

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

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

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

# The Canada Presbyterian

Vol. 18.—No. 2.  
Whole No. 883.

Toronto, Wednesday, January 9th, 1889.

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

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

## Books.

**SUNDAY SCHOOL LESSON HELPS FOR 1889.** 2/52

PELOUBET'S SELECT NOTES 1 25  
VINCENT'S LESSON COMMENTARY 1 25  
SERMONS BY THE MONDAY CLUB 1 25  
PENTECOSTS' BIBLE STUDIES, paper, 50 cts., cloth, 1 00  
QUESTION BOOKS, ETC., ETC.

JOHN YOUNG,  
Upper Canada Tract Society, 102 Yonge Street,  
TORONTO.

**NEW BOOKS.** 3 52

**Sure to Succeed.** By J. Thain David, son, D.D., author of "City Youth," "Forewarned Forearmed," etc. \$1 25  
**Tempted London Young Men.** A series of papers selected by Special Commissioners of the *British Weekly* 1 25  
**Women Friends of Jesus.** or the Lives and Character of the Holy Women of Gospel History. By Henry C. M. Cook, D.D. 1 25  
**Mothers of the Bible** By Rev. Chas. Leach 35  
**An Introduction to the New Testament.** By Rev. Mar. at Dodds. New Volume of the *British Educator* Series. 75

A. G. WATSON, Manager,  
TORONTO WILLARD TRACT DEPOSITORY,  
Cor. Yonge and Temperance Sts.,  
TORONTO.

**JUST ISSUED.**  
THE TERCENTENARY  
OF  
England's Great Victory  
OVER  
SPAIN AND THE ARMADA IN 1588.  
By  
THE REV. JAMES LITTLE, M.A.  
EXTRA CLOTH, 75 CENTS.

Published by  
WILLIAM BRIGGS,  
78 & 80 KING ST. EAST, TORONTO.

**BIBLES**  
— WITH THE —  
Presbyterian Hymnal and Psalms,  
BOUND TOGETHER  
IN GREAT VARIETY OF BINDINGS.

JAMES BAIN & SON,  
30 KING STREET EAST, TORONTO

S. S. LIBRARIES. 9/52

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 a very low price. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,  
232 St. James Street Montreal.

Miscellaneous.

JOHN SIM & CO., 4/52  
Plumbers, Steam, Gas and Hot Water Fitters,  
17 RICHMOND ST W TORONTO  
Telephone 1349.

## Miscellaneous.

NORTH AMERICAN  
LIFE ASSURANCE CO.,  
Manning Arcade, Toronto.

FULL GOVERNMENT DEPOSIT.

President, HON. A. MACKENZIE, M.P.,  
Ex-Prime Minister of Canada.  
The Semi-Tontine Return Premium Plan of the North American Life Assurance Co. provides that should death occur prior to the expiration of the Tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.  
The Commercial Plan.—The large number of business and professional men who have taken out large policies on the Company's Commercial Plan show that the demand for reliable life insurance relieved of much of the investment element which constitutes the overpayments of the ordinary plans, is not confined to men of small incomes, but exists among all classes of our people.

For further information apply to  
WM. McCABE,  
Managing Director, Toronto.

THE LION  
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, Secretary

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 results on policies have not been equaled by any other company. Its new distribution policy is the most liberal contract yet issued, allowing no restrictions upon residence, travel or occupation. No forfeiture and definite cash value.  
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  
11/26 ED  
HEAD OFFICE:  
Cor. Scott and Wellington Sts.,  
Toronto.

Insurances 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

THE ROYAL CANADIAN  
Fire and Marine Insurance Co.,  
57 St. James Street, MONTREAL.  
Capital 500,000  
Assets 708,820  
Income, 1885 517,378

ANDREW ROBERTSON, Esq., President.  
HON. J. R. THIBAUDEAU, Vice-President.  
HARRY CUTT, Secretary. Archd. NICOLL, Marine Underwriter.  
Geo. H. McHENRY, Manager.  
GEORGE McMURRICH,  
General Agent for Toronto and vicinity.

LAWSON'S  
CONCENTRATED  
FLUID BEEF.  
Makes most delicious BEEF TEA.  
It is a great strength giver, as it contains all the nutritious and life-giving properties of meat in a concentrated form.  
Recommended by the leading physicians.  
SOLE CONSIGNEES  
LOWDEN, PATON & CO.,  
55 FRONT ST. W., TORONTO.

## Miscellaneous.

SPECIAL NOTICE.  
STANDARD LIFE ASSURANCE CO'Y  
Division of Profits 1889.

The books of the Company will be kept open until 31st December. Persons assuming before that date will rank for one year's share of the profits over later entrants.

H. M. RAMSAY,  
Manager.  
F. SPARLING,  
Agent, Toronto  
CHARLES HUNTER,  
Superintendent of Agencies.

## MUSICAL GIFTS.

A valuable gift of permanent value is a Music Book filled with choice Vocal and Instrumental Music, as:  
Piano Classics. Classical Tenor Songs.  
Classical Pianets. Song Classics.  
Classic Baritone and Bass Songs.  
Song Classics for Low Voice

Six elegant books of exceptional high musical character, with large collections of the best songs and pieces. Each \$1, boards; \$2, cloth gilt.

Of quite equal beauty are the new  
POPULAR SONG COLLECTION.  
37 first class songs by 30 first class composers.  
POPULAR PIANO COLLECTION.  
27 fine pieces by Wilson, Lange, Gilder and others.  
POPULAR DANCE MUSIC COLLECTION.  
Fine modern Waltzes, Cotillons, etc.

Price of each \$1, boards, \$2, cloth gilt.

A pretty Gift Book is Gertrude H. Churchill's **Birthday Book of Musical Compositions**, \$1 25, or **Tray Notes from Famous Musicians**, 25 cts., by G. H. C.  
Oliver & Co. call attention to their **BAND and ORCHESTRAL INSTRUMENTS**, to their **GUITARS** (wonderfully good and cheap), **BANJON**, **MANDOLIN**, etc. Most of these are kept at their Branch Store (J. C. Haynes and Co., 33 Court St., Boston). Please send to that address for full description and prices. They have also the best Instruction Books for all instruments.

OLIVER DITSON & CO.,  
BOSTON.  
C. H. DITSON & Co., 367 Broadway, New York

BRITISH AMERICAN  
BUSINESS COLLEGE

ARGADE, YONGE STREET, TORONTO.  
27/52 20th YEAR.  
This institution offers superior facilities for imparting a thorough business training. Bookkeeping, Penmanship, Arithmetic, Standard Typewriting practically taught. Send for circular.  
C. O'DEA, Sec'y.

4/52  
Ottawa Ladies' College.

Chartered 1869. Situation healthy, beautiful and commanding.  
FALL TERM BEGINS SEPT. 5, '88  
Apply to  
DONALD GRANT,  
SECRETARY.

4/4 BRANTFORD  
YOUNG LADIES' COLLEGE,  
SECOND TERM BEGINS  
JANUARY 20, 1889.  
Application now received. A favourable term to enter, as new classes will be organized.

THOROUGH WORK IN EVERY DEPARTMENT.  
A new course for graduation in Art, has been arranged by Henry Martin A. R. C. A. Art Master.  
Superior advantages afforded in Music under the charge of Professor Garratt.  
Send for calendar.  
T. M. MACINTYRE, PR. LD.

Niagara Falls.  
A beautiful photo-lithograph, 18x24, absolutely free to each subscriber to **WESTERN ADVERTISER** whose subscription is paid by the 31st of December. Twelve large pages every week. New type, heavy paper, illustrated departments. Only \$1 per year, or \$3 for four subscription. Balance 1888 free. Address **ADVERTISER PRINTING CO.,** London, Ont., Canada.  
MILBURN'S BEEF IRON AND WINE is prepared from fresh beef, soluble iron, and pureerry wine, combined with choice aromatics.

## Miscellaneous.

M'MASTER, DARLING & CO.,  
WHOLESALE  
Woolen and General

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

- DYSPEPSIA -  
Ireland's DESICCATED WHEAT.  
Send five cents to pay postage on sample to  
F. C. IRELAND & SON,  
OUR NATIONAL FOOD MILLS,  
27 CHURCH STREET, TORONTO.

CATHEDRAL & CHURCH WINDOW GLASS  
NEW DESIGNS, NEW PATTERNS,  
WHOLESALE.  
Hobbs Hardware Co.,  
LONDON, ONTARIO

COUGH NO MORE.  
Watson's Imperial Cough Drops are the best in the world for the Throat and Chest, for the Voice.  
12 UNEQUALLED. 75  
R. & T. W. STAMPED ON EACH DROP

THE ABSORPTION CURE OR  
MUNRO SYSTEM OF TREATING  
ALL CHRONIC BLOOD,  
KIDNEY, NERVOUS, LIVER AND KIDNEY DISEASES  
By this process medicines are introduced through the pores of the skin and taken into circulation, removing all impurities from the system. It effectually cures Rheumatism in all its forms and stages, Neuralgia, Dropsy, Jaundice, Bright's Disease of the Kidneys, Blood Poisoning, Mercurial Ulcers, Fever Sores, and all Female Complaints, etc., etc. If medical skill has been baffled in treating your case come and you will find a cure in this treatment.  
MUNRO BATH CO.,  
304 Parliament Street, City.

THE  
Toronto General Trusts Co.  
27 and 29 WELLINGTON ST. E.  
CAPITAL \$1,000,000.  
HON. EDWARD BLAKE, Q.C., M.P., President.  
F. A. MURPHY, LL.D., Vice President.  
J. W. LANGMUIR, Manager.

This Company acts as Executor, Administrator, Guardian, Committee, etc., and undertakes trusts of every description under Wills, Deeds of Trusts, appointment of Courts, etc. The Company also acts as agent for persons who have been appointed to any of these positions, or for private individuals, in the investment of money and management of estates.

PARTIES HOUSE-CLEANING FOR SPRING  
SHOULD CALL UPON  
MACDONALD BROS.,  
CARPENTERS, CABINET MAKERS,  
AND UPHOLSTERS,  
51-2 BEVIST ST., TORONTO.  
7/6/52  
Carpet made, cleaned and laid. Hair mat trasse, renovated and made over. Furniture repairing and upholstering neatly and promptly done. All work sent for and delivered free of charge.  
Please take notice that we make a specialty of doing over Parlour Suites and all kinds of Upholstering work equal to new; also Furniture Repairing and Jobbing Carpentry. Prices moderate and satisfaction guaranteed. Give us a call and be convinced before going elsewhere.

WEST END DYE WORKS,  
DYERS AND SCOURERS.  
Gents' Clothing Cleaned and Dyed in Specialty.  
Black Merinos changed to lighter colours.  
19/52  
W. J. ROBINSON,  
(Late of London, England)  
661 QUEEN ST. W., - TORONTO.  
N.B.—All work done on the premises.

## Professional.

GORDON & HELLIWELL,  
ARCHITECTS,  
25 KING STREET EAST, TORONTO

W. M. R. GREGG, 34/52  
ARCHITECT,  
9 VICTORIA ST., TORONTO.

J. B. THOMPSON, 42/52  
523 QUEEN STREET W. TORONTO.  
Dealer in Painting, Engraving, etc. Framing to order. Satisfaction given.

DR. A. B. EADIE, 4/52  
HOMOEOPATHIST,  
127 CHURCH STREET, TORONTO  
Opposite the Metropolitan Church.

ROBERT OGILVIE, 34/52  
ARCHITECT AND VALUATOR.  
Plans, Specifications and Estimates prepared for all kinds of public and private Buildings.  
Room 12, No. 94 ADELAIDE ST. E., TORONTO

E. STANTON, 26/52  
(Late Stanton & Pitzer)  
PHOTOGRAPHER,  
Cor. Yonge and Adelaide Sts., TORONTO

C. V. SNELGROVE, 11/52  
DENTAL SURGEON,  
97 CARLETON ST., TORONTO.  
Bridgework, Gold and Porcelain Crowns a specialty. Telephone No. 3031. A

PHOTOGRAPHS. 33/52  
Finest Cabinet Photographs, \$7 per doz.  
Four Ambrotypes, 25 cents.  
R. LANE, 147 YONGE STREET.

PROF. R. J. WILSON,  
ELOCUTIONIST. 47/52  
Classes daily 9 to 12 a.m. 2 to 4 p.m.  
Evening Tuesdays and Thursdays 7 to 9 p.m.  
Instruction at pupils' residence at special rates.  
Highest references. 419 Queen Street West.

REEVE, CASWELL & MILLS,  
BARRISTERS,  
Solicitors, Conveyancers, Notaries Public, Etc.  
60 KING ST. E., TORONTO.  
W. A. Reeve, Q.C. Thomas Caswell. J. A. Mills.

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

PROF. VERNON'S 34/52  
ELECTRO-THERAPEUTIC INSTITUTION,  
191 Jarvis Street, Toronto.  
Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.)  
Send for circular with testimonials, etc.

J. D. TYRRELL, M.D.  
Homoeopathic  
Physician,  
Specialties—Chronic  
Diseases and Diseases  
of Women. 1/52  
Consultation Rooms:  
127 Church St. Hours  
from 11 a.m. to 3 p.m.  
Telephone 1707.  
RESIDENCE - D'ARCY STREET.

Miscellaneous.  
JOHNSTON & LARMOUR,  
TORONTO. 36/52  
Clerical and Legal Robes and Gowns,  
2 ROSSIN BLOCK, TORONTO.

J. W. ISAACS, 40/52  
—MERCHANT TAILOR—  
Noted for honest dealing. Special rates to clergymen.  
86 QUEEN STREET, PARKDALE.

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

OPHTHALMIA.

A New Home Treatment for the Cure of  
Ophthalmia, Catarrhal Conjunctivae, and  
Hay Fever.

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

Sufferers from catarrhal troubles should car-  
efully read the above.



Brilliant!  
Durable!  
Economical!

Diamond Dyes excel all others  
in Strength, Purity and Fastness.  
None other are just as good. Be-  
ware of imitations, because they  
are made of cheap and inferior  
materials, and give poor, work,  
crocky colors. To be sure of  
success, use only the DIAMOND  
DYES for coloring Dresses, Stock-  
ings, Yarns, Carpets, Feathers,  
Ribbons, &c., &c. We warrant  
them to color more goods, pack-  
age for package, than any other  
dyes ever made, and to give more  
brilliant and durable colors. Ask  
for the Diamond and take no other.

A Dress Dyed } FOR  
A Coat Colored } 10  
Garments Renewed } CENTS.  
A Child can use them!  
At Druggists and Merchants Dye Book free.  
WELLS, RICHARDSON & CO.  
Montreal, P. Q.

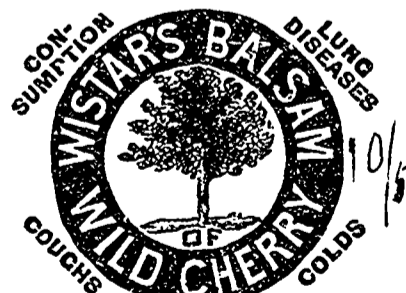
COMMUNION WINES

Pelee Island Vineyards,  
PELEE ISLAND, LAKE ERIE.



J.S. HAMILTON & CO.  
BRANTFORD.  
SOLE AGENTS FOR CANADA

Our Communion Wine, "St. Augustine," is used  
largely by the Presbyterian clergy throughout Can-  
ada and is guaranteed pure juice of the grape.  
ST. AUGUSTINE.—A dark sweet red wine, produced  
from the Virginia Seedling and Catawba grapes, and  
contains no added spirit. Prices in 5 gal. lots, \$1.50;  
20 gal. lots, \$1.40; 20 gal. lots, \$1.30; bbls. of 40  
gal., \$1.25; Cases, 12 qts., \$4.50. Sample orders  
solicited. Satisfaction guaranteed. Address J. S.  
HAMILTON & CO., Brantford, Ont., Sole  
Agents for Canada for the Pelee Island Vineyards,  
the West View Vineyards, Pelee Island; the Pelee  
Island Wine & Vineyard Co. (Ltd.), Brantf and  
Pelee Island



Speedily and permanently cured by using Wistar's  
Balsam of Wild Cherry. There are counterfeits.  
Get the genuine, which is signed "L. BUTTS"  
on the wrapper. Prepared by SEBASTIAN W. FOWLE &  
SONS, BOSTON. Sold by all dealers.

F. HEWSON, GLASS AND GEN-  
ERAL SIGN WRITER,



Artistic Paint-  
ing in all kinds  
of Decorative  
Art. Tasteful  
Decorations  
for Churches  
and Specialty.

NO. 3 TEMPERANCE ST., - TORONTO.  
(Opposite the Arcade, Yonge Street).

Household Hints.

DEAFNESS CURED.—A very interesting 132 page  
Illustrated Book on Deafness. *Noted in the head.*  
How they may be cured at your home. Post free—  
Address DR. NICHOLSON, 30 St. John Street, Montreal.

COCONUT BALLS.—Grate a large nut and place in a  
cool place, then take one pound of granulated sugar, add  
to it a gill of water, place over the fire and boil till it is  
about to candy, remove at once and stir in the coconut.  
Let it cool; then make in balls the size of a small peach;  
put these on dishes to form, turning them often till they  
harden.

FOR BRONCHIAL and Throat Affections, Allen's Lung  
Balsam is unequalled.

CAMPBELL'S CATHARTIC COMPOUND is pleasant to  
the taste, and more satisfactory than pills.

LEMON PIE.—One teaspoonful of powdered sugar,  
one tablespoonful of butter, one egg, juice and grated  
rind of one lemon, one teacup of boiling water, one  
tablespoonful of corn starch, mixed in a little cold water;  
cream, butter and sugar together; and pour the hot  
mixture over them. When cold add the lemon and beaten  
egg. Bake.

A BOTTLE of the "Lotus of the Nile" is a most ac-  
ceptable present to a lady.

PERRY DAVIS' PAIN-KILLER.—Its effects are almost  
instantaneous, affording relief from the most intense pain.

APPLE SAUCE.—Prepare by paring, coring and cut-  
ting into slices half a dozen good-sized apples, put them  
in a saucepan with enough water to keep them moist;  
boil till soft enough to mash easily with a spoon; add a  
teaspoonful of butter; sweeten to liking. Fifteen to  
twenty-five minutes, as some apples require more cook-  
ing than others.

W. C. POTTER, of Waterford, N.Y., was confined to  
his house for nearly a year from liver complaint, being  
unable to attend to business. His physicians gave him  
no relief. Wistar's Balsam of Wild Cherry cured him.

MINCE PIE.—Take five pounds of beef; boil, chop  
fine with three pounds of suet; seed four pounds of  
raisins, wash four pounds of currants, slice a pound of  
citron, chop four quarts of apples. Put in a saucepan  
with cinnamon, cloves, ginger, nutmeg, the juice of two  
lemons, one teaspoon of pepper and two pounds of sugar.  
Pour over all a quart of cider, one pint of molasses and  
a teacup of melted butter. Bake in a rich crust with-  
out tops, then bake a crust of puff paste and lay on.

CHARIOT RACE FROM BEN HUR.  
A realistic representation, beautifully engraved upon  
a handsome 1889 calendar, by John A. Lowell & Co.,  
Boston, can be procured by sending six cents in stamps to  
P. S. EUSTIS, General Passenger and Ticket Agent,  
C., B. & Q. R.R., Chicago, Ill.

FRUIT CAKE NOT TOO RICH.—One pound flour,  $\frac{3}{4}$   
pound sugar,  $\frac{1}{2}$  pound butter, 1 pound raisins, 1 pound  
currants,  $\frac{1}{2}$  pound citron, 1 teaspoonful ground mace,  
1 grated nutmeg, 5 eggs, 1 even teaspoonful soda,  $\frac{1}{2}$   
pint sour milk. Flour the fruit well, cream the butter  
beat white and yolks of eggs separately; no matter in  
what order you put in the ingredients, except that as  
soon as you add the soda the cake must begin to bake.  
Bake two hours.

As a remedy for Coughs, Hoarseness and Sore Throat,  
BROWN'S BRONCHIAL TROCHES give the best possible  
effect with safety.

"They have suited my taste exactly, relieving my  
throat, and clearing the voice so that I could sing with  
ease."  
T. DUCHARME.

Chorister French Parish Church, Montreal.

TO ROAST DUCKS.—Clean and wash 'em nicely;  
prepare a large stuffing of breadcrumbs and butter, seasoned  
highly with onions and sage, pepper and salt. In a range  
or stove one hour should suffice to roast a duck. A duck  
is spoiled by too much cooking sooner than any other  
meat. Bread crumbs grated over the ducks, while the  
basting with butter is well attended to, give a delicious  
crispness to the outer skin, which ought to be browned to  
a turn. Serve with rice, and currant or apple jelly.

CONSUMPTION CURED.  
An old physician, retired from practice, having had  
placed in his hands by an East India Missionary the  
formula of a simple vegetable remedy for the speedy and  
permanent cure of Consumption, Bronchitis, Catarrh,  
Asthma and all Throat and Lung Affections, also a posi-  
tive and radical cure for Nervous Debility and all Ner-  
vous Complaints, after having tested its wonderful curative  
powers in thousands of cases, has felt it his duty to make  
it known to his suffering fellow-men. Actuated by this  
motive and a desire to relieve human suffering, I will  
send free of charge, to all who desire it, this recipe, in  
German, French or English, with full directions for pre-  
paring and using. Sent by mail by addressing with  
stamp, naming this paper, W. A. NOYES, 149 Power's  
Block, Rochester, N.Y.

Burlington Route Daily Excursions to the Pacific  
Coast, Colorado, Wyoming and Utah.

