days.

MRS. N. SILVER.

Hantsport.

Fine Art Woodwork of Every Description.



Wright & Co., 64 High Street - Toronto.



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.

SMALL SUGAR COATED Berber's Pills do not grip or sicken. They are mild and efficient.



A skin of beauty is a joy forever.

DR. T. FELIX GOURAUD'S COSMETIC CREAM, OR MAGICAL BEAUTIFIER

Purifies as well as beautifies the skin. No other cosmetic will do it. Removes tan, pimples, eczema, moth-patches, rash and skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 37 years, and is harmless. We taste it every day. The distinction is properly made. Accept no counterfeit of similar name. The distinguished Dr. T. Felix Gouraud, said to a lady of the Academie (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, 47 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. \$7,000 reward for arrest and proof of any one selling the same.

DRESSMAKERS' MAGIC SCALE.

The best Tailor System of cutting. Improved and simplified. Taught by MISSE E. J. CHUBB, Gen. Ag't for Ontario 428 1/2 Yonge St.

ELIAS ROGERS & CO'Y,



BRANCH OFFICES:—409 Yonge St.; 793 Yonge St. 578 Queen 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.



THE "OSTRICH PLUME" CHRYSANTHEMUM (Mrs. Alphons Hardy).

PETER HENDERSON & CO. NEW YORK

A STEM-WINDING FREE FOR FREE



SCOTT'S EMULSION

DOES CURE CONSUMPTION

In its First Stages.

Palatable as Milk.

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00. SCOTT & BOWNE, Belleville.

RIDGE'S FOOD Will be found invaluable for children, invalids, and all suffering with indigestion, biliousness, or any other ailment of the stomach. It is a most nutritious and sustaining food, and is sold in 25c. and 50c. packages.



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 metre.

Americans Morocco, raised panel, gilt title, gilt edges, \$7 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 114 varieties, containing from 200 to 2,500 Illustrations and over 300 Extra Features.

Special Inducements to Agents. C. BLACKETT ROBINSON, 123

A GLORIOUS FLOWER

No engraving can do justice to the unique and peerless beauty of this NEW CHRYSANTHEMUM. Imagine plants completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward, and which in turn are dotted with a peculiar hairy-like growth, the whole resembling more than anything else, a mass of SNOW-WHITE OSTRICH FEATHERS, and you then begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season if it does not contain the "OSTRICH PLUME CHRYSANTHEMUM." (Plain and full instructions for culture with each order.)

PRICE.—For fine plants, certain to bloom, 40c. each, three plants for \$1; seven plants for \$2; twelve plants for \$3. Free by mail.

With every order for a single plant or more will be sent gratis our superb Catalogue of "EVERYTHING FOR THE GARDEN" (the price of which is 25 cents), on condition that you will say in what paper you saw this advertisement. Club orders for THREE, SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the SEPARATE ADDRESS of each member comprising the club, provided always that the paper is named.

1899 these beautiful \$1.00 gold plated watches to be given absolutely FREE to 1200 persons who will read the Household Companion and send their names to the HOUSEHOLD COMPANION—OFFER NO. 1. The HOUSEHOLD COMPANION will be sent six months FREE to persons who will send this advertisement free and send the address of 20 newspaper readers to the HOUSEHOLD COMPANION. The old reliable and popular Household Companion is a complete family paper in its fullest sense, each issue bringing and beautifully illustrated, containing several complete and serial stories of fascinating interest, and a rich variety of funny sketches, anecdotes, news, condensed notes on fashion, art, industry, literature, etc., and stands conspicuous among the illustrated Metropolitan journals of the country. Its membership we gained and maintain our immense popularity and circulation by giving only valuable and useful premiums, and that it would not pay an old established prominent New York paper to disappoint its patrons. If you want one of the above premiums, and will promise to assist us send 15 cents in silver or stamps to help pay postage, packing, etc., and you will get prompt attention by return mail. Address: HOUSEHOLD COMPANION, P. O. Box 3043, New York City. Offer No. 2.—For 25 cents we will send you a year and a SOLID GOLD Hunting Case, Stem-Winding Stem-Winding Watch, with Lever Movement, Expansion Balance, and all modern improvements, either Elgin or Waltham make, for a list of 40 subscribers. If you want the Gold Watch send 25 cents and the names of 40 newspaper readers.