Railroad ticket agents of the Eastern, Middle and Western States  
will sell, on any date, via the Burlington Route from Chicago,  
Peoria or St. Louis, round trip tickets at low rates to San Francisco,  
Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver  
or Victoria also to Denver, Cheyenne, Colorado Springs, or  
Pueblo. For a special folder giving full particulars of these ex-  
cursions, call on your local ticket agent, or address P. S. EUSTIS,  
Gen'l Pass. and Ticket Agt., C. B. & Q. R. R., Chicago, Ill.

"Best cure for colds, cough, consumption, is the old  
Vegetable Pulmonary Balsam. Culler Bros. & Co., Boston. For  
\$1 at large bottle sent prepaid.

To our Readers.

With this issue we begin a year's advertising for the  
McSHANE BELL FOUNDRY OF BALTIMORE, MD. The  
firm is soliciting the patronage of our people, and their  
Bells have been in use for many years. They are VERY  
FAVOURABLY known, and give most joyful delight  
and pleasure to all who hear them, and we recommend  
that our people everywhere consult this Firm before buy-  
ing a Bell or Bells and give their proposition due con-  
sideration. In doing so, please remember that in naming  
this Paper to the Firm when you write them, you do us  
a great favour (your Church paper deserves it) and thus  
render unto Cæsar that which is due him, i.e., due credit  
for service performed. The McShane Bell Foundry an-  
swer all correspondence promptly and serve patrons faith-  
fully and with despatch. See their Advertisement in our  
Columns.

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



BEAUTY OF  
Skin & Scalp  
RESTORED  
by the  
CUTICURA  
Remedies.

NOTHING IS KNOWN TO SCIENCE AT  
all comparable to the CUTICURA REMEDIES in  
their marvellous properties of cleansing, purifying  
and beautifying the skin, and in curing torturing  
disfiguring, itching, scaly and pimply diseases of  
the skin, scalp and blood, with loss of hair.

CUTICURA, the great SKIN CURER, and CUTICURA  
SOAP, an exquisite Skin Beautifier, prepared from  
it, externally and CUTICURA RESOLVENT, the new  
Blood Purifier, internally, are a positive cure for  
every form of skin and blood disease, from pimples to  
scrofula.

Sold everywhere. Price, CUTICURA, 75c.; SOAP,  
75c.; RESOLVENT, \$1.50. Prepared by the POTTER  
DRUG & CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."  
Pimples, blackheads, chapped and oily skin  
prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly  
relieved by the CUTICURA ANTI-PAIN  
PLASTER, the only pain-killing plaster. 30c.



(Liquid.)

Note.—This favorite medicine is put  
up in oval bottles holding three ounces  
each, with the name blown in the glass,  
and the name of the inventor, S. R. Camp-  
bell, in red ink across the face of the label.  
Beware of imitations, refuse all substi-  
tutes, and you will not be disappointed.

Campbell's Cathartic Compound  
Cures Chronic Constipation,  
Costiveness, and all Complaints

arising from a disordered state of the Liver,  
Stomach and Bowels, such as  
Dyspepsia or Indigestion, Bilious  
Affections, Headache, Heartburn,  
Acidity of the Stomach, Rheumatism,  
Loss of Appetite, Gravel, Nervous  
Debility, Nausea, or Vomiting, &c., &c.

Price 25 Cents per Bottle.  
PREPARED ONLY BY

DAVIS & LAWRENCE CO. (Limited),  
MONTREAL.



Regulates the STOMACH, LIVER,  
Bowels and Blood. Cures Constipation,  
Headache, Female Complaints, General  
Debility, and all Broken Down Con-  
ditions of the System.

BURDOCK BLOOD BITTERS  
Is a Purely Vegetable Blood Cleansing  
System-Regulating Tonic.

CARBOLIC SMOKE BALL.

LOCAL  
Debillator, Constitutional.



These offensive odors  
in Catarrh depend on a  
species of fermentation—  
and Carboloc Acid is pow-  
erfully destructive of the  
organisms which cause fer-  
mentation in offensive  
Diphtheric Exudations,  
Putrid Ulcers on the mu-  
cous membrane whenever  
they can be reached.

The above extract from the Dispensary show  
the efficacy of a portion of our remedy. Now  
we have the only means known to man for in-  
troducing this powerful agent to the Bronchial  
Tubes and Lungs. And coupled with this heal-  
ing agent are the most valuable exponents of  
our vegetable Materia Medica.  
We challenge all parties claiming to cure  
diseases of the Mucous Membrane to a public  
competition trial—when we shall prove that our  
remedies have no equal.  
For Sale by all Druggists. Price, \$3.00; by mail  
\$c. extra.

FREE TEST AT OUR PARLORS.  
ROOM C, YONGE STREET ARCADE.

PURE GOLD GOODS  
ARE THE BEST MADE.

ASK FOR THEM IN CANS,  
BOTTLES OR PACKAGES.

THE LEADING LINES ARE  
BAKING POWDER  
FLAVORING EXTRACTS  
SHOE BLACKING  
STOVE POLISH

2 GOLD MEDALS  
1 SILVER MEDAL  
8 BRONZE MEDALS  
1886  
COFFEE  
SPICES  
BORAX  
CURRY POWDER  
CELERY SALT  
MUSTARD  
POWDERED HERBS &c

ALL GOODS  
GUARANTEED GENUINE  
PURE GOLD MANFG. CO.  
37 FRONT ST. EAST, TORONTO.

SAFE INVESTMENTS

Capital, \$750,000  
Surplus, \$385,016

Principal and interest both fully guaranteed by Cap-  
ital and Surplus of \$1,105,016. In seventeen years of  
business we have loaned \$11,494,600, paying from  
interest, \$7,066,500 of  
interest and principal  
have been returned  
to Investors with-  
out delay or the loss of a dollar. Real Estate  
First Mortgage and Debenture Bonds and  
Savings Certificates always on hand for sale in  
Savings Departments, in amounts of \$5 and up-  
ward; in the Mortgage Department, \$300 and up-  
ward. Full information regarding our various securi-  
ties furnished by

J.B. WATKINS LAND MORTGAGE CO.  
LAWRENCE, KANSAS; or  
New York Reg'd., HENRY DICKINSON, 319 Broadway.

The Great Secret of the Canary Breeders of the Hartz  
BIRD FOOD Co. is to keep birds in  
perfect health. See by mail Bird Food Co. 401 N. 3d St. Phil-  
delphia Pa. Directions free. Bird Food Co. 401 N. 3d St. Phil-  
delphia Pa.

In all the world there is but one  
sure cure for the  
We have cured more than 1000 cases. Write to  
our office and we will send you a free trial of our  
this, and write to the J. I. Stephens Co., Lebanon, Ohio.

9 Cords in 10 HOURS



Runs Easy  
NO BACKACHE.  
Folded  
TOOL  
for string saws whereby these inexperienced can  
not make a mistake. Sent free with machine. To  
others, for common cross-cut saws, by mail \$3.00. Hun-  
dreds have saved 5 to 6 CORDS daily. We want all who  
burn wood and all interested in the timber business to  
write for our illustrated Free Catalogue. We have ex-  
actly what you want, the greatest labor-saver and best-  
selling tool now on earth. First order from your vicinity  
secure agency. No duty to pay. We manufacture  
in Canada. POLING SAWMILL, BALTIMORE CO., 303 to 311  
So. Canal Street, Chicago, Ill., U.S.A.

Bailey's Compound  
for Girls  
REFLECTORS  
A world's best invention for  
Lighthouses, Churches, Halls,  
etc. Splendid de-  
signs. Catalogue and price  
list free.  
Bailey Reflector Co.  
112 Wood St. Pittsburgh, Pa.

# THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, JANUARY 9th, 1889.

No. 2.

— NOW READY —

## The Presbyterian Year Book

FOR 1889.

EDITED BY REV. GEORGE SIMPSON.

PRICE - - 25 CENTS.

### CONTENTS:

CALENDAR—ROYAL FAMILY—DOMINION AND PROVINCIAL GOVERNMENTS.  
OFFICERS OF GENERAL ASSEMBLY.  
STANDING BOARDS AND COMMITTEES OF THE PRESBYTERIAN CHURCH IN CANADA.  
THE MODERATOR.  
OUR CHURCH STATISTICS, by Rev. Robert Torrance, D.D., Guelph.  
SABBATH SCHOOL WORK IN THE PRESBYTERIAN CHURCH IN CANADA, by Rev. T. F. Fotheringham, B.D., St. John, N.B.  
THE RELIGIOUS TRAINING OF THE YOUNG by Rev. James Middlemiss, D.D., Elora.  
TEMPERANCE, by Rev. Neil Mackay, Chatham, N.B.  
INDIAN MISSIONS, by Rev. A. B. Baird, B.D., Winnipeg.  
PRESBYTERIANISM IN MANITOBA AND NORTH-WEST TERRITORIES, by Rev. James Robertson, D.D.  
THE STRENGTH OF THE CHURCH, by Rev. D. D. McLeod, Barrie.  
PRESBYTERIAN AND PRESBYTERY MEETINGS IN THE OLD TIME, by Rev. William Reid, D.D., Toronto.  
DIVERSITY IN UNITY, by Rev. Robert Murray, Editor of Halifax *Presbyterian Witness*.  
THE AGED AND INFIRM MINISTERS FUND, by J. Macdonald, M.D., Hamilton.  
THE PRESBYTERIAN CHURCH IN IRELAND, by Rev. William Cleland, Toronto.  
THE LONDON MEETING OF THE GENERAL PRESBYTERIAN COUNCIL.  
SKETCHES OF CHURCHES—St. Andrew's Church, London, Knox Church, Toronto, and Erskine Church, Montreal.  
ROLLS OF SYNODS AND PRESBYTERIES.  
ALPHABETICAL LIST OF MINISTERS OF THE PRESBYTERIAN CHURCH IN CANADA.

Toronto: Presbyterian Printing and Publishing Co., Montreal: W. Drysdale & Co.; Ottawa: J. Durie & Son; St. John, N.B.: J. A. McMillan; Winnipeg: W. D. Russell; Victoria, B.C.: T. N. Hibben & Co.; St. John's, Newfoundland: J. F. Chisholm.  
If your bookseller can not supply you, the YEAR BOOK will be mailed free on receipt of price by

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

## Notes of the Week.

THE Methodist Episcopal clergymen of Columbus, Ohio, have passed resolutions, condemning in strong language the holding of an Inauguration ball at Washington, on the night of the 4th of March. It is said that the Methodist ministers of Indianapolis contemplate doing the same thing.

THE *British Weekly* says: We regret to announce the death, on board the steamship *Arcadia*, between Bombay and Aden, of John McLeod Campbell, collector, of Bombay, one of three brothers in Bombay who were sons of the eminent Scotch theologian. Much sympathy is felt with Mrs. McLeod Campbell, who, during her three years in India, has been associated with many forms of good Christian work.

ARCHDEACON MACKAY-SMITH, in *Harper's Magazine* for January, says that the colleges never had so many professing church-members in them as at present. A few examples will show this. Yale College, in 1795, had but four or five students who were church members; to-day nearly one-half hold such membership. Princeton, in 1813, had but two or three openly professing the Christian faith; to-day about one-half, and among them the best scholars. In Williams College, 147 out of 248, and in Amherst 233 out of 352, are members of churches. In many other colleges, as proved by Dr. Hodge, from whose carefully prepared tables these figures are taken, the proportions are still more favourable to the prospects of religion.

THE New Year's utterances of Emperors, kings and statesmen are regarded as important because they usually give an indication as to whether war or peace will prevail. The enormous armaments of all the European powers, and the relations more or less strained that have existed for several years made people apprehensive that war might break out any day, and when once it began there was no saying as to the proportions it might assume. For the present at least the tone is evidently pacific. French President and German Emperor, Russian autocrat, Hungarian Premier and Italian King have all given assurances to their respective peoples that 1889 will be a peaceful year. There is no hint, however, that anywhere there shall be any stay of warlike preparation.

THE ter-jubilee of the Secession was celebrated in Glasgow recently by a meeting promoted by the U. P. Church and held in the Waterloo rooms. Mr. D. M'Cowan presided. A letter from Prof. Candlish was read, in which he expressed the hope that the union of the Free and U. P. Churches, which ought to have been effected long ago, would not be long delayed. Prof. Douglas wrote that he looked upon the separate existence of the two churches as sinful. Principals Cairns and Rainy were the chief speakers. The latter said the U. P. Church had shown a magnanimous readiness to rise above what was merely denominational, and it was not their fault if the ecclesiastical connection was not wider. He hoped the day was not far distant when he might be able to say the same for the Free Church.

IT is not a pleasant thing to cast aspersions on the departed, but an English contemporary gives to its readers the following paragraph. During the ministry in Brechin of the late Nathaniel Morsen, he preached a sermon to his congregation in the parish church on the evening of a communion Sabbath, which was characterized as one of the ablest ever preached in Brechin. But true it is, this same sermon was reproduced from a copy of the "London Penny Pulpit" then being issued, and copies of which were bought and sold to various parties, to their great amazement. Since Mr. Morsen's death, a volume of his sermons and memoirs was edited by one of the "faithful forty," in memory of the deceased. It was soon, however, discovered that some of the sermons thus published were also not his own, and the volume had a very limited circulation, having fallen nearly still-born from the press.

WESTMINSTER CHAPEL, says a London (Eng.) contemporary, is to be made serve as a sort of Non-conformist cathedral. Arrangements have been made to have the Sunday services conducted for a month at a time during next year by leading preachers of various denominations. Professor Davison, of Richmond, takes January; Dr. Dale, of Birmingham, February; and, later on, the list includes such men as Mr. Goodrich, of Glasgow; Dr. Fairbairn, Rev. Mark Guy Pearse, Professor Elmslie, etc. The plan, which was the suggestion of Dr. Dale, was adopted with great cordiality at a meeting of the congregation held recently, which was presided over by Dr. Elmslie, and addressed by Samuel Smith, M.P., Mr. de Sélincourt and others. Admirable measures have been taken to provide for the week-day services and general work of the Church. It will be interesting to note the success of this experiment.

TWO prominent Scottish divines have been saying plain things about the housing of the poor in large cities. One of them, Professor Story, is being called to account by house proprietors in Glasgow for his allegation that they are guilty of the infamy of having houses to let that are unfit to live in, and of letting them at infamous rents. The secretary of the Landlords' Association says "the Professor has evidently no knowledge of the world," but this is surely a mistake. Dr. W. C. Smith, at the annual meeting of the Edinburgh Social and Sanitary Society, said there were parts of the city that, from a sanitary point of view, were a disgrace to our civilization and Christianity. In some of the houses it was hardly possible there could be anything like a moral state of living. He knew on good authority, that some landlords were drawing thirty, forty, fifty and even sixty per cent. on the capital invested in such houses.

THE Ontario Branch of the Dominion Alliance, has issued a call for the annual convention to be held in Toronto on the 22nd and 23rd of this month. The business announced is the consideration of the results of the Scott Act, where it has been in opera-

tion, and the best means of meeting repeal movements. The Alliance platform adopted at Montreal last July, will also be considered, and also methods best fitted to advance the cause of Temperance. Delegates will obtain reduced railway rates, and arrangements will be made for the entertainment of the members from a distance attending the convention. Any Temperance or Church organization that contributes annually \$1 or upwards to the funds of the Alliance, is considered a branch, and has a right to send to the convention one delegate for every \$1 so contributed. In addition to the delegates so constituted, any temperance worker approving of the objects of the Alliance, may become a member by paying \$1 or more.

IN England, where tips are in season all the year round it seems at Christmas they are becoming unbearable. An English contemporary has the following: "Ask and ye shall receive," is a text which the employees of the large Birmingham firms have thoroughly taken to heart. They make a systematic canvass of the tradesmen who supply their employers, and, under the name of Christmas-boxes, extort a kind of blackmail, in recognition of their supposed ability to influence orders. So general and so successful is this system that one firm has just issued a circular to their tradesmen and connections asking them to desist from the practice, and assuring them that their refusal to give will not prejudice them in the distribution of orders by the firm. Christmas-boxes willingly given in recognition of trifling services during the year are eminently commendable. But the demand for gratuities on the sole ground that it is Christmas-tide, or in return for perfunctory ejaculations of good wishes, is strenuously to be resisted.

DR. THAIN DAVIDSON, who is specially the young men's minister, while preaching from the text, "A royal priesthood" bethought himself what he should say if he had before him a company of beardless, tonsured, and starched ritualistic priests of the High church party. He could not say, "This text is for you," but he would say, "Go home, my lads, and read your Bibles if you have any; and you will see that the Lord hath not chosen you to stand before Him." Dr. Davidson's kindnesses and attention to the young men of the metropolis draw to him many a youth who needs a friend. A short time ago he received a letter from a young man as follows. For two years now I have been tossed about by the devil. I am thirsting for something I cannot get. There is a burning hell in my heart. At times I am almost in despair. I am the most miserable young man on earth. I have tried everything to get peace. Every resolution I have made has been broken. I feel now that nothing will give me peace and happiness but the Spirit of God. Oh, pray for me!

THE contention that publicans have a right to the renewal of their licenses, if no complaint can be made as to their personal character or the conduct of their houses—in a word that they have a vested interest in their licenses—may be deemed to be finally disposed of, says the *Christian World*, by the decision of the Court of Appeal in the case of Sharpe v. Wakefield. In this case the renewal of a license was refused by the Westmorland justices on the ground of "the remoteness of the inn from police supervision and the character and necessities of the neighbourhood." No complaint was made against the publican or his inn, and the question of vested interest was therefore clearly raised. A Divisional Court, consisting of Justices Field and Wills, upheld the magistrates, and now three judges of the Court of Appeal have confirmed their decision. It is, therefore, definitely settled that in law a publican has no vested interest, and that the licensing authority has full power to exercise discretion in the renewal of licenses.

## Our Contributors.

### NEW YEAR RESOLUTIONS.

BY KNOXONIAN.

Would you say to-morrow *is* or to-morrow *will be* New Year's Day? This would not be a bad question for a juvenile examination paper. Well, to-morrow *is* or *will be* the first day of 1889, and different people will be differently engaged when the day comes round. A goodly number will be deeply immersed in the resolution business. They will work the resolution factory for all that it is worth. In fact, there is always some danger of over production in the resolution line on New Year's Day. The danger, however, does not last long. A surplus stock of resolutions is easily disposed of. It does not take the manufacturer as long to get rid of them as it does to get rid of a surplus stock of cotton, or woollen goods, or hardware, or anything of that kind. We have known an enterprising maker of resolutions to get rid of most of them the day after they were made.

There has been a good deal of sneering lately at New Year resolutions, "swearing off," and other exercises of that kind. The ease with which many people break their resolutions, tempts people to ridicule the whole resolution business. Such ridicule is not wise. The fact that a man makes a good resolution is a hopeful thing even if he breaks it next day. The making of it clearly shows that the maker *thinks*, and that alone is something in his favour. The trouble with too many people is that they do not *think*. The making of a good resolution also shows that, for the time being, at all events, the maker desires to be or do better. It proves that the better part of his nature is not dead. Anything that brings the better part of our nature into play, even for one day, is good as far as it goes.

Resolutions may be divided into positive and negative. Somebody with a fine trim for criticism, may say this is not a logical division. We don't care whether it is or not. It is logical enough for the holidays.

A positive resolution binds the maker to do something—if it binds him at all.

A negative resolution binds him *not* to do something—not to smoke for example.

The success of a negative resolution depends very much on whether it is stronger than the habit it is supposed to break up. If the habit is stronger than the resolution, the resolution suffers. The weaker goes to the wall. That is pretty much the way in all contests in this world. A weak resolution has little chance against a strong habit. The habit is a gnarled old giant that has been gathering strength for a quarter of a century; the resolution is a puny, delicate baby that came into the world yesterday. What chance has the baby against the giant? As well might you ask an average deputy reeve to checkmate Sir John Macdonald, in a matter of political strategy. As well might you expect a law student to down the Ontario Premier on a point of constitutional law. To make any headway against a confirmed habit, a baby resolution must be backed up by supernatural power. That is the point that people don't consider when they expect drunkards to reform by their own strength. It is doubtful if the thing was ever done in more cases than would form exceptions to the rule which says it cannot be done. To be of any use against a confirmed bad habit, a resolution must usually be buttressed by a power greater than the power of the man who makes it.

One of the weak points about individual resolutions is that they are under the exclusive management of the man who passes them. He moves and seconds and carries the resolution himself. He may reconsider it any time he likes. He may rescind it by a unanimous vote whenever he pleases. The resolution to stop smoking, let us suppose, is considered and passed. After a time, we shall not say how long, the good man who passed it begins to hanker after something. He feels a trifle uneasy and restless. He has a watery kind of sensation in his mouth. He wonders whether after all a good deal that is said and written against smoking may not be downright rot. The restlessness increases and the good man becomes a trifle crusty. It is a bad time for his wife to hint anything about a new bonnet. A woman who says anything about bonnets in that crisis doesn't know her business. By and by the good man moves the reconsideration of that resolution and reconsideration is carried by a two-thirds vote. Then he moves that it be rescinded. The motion is carried *unanimously*. Then he—well he takes a good smoke. The weak point about the whole business was that the carrying and rescinding of the resolution was exclusively in the hands of one man and he was a deeply interested party.

Gentle reader, do you say that resolutions of that kind are not of much use? Well, perhaps not. The best thing you can do is help to pass some resolutions about the beginning of this new year that will be of some use. Good resolutions passed by bodies of good men nearly always hold. The Federation resolutions of the General Conference of the Methodist Church may prove an exception, but the exceptions are rare. As a rule anything reasonable that a body of Christian men resolve shall be done is done. There is a wide field for resolutions that *can* be carried out. Here is a pastor pinched and crippled for want of another hundred or two to his salary. All on this earth that is needed is for the people to resolve to raise the additional sum, and with a very slight effort it would come just as easily as the smaller sum.

Here is another congregation that does almost nothing for the Schemes of the Church. A resolution to do something would bring a few hundred dollars to the Schemes and help the congregation immensely besides.

Yes, there are many good resolutions that might be passed and carried into effect if a small number of resolute, earnest men just took the trouble to start them. Individual resolutions often count for little, but good resolutions considered, passed, and carried into effect by earnest practical men help mightily to bring in the millennium.

### QUEEN'S UNIVERSITY MISSIONARY HEARD FROM.

A lengthy letter in the *Perth Star* from Dr. J. F. Smith, the Chinese missionary sent out by Queen's University, describes his journeying to his field of labour in Honan. The following extracts will be read with interest.

On the evening of October 7 we came to the outer bank of the Yellow River and put up for the night at a small inn built on the embankment. We found that we were still about four miles from the river. The Chinese build the outer embankment at quite a distance from the river so that when it overflows it will have a large district to flood before reaching the wall and will thus have expended a great amount of its force and will not be so likely to wash away the embankment. The poor people living on this district of course have to suffer, but as a rule very few live on these plains of sand. We arrived at the break in the river about noon of the 10th October. You will remember that it broke out after dark September 21, 1887. For several days the people knew there was danger, the water was very high and the embankment was crumbling. The officials were there waving their caps at the waters, but to no avail. At last the alarm was given, a gun was fired, the signal fixed upon, and, in less than an hour over a mile and a half of the embankment was washed away, and the mad torrents rushed hither and thither carrying everything before it. The river even at low water runs very swiftly so you may imagine how terrible it must have been. Those living near the embankment tried to reach it before the water became too deep. The embankment is about twenty feet wide at the top and many were enabled to save themselves by getting on the embankment. Village after village was deluged, and they tell of one large town where not a soul was known to have escaped. Soon a lake was formed over 100 miles wide and perhaps over 200 miles in length and twenty feet deep. Several lakes in the southern part of the province were filled to overflowing and then an entrance was made into the Yangtsi, and there is danger of that river breaking out and flooding the most populous district in Southern China.

The Government very promptly voted a large sum of money for the repairing of the embankment and work was commenced. About the end of December there was another outbreak, and still another last June, of which very conflicting accounts are given. We found the break to be 400 feet wide and the water 100 feet deep, and running at least at the rate of ten miles an hour. So you can see how difficult it will be to change the course of such a volume of water. They commenced to repair the embankment from both sides leaving the most difficult part to the last. The new part of the embankment is over 100 feet wide and eighty feet deep, and is made up of kaoliang stalks, sticks, sand, and a few bricks without anything to cement them together. They have long hemp ropes twisted hither and thither throughout the mass, which helps to bind it together, but as it is built on the sand it is easily washed away. The Chinese do not appear to have any idea of the power of such a volume of water, and they are like so many children playing with the stream. The week previous to our visit a French engineer was there, who had been sent down by the Chinese Government. The officials in charge laughingly told us that the Frenchman said, that it was impossible to close the breach if the water was over sixty feet deep, but said they, we will show how little foreigners know compared with the Chinese, we will close it all right. This engineer told them that they would require a great amount of stone and as stone is rather scarce a happy thought struck them to make brick with a hole over one inch in diameter through the centre. They intend to string the brick on these hemp ropes and drop them down into the whirlpool while one end of the rope will be fastened to the embankment. They have seventy large brickyards with over 10,000 men busily engaged. I would like to be there when the first string is lowered. The old bed of the river is from two to five miles wide and there is a small stream of water about forty yards wide and from three to ten feet deep still keeping its old course. But even if the breach were closed the water would never take the old course as the old bed is at least ten feet above the level of the present bed and also above the level of the surrounding country, so they will be forced to make the river run up hill. You can form no idea of the amount of sand deposited by this river. The water at present covers about half the extent of country at first flooded, and wherever the water has been there is now a bed of sand from three to ten feet deep. I heard people in Canada speak of how terrible would be the sight of such a number of corpses and how unhealthy, etc., but there is none of that and what was once a fertile plain is now a desert of sand. There are traces of at least five different beds of the same river, and wherever I have been at least a third of the country have been rendered barren. Even small streams have sand-plains two or three miles wide throughout their whole course.

The chief official in the Province of Honan has been degraded three steps, and kept in his office because he has so far failed in closing the breach.

When the river broke out there were not more than fifty people residing at the breach, now there is a city with over 100,000 inhabitants. This city is called "The Great City of the Dragon's Mouth," and might be more properly called the

city of straw mats, as the houses are all built of straw matting. Nine million taels have already been expended on the work, a tael being equal to about \$1.04 of our money. The officials, to whom we spoke, said that the actual amount spent on the work could not possibly exceed 2,000,000 taels. On being asked where the remainder went a laugh and a shrug of the shoulders was the only reply. We were also told that the number of sufferers supported by the Government is about 1,170,000.

All along the bank, there are temples erected to the river god, and the people keep on worshipping this god, although he has shown his weakness so often. At times, the Chinese do look at things in a practical way. In one locality, when rain was much needed, the people prayed and offered large offerings to the rain god, but no rain came and the heat was terrible. So they said, Look here old man, we will not stand this any longer, and without more ado they removed the god from the temple, and placed him on a table in the open air, where he could get the full benefit of the sun. Then one by one they would come and say, How do you like it? Is it not hot enough for you? etc. I did not hear whether rain came or not, but the god was punished for his negligence.

After leaving the great city of the dragon's mouth, we proceeded along the southern bank of the river and reached Kai-Fang-Fu on the evening of October 11. We did not attempt to enter the city, as we did not want to have a row. The guards stationed at the gates of the city are instructed to keep foreigners out. Of course your passport gives you permission, but it would only cause trouble. We remained in the western suburb over night, and proceeded on our way the following morning to the seaport of Kai-Fang Cun-Hsien. For several days we passed over barren country, nothing grown but peanuts of an inferior quality. You are pestered continually with the peanut vendor. After passing several large places, some of which are almost in ruins, we reached Kuli-te-Fu, which is a large and an important place, on October 15. The next day we turned northward and felt that we were making for home. We passed through a fair country for a distance, until we reached the old bed of the Yellow river, of 1857. It is at least fifteen feet above the level of the surrounding country, and with adjoining plains at least twenty miles wide. The light sand in great drifts resembles the large snow banks in Canada. While crossing this plain we encountered a terrible sand storm. The sun shone for a while, then it began to grow dark and great clouds appeared in the distance. Suddenly the temperature changed becoming quite cold. The clouds rolled on, the wind increased, and soon sand was flying so thickly that it was impossible to see ten yards ahead. This continued for seven hours, and we made very little headway. I hung a blanket at the door of my cart, but after all, I was nearly blinded and choked, etc., and everything was covered with about an inch of sand, so you can imagine what it would be outside. We crossed the Yellow river again south of Pa-Chou. When the river was high the salt merchants sent a number of their junks down the country with salt, but after the break they were left high and dry, and all along the course of the river these junks are to be seen waiting for the return of the waters. We are anxious to get home and we ask our carters how many days to Tientsin. They say, eight days travel and the rest day. They are told if they do it in seven days and the rest day, they will receive nine days pay, because we pay them for Sabbath, although they only rest. They agree, and after a while they come back and say they will get us into Tientsin by Saturday night, that is six days, if we will give them the same, viz, nine days pay. This makes it very interesting and we say, "Yes" because we have learned what carters are. One condition is laid down by them, that we get up earlier. All along we have been getting up between four and five o'clock, and have been ready to start by break of day, but that is not early enough, so we agree to get up whenever they call us, imagining that we may prepare to get up about half-past two. We go to bed about eight o'clock and sleep. The call is given and we bestir ourselves, light the candle and look at our watches. Imagine our consternation, just half-past twelve. There is no help for it however, and we turn out, make ready, and are out on the road at half-past one, and go forty-eight miles, where previously we went from thirty-four to forty. We go to bed this night at half-past seven, and soon the call comes. We look at our watches again, and find it is twenty minutes past eleven. We are on the road before one o'clock, and get to Pang-Chia-Chung at half-past six, having gone twenty-two miles. We remain here for breakfast. We say good-bye to our travelling companions, and move on along for Tientsin. This is Wednesday. By night we have travelled fifty-five miles. We see a little change in the country since we passed through it six weeks ago. The grain is all gathered in and the wheat sown.

We are up every morning about the same time, viz, twelve o'clock, and reach Tientsin Saturday afternoon, at three o'clock, October 27. We rested here over Sunday, and had the pleasure of seeing and hearing Staveland P. Smith, who, with his ladylove, has come from Shan-Si to be married. They travelled eighteen days, then went up to Peking, and found that as the lady was not a British subject, they would have to remain for six weeks before they could be made one. So they are improving their time, and with the other missionaries are holding special meetings for the foreigners in Tientsin. He is a splendid fellow, intensely in earnest, and living very near his Saviour. I will now have to close. There is much I would like to tell you about, but I will have to reserve it for the next letter. We arrived at Chefoo, November 1, having been about seven weeks, and having travelled 1,700 miles, over 1,200 of which was by Chinese carts. Pray earnestly for us and for our work.

**HAPPINESS.**

BY BEDE.

It is a comely fashion to be glad,  
Joy is the grace we say to God.

Happiness is a universal desire. With many, it is the great object of life. But to such it proves an *ignis fatuus*, ever seeming nigh, yet never within reach. No truth is more clearly exemplified in life than this: That happiness must be a result, and that to make it an object is to render its attainment impossible. It is in the latter case that it becomes true that "Man never is but always to be blest."

"If a man is unhappy, remember that his unhappiness is his own fault; for God has made all men to be happy," says the slave, Epictetus. This is a strong assertion, assuredly. Especially so in view of the fact that perfect felicity is a rare condition, if indeed it be attainable. Still acceptance of it becomes possible, when we reflect upon the countless sources of happiness all around us. Nature itself is a great reservoir, and sends up on every hand myriads of perpetual springs. All that is requisite is that we put in our cups and take what we want. Yet many thread their way carefully amid these, and foolishly die from thirst, heavy hearted and wretched. "To watch the corn grow, or the blossoms set, to draw hard breath over ploughshare or spade; to read, to think, to love, to pray," says Ruskin, "are the things that make men happy." Says another writer. "Every sort of beauty has been lavished on our allotted home, beauties to enrapture every sense, beauties to satisfy every taste; forms the noblest and the loveliest, colours the most gorgeous and the most delicate, odours the sweetest and subtlest, harmonies the most soothing and the most stirring. The sunny glories of the day, the pale Elysian grace of moonlight, the lake, the mountain, the primeval forest and the boundless ocean, 'silent pinnacles of aged snow' in one hemisphere, the marvels of tropical luxuriance in another, the serenity of sunset, the sublimity of storms, everything is bestowed in boundless profusion on the scene of our existence. We can conceive or desire nothing more exquisite or perfect than what is around us every hour, and our perceptions are so framed as to be conscientiously alive to all." Ample provision thus for all sensual delights. Then there are the raptures of imagination, the marvels of thought and reason, by which we obtain the incomparable pleasure of "standing upon the vantage ground of truth," and become acquainted with Divine philosophy, which, according to Milton, is:

Not harsh and crabbed as dull fools suppose,  
But musical as is Apollo's lute,  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns.

And when we add to these the inexpressible delights of human love and fellowship, what more, or what better could be afforded by divine beneficence for our entire felicity? Yet Emerson has said with truth: "The shows of day, the dewy morning, rainbows, mountains, orchards in bloom, stars, shadows, and still water, and the like, if too eagerly hunted, become shows merely, and mock us with their unreality. Go out of the house to see the moon, and it is mere tinsel; it will not please us as when its light shines on our necessary journey. The beauty that glimmers in the yellow afternoons of October, who ever could clutch it? Go forth to find it, and it is gone. It is only a mirage, as you look through the windows of the *diligence*." And thus it is with all else. How then can we secure the happiness all desire and which, being obtained, makes our earth an Eden? First, he who would be happy must exercise self-control. The appetites must be carefully restrained, evil must be resolutely resisted, and what is perhaps best of all, every good impulse must be strengthened and developed—cultivation of the good being an excellent method of exterminating the bad. Nor must his self-control desert him in the endurance of pain, anxiety, or other adversity, which are the common lot of all. For while it is true that these are to a certain extent the penalties of our ignorance, or wilful self-indulgence, yet, in many cases, the springs are beyond our influence, and hence the evils—if they be indeed evils—cannot be averted by us. Emphatically is this true of those which affect us by virtue of the golden bond of sympathy, which links life to life and makes it true that "He suffers most who loveth most." Yet, after all, it is not the great evils of life that wreck our happiness in the majority of cases. It is the "daily dyings," the kindly word unspoken; the word spoken in bitterness, the petty misunderstandings, the trivial neglects—these are "the little foxes that spoil the vines" bearing the grapes rich with the wine of joy. How many the homes thus despoiled! Nor is it possible always to escape them. But "come what come may" a man must still be "man and master of his fate." When anything vexatious occurs, he may apply Bacon's principle, "That this is not a misfortune, but to bear it nobly is good fortune." Misunderstandings may be met with better expression of feelings in word and act. Just fault finding should be received with thankfulness (is it not not a help upward?) and when unjust, be entirely ignored. What we do not deserve why should we regard?

He who would possess happiness must be without carefulness. "Consider the lilies of the field how they grow," said our Divine Teacher, and concludes with, "Take therefore no thought for the morrow." This does not mean that we are to make no provision for the morrow. The lilies do verily make all needful provision for the future every day. Shall we do less than they? The lesson we must learn from them is that we must do our best with each duty as it comes, and be careful for nothing else. There is to be absolutely no after-anxiety. If we have done our best, an angel could not have done more, and we may well be content if not satisfied, even

though our best be not first-rate. It is without doubt a grand thing to rank among the highest, but let us not forget that "to do one's best, knowing it can be but second-rate, is noble." The so-called victims of over-work are, with few exceptions, victims of anxiety. And much of this anxiety is for troubles that never happen. There is wisdom and health pent up in the old rhyme which runs thus:

Never trouble trouble,  
Till trouble troubles you.

Work faithfully, cheerfully and intelligently performed is in itself a great promoter of happiness. But we must understand that our work is "better than what we work to get," and find our truest wage not in cash equivalent, but in itself. Ruskin gives as one of the two great and constant lessons to be learned of the mystery of life. "That whenever the arts and sciences of life are fulfilled in this spirit of striving against mistake and doing whatever we have to do, honourably and perfectly, they invariably bring happiness as much as seems possible to the nature of man." And Carlyle, who persevered in his work though it took "the obstinacy of ten mules" at times, sums up his experiences in these forceful terms. "Blessed is the man who has found his work, let him ask no other blessedness."

Contentment is a great aid to happiness and consists, we have been told, "not in great wealth but in few wants." For truly "it is not how much we have, but how much we enjoy that makes happiness." So discontent must be sternly quenched. Yet as Mrs. Poyser said. "There's folks as 'ud hold a sieve under a pump and expect to carry away the water." So there are many who take a murmuring fault finding spirit with them to their daily pursuits, expecting to extract therefrom enjoyment. Both attempts will be fruitless as they are foolish.

Further, let us remember that happiness is for the most part made up of small things rather than large, and let us despise nothing because it seems to us a trifle. As Michael Angelo remarked. "Trifles make perfection, and perfection is no trifle;" so I would say, Trifles make happiness, and happiness is no trifle.

Let us also bear in mind as Jeremy Taylor has well said, that "it is the soul that perceives all the relishes of sensual and intellectual perceptions, and the more noble and excellent the soul is the greater and more savory are its perceptions.

Says Coleridge:

The game of life  
Looks cheerful when one carries in one's heart  
Th' inalienable treasure.

Indeed the truest and deepest happiness becomes possible only when—

The lovely world, and the over-world alike  
Ring with a song eterne, a happy rede,  
Thy Father loves thee.

The realization of this fact will brighten the shadiest life, and bring rest and joy to the most weary and heavy-laden heart.

Finally, be assured that happiness "cannot be gotten for gold, neither shall silver be weighed for the price thereof." But, if you will be king of self, if you will do each duty faithfully, yet without carefulness, with a cheerful heart and a willing hand; if you will not scorn the seeming trifles of daily life; if you will feed the soul with suitable nourishment; if you will accept the fact that God loves you and that He is love; if you will do these things, then shall your joy be full and abiding, and there will be given to you sweet songs even in the very midnight of sorrow. If there be any other way in which to obtain this so desirable condition of life I know not of it. But as surely as effect follows cause, so surely will you obtain by a fulfilment of the conditions. Then—

Inherit. Let thy day be to thy night  
A teller of good tidings. Let thy praise  
Go up as birds go up that, when they wake,  
Shake off the dew and soar.

**CHRISTIAN ENDEAVOUR.**

MR. EDITOR,—Allow me to briefly add my voice in commendation of the Young People's Society of Christian Endeavour. So far as I know, the first organization in Canada was in connection with the German Street Baptist Church of this city, and was started by a Portlano, Maine, gentleman, who is superintendent of its Sabbath school. The second was in my own Church, St. John Presbyterian, and was organized June 1, 1885. The third was in St. John's Church, Yarmouth, N. S., of which the Rev. Anderson Rogers is pastor. There are nearly thirty societies now in the Maritime Provinces. The meetings of the society have proved an inestimable blessing to many young people in my congregation

T. F. FOTHERINGHAM.

St. John, N. B., December, 1888.

**WINNIPEG HOME MISSIONS.**

MR. EDITOR, I write to present the needs of our Presbytery of Winnipeg to the younger ministers of the Church. Our mission stations are chiefly supplied by students of Manitoba College. We have, however, four vacancies, which should have settled pastors. Of these allow me to give a few particulars

STONEWALL.

Charge of three stations, very compact. Three good churches built. Three good Sabbath schools. Excellent agricultural district. Stonewall village being convenient market. Twenty-one miles from Winnipeg. Railway connection. Salary

raised by people \$850, paid promptly. Supplement \$100. Very soon self-sustaining. Vacant a few months. Former minister called to Emerson. Very desirable charge.

FORT WILLIAM.

Railway town—end of section. Two points on Canadian Pacific Railway main line, East and West Fort William. New church just finished and opened. Large mining district near it opening up. People pay \$700 and house rent. Supplement \$200. This likely to be reduced by increase of local contributions next year. Former minister just left to go as foreign missionary to China. Good opportunity for earnest work.

SPRINGFIELD.

Agricultural settlement ten miles from Winnipeg. One of best municipalities in Manitoba. Two good churches and manse, a third preaching station in a commodious school-house. Very compact charge. Salary paid by people \$700. Supplement \$140. Minister just left for Colorado on account of failing health.

DOMINION CITY.

Station on Canadian Pacific Railway branch ten miles from Emerson. Two main stations. Two good churches. People, if satisfied, will raise \$600 per annum. Home Mission grant \$200. The making of a good congregation. Never been settled. Mostly farmers.

Now here are four excellent charges. In any one of them a man will find a comfortable home. They are all intelligent communities. All are near railway facilities and have good schools, and may be counted on to pay their ministers who may be settled over them promptly. If there are young, energetic ministers of the Church who read this, and would think of giving the North-West a trial, I shall be glad to correspond with them. It will be useless for any but young and hopeful men to come to any of these western communities. The changes among North-West ministers are frequent, but our city and town charges are filling up with men; and were never better manned than they are now, or have the prospect of being. Manitoba as an agricultural country has, I shall say, now gained successful recognition. The bonds of monopoly are broken. The present winter is delightful. The sky to-day is like that of Italy. Hoping to hear from some of the suitable men of the Church.

GEORGE BRUCE, Home Mission Convener.

Winnipeg, December 29, 1888.

**THE CROFTERS AND GAELIC-SPEAKING MINISTERS.**

MR. EDITOR,—The Presbyteries of the North-West have been most anxious to provide for the spiritual welfare of all the Crofters. During this summer the Rev. M. Mackenzie, of Morden, was asked to visit this same colony. He did so on two occasions, spending some time among them, preaching in Gaelic and dispensing ordinances. The Presbytery of Rock Lake applied for a grant to support a missionary among them and the Assembly's Home Mission Committee immediately acquiesced. Successful efforts were made to secure a Gaelic speaking missionary, and he has begun his labours. The colony south of Wapella have a Gaelic speaking missionary, and had from the outset. The Home Mission Committee made a grant of \$700 the first year towards his support, and \$600 the second year.

Two churches were erected for the settlers at a cost of \$1,500 to the Church and Manse Fund. The colony north of Regina have the services of Mr. Matheson, a Gaelic speaking catechist of marked ability, and the Rev. A. Urquhart, of Regina, dispenses ordinances among them. Finding that Gaelic Shorter Catechism, and tracts, could not be had in Toronto, we sent an order to Scotland. From Dr. Williamson, Convener of the Colonial Committee of the Church of Scotland, I had a letter, recently, saying that some person gave through him £100 for this work, and asking to whom he was to send the money. The above statements are made to remove misapprehension. The Crofters are welcome to Manitoba—they are proving good settlers, and we will do our best to provide them with Gospel ordinances. We certainly have been, so far, more careful about them than about Canadians, because they are strangers in this big home of ours. The churches in Scotland ought, however, to help us more generously with mission work, and it is their privilege much more than their duty to do so. JAMES ROBERTSON.

THAT large-hearted Aberdonian, the late Colonel Duncan, the Conservative member for Holborn, says the *Christian Leader*, had a fervour of intense conviction and sympathy in him, not too common in military members of Parliament. Some sentences from the striking speech in which he seconded the Address have been aptly brought to mind during the last week—beautiful in language, touching in feeling, and significant of how an open-minded Conservative saw that sound politics must flow beyond hard legal and economical considerations. "Let us bare our heads," he said, "and bow before the majesty of the uncomplaining poor. It is terrible to think that there are children by thousands who, from the day they open their eyes on this world till the day they close them in death, see nothing but misery and tears and pain. Is this our boasted civilization? Personally we express sympathy for them, but is it not our duty to make the world a little brighter and happier than it is now? Words cannot express the misery that is in our midst. Government means more than administration and law and order; it means also sympathy, and it must be a sympathy which blossoms into fruitful action."

## Our Young Folks.

### ALL YOU CAN.

"I cannot do much," said a little star,  
"To render the dark world bright;  
My silvery beams will not struggle far  
Through the folding gloom of night;  
But I'm only part of God's great plan,  
So I'll cheerfully do the best I can."

"What can be the use," said a fleecy cloud,  
"Of these few drops that I hold?  
They will scarcely bend the lily proud  
If caught in her cup of gold;  
But I too am part of God's great plan,  
So my treasures I'll give as well I can."

A child went merrily forth to play,  
But a thought, like a silver thread,  
Kept winding in and out all day  
Through the happy golden head:  
Mother said "Darling, do all you can,  
For you are a part of God's great plan."

She knew no more than the glancing star,  
Or the clouc with its chalice full,  
How, why, or for what all strange things were,  
She was only a child at school;  
But she thought "It is a part of God's great plan,  
That even I should do all that I can."

So she helped another child along  
When the road was rough to the feet;  
And she sang from her heart a little song,  
That we all thought passing sweet;  
And her father, a weary, toil-worn man,  
Said "I too will do the best that I can."

Our best—O children, the best of us all  
Must hide our faces away,  
When the Lord of the vineyard comes to look  
At our task at the close of day;  
But for strength from above ('tis the Master's plan)  
We'll pray, and we'll do the best that we can.

### GOLDEN GRAIN BIBLE READINGS

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

#### THE GODLY MAN'S WORK.

Every man has his work given him, Mark xiii. 34.  
It is a work of faith, 1 Thess. i. 3; 2 Thess. i. 11.  
" " love, Heb. vi. 10.  
" " according to ability, Matt. xxv. 15.  
" " for eternity, 2 Cor. iii. 14, 15.  
" " to be tested at the judgment, 2 Cor. iii. 13.  
" " that will be rewarded, 2 Cor. iii. 14; Matt. xxv.  
" " demands diligence, 2 Peter iii. 14.  
" " requires the whole heart in it, Eccl. ix. 10.  
" " brings happiness to the soul now, John xiii. 17.  
" " glorifies God, Matt. v. 16.  
" " has gracious influence following it, Prov. xiv. 13.  
It is a work that provokes others to like service, Heb. x. 24.  
" " seeks the salvation of men, Rom. xi. 14.  
" " copies after the example of Christ, Mark ii. 14; viii. 34-38.

### SADIE ARNOLDS POWER.

"I wonder if that girl has any idea of the power she might be if she only would," said Miss Lawrence to herself, as she stood looking out of the window, watching her niece, Sadie Arnold, and Tom Evans, who stood talking by the gate.

There was a certain, reckless, don't-care look in Tom's boyish face that pained Miss Lawrence, and there was a flippant self-satisfied air about him that was anything but manly, so she thought. But to all appearances Sadie did not disapprove of him or share her disparaging thoughts. Presently they separated, and Sadie came into the parlour.

"I don't like Tom Evans' looks, Sadie," said her aunt, abruptly. "I don't believe he's doing very well, is he?"

"I don't really know; but I'm afraid not, Auntie."

"Mrs. Ames told me the other day that he was with the Rogers boys and the Deanes most of the time, and your father says that they are low, worthless fellows; his being with them speaks badly for him."

"I know, aunty; but they say that all young fellows must 'sow their wild oats.' He may come out all right yet."

"My child, that is one of the most false and dangerous of sayings. No man or woman ought to sow anything but good seed in this life; for whatsoever a man sows, that shall he also reap. Oh, it is a pitiful, pitiful sight to see how recklessly and thoughtlessly you young folks sow seeds that will surely reap the bitter harvest of unavailing regret and remorse. Don't you see or think what you are doing, or don't you care?"

"Aunt Sarah, what do you mean?" asked Sadie, her face flushing with surprise and indignation. "I am sure I cannot see how I am to blame in the least for Tom Evans' doings."

"There is another old saying besides the one that you have quoted, which I would like you to remember, Sadie—'Power to its least particle is duty.' You girls, with your pretty faces and bright ways, have a world of power in your hands, and you know it; but how are you using it? Do you make your gentlemen friends feel that they must be good, pure and true, if they would win your favour and smiles; or do they feel that all you care about is a good time, and will not question if their lips and hearts are pure or otherwise? I tell you, Sadie, God will call you to account for the use of the power entrusted to you. You are accountable to him for your use of it, and more than all that, if you do not use it to its utmost limit. Power to its least particle is duty."

Sadie's merry face grew sad and earnest. It startled her, this way of looking at it. Was she accountable in the least for Tom's doings? He was not doing well; she felt it, if she did not actually know it. She remembered several things that had happened of late. She had not approved of them; but she had laughed and talked with him just the same. There were others of the boys, too. Will Norcross, in particular. Could it be that she was in any way responsible?

"Have your good times, child; but remember always that you hold a great power in your hands. Strive in every way to be true and earnest yourself and make them feel that they must be also if they would win your favour."

"God help me," prayed Sadie, earnestly and humbly.

They were busy getting up charades for the sociable, and met the next morning in the church parlours to prepare for them. Tom and Sadie, with one or two others, were fixing the curtains. Tom was over in the corner by himself, as he supposed, when accidentally his hammer came down with full force on his thumb, and, without thinking, he uttered an oath half audibly. When he moved the curtain a second later, he saw Sadie standing there with flushed face and eyes brimming with tears. Tom's face coloured with vexation.

"I beg your pardon, Sadie; I did not know that you were there."

"But it was wrong all the same, Tom, if I was not here; God heard it, and that is worst of all."

The others came up just then, and there was not a chance for Tom to say anything more.

When they broke up to go home, he presented himself as usual at Sadie's side, but to his surprise she quickly drew back.

"Not to-night, Tom, after that," she said, sadly.

"Well," said Tom to himself, as he walked slowly and thoughtfully home alone, "if she was so shocked at just that, what would she say if she knew all? I declare I never felt so mean in my life; she looked so shocked and sorry. I supposed that a good time was all that the girls cared about; but if Sadie really does care, I will be worthy of her favour."

Tom was young, his feet had only begun to stray into the bye-paths of sin and danger; it was not so hard for him to change his course as it would have been later. And whenever he was tempted, the memory of that shocked, grieved look of Sadie's came to him, and held him back, turning him to seek divine help for the battle of life.

"I don't know what there is about, Sadie Arnold," said Will Norcross once, "but whenever I am with her I feel ashamed of my real self, and resolve that I will never think or do a mean thing again."

Girls, dear girls, how are you using the power in your hands? Are you seeking to lead your companions up? Are you trying to influence them to be purer and better? Are you holding up a high standard to them?

God grant that you are.

### ONLY TONGUE-LOVE.

Mary Martson was always telling how much she loved her mother. Words were very cheap, and little Mary seemed to have a great number of them—so many that her mother got tired of hearing her talk.

Of course, you will expect me to tell you that Mary was a great comfort to her mother, and was always glad to help her in every way possible. That was exactly what Uncle Ralph thought when he heard his niece's fine, loving words one day; but before his visit was half over, he found the little girl loved her mother with a love that is good for just nothing at all.

One day, the girl who did the work was taken sick, and baby Willie was very fretful, so the mother's hands were more than full of work. Mary kissed her mother when she saw how tired she was, and called her "darling mamma," but did not offer to amuse the sick baby, or take Ann's cup of tea up stairs to her room—oh, no! she could not stop, for she was making her dolly a new hood for the winter. Uncle Ralph said to his sister:

"What can I do to help? I see that your little daughter does not love you any, but I do."

Mary stopped knitting and rocking in her comfortable chair, and looked at her uncle in surprise.

"I do love my mother," she said angrily.

"Oh no; you don't," said her Uncle Ralph, shaking his head sorrowfully.

"I do." And here, I am sorry to say, one little foot went down on the floor very hard.

"You have plenty of tongue-love, I know, but that is like 'sounding brass'—noise only; doesn't amount to anything."

"Mary began to cry at this, and "wonder" what she could do.

"Ask mother, 'What can I do?'" said her uncle.

Poor little Mary stopped crying, but looked very unhappy; for it seemed to her that she must sit in that very comfortable chair and knit dollie Jane's hood. But she might take care of baby.

"I will take baby out," said her uncle; "that will help."

Then Mary felt quite easy again, for some one else was doing her duty for her.

"I wish your Mary loved you," said her uncle to his sister, as he put baby into his little carriage; "but she does not, I fear—only tongue-love, no real heart-love."

After quite a while, Mary went softly into the dining-room, and set the table neatly for dinner, picked up baby's playthings in the sitting-room, and made his little crib bed for his nap besides taking care of her own little room.

What kind of love did this show? Which kind have you for your mother?

## UNIQUE PREMIUMS

For Securing Subscribers to

# THE CANADA PRESBYTERIAN.

COMMENCE WORK AT ONCE!!

THE CANADA PRESBYTERIAN is now issued in greatly enlarged form, the added space being equal to nearly Fifty per Cent. This will give us room for several contemplated improvements, which shall be carried out just as soon as pending arrangements are completed.

In order to reward friends who are willing workers for their old favourite family paper, we offer the following inducements:—

## THE "PEERLESS" TEACHERS' BIBLES!

Have Been Imitated but Never Equalled!!

### DESCRIPTIONS OF THE VARIOUS EDITIONS.

Pearl, 24mo. Edition; Size  $3\frac{1}{2} \times 4\frac{1}{4}$ .

French Morocco, yapped, elastic band, round corners, gilt edges, beautiful gilt title on side and back, maps, "Aids to Bible Students," etc. Regular price \$2.

London Weekly Review. "Up to date in all its details."

Will be sent postage free paid to any person sending us the names of three new subscribers at \$2 each.

Ruby, 8vo. Edition; Size  $6\frac{1}{2} \times 5\frac{1}{4}$ .

French Morocco, yapped, elastic band, round corners, gilt edges, beautiful gilt title on side and back, maps, and all the "Aids to Bible Students" Retail price \$2.50.

Christian World: "A model and masterpiece; we cordially recommend it."

This "Peerless" Bible will be forwarded to any one sending us the names of four new subscribers at \$2 each.

Minion Crown, 8vo. Edition; Size  $7\frac{3}{4} \times 5\frac{1}{4}$ .

French Morocco, yapped, elastic band, round corners, gold edges, gold title on side and back; maps, and all "Aids to Bible Students" Retail price, \$3.50.

Glasgow News: "The student's indispensable *vade-mecum*."

A copy of this "Peerless" Teacher's Bible mailed to any address, postage prepaid, for the names of seven new subscribers at \$2 each.

## A SUPERB GIFT!

THIS EDITION PRINTED ON BEST INDIA PAPER.

India Paper is a name recently given to a species of paper soft and pleasant to the touch, of extreme toughness and durability, and of an agreeable tint most restful to the eye, while its opacity is such that the printing on one side of the leaf does not show through while the other is being read. The texture of the paper is so fine that the volumes are reduced to the smallest bulk which can possibly be attained, and therefore this series is specially valuable to Ministers, Sunday School Teachers and Bible Students generally, the thickness being only about one-half that of a bible printed on the ordinary paper.

These qualities, combined with the evenness and beauty for which the Queen's Printers are so widely known, give the "India Paper" editions precedence over all others.

Minion 8vo. India Paper Edition; Size  $7\frac{3}{8} \times 5\frac{1}{2} \times 1\frac{1}{2}$  inches. Weight 1lb. 9oz.

Levant Morocco, yapped, elastic band, round corners, best red under gold edges, lined calf panels, sewn with silk. The strongest, most flexible, and best finished binding yet produced. Retail price, \$7.50.

Aberdeen Free Press: "To the teacher, above all price."

This splendid book forwarded to any one sending us the names of twelve new subscribers at \$2 each.

## "PEERLESS" VARIORUM BIBLE:

Authorized Version, Revised, Yet Untouched. Variorum "Peerless" Bible, Printed on India Paper With the Queen's Printer's Teacher's Aids.

Levant Morocco, yapped, elastic band, best red under gold edges, lined calf panels, silk sewn, maps, etc. Retail price \$8.

The London Christian: "The footnotes 'give the sense' of hundreds of passages more or less obscure, and save time and labour in referring to commentaries."

This superb edition of the "Peerless" Bible will be mailed to any one sending us the names of fifteen new subscribers at \$2 each.

The books are the best of the kind ever produced; and as no better premium than the Book of books can be offered, we trust that hundreds, all over the Dominion, will avail themselves of this opportunity to secure a copy without the expenditure of a cent.

Go to work without delay. Send us names as secured, and say they are for "Peerless" Bible Club.

Club in each case must be composed of names not now on our list. Registered letters at our risk. Address—

PRESBYTERIAN PRINTING AND PUBLISHING COMPANY,

5 JORDAN ST., TORONTO.

## Pastor and People.

VENI, VIDI, VICI.

BY REV. JOHN DUNBAR.

I came to Jesus as He bade  
In faith and hope and fear,  
Drawn by the loving words He said,  
Come unto Me. Be not afraid,  
But be ye of good cheer.

I saw the loving look He had,  
The kindly deeds He wrought,  
He healed the sick, He raised the dead,  
He pardoned sin, made mourners glad,  
And bless'd all that Him sought.

I conquered by His sovereign grace,  
So far the power of sin,  
As caused its condemnation cease,  
And thus ensure an endless peace  
And purity within.

"I came," "I saw," "I conquered," all  
By grace so freely given,  
That now being freed from Satan's thrall  
And found in Christ, my all in all,  
He makes me meet for heaven.

### THE HOLY SPIRIT AND MISSIONS.

Let us never forget that so far as concerns our obligation, neither the sufferings of missionaries nor the presumptions or probabilities of success have anything to do. We stand precisely where these disciples in the text stood when the Spirit said, "Separate Me Barnabas and Saul for the work whereunto I have called them." Not a word as to any conditions. Not a word of promise as to idolatry loosening its hold, temples becoming churches, Cyprus redeemed, Asia Minor redeemed; not so much as the barest hint at any success that was to follow. They were to go forth simply because the Holy Spirit assigned the work. Theirs the responsibility of testifying—His, of making the testimony bear fruit.

Exactly so with us. Neither success nor failure determines duty. We are soldiers. From our great Captain's lips one summons rings ever in our ears—"Go ye into all the world, and preach the Gospel to every creature." It is not for us to debate, but to obey.

Ah, if in this age of sentiment, of little sense of God, of loosened grip of conscience, and of obligation, the Lord's professed people could only be got face to face with Him, as Moses when the bush flamed with the ineffable presence of Jehovah! or as Isaiah, when the splendours of the eternal throne with its attendant seraphim flashed before him! And if, while they were conscious of the overshadowing of God, and of the allegiance they owe to Him, there could be stamped on their souls in letters of fire that old and almost forgotten word, *obedience*, a revival of missionary zeal would be sure to follow.

I am sure, my brethren, that our greatest need lies here. Genius is well, and eloquence, and learning, and sagacity, and money; but they are not the foremost needs of this great work. When God sent Moses on his mighty errand, and failed to convince him that he would have success, you remember, He said to him at last, "What is that in thine hand?" Moses answered, "A rod." "Cast it on the ground," said the Lord. He did so, and it became a serpent, the instrument of a miracle. It was the commonest bit of a thorn bush—rude, battered, unsightly—just such as the Arabs of the desert use with their flocks to-day. Yet God yoked His omnipotence thereto! And thenceforth, wherever that rod went, God went; wherever it was lifted with reverent and prayerful heart, the majesty of heaven seemed obedient to its behest. Plague after plague came and went, the sea was cleft, the Amalekites were defeated, waters burst forth from the rock—there was nothing that could withstand its power. And when the day of its service was over, it seems to have been laid up by the ark, a rod covered with buds and blossoms—to be a memorial evermore of how God chooses the weak things, and base things, and things that are despised, to confound the things which are mighty, and bring to naught the things which are.

In this profound conviction of our utter nothingness, and in the kindred conviction of the infinite resources of the Holy Spirit as always available, always waiting to be appropriated by the Lord's disciples, must always lie our real inspiration and the secret of our success. Think a moment why.

Christian living is a battle, not a hymn. Here are two mighty kingdoms—the kingdoms of light and of darkness, of good and evil, of Christ and Satan—pitted against each other, and having as their issue the triumph of truth or error; of holiness or sin. What tremendous and dire conflict does this involve! And how manifest that, in the final struggle that impends, the forces of good and evil will be marshalled with the utmost sagacity, and hurled against each other with an energy and a determination never paralleled before.

We stand on the eve of the final battle. Mighty as the antagonisms of the past have been, this is the hour of supremest conflict. Hence the resources of the potentate of evil, all his infernal craft, and malignity, and far-reaching influence, will be taxed to the last degree. For, if he fails now, he fails forever.

The issue is not doubtful. Yonder empty tomb, yonder ascending Lord, hardly less than the word that cannot be broken, give certain pledge of the triumph of the Christ-kingdom. But tremendous warfare foreruns, and conditions that triumph; and in waging this, we need the highest encouragements and helps. Such we have pre-eminently in the leadership and sovereignty of the Spirit. He was in the counsels of

eternity, and with the Father and the Son projected the scheme of redemption. Here is He who, from the beginning, has known and had to do with everything pertaining to this work of saving men, who fathoms all the plans, and machinations, and secret thoughts of the arch-adversary, who possesses in Himself all the measureless resources of the Godhead, and whose most intense desire and purpose are centred in the final exaltation of Jesus Christ as King of kings, and Lord of lords.

And let us remember that we are not alone in this great conflict with the powers of darkness. Above us, crowding the very vault of heaven, is a mighty cloud of witnesses. Patriarchs, prophets, kings—the innumerable company saved by a Gospel that they knew only in type and shadow, yet rejoiced in—are there. And there are apostles, evangelists, teachers, whose delight was in witnessing this Gospel, and who counted it a divine privilege to share their Master's reproaches, and lay down their lives in His behalf. There, too, is the gathered host of those missionary toilers, who, in later years, faced dungeons and stakes, and savage hate and cruelties, that they might make known the tidings of salvation, and whose bones whiten to day on the soil of every continent beneath the sky. And there, mingled with all these, is the countless throng of angels whose supreme joy it is to know of the victories of the cross. What a glorious fellowship is this, bending eagerly over the battlements of heaven, full of ardent sympathy with our aims, sending down, as it were, their words of cheer, and with palms in their hands inciting us to deeper zeal, and waving us on to victory! Yes, and above them all, more interested than they all, there flashes the vision of one with feet as burnished brass, with eyes as flaming fire, whose countenance is as the sun shining in its strength, and whose voice is as the sound of many waters. The prints of the nails are still in His outstretched hands; the scars of the thorn-crown are still discernible on His brow. And as I look, His lips part, and there comes to my ears the message: "Go ye, therefore, and teach all nations; and lo, I am with you always, even to the end of the world."—*Edward P. Goodwin, D.D.*

### MY REDEEMER.

There is one word full of meaning, from which we collect the truth of sympathy. It is that little word of appropriation, "my" Redeemer. Power is shown by God's attention to the vast, sympathy by his condescension to the small. It is not the thought of heaven's sympathy by which we are impressed when we gaze through the telescope on the mighty world of space, and gain an idea of what it meant by infinite. Majesty and power are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation and exquisitely furnished forth all that belongs to minutest life, that we feel that God sympathizes and individualizes.

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the most High; but if we want to know that God feels for us individually and separately, we must learn by heart this syllable of endearment, "My Redeemer." Child of God, if you would have your thought of God something beyond a cold feeling of His presence, let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head. In Old Testament language, "He has put your tears into his bottle." He has numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "My Redeemer," then just so far as there is anything tender or affectionate in your disposition, you will tread the path of your pilgrimage with a darkened and a lonely heart; and when the day of trouble comes there will be none of that triumphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.

### THE INFLUENCE OF PREACHING.

No lecturer or political orator or speaker upon literary topics, whatever his ability, could continue year after to address the same congregation every week and maintain his reputation. Yet this is what is done with increasing reputation by many preachers, by some of even ordinary ability. The average congregations of the most gifted preachers equal the occasional audiences of the most popular lecturer or orator, and their sermons, when printed as literature, hold their own with the popular history or novel. The fact is that all favourable conditions unite to give the preacher an unrivalled opportunity of addressing and influencing his fellow-men. He speaks from an exalted position. Even when denied his ancient claim to be a prophet, an oracle of God, or a teacher of divine truth, he has the authority of the Church behind him. He speaks to the most easily-moved of all human feelings—the religious emotions. Both the fears and the hopes, often the conscience and the reason, of his hearers are upon his side. He deals with subjects which in all times have been considered sacred, and which his hearers have been taught from infancy to regard as of transcendent importance. . . . The preacher's vision has been extended, and his range of topics enlarged. Once he dealt mainly with the past or with eternity; now he deals more freely with the practical problems of the present life. No doubt the pulpit is still in certain directions open to the charge of narrowness. . . . If it ever seems to be barring the way, it is only that man's vision may have time to make itself clear. The advocates of any reform or heresy have cause, therefore, to be patient with the clergy, and to be confident that they will be found on the side of truth when the truth really becomes plain. Even if

the religion of Jesus Christ should have to be materially modified, if it should eventually give place to a religion of humanity, it will be found that nothing else has contributed so much to make a better faith possible as the religion that has been supplanted. There is an unconscious evolution going on within the Church, as in the world outside, and its preachers are all contributing, in spite of themselves, to the "one far-off divine event to which the whole creation moves." Heretics or saints, we are all building better than we know. Further than this, preaching has an important influence in educating and refining the people. . . . The clergy have largely created the desire for education, the habits of reading, and the general intelligence so characteristic of New England people. For many years they were the main educator: they filled the professors' chairs in the colleges, their carefully-written sermons commanded attention and moulded public opinion. Their place has largely been taken by specialists in the colleges and by journalists in the press, but it should not be forgotten that the pulpit has been influential in creating the demand to which these public servants minister. . . . The growth of journalism and other great educational forces has narrowed the preacher's sphere, but the one left him is large enough to satisfy his aspirations. To discover the eternal laws of right and wrong and to strive to bring human conduct into accord with the highest standards, to speak to the conscience of man and convince him of his sinfulness, to awaken aspirations after a nobler life, and to make that life alluring, to disclose the temptations that beset man's path at every step, and to infuse into his heart courage and wisdom to resist them, is now the preacher's sphere. It is when confining himself most closely to this work that the pulpit is most influential.—*Providence Journal.*

### AVOID DISCUSSING SERMONS.

"Avoid discussing sermons—raising a wind to blow away the seed." These are golden words. Would that all Christians would remember them! How often a harsh criticism has destroyed the effect of a sermon that otherwise would have blessed the hearer! "I thought it was a good sermon," said a young girl, "till I heard them talk about it at home." Who can tell the harm such talking does? How quickly will Satan take advantage of the effect it produces to snatch away the seed! "Avoid discussing sermons." Listen to them, pray over them, but never by a hasty expression of your opinion undo their work on the souls of others.

### TEMPERANCE IN ALL THINGS.

A correspondent of the *Woman's Journal*, writing upon the "relation of food to liquor-drinking," offers the following suggestive thoughts:

"Do we realize as we ought that much of the food placed upon our tables tends to the dominion of appetite?"

"Would that temperance advocates were 'temperate in all things.' We 'draw the line' at wine, beer, and distilled liquor; and inside that line, we lay the reins on the neck of appetite, and let it carry us whither it will.

"Suppose I were to say, 'I'm not well to-day.—I was out last night, and we got to drinking brandy; and I suppose I took too much, and I am all down to-day.' Wouldn't you be shocked? But suppose I said, 'I have a fearful headache, I ate cake and ice cream at the social last night, and knew at the same time I'd pay for it.' Or, 'I dined with Mrs. A. yesterday and ate some of her spiced pickles, delicious mince pie; they always make me sick, but I am so fond of them I can't let them alone.'

"Did you ever hear temperance men and women say anything like that?"

"I have,—and without a tinge of shame at the confession.

"True, such indulgence does not so greatly benumb the higher faculties, and deprave the nature as does indulgence in strong drink. Yet while appetite sways,—in all that is true, and pure, and noble, we live far below our possibilities."

### HOW TO SAVE BOYS.

Open your blinds by day and light bright fires at night. Illuminate your rooms. Hang pictures upon your walls. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dullness and apathy, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they should pass boyhood and enter upon manhood with refined tastes and noble ambitions depends on you. With exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—*Appleton's Journal.*

### VALUE OF READING.

Reading is an educator; whether it is a good or bad educator depends on what you read. Read good literature. The best books are within the reach of the most meagre purse. Your trouble is perhaps not want of money, but want of time. No! We all have time enough to learn if we have wisdom enough to use the fragments of our time. Henry Ward Beecher used to read between the courses at the dinner-table, and, when he got interested in his book, would take it for dessert. Hugh Miller lay prone before the fire studying while his companions were whiling away the time in idle jest and stories. Schliemann, as a boy, standing in queue at the post-office and waiting his turn for letters, utilized the time by studying Greek from a little pocket grammar in his hand. The man who uses his fragments of time has nearly one month more in the year than his neighbour, who is wasteful of the precious commodity.—*Irish Advocate.*



THE CANADA PRESBYTERIAN,  
— PUBLISHED BY THE —  
Presbyterian Printing & Publishing Company,  
AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 10 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

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

## The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 9th, 1889.

MR. A., Mr. B. and Mr. C. write letters to the press endorsing the theology of the persons suspended by the Session of Knox Church, Galt. Now who will endorse Mr. A., Mr. B. and Mr. C.? And who will endorse their endorser?

THE Galt case promises to throw some light on the peculiar ideas that some people have as to the fitness of things. Most of the writers—Methodists no doubt—seem to think that they will have settled the matter if they can show that the views held by the suspended parties are the doctrines of John Wesley. It never seems to dawn upon their minds that the doctrines of Wesley are not the doctrines of the Presbyterian Church.

AN eminent minister of the Church of England who lately visited New York, says:

I honestly declare that I never met with a company of ministers like the clergy of all denominations in New York, especially for this, that they have no jealousies and no rivalries among them. They stand shoulder to shoulder for the truth on all occasions, have confidence in each other, rejoice in a brother's prosperity, and are ever ready to stand round each other in trouble.

That is a decidedly pleasant state of affairs. Of how many other cities can the same statement be truthfully made.

OUR readers must have been considerably amused at the fact stated in our last issue that the Presbytery of London, Eng., had been asked to say whether ministers should become county councillors. Municipal institutions are a new thing in England. When Englishmen know how to work the system of local government as well as Ontario people do, nobody will ask a Presbytery whether clergymen should run as Reeve or Deputy Reeve. Some of the ministers over there cannot be as busy as most of their Canadian brethren or they never would have thought of entering county councils.

THE troubles in one of the city Methodist Churches have culminated in serious charges being laid against the ex-pastor. The authorities of the Methodist body owe it to themselves, to the accused, to the other denominations and to the cause of Christ, that the trial be conducted with dignity, impartiality, and as much judicial ability as the denomination can command. There is a wide-spread feeling that ecclesiastical tribunals are wretchedly poor instruments to find out the truth of any case. Contrasts are drawn between the cool, orderly, dignified and almost scientifically accurate way in which a competent judge goes to work on a case, and the heat, disorder, interminable talk, and alleged bias which too frequently characterize ecclesiastical trials. It is a thousand pities that such trials should ever occur, but when they must take place they should be conducted with as little discredit to the cause of Christ as possible.

IN a letter to the press, Dr. Sutherland states that, three years ago, the editorship of the *Christian Guardian* was pressed upon him by brethren acting in the name of nearly two-thirds of the General Conference, but he declined the nomination. By the way, how did these brethren know that they had nearly two-thirds of the votes in the Conference for Dr. Sutherland? Did they canvass? Did they hold a caucus? Innocent Christian people are of the opinion that canvassing and caucussing are unknown in spiritual courts. Dr. Sutherland also states that at a certain meeting of the Board of Vic-

toria University, he had a majority of two for the Presidency, had he been willing to stand against Chancellor Burwash. How was that fact ascertained? Two is a narrow majority, and there must have been some rather accurate counting done by somebody to ascertain such exact figures. The most experienced election managers are seldom able to figure so closely. As one reads these tales that are being told out of the Methodist school, one cannot help wondering if the Methodist is the only Church in which majorities are known before votes are taken. Alexander the Great once told a namesake in his army, that he must change his character or change his name. The Churches should stop berating politicians or stop using their methods.

IN a friendly and sensible article on the relations of Canada and the United States, the *Interior* says:

We have a northern frontier of over three thousand miles, and yet neither our northern neighbour nor ourselves have what may be called an army. We have over a thousand miles of water frontage between ourselves and our northern neighbour, and yet we have agreed to have no armed vessels on the peaceful waters. Both sides act on the conviction that hostilities between the two powers is a possibility so remote that neither side is justified in taking any precautions. This confidence of each other, is a greater protection to each than any amount of military preparation would be.

Certainly it is, and cultivating this confidence is a much better thing for both nations than maintaining standing armies. The confidence that Canadians have in the fairness and common sense of the great body of the American people was clearly seen a few weeks ago. When the election managers over there raised a slight disturbance, sensible Canadians quietly said, "The politicians may manoeuvre and bluster, but the great body of the American people don't want any trouble." Neither did they. The *Interior* concludes its article with the following friendly words:

In our opinion the proper thing to do is to secure the advantages of a free and generous reciprocity, and let the question of union take care of itself. We should treat each other as if we were already a nation, and get rid, as speedily as possible, of any hindering and annoying discriminations. That done, we shall have the benefits of union, and can leave the questions of organic union to the future.

Exactly so. Let us be good friends and make all the money out of each other that we honestly can. Let the fisheries and other irritating questions be speedily and amicably settled and if the great grandchildren of Canadians now living wish to annex the United States to Canada, why let them. Amen.

### STANDARD OF MORALS.

INTELLIGENT men who reject Christianity do not and cannot remain satisfied with the denial of the truths of religion. Is it because they can not dismiss religion altogether and think no more about it? If it is non-existent, why then does it continue to haunt their thoughts and disturb their equanimity? The human mind cannot rest content in negations; the soul of man cannot breathe freely in an atmosphere in which the hope of immortality has no part. Man's moral nature comes from a well-defined and authoritative rule of life. Mind, soul and conscience must have something more than the positivism of what is exclusively material. Their imprisonment in the region of the seen and temporal soon becomes intolerable. Those who have done their best to discredit the only true and stable basis of morality not without reason fear the chaos that would supervene on the exclusion of the religious sanctions of moral truth. All true and inspiring morality must rest on a stable foundation. It must have for its sanction the authority of immutable truth.

The unsatisfactory nature of doubt and denial is seen in the eagerness manifested by certain thinkers to provide what they vainly believe will replace the morality of the Bible. Each individual thinker produces his special substitute, and one scheme may have more or fewer absurdities than another, but there is no real basis of agreement; there can, from the nature of the case, be no substantial unity. The effort to construct a scheme of morality apart from and antagonistic to the morality of Scripture is a purposeless task. The stone of Sisyphus and the sieve of the Danaides are no better emblems of laborious and futile endeavour than are the efforts of the anti-Bible moralists of the closing portion of the nineteenth century.

The morality of the Bible is based on the infinitely holy will of the Omniscient God and the moral needs of man's nature. A universal code of morality is impossible on any other conditions. Have any of the ascertained facts of modern science, and legitimate deductions from these facts, disclosed any inherent defects in the Ten Commandments? Is the moral law only suited for man in a primitive state of existence, and has modern civilization left it far behind? Do not the Ten Commandments rather point forward to a higher stage of moral and spiritual development, yet unattained by the human race?

Anti-Christian schemes of morality can, in the most advantageous circumstances, only make but a limited appeal to man's nature. If the true test of morality is denied, what can be its measure? By what is it to be tried and its validity ascertained? Will the philosophers who excogitate moral codes, agree among themselves concerning what is moral and what is immoral? Suppose that the most unlikely of all things should happen, that German, French, and English speaking philosophers could agree with cordial unanimity on a table of laws for the regulation of conduct, by what means could they succeed in securing its universal adoption, and commend it to each man's conscience? Would its adoption or rejection be dependent on the mutations of the popular will, and would the highest sanction such a code of morality could receive, be decided by the ballot box?

What would be the practical effect of discarding the morality of the Bible for some scheme devised by our modern moral builders? It may be that a few men habituated to solid thinking might honestly attempt the practical carrying out of the system, but what influence could such a system have upon the masses anywhere and everywhere? Each man would virtually be a law unto himself, and the wildest confusion would ensue. When iniquity abounds we are appalled, but let one imagine all moral restraint withdrawn, let man for a time hug the delusion that there is no account to be rendered here or hereafter for the deeds done in the body, what would soon become of our boasted civilization? The saturnalia of crime that would ensue is too dreadful to think of. No, a better morality than that of the Bible is not within sight. Let anti-Christian moralists dream their dreams. The morality of the Bible accepted and practised would bring blessings beyond price to mankind. When that measure of conformity to the divine standard of living is realized it will be time enough to cast about for a new moral code, but meanwhile we may rest in the assurance that "the law of the Lord is perfect," and in the practical endeavour to live up to the moral light we possess we shall know that in the keeping of God's law there is a great reward.

### WERE THE FORMER TIMES BETTER THAN THESE?

MAN looks before and after. His thoughts and imagination cannot be bounded by the immediate present. Even he who would fain take for his motto "Let us eat and drink, for to-morrow we die," looks forward to to-morrow, for from that he forms his theory of life, such as it is. Is the world growing better or worse is a question frequently discussed, and widely different, according to the temperament of the individual, are the answers given. There are those who believe that there never was a time when goodness was more in the ascendant than now; there are others who, themselves excepted, think that the world, the older it grows, becomes more wicked and hopeless every day. Extreme optimism and extreme pessimism, like all extremes, are grievous exaggerations, which average common-sense and intelligence refuse to entertain.

The best way to test the progress of good and evil in the world, to note the advance in the irrepressible conflict between truth and error, between light and darkness, is to compare the history of the past, with the present. If the advancement made is not commensurate with our wishes, the conclusion is inevitable that immense gains have been made, and the outlook is one fitted to inspire with confidence and hope. Just such a comparison has been made in a paper by Dr. Herrick Johnson, of Chicago,

which appears in the pages of the able quarterly, *The Presbyterian Review*, published in New York. He makes a rapid survey of the last hundred years in different aspects, and reaches the conclusion legitimately that pessimism is unjustifiable. Not much time is wasted in the recapitulation of the material advances made during the century, mainly owing to the magnificent scientific discoveries and adaptations for which the century will be noted. That is a story with which every one is familiar.

Even under cruel despotisms the laws enacted are, to a certain extent, an embodiment of popular ideas and sentiments. The laws in force both in England and the United States, a century ago, are now regarded as intolerable. Flogging and torture were inflicted on hapless victims for trivial offences, and capital punishment was decreed for a large number of crimes that now entail fine or imprisonment. Debtors were allowed to languish in prison for years, and had to consort with the vilest criminals. The state of the prisons in all civilized countries were many of them a disgrace to humanity. Laws are not perfect, and even model prisons may have their defects, but one hundred years has made vast changes for the better.

The next subject Dr. Johnson selects for comparison is popular games and sports. The coarseness and brutality which characterized the amusements would not now be tolerated. The kinds of sport patronized by nobility and other high dignitaries are proscribed by legal enactment, and though there is prize fighting and similar brutalities, named sports, that find their admirers now, those who engage in them have to evade the police with what dexterity they can. Bull-fighting still lingers in Spain, but it does not evoke the enthusiasm it did in days gone by, and is less frequent than formerly. Gambling is too prevalent yet, but in past generations it was a passion that few cared to resist. In those days governments sanctioned lotteries for the purpose of increasing the public revenues. This method of deluding people with the idea that they can obtain money for nothing lingers still, and is sometimes found where it never should have been and never should be—in the Christian Church.

Intemperance is a great and terrible evil, but in regard to it the progress is easily discernible. At the beginning of the century the use of intoxicants may be said to have been universal, and total abstinence a comparatively rare virtue. A man, even in any prominent position, who was overcome by strong drink rarely suffered in the public esteem, and the facts embodied in the history of the past show that nearly a hundred years ago drunkenness were not always the most abstemious of men. The relations of capital and labour are thought to be strained in our day, yet at the beginning of the century, workmen were little better than slaves. The progress of the working man has been in an upward direction. Proper and harmonious relations between employers and employees may not yet have been adjusted, but the time will come when they will be. Antagonism is not, and cannot ultimately be, their normal condition.

Dr. Johnson speaks rather charily of the press. He acknowledges its power and influence while advertising to some of its more obvious defects and its employment sometimes on the side of evil. War is not yet banished, but its evils are in some degree mitigated. If not an absurdity, it may be said that even war is more humane than it was in former times. The sentiment opposed to the sword as a method of settling national quarrels is growing and gives evidence that it will continue to grow. Willing to concede as Dr. Johnson is all that can be said against the Church of the present, he succeeds in showing that religion has made great advances in numbers and influence and has increased in spiritual power and purity. The conclusions to which he comes are that the world, on the whole, is mending; the best cure for pessimism, he says, is a dose of last century; the old faith has not lost its grip; infidelity can never take a wide and enduring hold of the masses; the perpetuity of Christianity is assured; and his last point has a word of practical exhortation in it, we ought to believe in our age, and take the encouragement of its progress, and strike heartier blows for God and truth.

## Books and Magazines.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—This most valuable weekly continues to supply its readers with the choicest and best of current literature.

**ST. NICHOLAS.** (New York: The Century Co.)—What the *Century* is for adult readers, *St. Nicholas* is for the rising generation—an instructive, varied, and attractive monthly, copiously and artistically illustrated.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—The weekly issue of this valuable periodical, so eagerly looked for by its admiring young friends, continues to supply them with varied, instructive, and entertaining reading matter finely and plentifully illustrated.

**THE TREASURY FOR PASTOR AND PEOPLE.** (New York: E. B. Treat.)—The pastor honoured with portrait and sketch is Dr. M. B. Wharton, of Montgomery, Alabama. The Sermons and Leading Thoughts of Sermons are good, among the latter will be found one by Rev. A. B. Mackay, of Crescent Street, Montreal. The other contents of the number are varied, valuable and useful.

**A PICTORIAL COMMENTARY ON THE GOSPEL ACCORDING TO MARK.** By Rev. Edwin W. Rice, D.D. (Philadelphia: The American Sunday School Union.)—That this is a meritorious little work is evinced by the fact that already it has reached a third edition. It is worthy of the popular favour extended to it. As Mark's Gospel forms the text of the current International Lesson Scheme, Sabbath school teachers and advanced scholars will find it a very serviceable help.

**THE METHODIST MAGAZINE.** (Toronto: William Briggs.)—The *Methodist Magazine* begins its twenty-ninth volume with the New Year, and it makes a good beginning. Papers of special interest, several of them excellently illustrated, are "Life in Modern Palestine," "Balloons and Ballooning," "On Some Supposed Consequences of the Doctrine of Historical Progress," by Professor Goldwin Smith. A new story by Amelia E. Barr is begun. The Hon. Senator Macdonald writes a paper on "Christian Union." The number is one of great excellence.

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Homiletic begins the year with the first number of a new volume and an excellent number it is. The Homiletic Section contains the following interesting papers: "The Duty of the Church with reference to the Speculative Tendencies of the Time," by Dr. F. F. Ellinwood; "Darwin's Arguments against Christianity and against Religion," by Professor Warfield; "Tolstoi," by William C. Wilkinson, D.D.; "Modern Roman Catholicism," by Professor George H. Shodde, Ph.D. The Sermonic and other sections are replete with valuable and attractive material.

**SCRIBNER'S MAGAZINE.** (New York: Charles Scribner's Sons.)—*Scribner's* begins the year with excellent promise. "Castle Life in the Middle Ages," takes us back to a vanished past and gives us glimpses of the life lived in feudal times. "Railway Management" and "The Invalid's World" are both full of interest and information. The paper on "Japanese Art Symbols" with illustrations designed by artists in Japan, cannot fail to secure attention. Robert Louis Stevenson's story, "The Master of Ballantrae," grows in interest as it advances. The other contents of the number are fully up to the high standard of excellence this most admirable monthly has uniformly maintained.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—The first number of the New Year opens with "Commodus, a Play," by General Lew Wallace, which affords scope for striking illustration. "Manufacturing Industry in Ireland," by Commissioner MacCarthy, of Dublin, is valuable for the amount of information it conveys. Archdeacon Mackay-Smith's paper on "The Clergy and the Times" is clever and interesting. "Comments on Kentucky" are in Charles Dudley Warner's happiest vein. A new serial work of fiction, which pro-

mises well, is begun by Constance Fenimore Woolson. A number of other descriptive papers finely illustrated, and the customary departments complete a splendid number of this firmly established monthly.

**THE CENTURY.** (New York: The Century Co.)—The January number has two papers of great interest to readers of artistic predilections. Fine specimens of Giotto's work and the sculpture of Olin Warner are finely reproduced. "Pagan Ireland," "Round about Galileo," and the "West Point of the Confederacy," afford interesting and instructive reading and fine subjects for pictorial illustration. The "Life of Lincoln" and Mr. Kennan's Siberian experiences are absorbingly interesting and are remarkably well told. In fiction the number is specially strong. The Canadian story, "Romance of Dollard," and G. W. Cable's "Strange True Stories of Louisiana" are admirable, and then there are clever short stories, poems, and the usual attractive features of this magnificent monthly.

**PRACTICAL RELIGION.** A Help for the Common Days. By J. K. Miller, D.D. (Philadelphia: Presbyterian Board of Publication.)—It is not necessary to speak of this new book further than to say that it is designed to be a companion to the author's "Week-Day Religion," which has met with such kindly and continued favour. "Practical Religion" is meant to help its readers to live out the religion of Jesus Christ in their daily common lives. It consists of twenty-six chapters, the titles of which will give a fair idea of the scope of the book: The Sweet Odour of Prayer, The Blessing of Quietness, Ye Have Done It Unto Me, Transformed by Beholding, Being Christians on Week Days, Compensation in Life, The Cost of Being a Blessing, Life as a Ladder, Seeds of Light, Looking at the Right Side, For Better or Worse, "Doe Ye Nexte Thyng," People as Means of Grace, Shall We Worry? A Word about Temper, Forward and Not Back, The Duty of Forgetting Sorrow, People Who Fail, Living Victoriously, Shut In, Helpful People Tired Feet, Hands, A Study, Learning our Lessons, Broken Lives, Coming to the End.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—If the *Atlantic Monthly* continues throughout 1889 to give its readers as charming a variety of really good articles as appear in its January number, both editor and public are to be congratulated. Mr. James's new novel "The Tragic Muse" opens the number most worthily; the editor, Mr. Thomas Bailey Aldrich, has a poem of the Gloucester fisher-folk, "Alec Yeaton's Son;" Margaret Deland, author of "John Ward, Preacher," contributes a short story called "Mr. Tommy Dove." "Palm Sunday in Puebla de los Angeles" is described by F. Hopkinson Smith. Never without some papers which are sterling contributions to political and social science, the *Atlantic* has for equipment in this department, "A Difficult Problem in Politics," by Frank Gaylord Cook, and one of Lillie Chace Wyman's "Studies of Factory Life." Professor Shaler, of Harvard University, considers "The Atlantic Problem in Education"; and this brings us to Hardy's serial, "Passe Rose," now at the very highest pitch of its interest, and in spite of its mediæval period, carrying the reader onward resistlessly. Papers by Philip Dymond, John Fiske, and Olive Thorne Miller, poetry by Louise Chandler Moulton, and others, and careful reviews of the newest books close this interesting and thoroughly admirable number.

**RECEIVED.**—THE OLD TESTAMENT STUDENT WITH NEW TESTAMENT SUPPLEMENT; (New Haven, Conn.) PEARL OF DAYS; (New York: Wilbur B. Ketchum.) SUNDAY SCHOOL BANNER, FOR TEACHERS AND YOUNG PEOPLE; (Toronto: William Briggs.) QUEEN'S COLLEGE JOURNAL; (Kingston.) THE PRESBYTERIAN COLLEGE JOURNAL; (Montreal.) MANITOBA COLLEGE JOURNAL; (Winnipeg.) THE SIDEREAL MESSENGER OR MONTHLY REVIEW OF ASTRONOMY; (Edited by William W. Payne, Carleton College Observatory, Northfield, Minn.) THE NEW MOON; (Lowell, Mass., New Moon Publishing Co.) THE STABILITY OF PRICES; (Baltimore; American Economic Association). THE SANITARIAN; (New York: The American News Company.)

## Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER IX. (Continued.)

And then there was Marjorie, poor little soul, who was nearly nine, and who looked like six, a fair, weak little creature, who could only walk a step or two at a time, and who was yet as eager to know, and to do, and to be in the midst of things as the strongest of them all. "Another brother," she called their new friend, who had more sense and patience than Robin or Jack, and who could carry her so easily and strongly without being tired. It was a happy day for Marjorie when John came in to see her. It was better than a new book, she thought, to hear him talk.

"And a new book is so soon done with," said Marjorie, who did not see very many new books, and who had usually learned them by heart before she had had them many days. But John had always something to tell her. He told her about new places and new people, and he had seen the sea, and had sailed on it. He had been in London and had seen the king and the queen, "like the travelled cat," as Robin said. And there was no end to the stories he could tell her that she had never heard before. She was never tired of listening to him, and hailed his coming with delight, and long before he had come to feel quite at ease with the mother, John had learned to love dearly the eager, gentle, little creature, from whose eyes the joy at his coming chased the look of pain and weariness.

As for the friendship which grew more slowly, but quite as surely, between John and the elder boys of the manse, it cannot be said whether he or they benefited most by it. To Robin and Jack, John seemed a far wiser and stronger man than he knew himself to be—a man of wider experience, higher aims, and firmer purpose. And their belief in him, their silent yet evident admiration of all his words and ways, their perfect trust in his discretion and sympathy, did as much for him as for them, and helped him to strive for the attainment of all the good gifts which they believed him to possess. He helped them in many ways. He helped them at their work, and kept them back from taking part in many a "ploy," which, though only foolish, and not so very wrong, were still both foolish and wrong to them, because in engaging in them they would waste their time, and—being the minister's sons—set a bad example to the rest of the lads, and, worst of all, vex their father and their mother. And they could bear to be restrained by him, because, in the carrying out of all harmless fun, they profited by many a hint from John, and sometimes even by his help. But they all agreed that the less said about this matter among the neighbours the better for all concerned.

John had been in Nethermuir several months before he saw the inside of the little kirk. He knew little about the folk who worshipped there, except that they were said to be "a queer kin' o' folk, who set themselves up as better than their neebors, and wiser than a' their teachers." Differing, as they seemed to do, both in preaching and in practice, from the kirk of the nation, they were doubtless wrong, thought John. But whatever they were, they were folk in whom he took no interest, and with whom he had nothing at all to do. So when he had gone to the kirk at all, he had gone to the parish kirk to please his mother, who was not always able to go so far herself. Sometimes he had permitted himself to go even farther than the kirk, coming back when the service was half over to sit for a while on a fallen headstone, as Allison did afterward when her turn came.

On fine days his mother went with him, and then it was different. He sat with the rest and listened to what the minister had to say, with no inclination to find fault. Indeed there was no fault to be found from John's point of view or from the minister's. It cannot be averred that in what was said there was either "food or physic for the soul of man." But not knowing himself to be in special need of either the one or the other, John missed nothing to which he had been accustomed all his days to listen in the kirk.

"We had a good discourse," his mother would say, as they went slowly home together, and John always assented "Yes, mother, we had a good discourse."

So John went most days to please his mother. But there came a day of rain, and sleet, and bitter east wind, when, if her conscience would have permitted, Mrs. Beaton would have refrained from making her usual suggestion about the propriety of honouring the Sabbath day by going to the kirk. As for John, he was no more afraid of the rain, and the sleet, and the east wind than he was afraid of the summer sunshine; but when he proposed to go to hear Mr. Hume, the sound of the sleet and the rain on the windows silenced any objection she might have had to his going "once in a way, the day being wild and wintry," and she even added a hope that he might "hear something to do him good."

This was at the very beginning of his acquaintance with the minister and his family. If he had waited for a while, till the charm of their friendliness and genuine kindness had wrought, till the time came when he had seen with his own eyes, and heard with his own ears that which proved his new friend to be different in some ways from the most of those to whom he had all his life looked up as leaders and teachers, yet not unworthy also to teach and to lead, John might have been better prepared to get the good which his mother hoped for him. And yet he might not. At any rate, it was to that dark day in the little kirk that, in the years which came afterward, he looked back as the beginning of "good" to him.

"A dismal hole," he called it, as he went in among the first and sat down in a corner. It was scarcely barer or more dingy and dim than the rest of the kirks in country places were in those days; but it was very small, and it had windows only on one side. On that dark day it was dismal, and it could not have been beautiful at any time. The chill of the sleet and the wild east wind had got into it, and John wondered at the folk who should choose, of their own free will, to pass two hours, or even three, in the damp and gloom and dreariness. "There will be few here to-day," thought he. But they came one after another, and by twos and threes, and there was the stamping of wet shoes, and the shaking out of wet plaids, and many a sneeze and many a "hoast" (cough). And still more came, some of them with familiar

faces from the neighbouring streets, and some from beyond the hills, miles away. Peter Gilchrist was there, of course, and Saunners Crombie, and an old woman or two, who would better have kept the house, John thought, on such a day. And by and by the kirk was well filled. John would have liked to see the minister's seat. It was close to the door, and so was the one in which he sat; but a little porch, which protected the door, came between. He heard the clatter of the boys' feet as they came in, and once he heard their mother's "quietly, boys," gently, but firmly uttered, and by that time the minister was in the pulpit, and the service began.

It was just to be like other services in other kirks, John thought at first. There was a psalm read, and a remark was made on a verse here and there, and then they sang. He had a certain enjoyment in the singing, because he had never heard anything like it before. The sleet or something else had kept the usual precentor at home, and Saunners Crombie filled the office for the time. He had the singing mostly to himself for the first verse, because no one knew what tune he meant to sing, and some of those who joined, trying to do their best, "went out of it a'thegither," as Saunners said angrily afterward. The second verse went better. The minister's boys took it up, and their mother, and were joined by "the discordant crowd," as John called them while he listened; and though he might have done good service on the occasion, he never opened his lips.

Then came the "long prayer," in which John certainly did not join. But he listened, and after a little he wondered. It was "like all the prayers," he said to himself at first—confession, petition, thanksgiving. Yet it was a little different. The words came with a certain power. It was as if he who prayed saw the face of Him whom he addressed, a living Person whom he knew and had proved, and not an awful, unknown Being hidden in light unapproachable, or in dimness or darkness. He was speaking to One whose promise had been given, and many times made good unto those who trusted Him. And to him who was asking, evidently the promise was sure, the Word unchangeable.

"All good things! Why, a man who believed that need be afraid of nothing," said John to himself.

Then a chapter from the New Testament was read. It was the one in Corinthians about charity, from every verse of which a sermon might be preached, the minister said; but he only lingered a minute on the verse which speaks of the charity "which thinketh no evil," and by the little stir that went through the congregation, John thought that perhaps a word on that subject might be specially needed.

Then came the sermon, and John listened intently. But he did not like it. He told his mother when he went home that he had heard the folk saying about the kirk door that they had had a grand sermon. "And they should ken," said John, with a shrug.

"The text? Oh! it was a fine text: 'Christ the power of God, and the wisdom of God unto salvation.' It was like no sermon I ever heard before," said John, "and I am not sure that I ever wish to hear another of the same kind."

John did not go to the manse that week, and he had no intention of going to the kirk on Sunday, but when Sunday came he changed his mind and was there with the rest. He sat in his corner, and listened and wondered, and grew angry by turns.

"Is not My Word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" That was the text and that was the way in which the Word came to John Beaton, and he would have none of it—for a time.

To his mother, who went to kirk with him after a while, it came in another way. It was not new to her. It was just what she had been hearing all her life, she said, only the minister made it clearer and plainer than ever it had been made to her before. Or it might be that her heart was more open to receive the Word than it used to be in former days, when both heart and hands were full of the good things of this life, which, she said, had contented her to the forgetting of the Giver's greater gifts.

She had never been a woman of many words, and even to her son she rarely spoke of these things. But as time went on she grew sweeter and gentler day by day, he thought. He left her with less anxiety when he went away, and he found her always when he came home peaceful and content. For the peace of God was with her.

## CHAPTER X.

"O love will venture in where it daurna weel be seen;  
O love will venture in where wisdom ance has been."

Saunners Crombie had not been mistaken when he told his friend that "a measure of prosperity" had, of late, come to John Beaton. A debt long due to his father had been paid to him, and the story which the debtor had to tell was worth many times the money to John and his mother.

It was not the first good deed done in secret by the father which had since his death come to the knowledge of the son. Other stories had been told by friends and neighbours, and even by comparative strangers, of kind words spoken by him, and generous help given, which had healed sick hearts, and opened the way out of depths of despair to some who were sinners, and to some who were only sufferers. And now this man came to tell how he also had been helped—saved, he called it, and he told it with tears in his eyes, though more than a generation had passed since then.

David Cunningham was the son of the minister of the parish where the first of the three Johns had lived, and where the second John and his brothers and sisters had been born. He had fallen into foolish ways first, and then into evil ways, and through some act of inexcusable folly, or worse, had, it seemed, shut upon himself the last door of hope for a life of well-doing. An offer of a clerkship in an East Indian house had been given him by a friend of his family, and a sum sufficient for his outfit had been advanced, the sum he had lost, or rather it had been claimed for the payment of a debt which he could not have confessed to his father without breaking the old man's heart. It would have been utter ruin to the lad if John Beaton had not come to the rescue.

This was before John was a rich man, or even had a prospect of riches, but he gave the money willingly, even gladly, to save the son of his father's friend.

"When you come home a rich man you can pay me, if I be living; and if I be dead, you can pay it to them who may come after me," said he. And now David Cunningham had come home to pay his debt.

"Every month from the very first," he told John, "I put something away toward it, and a good many months passed before the full amount was saved. Then, when I wrote to your father that it was ready for him, he told me to invest it for him, and let it grow till I should come home again. That

was five-and-thirty years ago, and it has grown well since then. It is yours now, and much pleasure and profit may you get out of it."

"There is no fear of that," said John.

"And I have a better wish than that for you," said Mr. Cunningham gravely. "May you have the chance and the heart to help to save some poor fellow as your father saved me."

"Thank you for your good wish. I will try to follow in my father's steps," said John. "But the money is my mother's, and the pleasure of doing good with it will be hers."

"And if all I have heard of her be true, her pleasure will be to give pleasure to her son," said his friend.

"Yes, that is true, too," said John.

But as the money was well invested, it was to be allowed to remain where it was for the present. The income from it would secure to his mother a home more like that to which she was born than the one in which she had lived since her husband's death, "though, God bless her, she has never murmured," said her son.

And John was triumphing in his heart. He saw, or he thought he saw, his way clear to the carrying out of several plans which he had been dreaming about, but which he had hardly suffered himself to regard as possible till now. He had been in Aberdeen all the winter, working both with his head and his hands. He had fallen in with an old school-fellow, who was in the second year of his university course, a cripple lad, who was altogether unfit for the kind of life enjoyed most by lads of his age when set free from their lectures and their hours of study. He was living a lonely life till John found him, and his visits to the lad's rooms were good for them both.

John had been reading steadily during the winter leisure of the years he had been in Nethermuir, and now he enjoyed greatly going over the ground with his friend, and gradually the knowledge came to him that he had grown in mind as well as in stature since the days when he had trifled with, or utterly neglected, the opportunities which had been given him. He could do now with ease and pleasure that which in those idle days had been a task and a burden. Gradually that which had been a vague longing, a half-acknowledged desire, became a settled purpose.

It was to consult with his mother as to the carrying out of this purpose that he had come to Nethermuir at this time, and he had not meant to sleep until all his plans were laid before her. But when three days had passed—on the fourth he was to return to Aberdeen—not a word with regard to them had been uttered. John had not got out of the maze into which he had fallen when he first caught sight of Allison Bain, standing with loosened hair and smiling eyes, watching the mad play of the bairns, with little Marjorie in her arms.

He had not forgotten his plans or his purposes. There were moments when he would have been willing to forget them, when he even tried to forget them and to smile at his thought of them, as he had sometimes smiled at a foolish dream in the light of the morning. He was not quite sure that he needed to speak to his mother at all. He might at least wait a while. Why should he trouble her by speaking about changes which might never come?

And yet, had he not told his mother all his plans and even his thoughts all his life? Her word would make clear what course he should take. Her "single eye" would see the fine scheme he had been dreaming about in its true light. He could trust his mother's wise simplicity more than his own ambitious desires, which could hardly be worthy, he thought, since they were the outcome of discontent.

And why should he not be content as he was? He had fallen from no high estate. His father and his father's father had wrought with their hands, and had been honoured of all who knew them. Why should he not be content to live as they lived, or to work his way upward to an easier life, as his father had done?

"At any rate, I will have it out with my mother to-night," said he.

He was standing, when he came to this resolve, on the very spot where he first saw Allison Bain. It was the second time he had stood there since that day, for no reason that he could have told to any one. He had come to the spot in the early morning, after that first sleepless night. He needed a walk to stretch his legs, which were rather stiff after the long tramp of yesterday, he told his mother, when he came home to the breakfast he had kept waiting, and he told himself that he only chanced to take that road rather than another.

He said nothing about it to Robert Hume. They had the night before agreed to take an early walk together. Robin was late; but happily, as he thought, he caught sight of John as he was disappearing over the first hill-top, and followed, with no thought of finding himself in the way.

But when he came to the head of the last hillock, and saw John standing where he had stood the day before, "looking at nothing," as Robin told his mother afterward, he was seized with sudden shamefacedness, and, turning, shot like an arrow down the brae.

John had been less at the manse than he usually was while visiting his mother. He was to go there in the evening, and he must speak to his mother before he said anything about his half-formed plans to the minister or Mrs. Hume, as he came home fully intending to do. So he turned homeward on the last afternoon; and as he walked he was saying to himself, with indignant contempt of his indecision, that, after all, he must be a poor creature, a fool, though he had never been in the way of thinking so till now.

"Well, John, lad," said his mother, looking up as he came in.

Her little maid had gone home for the day, and Mrs. Beaton was sitting in her arm-chair "just waiting," as she said.

It was a nice little room. A bright fire burned in the grate, and a shining tea-kettle was steaming on the hob. The carpet on the floor was faded and worn, and the furniture was of the plainest; but there were a few pretty things in the room to brighten it, and over the mantel-piece was a portrait of John's father, "taken at his best." For some strange reason, which he himself did not understand, John paused at the door, and looked up at the strong, good face.

The picture was not much as a work of art perhaps, but it was a striking likeness. There was the firm mouth, and the kind gray eyes, and the broad shoulders, rounded and stooping a little, after long years of labour, and the abundant dark hair, which had showed no silver threads until the last blow came to end all. A sudden pang smote John's heart as he looked:

(To be continued.)

## A LOVELY SONG.

(Ezek. xxxiii. 32.)

A LOVELY SONG! we hear it from the birds,  
When gentle spring returns with opening bloom,  
And violets come, to gem the banks, so late  
With snow wreaths covered in the wintry noon;  
With happy notes of glee, so merrily  
They give each other greeting as they throng  
On waving branch, or borne on fluttering wing  
On high, a thankful lovely song they sing.

A lovely song! Have you not heard the brook,  
As rippling onward, o'er the mossy stones,  
Or winding gently through a leafy nook,  
It warbles on with sweet and varied tones?  
With cheerful sound it gaily speeds along,  
Thro' woodland wild, and smiling fields so fair,  
While whispering trees their branches bow, to hear  
The melody of song which flows so near.

A lovely song! When wandering by the sea,  
You oft have heard it, as the welcoming shore  
Receives with fond caress the murmuring waves,  
With measured rhythmic cadence, more and more  
It soothes the heart as a soft lullaby  
That tender mother to her baby sings;  
And e'en when far away, in memory's ear,  
The echoing music of its voice we hear

A very lovely song we all may sing  
As o'er the world we wander far, or near,  
And make sweet melody for weary hearts,  
Whose brotherhood to us should make them dear.  
We all may speak in charity and hope,  
To cheer each other as we pass along,  
And moving pure, among the world-worn throng,  
Make of our lives, a very lovely song.

Shall not our aims, then, in the fair new year,  
Be pure and steadfast? Trusting God's dear love,  
We'll take the hand out-stretched to guide us on;  
'Tis with a Father's clasp, we link our own,  
And tho' we stumble in the valley dark,  
We'll still press onward to the shining mark  
Of our high calling, till we rest among  
Our loved ones in the land of lovely song.

S. ALICE ISMAV-HARTLEY.

## TAX EXEMPTION.

A citizen of Toronto writes: I have read with much interest the article from the *London Spectator* of the 14th of November, copied in your last week's issue, on the subject of taxation. It has led me to make some enquiries as to the state of things in this regard in Toronto.

The total value of assessed property here is \$100,000,000, the total value of real estate exempted from taxation is \$15,879,000. How much of this total is ecclesiastical, how much educational, and how much Governmental can easily be ascertained through the different assessors, although it is not anywhere in print that I know of; but so far from every body in Toronto being equally interested in the exemptions, no two citizens of the place are. Why should I, who am a Presbyterian, be compelled to pay part of the just taxes of Trinity College? Why should all Toronto University, its land and its buildings, not only escape taxation but I be called upon to pay more taxes because they are exempt? Why should the Methodists have all Metropolitan Church and Square exempted and my taxes be raised accordingly.

The large amount of real estate held by Roman Catholic corporations is very valuable, and will be enormously so. Why should I swell it by paying a portion of its just taxation?

The Government holds large blocks of land in Toronto—notably the blocks where the Parliament Buildings, Government House and Upper Canada College are. There can be no reason why they should not pay their taxes.

The total amount required for city taxes last year was \$1,646,000, but every body has to pay so much more to make it up if the assessors omit to levy taxes on \$15,879,540 worth of property. This sum is about one-sixth of the total value of the assessable property in the city, and I pay one-sixth more every year than I would do if all property was assessed alike. There is no sense in the rule which is being acted upon. The immense expenditure made every year on city improvements, and on every thing which tends to swell the convenience and the comforts of those who dwell in Toronto, augments the value of all property, including that which pays nothing. It is true that exempted property belongs to many different churches and many different colleges and institutions, and there is a sort of rough "Scratch me, and I'll scratch you" aspect to it; but many thousands, and in fact the large majority, of tax-payers find no relief in this; they do not want to be compelled to contribute to the support or objects or wealth of any of these churches or corporations or their teachings, but when they contribute, to do so voluntarily and place their money where they judge best, and in the meantime to pay their own taxes only and let others pay theirs.

## THE INDIAN LADIES DURBAR.

The Durbar of seven hundred ladies held by Lady Dufferin in Calcutta, on the eve of her departure from India, was an event unique in the history of the East, and one full of present and prophetic significance. All men,

even the Viceroy, were rigidly excluded. As the *London Spectator* observes, subservience in India, even to a Viceroy or a Viceroy's wife, has strict limits, and "before Indian gentlemen would have allowed their wives to risk breaking the immutable custom of the Zenana—and there must have been a risk—they must have felt some emotion very keenly." That emotion, the *Spectator* believes, was gratitude for deliverance present and prospective, from a terrible evil. That evil is that the women of India are, by the iron hand of immemorial custom, totally out off from skilled medical attendance. No matter how dreadful the accident, how deadly the disease, or how great the extremity, they are given over absolutely to the tender mercies of the most unskilled and ignorant of their sex. Lady Dufferin has already wrought wonders. Aided by her influential position, she has "induced many Princes nobles and rich men to help her; raised a fund now exceeding £70,000, started female hospitals, imported female doctors from England, set up colleges where native mid-wives receive a scientific training, and spread everywhere the opinion that Indian ladies have as much right as men to scientific treatment, and that it could be and should be administered by trained women." The movement is but in its infancy and needs pecuniary help. An appeal is to be made to England, which the *Spectator*, for reasons which seem to us wholly unsatisfactory, refuses to support. But in the great ladies' Durbar, and in the state of native opinion and feeling which it represented, Lady Dufferin must have had both the first fruits and the ample pledge of ultimate success in her noble undertaking.

## TO THE OLD YEAR.

Old friend, the time has come to part;  
And yet I cannot let thee go.  
Too swift the time has fled; and lo,  
I have not fathomed what thou art!

I did not think the tears would start,  
Nor ever dreamed I loved thee so!  
Old friend, the time has come to part,  
And yet I cannot let thee go!

One last, long kiss before they grow  
Too fierce, these tuggings at my heart!  
One kiss! Alas, too well I know,  
Old friend, the time has come to part!  
And yet—I cannot let thee go!

—The Critic.

## "GENERAL" BOOTH'S PROPOSAL.

"General" Booth, of the Salvation Army, has, by a singularly bold and comprehensive proposition, brought to the surface in England some of the real difficulties with which all attempts at the systematic relief of poverty are beset. Under his direction the Salvation Army opened last January, near the West India Docks in London, a Food and Shelter Depot, where food is supplied at the lowest possible rates, and a night's lodging in a clean and comfortable room given for a penny. No less than 23,500 beds at this price, and 470,000 meals, at prices varying from one farthing to one penny were supplied during the last nine months. Situations were found for a considerable number, who are now earning decent and comfortable livelihoods. Moreover, the Army has five Homes in London, seven in the country, and several abroad, at which fallen women at the rate of 1,000 per year are being rescued, seven-tenths of them it is said, permanently. This work seems to speak for itself, so long, at least, as it is carried on on the purely voluntary principle. But the Army now proposes to extend the work on an immense scale, by establishing no less than ten Food and Shelter Depôts, and ten Rescue Homes. In view of this magnificent project "General" Booth has presented a memorial to the Home Secretary, asking Government aid for the establishment, though not for the maintenance of these institutions. Fifteen thousand pounds is the sum needed. He would like best to have the money bestowed as a free gift. Failing that, he would like it as a loan without interest. Failing that, he would like the free use of Government buildings, and the use of Government stores free, or at reduced prices. The Secretary has promised to consider the proposal, and the papers are discussing it. Even the *Christian World* seems disposed to favour it, though it would evidently be the entrance of a wedge which would open the way for the virtual State endowment of a dozen churches instead of one. The *Spectator*, on the other hand, and with sounder logic, opposes the scheme, basing its objection on negative answers to three suggestive questions.—First, "Is it expedient that the thing be done at all?" This question is applied only to the Depôts, not to the Rescue Homes. Second, "If it is expedient, should it be done by Government aid?" Third, "Supposing both these questions to be answered affirmatively, should Government aid be given to the Salvation Army?"

A BILL has been introduced into the Manx Legislature to increase the duty on hotels and public houses in town and country to a uniform rate, to levy duty for each bar, to make no provision for *bona fide* travellers, and to abolish grocers' licenses.

MISS STIRLING still remains in the prison at Chillon, having refused to quit it on a compromise proposed by the authorities that she should desist from her propaganda for a time. On the wall of her room she has written: "Here suffers her punishment Chaddie Lillias Stirling, sentenced to a hundred days' imprisonment for having prayed to God with little children."

## British and Foreign.

THE Rev. J. Mackie, of Manchester, lectured lately at Langholm on the Covenanters.

A SPIRITED meeting has been held in Dundee in connection with the Original Secession missions in India.

THE Rev. Mr. Walker, Scottish Episcopalian, preached in the Established Church of Thurse on a recent Sunday.

DR. A. K. H. BOYD preached at the opening of the organ which has been placed in the Tron Church, Edinburgh.

SPOTT congregation has chosen Mr. Lothian Gray, Edinburgh, out of 143 candidates. The living is a valuable one.

THE Rev. A. Alexander has given notice in Dundee Presbytery of an overture for union between the Free and U. P. Churches.

THE Rev. David Hunter, B.D., presided at the dinner to which Professor Max Muller was entertained by the Glasgow University Club.

AT one of a number of distraint sales for tithes in Carnarvonshire recently the crowd flung clods at the auctioneer and dipped him in a mill dam.

MOFFAT Total Abstinence Society has been celebrating its jubilee. Mr. James Hamilton, who presided, is the only original member now living.

DUNFERMLINE U. P. Presbytery have approved by six to four of the proposal to form church temperance societies on the basis of total abstinence.

MR. ROBERTSON, late of Edinburgh, conducted a service on Sunday week in Ladhope Church, Galashiels, on the occasion of the jubilee of the Church.

MR. JOHN MARSHALL, of Caldergrove, has given \$7,000 to the Quarrier Homes and \$2,500 to various institutions in Glasgow for the benefit of poor children.

THE Rev. Thomas Sotham, curate of St. Saviour's, Hungerford, has committed suicide by shooting himself. He was universally respected, and leaves a widow.

A RECENT strike in Paris indicates that the workmen of the city are bent on getting Sunday made a legal holiday, so that they shall not be obliged to work on that day.

THE Rev. D. Scott, of Dalziel, has obtained three months' leave of absence from Hamilton Presbytery to avail himself of an opportunity offered him of visiting Palestine.

MR. BRANDER, of Clarkson, being compelled to go to a warmer climate, has asked Hamilton Presbytery to sanction the appointment of an assistant and successor.

STENNESS parish, Orkney, has become vacant by the resignation of Rev. Robert Burgess, who has been absent for about a year owing to ill-health. The stipend is \$750.

THE Gaelic congregation in Hope Street, Glasgow, have received an offer of \$162,500 for their church, and they have an offer of Ewing Place Congregational Church for \$45,000.

THERE are seventeen ministers who have been ordained for fifty years and upwards. Two, Dr. Smith, of Cathcart, and Dr. Cruickshank, of Turriff, were ordained sixty years ago.

PROFESSOR PALEY, grandson of the author of the *Evidences* and himself an eminent classical editor and commentator, is dead. He resided at Bournemouth and was a pervert to Romanism.

MR. GILLESPIE, parish minister of Mouswald, who lately visited Canada, has carried off the first and second prizes at the Smithfield show for sheep of the Cheviot or other mountain breeds.

THE Rev. George Bennett, late pastor of the Shrewsbury Church, is causing some perturbation. He has opened a hall for services, and a considerable number of the congregation adhere to his ministry.

THE memorial tablet to the late Dr. George Jeffrey in London Road Church, Glasgow, was unveiled lately by Mr. William Arrol, a service being afterwards conducted in the church by the pastor, Mr. Smith.

MR. HENRY GEORGE is expected back in Britain soon to deliver lectures on the land question throughout the country, the rapid spread of his views in Britain having impressed him during his recent brief visit.

AT the last of the meetings held in Edinburgh by Dr. H. L. Grattan Guinness, when he delivered a stirring address on missions, a young man made his way to the platform and offered himself as a missionary engineer.

THE late Mr. James Robertson, of Lauchhope, Holytown, has bequeathed \$15,000 to various institutions, of which sum \$5,000 goes to the Foreign Mission and \$5,000 to the Home Mission Funds of the Free Church.

THOUGH Professor Salmond made his peace with the Dundee Presbytery, there is an inclination in some quarters to reopen the matter in the Synod. Some of the elders have not yet done with "The Reign of Grace."

MR. LAMOND, of Kelton, being invited to attend a temperance meeting in Kirkcudbright, replied that "he could not go into another parish to engage in any work of that kind without the leave of the resident parish minister."

THE late Mrs. Findlay, of Baillieston, Glasgow, has left \$2,000 to the Home and Foreign Missions; \$500 each to the Aged Ministers and Zenana Funds, and \$1,000 to Baillieston Church, besides legacies to charities.

LORD FRASER has again been making severe remarks on the medical and other skilled witnesses that appear in the courts of law. One of the doctors in a railway case he designated "the sleuthhound of the company."

IN the new church that is nearing completion at Oban there is a chamber which could be used as an organ loft, but the local *Express* does not think it likely that it will be occupied with the "kist o' whistles" for some time.

THE managers of St. Peter's Episcopal Chapel, Montrose, have been trying in the Court of Session to get rid of the incumbent, Rev. T. S. Connolly, but Lord Fraser has dismissed their action, and found them liable in expenses, on the ground that their proceedings had not been in conformity with the constitution of the chapel. The dispute arose through the managers wishing to join the Scottish, and the incumbent the English Church.

## Ministers and Churches.

MR. MCKENZIE, a student of the Presbyterian College, Montreal, is delivering a series of addresses on Foreign Missions in Quebec.

MR. A. E. MITCHELL, of Knox College, Toronto, conducted the services in the Presbyterian Church, Waterloo, during his holidays.

THE tea in Knox Church, Oillia, last week was well patronized. A very interesting programme, consisting of addresses and music, was well rendered.

THE Rev. Thomas Davidson, M.A., late of Woodland, in the Presbytery of Saugeen, has been inducted into the pastoral charge of the Presbyterian congregation of Wroxeter.

THE Rev. John Nichols is busy collecting funds to remove the remaining debt of \$2,400 from St. Mark's Presbyterian Church, Montreal. More than \$1,500 of the amount has already been secured.

DR. JUNOR, of New York, will deliver a series of lectures with illustrations, under the auspices of the Y.P.A. of St. Paul's Presbyterian Church, Ottawa, commencing first Tuesday in February.

THE Rev. W. T. Herridge conducted the service at St. Andrew's Church, Ottawa, on Sabbath week when the prayers, hymns and sermons were particularly appropriate to the close of the year. He took for his text St. Luke xxii. 35.

THE Sarnia *Canadian* says: We regret to announce the death of Mrs. Leitch, mother of Rev. R. W. Leitch, of the Presbyterian Church, which occurred on Sunday night at the ripe old age of eighty-eight. Her remains were conveyed to Wardsville for interment on Tuesday morning.

THE annual meeting of the Ashburn congregation was held on Monday, Dec. 31st. The report of the treasurer showed quite a good surplus. The pastor, who has been under medical care for some time, is becoming convalescent; in the meantime the congregation have very generously decided to pay all expenses in connection with supply.

THE concert on behalf of the building fund of the Presbyterian Church, Holland, Man., was a decided success, the hall being filled to its utmost capacity, and here we might say about our Manitoba weather that though there was no fire in the hall the windows had to be opened. The whole programme was a fine treat to the people of Holland.

REV. W. MEIKLE, Evangelist, has been in Almonte for a week. The attendance at the services at St. John's Church has been remarkably good, and the interest in spiritual things deep and strong. The presence and power of the Holy Ghost are manifest. May the kingdom of the Lord come. The gospel is still the power of God unto salvation.

THE Peterborough *Examiner* says: The many friends of Rev. I. Campbell, a native of North Monaghan, but now pastor of Knox Church, Listowel, will be pleased to hear of his success in his work. Under his pastorate, and largely due to his exertions, there has been erected and dedicated a handsome new church. The Listowel *Banner* contains a long description of the church and the dedicatory services.

DR. COCHRANE has received twenty-five dollars from Dr. Robertson, collections in N.W. for the Home Mission Fund. St. Andrew's Church, Perth, Mission Band, have sent through Miss Jessie Hart \$150, to assist in supporting a missionary in the N.W. and promise the same for next year. Are there not other Church Missionary Bands that can do likewise?

THE North Chatham Presbyterian Mission Church Sunday school concert held lately was very successful. Mr. H. F. Cumming occupied the chair and the programme of music and recitations was presented. At the close of the entertainment Miss McColl was presented with a beautiful toilet case by her pupils, and Mr. McColl presented Miss Stephenson, organist, with a beautiful vase and bouquet. The collection at the door amounted to \$32.

ON New Year's night, the Presbyterians of Esson Church, Rugby held their annual tea-social, a large crowd, consisting of the congregation and their friends, being present. Addresses were delivered by the Revs. R. N. Grant, M. McKenzie, R. J. Stillwell, Jno. Jones; Mr. C. J. Miller, of Orillia, and others. The Rugby choir led by Mr. R. Anderson, rendered some fine vocal selections in a manner that pleasantly surprised all present. Mr. Herbert Cooke, of Orillia, occupied the post of chairman. Proceeds \$47.

THE Perth *Star* says: The Glengarry Sunday School Association will hold a convention in St. Andrew's Church, Martintown, on Tuesday and Wednesday, the 15th and 16th of January. A number of names from a distance are found on the programme for addresses, by invitation from the association. Among the number we notice the name of Rev. A. B. McKay, of Montreal, who is to speak on "Neglected Children," and that of Rev. A. H. Scott, of Perth, on "The uppermost thought in Sunday School work."

THERE was a very good attendance at the Presbyterian Sunday school social and entertainment in Ingam's and Dickson's halls, Fenelon Falls, on Thursday of last week, and the receipts, clear of all expenses, amounted to \$22, quite as much as was expected, as the tickets were only 15 cents, and the Sunday school children were admitted free. The tea and subsequent entertainment were both very good, and the manner in which the little ones who appeared on the platform acquitted themselves was highly creditable to themselves and the ladies who trained them.

THE Rev. Dr. Robertson, superintendent of Presbyterian Missions, preached on a recent Sunday afternoon at McGregor, Man., to a very large audience. Rev. Mr. Harrison, of Portage la Prairie, preached in the evening to a still larger assembly, it being the regular quarterly meeting. On the following evening the Presbyterian congregation held a meeting to discuss the advisability of erecting a new church at an early date. The reverend Doctor has very kindly offered a free lot on which to erect it, and strongly advised our people to build a place of worship. A committee was appointed consisting of D. Hay, (elder), T. Holiday, W. A. Moore, and Wm. Cairns to circulate a subscription and report to a congregational meeting to be held on the 7th of January.

THE First Presbyterian Church, Oppenheimer Street, Vancouver, B.C., glowed with smiling faces and its walls resounded to the merry laughter of many children. The building was crowded to the doors. A large fir tree, whose evergreen branches bent beneath the variety of flags, toys, cards, dolls, booklets, confectionery, etc., with which it was loaded, stood to the right of the platform. The entertainment opened with prayer which was followed by appropriate hymns and a pleasing dialogue, after which Mr. Chas. Nelson, appeared, began to divest the tree of its treasures and distribute them to the parties for whom they were designed. When the tree had been stripped of its elaborate decorations the party dispersed, the children retiring delighted.

THE Uptergrove Presbyterian Church held its annual tea-meeting and entertainment last week and as in former years the attendance was all that could be desired, notwithstanding the absence of sleighing. The refreshments supplied by the ladies, were in quality and quantity fully up to the usual high standard of previous occasions at this place. All partook and were satisfied. Addresses were given by Mr. McLaren, of Knox College, who is stationed here; Rev. R. N. Grant, Mr. C. J. Miller and others. Mr. H. Cook, of Orillia, filled the duties of chairman to the satisfaction of young and old. The Gambridge choir, under the able leadership of Professor Campbell Black, furnished the musical part of the programme. The proceeds amounted to over \$40. The occasion was most enjoyable to all present, as well as being financially successful.

AT the enjoyable and successful Christmas entertainment held in the Presbyterian Church, Beamsville, a handsome gold watch and

chain, valued at \$75, was presented to Mrs. Milne, the organist, widow of the late Rev. Andrew Milne, who was pastor of this church several years ago, who was a great favourite with the people, whose memory is still fragrant, and who still lives in the hearts of many. Mrs. Milne has rendered valuable services towards the praise of the Sabbath-school and of the church. She has been ever ready, willing and cheerful in her Master's work. Her work has not been confined to the Presbyterian Church alone, but at social and public assemblies she has been very helpful. The church's gift is a token that her services are appreciated; and her many friends pray and hope that she may be long spared to carry the golden gift with the most pleasant recollections.

A NUMBER of the ladies of the congregation at Iroquois called at the manse on Christmas evening and presented Mrs. Macalister with a beautiful fur-lined cloak, at the same time reading the following address: Dear Mrs. Macalister: We, the ladies of the congregation, wish you to accept this cloak as a token of our love, and an expression of our appreciation of the encouragement and valuable help you have given us in our church work. We, also, at this time, wish to express our feelings of gratitude to you for the sympathy you have shown toward us at all times, and the cheering influence of your visits among us in our homes. The prayer of every heart is that our Heavenly Father may shower upon you still more abundantly the riches of his grace, and that you may be spared to spend many years with us. We all join in wishing our dear pastor, yourself, and family a very happy New Year.

THE Rev. Alexander Jackson, of Knox Church, Galt, received an agreeable and very seasonable surprise on Monday morning, 7th inst., in the shape of a purse, to purchase a fur suit—coat, cap and gauntlets. A committee, consisting of Messrs. Moffat, Gibson, Sloan, Gillies and Williamson made a selection, and left it to Mr. Jackson to make his own choice. Along with the purse, Mr. Moffat read the following address: "To our dear and esteemed pastor, on behalf of the congregation, it gives us great pleasure to present you with this as a New Year token of our esteem; and we express the feelings of the entire congregation, when we wish that your pastorate may be a long and happy one, and that God's richest blessing may rest on you and yours, and that your labours among us may be greatly blessed by the Master." Mr. Moffat suggested in closing, that perhaps the winter had been waiting till this provision was made.

THE Perth *Courier* says: The ladies of St. Andrew's Church, Perth, held their Soiree on New Year's night. The hall, although not so crowded as last year, was fairly well filled. Those who enlivened the evening's proceedings with their speeches were the Rev. B. W. Day, Lanark; Rev. Mr. Stewart, Balderson; Rev. Mr. Andrews, Middleville, and Messrs. P. C. McGregor, Almonte, and W. C. Caldwell, M.P.P., Lanark. The first piece on the programme was a selection by the choir and was rendered in a very creditable way. Mr. A. Melrose sang some fine Scotch songs, which were repeatedly encored. Mr. J. H. Bothwell's reading convulsed the house with laughter. The male choruses, sung by a number of the young fellows of our town, were superb and reflect much praise on the boys as a body. The singing being not only a notable feature in this entertainment, but also in the one held Christmas night. The proceeds amounted to \$70.

AT Drayton, on the 16th inst., a handsome new brick church was formally opened for divine service in connection with the Presbyterian cause. The few families residing in and around the village have manifested a spirit of no ordinary enterprise in the realization of which to many others might have appeared but an Utopian scheme. The new church will accommodate about three hundred worshippers, the cost of its erection is somewhere in the vicinity of \$3,000, and the congregation take possession with an encumbrance only of about six or seven hundred dollars, another instance of what strong faith, willing hands, and Christian zeal can accomplish. The plucky congregation is under the pastoral care of Rev. H. Edmison, M.A., of Rothsay. The dedication services were highly successful, the Rev. J. C. Smith, B.D., of Guelph, preaching morning and evening, and the Rev. D. McGillivray, B.A., of London, in the afternoon. A soiree followed on the Monday evening.

TO Brantford Ladies' College is due no small share in elevating the standard of education in our ladies' schools and colleges. By steady and well defined aims it has shown that thorough scholarship is consistent with the conservation and cultivation of all the graces of true womanhood. School life, with its system and class discipline, is here obtained side by side with the home life, or family, on a larger scale. In the happy blending of these two interests is to be found the true education of our daughters. Home life should not cease in a girl's education, and Brantford College has directed much of its energy to solve this problem, realising that the chief anxiety of parents in sending away their daughters would thus be removed. Limited numbers alone can secure the personal attention desirable. In the appointment of the Rev. John Stenhouse, M.A., B. Sc., Edin., on the staff of teachers, and as lecturer in the natural sciences, the efficiency of the academic work of the college will be strengthened. The college re-opens on Tuesday, the 8th January. All information may be obtained from Principal Macintyre.

THE congregation of the First Presbyterian Church, Eramosa, celebrated their jubilee on Sunday and Monday, 16th and 17th December. The services on Sabbath were conducted by Rev. Dr. Caven, of Knox College, Toronto, who preached both morning and evening to large audiences. In the morning service he briefly sketched the history of the congregation during the fifty years of its existence, pointing out the fact that although not one of the original members remained on earth, and although their first two pastors had fallen asleep, yet God's work had moved on the same as in former days. Not only do none of the original members of the church remain, but most of their sons and daughters have also passed over to the silent majority, and the elders and managers to-day are the grandsons of those who established the congregation. The pastors of the church have been Rev. Dr. Barrie, David Smyth, Angus McKay and the minister now in charge, J. McL. Gardiner. Rev. Thomas Christie, of Flamboro, who died some time ago at the age of nearly ninety years, organized the congregation.

STANLEY STREET Church, Ayr, has been greatly blessed during the past seven weeks, the congregation having enjoyed a service of special meetings, the like of which Ayr has not seen for the past twenty-one years. No "strange fire" was used, the repetition of the "old, old story," night after night by the pastor, Rev. J. S. Hardie, assisted by Rev. R. Meyers, of Norwich, for two weeks, was the divinely used means in the hands of the Holy Spirit to lead many to exclaim with David, "Restore unto me the joy of thy salvation," and not a few to accept of Jesus as the eternal portion of their soul. Many are now saying "Why are these blessed seasons of refreshing not more frequent among our Presbyterian congregations?" At the annual Sabbath school anniversary of Stanley Street Church, Ayr, the Young People of the congregation surprised their pastor, Rev. J. S. Hardie, by presenting him with an address expressive of their love to him and appreciation of his many qualities which fit him on the street and in the pulpit as a true friend and pastor of the "lambs of the flock," at the same time presenting him with a valuable and elegantly engraved gold watch as a tangible token of their increasing esteem and respect for their trusted spiritual guide.

ERSKINE CHURCH, Toronto, carried out a new idea, entertaining all their mission people on New Year's morning. Perhaps no event in their history so thoroughly aroused their enthusiasm as did this. Old and young alike united in making the occasion a happy one. On "Auld Year's Night" preparations were going forward in the way of mottoes, evergreens, etc., until the lecture room looked like fairyland. At half-past seven next morning everything was in readiness. The tables looked tempting indeed. Cold meats, consisting of tongue, goose, turkey, ham, beef, etc., were in abundance with all their necessary accompaniments. At the door the people were welcomed

by the pastor and Mr. Thos. Yellowlees. Over 250 were present. A beautiful New Year's card was given to each, on the corner of which was imprinted, "Erskine Church bids you welcome, and wishes you a happy New Year." At each table an elder and elder's wife were seated, while the pastor presided at number one. The after meeting in the church was well attended and appropriate addresses were delivered by the pastor, Mr. T. Yellowlees, and J. A. Patterson. Mr. Blackley occupied the chair. The social feature of the whole was unmistakable. A number of the visitors bore well-filled baskets away with them, while each child received a box of candies and an orange.

THE children attending the Presbyterian Sabbath schools in Montreal, met last week under the auspices of the Presbyterian Sabbath School Association in Crescent Street Church. Eighteen were represented, and there were about 2,500 children present. A large number of ministers attended the interesting gathering. Several hymns having been sung, the Rev. James Barclay delivered an appropriate address; after which the chairman, Mr. J. Murray Smith, read the following messages between the Methodist schools and those of the Presbyterian Association:—The Methodist Sunday schools send very cordial New Year's greetings to the Presbyterian Sunday schools of Montreal. We heartily rejoice in your prosperity, determine by the Divine blessing to reach the same measure of success. To you and to us God has given the religious instruction of more than two-thirds of the Protestant youth of this city. We pray that our labours may result in lives marked by honesty and intelligence and by Christian faith and devotion. On behalf of the Methodist Sunday School Association of Montreal, William I. Shaw. On behalf of the Presbyterian Sunday School Association of Montreal I desire most heartily and cordially to reciprocate kindly greetings of our friends of the Methodist Sunday School Association. We rejoice to hear of the good work which under the blessing of God you have accomplished, and pray that you may long continue to do good service for God and man in this city. We join hearts and hands with you in imparting sound Scriptural knowledge to the youth of our city that thus a generation may be trained to be strong and of good courage, thoroughly familiar with the whole word of God, and so become good citizens and valiant soldiers of Jesus Christ. J. Murray Smith. Addresses were delivered by the Rev. L. H. Jordan and Mr. R. Johnston. Principal MacVicar pronounced the benediction, and the proceedings terminated.

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg held an adjourned meeting on the 28th of December. The congregation of Fort William sent a letter expressing regret at the resignation of the Rev. H. W. Fraser, but since he felt it to be his duty to accept an appointment as a foreign missionary they would acquiesce. Mr. Fraser's resignation was then accepted and Mr. Pringle, of Port Arthur, was appointed Moderator of Session. The next meeting of the Presbytery is to be held in Knox Church, on the 7th of March.—ANDREW B. BAIRD, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—The Presbytery of Sarnia held its regular quarterly meeting in St. Andrew's Church, here on Tuesday, the 18th inst. Rev. Mr. Gauld, a minister without charge, being present was asked to sit. In terms of a request from Corunna and Moore, Messrs. Geo. Leys and Thomas Houston were appointed assessors in the session of Corunna and Mooretown. Rev. Mr. Hume was appointed Moderator of Presbytery for the next six months. Leave was granted to the congregation of Watford to have a call moderated in there, if necessary, before the next ordinary meeting. Rev. Messrs. Johnston and Beamer were appointed a committee to act with the Moderator in the matter of supply. There was laid on the table and read a call from Guthrie Church, Wilkesport, etc., to Rev. Mr. McClung, formerly of Shakespeare, in the Stratford Presbytery. Messrs. Peattie and McRae, commissioners with Rev. Mr. Tibb, who moderated in the call, were heard in the matter. It was agreed to sustain the call, forward the same to Rev. Mr. McClung and, in the event of acceptance, his induction was appointed to take place at Bear Creek on the 15th January, at 2 p.m. Rev. Mr. McKibbin, to preach; Rev. Mr. Tibb to address the minister and the Rev. Dr. Thompson to address the people. Rev. Mr. Tibb, on behalf of the committee appointed to draft a scheme in regard to representation at the General Assembly, gave in a report which was received. On reading the first clause it was moved by Mr. Leitch, and agreed that the report be recommitted to the committee, with the addition of Rev. Mr. Leitch, to reconsider the same; have the report printed and forwarded to members of the Court, with a view of discussing the matter fully at next ordinary meeting. A communication was read from the Women's Presbyterian Missionary Association, intimating the formation of such a society in Sarnia last summer; stating also that eight auxiliaries are now in existence within the bounds of the Presbytery. The Presbytery expressed its great satisfaction at the action taken by the ladies in this department of church work; assured them of its approval and expressed a desire that branches be formed in all our congregations as far as practicable. Rev. Dr. Thompson and Messrs. Leitch and T. W. Nisbet, were appointed to address the next meeting of the said association in Sarnia in February next. Mr. Mylne appeared before the Presbytery, making application to be received as a Catechist of the church. A committee consisting of Rev. Dr. Thompson and Messrs. T. W. Nisbet and D. S. Robertson, were appointed to confer with Mr. Mylne and report. Rev. Mr. Currie, treasurer of the Presbytery, laid on the table a report which was received and considered. After examination of the same, the Presbytery expressed satisfaction with said report and tendered their thanks to the treasurer for his diligence and faithfulness in the discharge of his duties. Leave was granted the various congregations and mission stations to make arrangements for the time and manner of holding missionary meetings during the winter, reports thereof to be given in at next ordinary meeting. In terms of a request from the trustees of Parkhill congregation, leave was granted them to borrow a sum not exceeding \$4,000 on church property, on condition that the congregation acquiesce in the matter. The following deputation were appointed to visit aid-receiving congregations and mission stations, viz: Forest—Rev. Mr. McLennan and elder; Point Edward—Rev. Dr. Thompson and elder; Corunna—Rev. Mr. Tibb and elder; Oil Springs—Rev. A. Beamer and elder; Marthaville—Rev. Geo. Cuthbertson and elder; Inwood and stations.—Rev. J. Johnston and elder; Sombra, Duthel Church, etc.—Rev. Mr. McKutcheon and elder. Rev. Mr. Leitch, at the request of Rev. Mr. Tibb, was appointed Moderator at Duthel Church and Sombra village. Circulars were received from the conveners of the various Assembly committees urging the claims of the various Schemes of the Church. The Presbytery agreed to exercise their individual influence in drawing out the liberality of the various congregations under their charge. The committee appointed to confer with Mr. Mylne gave in their report, expressive of their satisfaction with Mr. Mylne's abilities and qualifications for catechetical work, and recommended his appointment by the Presbytery, wherever they may need his services. And they further recommended Mr. Mylne to proceed with his studies, with a view to qualifying himself for the gospel ministry. The Presbytery received and declared in terms of the report. The next meeting of the Presbytery was appointed to be held in St. Andrew's Church, Sarnia, on the second Tuesday of March next, at 10.30 a.m.—GEO. CUTHBERTSON, *Pres. Clerk*.

PRESBYTERY OF BRANDON.—The Presbytery of Brandon held its regular meeting Tuesday, Dec. 11th. Dr. Robertson opened the discussion of the subject, "How to deal with anxious enquirers." All the members present took part in the conference. The sederunt was profitable and edifying. Mr. Anderson reported that he had moderated in a call in Auburn in favour of Rev. T. C. Court. The call being sustained, and Mr. Court accepting the same, arrangements were made for his induction, Thursday, the 3rd of January. It was agreed that a loan not exceeding \$650 be recommended to the favour-

able consideration of the board, to be applied on a manse at Glenboro'. Agreed also to recommend to the favourable consideration of the board a loan of \$300 for a church at McGregor when the conditions are fulfilled. It was agreed, upon request, to revive the interim session of Brandon and add the names of Messrs. Duncan and Hodges to the session, and empower the moderator, Mr. Fraser, to convene the session as business demanded. The board of management of Brandon congregation asked permission to borrow \$4,000 on the church property for the payment and consolidation of debts, instead of \$3,000 as agreed upon at the time of union of the First Church and Knox Church. It was agreed to authorize a loan of \$3,500. Leave of absence was granted Mr. Stalker for two months on account of the effect of the winter upon his health. Leave of absence for six months was also granted Mr. Omand on account of sickness. Messrs. Hargrave and Laird were received from the Winnipeg Presbytery as members of Brandon Presbytery. An application for a loan of \$150 for a church at Binscarth was recommended to the favourable consideration of the board. The resignation of the session of Knox Church, Portage la Prairie, was submitted, and after a little consideration it was agreed to receive the same and lay it on the table till the next meeting of the Presbytery. Mr. McTavish reported for the Foreign Mission Committee, recommending that steps be taken to purchase the property used as an Indian school at Portage for \$500. Report and recommendation adopted. Mr. Murray reported that he had moderated in a call to a minister at Rosedale; in favour of Rev. J. L. Hargrave at a stipend of \$700. The call was sustained and placed in the hands of Mr. Hargrave, who accepted the same and the Presbytery arranged for his induction to take place Friday, the 4th January. Leave was granted Brandon congregation to moderate in a call to a minister at their convenience, and Mr. Fraser was appointed to attend to the same. Mr. Hargrave was authorized to erect a session in Rosedale; Mr. Simpson at Shellmouth and Minniska; Mr. Haig at Treherne, and Mr. Currie at Elkhorn, and that the above named ministers be moderators of the sessions when erected. Mr. Mowat was appointed moderator of the Strathclair session. It was agreed that augmented congregations be dealt with in the interests of food before the March meeting of the Presbytery, and that the home mission committee make the necessary arrangements. It was agreed that Mr. D. H. Atcheson be taken under the care of the Presbytery of Brandon as a student in theology, and that the home mission committee provide him work in the meantime. A petition was read from a few persons in the Strathclair congregation, including the elders, asking an investigation of affairs at Okanase mission and re-organization of the Strathclair mission. It was agreed unanimously that owing to the disrespectful statements contained therein, reflecting on this Presbytery and the Foreign Mission committees of the church, that the document be not received. A petition signed by twenty-two members and adherents of the church, and another signed by twenty-two of the Indians on the Okanase reserve, praying that no change be made at present in the management of affairs at Okanase, was received and remitted to the Foreign Mission Committee. The Home Mission report was submitted by Mr. Todd. The leading points are as follows: Consideration of the report of the Synod and Home Mission Committee concerning claims of fields within the bounds of the Presbytery; also consideration of items in report of Assembly committee affecting work of Presbytery; claim of Presbytery upon Foreign Mission Committee for \$135 for work done at Beulah by committee to the Foreign Mission Committee for payment; that Mr. Marsh be requested to look to Winnipeg Presbytery for claim for travelling expenses; that Pipestone be supplied by a student during the Christmas holidays; also Lakeside, Roseland, mouth of the Saskatchewan and Kenmay; that Mr. Duncan visit the field, and request people to take a student to the field from Brandon as condition of supply; that Mr. Patterson supply Alexander; that Mr. Coulter supply Rapid City after Sabbath next, and that Rapid City and Shanks be separated during the winter, the latter to be supplied by Mr. Smith during the winter; that Messrs. Haig and Mowat visit Strathclair and report to the Home Mission committee, and the supply be left in the hands of the Home Mission Committee; the supply of Treherne and Arden also be left with the Home Mission Committee. The committee appointed to allocate amounts for schemes of the church reported, and the report was adopted by the Presbytery. The Presbytery then adjourned to meet at Portage la Prairie on the second Monday of March at half past seven in the evening.—S. C. MURRAY, Pres. Clerk.

**FOREIGN MISSION COMMITTEE.**

A special meeting of the Presbyterian Foreign Mission Committee was held in Toronto last week. The following members were in attendance:—Rev. Dr. Wardrop, Convener; Mr. Hamilton Casels, Secretary; Rev. Drs. MacVicar, Moore, McLaren, Reid and Fraser; Revs. G. Barson, A. A. Scott, A. D. McDonald, J. A. Murray, D. D. McLeod, G. M. Milligan; Messrs. Forbes, C. Davidson and Dr. McDonald.

Letters of apology for unavoidable absence, from Revs. Principal Grant and James Barclay, were read.

The committee was much disappointed that no further communications had been received from the Formosa missionaries in reply to the questions referred to them after the September meeting. After hearing the correspondence in the case and fully discussing the question of Mr. Jamieson's position, the committee arrived at the following conclusion:—The committee having considered a series of nine letters from the Rev. J. Jamieson of various dates from 17th August to 11th September, 1888, regret to gather from them that Mr. Jamieson during a residence of more than four years has not been able to acquire an adequate knowledge of the language or to render any really useful service to the mission, and are of opinion that it is inexpedient for him to remain any longer in connection with the mission; but in view of the fact that no answer has been received from Mr. Jamieson or Dr. McKay in reference to the committee's resolution of September 27th, remit the matter to the executive with instructions, should no new element of serious moment emerge in the correspondence, that the Executive Committee be instructed to issue the matter not later than the first week in February.

Dr. MacVicar reported on behalf of the Committee on Regulations for Missionaries. The report recommended that the field missionaries should possess the degree of M. D. or its equivalent, and produce a certificate of recommendation from the Presbytery in whose bounds they reside.

It was reported that a lady whose name was withheld desired to give several thousand dollars towards a mission to the Jews. Application for an appointment was made on behalf of Mr. Samuel Gries, a converted Jewish rabbi, at present a member of Dr. Hall's church in New York.

A committee appointed for the purpose reported the following resolution with reference to the recently lamented death of the Rev. Mr. Builder, which was unanimously adopted:—

In the early death of the Rev. Joseph Builder, B. A., the church has lost one of her most faithful sons, as also a very devoted and zealous missionary. His death occurred on the 4th of November last whilst on his way south for the purpose of recruiting his health. Mr. Builder possessed those qualities of mind and heart which tendered him a kind friend, a genial companion, and a faithful minister of Jesus Christ. He was designated and ordained to the mission field of Central India about five years ago. He proceeded thither and did work which was much valued by this committee. He was compelled to return to Canada through severe illness. He laid down his chosen work in the good hope that he would be permitted to return again after a season of rest; but the Great Head of the church ordered otherwise; and whilst we record these facts in connection with the life and recent lamented death of our brother, we desire to extend the most sincere and heart-felt sympathy to the bereaved widow and family, commending them to the care of our Heavenly Father, who is the Father of the fatherless and the husband of the widow. It was

agreed also, in consideration of the special circumstances of the case, to continue to Mrs. Bailler for a short time the usual allowance made to missionaries while on furlough.

Regarding the case of Miss Ross, a missionary who returned from India without consulting the committee, it was decided to overlook the irregularity and send her back to India upon the restoration of her health.

Rev. Dr. J. B. Frazer was offered the appointment of missionary to the Chinese in British Columbia, and stated that he would consider the matter earnestly and give his decision as early as possible.

Dr. Reid read a financial statement, from which it appears that the contributions received up to the 25th of December this year were \$1,400 more than at the same date last year, but at the same time the expenditure necessitated by special expenses incurred on account of the exceptional and rapid expansion of our work and the sending out of so many missionaries this year is \$12,000 in excess of that of last year at the same date.

The details of expenditure are as follows:—

On account of Indians in Mantola and the North-West	\$ 4,000
Formosa	14,100
India	22,000
Honan	7,410
All other expenses	1,750
<b>Total</b>	<b>\$ 49,260</b>

About \$5,000 of the expenses of India are exceptional on account of the number of new missionaries sent out this year—the expenses being much larger the year a missionary is sent out than any succeeding year. The expenses for Honan are large this year for the same reason.

**THE INDORE COLLEGE.**

A communication was read from Rev. John Wilkie stating that the Missionary Council at its last meeting had resolved to close the Indore Mission College at the end of the next term. Mr. Wilkie desired instructions from the committee, and, after deliberation, a resolution was adopted to defer taking action in the matter in the absence of official information from the council.

A letter was received from Rev. Dr. Warden, Montreal, informing the committee of the wish of Mr. David Yuille, of Montreal, to maintain a missionary to China at his own expense for five years, and his willingness to provide at the rate of \$1,000 per annum for a single or \$1,200 for a married man. The offer was cordially accepted, and the following resolution with reference to it was passed: The letter of Dr. Warden conveying the offer of Mr. Yuille to pay the salary of a missionary in China for five years, having been received, it was resolved to recognize gratefully the liberality of Mr. Yuille, accept his offer and to send out a missionary as soon as the necessary travelling and incidental expenses can be provided for. Owing to the exceptional expenses of the work during the year, the committee hesitates to increase expenditure without a fair prospect of a corresponding increase of income, but hope that this difficulty may be removed before the next meeting of the committee, by the contributions yet to be received this winter. In connection with this offer the name of Mr. M. McKenzie, who completes his course this year in Montreal College, is mentioned. Both Dr. MacVicar and Dr. Warden bear the highest testimony to Mr. McKenzie's qualifications for the work—his strength, sense, spirituality, zeal, and thorough devotion. It is ardently hoped that many of our wealthy men may follow Mr. Yuille's noble example, and that funds may be promptly provided for the travelling and other incidental expenses of sending out Mr. McKenzie.

Other important matters were submitted to the Executive and several were deferred until the next general meeting, which will be held in May.

**MONTREAL NOTES.**

The customary New Year's gathering of the Presbyterian Sabbath schools of the city was held on Tuesday morning in Crescent Street Church, which was crowded in every part. It is estimated that about 2,500 children were present, besides the teachers and a large number of parents and friends. The chair was occupied by Mr. J. Murray Smith, President of the Presbyterian Sabbath School Association, and addresses were delivered by Rev. Messrs. Barclay and Jordan, and Mr. R. Johnston, B. A., of the Presbyterian College. Each scholar was presented with a sermonette by the Rev. A. B. Mackay on "The blessing of Assher" neatly covered and in an envelope. The weather was very mild, as indeed it has been almost the whole winter thus far.

Speaking of the weather reminds one of the Carnival to be held in the city on the first week of February. The lack of suitable ice consequent on the mild season is likely to operate against the ice palace, and unless we have zero weather within the next few days it will be difficult to complete the proposed structure in time. Should the carnival itself fall through it would not be a matter of regret to the better class of our citizens, many of whom believe it to be injurious in its tendencies and hurtful to the moral well being of our people.

On Saturday of last week the Rev. Dr. and Mrs. Campbell celebrated their silver wedding. They held an "at home" in their house in the afternoon, when a large number of their friends called to congratulate them and to wish them many returns of the anniversary of their marriage. During the evening they were presented with addresses by the members of the congregation of St. Gabriel Church, and also by the Bible class, accompanied with several handsome pieces of silver plate and about \$200 in silver half dollars. The silverware gifts from a large circle of friends were numerous and beautiful.

The Rev. C. Chiniquy celebrates his silver wedding on Thursday next, the 10th inst.

The regular quarterly meeting of the Montreal Presbytery takes place on Tuesday, 9th inst., in the College Convocation Hall.

The anniversaries of the religious societies are to be held in Eskine Church during the week beginning Monday, the 21st inst. Several speakers from a distance are to be present and interesting meetings are expected.

The annual meeting of the Protestant Insane Asylum was held last week. The new asylum being erected on the Lower Lachine Road is being pushed forward, though a large sum has yet to be raised to meet the cost of the building. It looks as if not much more money was expected from the Presbyterian community. The office-bearers and the executive were elected at the annual meeting. With one single exception, not one of these is a Presbyterian resident in the city. In the list there are three ministers—two Episcopalians and one Methodist—and eighteen laymen. The parties were apparently not selected at random as a printed list was submitted at the meeting containing the names of those who should be elected. This is not the first time in the brief but peculiar history of this institution that things of a similar kind have been done, as has already been pointed out in these notes. If the confidence of the public is to be retained, and the best interests of this institution furthered, a change of procedure is desirable.

The Executive of the Dominion Evangelical Alliance is at present endeavoring to secure a financial foundation to warrant them in appointing a first-rate man as General Secretary, whose whole time shall be given to the work.

The college re-opens on Tuesday after the Christmas vacation. The attendance will be larger than the first term as several new students have enrolled their names. A public entertainment on behalf of the reading room is to be held in the Convocation Hall on Monday evening, the 14th inst.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Jan. 20, 1889. **HEALING OF THE LEPER.** [Mark 1: 40-42.]  
 GOLDEN TEXT.—"As soon as He had spoken immediately the leprosy departed from him, and he was cleansed."—Mark 1: 42.

**SHORTER CATECHISM.**

**Question 2.**—The Scriptures of the Old and New Testaments are two collections of inspired writings which God commissioned prophets and apostles to write and give to His Church respectively under the old or Mosaic and under the New or Christian Dispensations, or modes of administering the Covenant of Grace. A list of the several books contained in these two testaments is given in the first chapter of our Confession of Faith. The canon of Scripture is that faithful rule of faith and practice which is composed of all the genuine writings of the inspired prophets and apostles now extant. The fact that all the books now contained in our canon of the Old Testament are genuine, and they only, is proved. 1. Christ and His apostles approved as genuine and authentic the Jewish Hebrew canon as it existed in their time. They often quote these books, and only these, and rebuke the Jews for disobeying them (Mark xix. 49; Luke xxiv. 44; John v. 39; 2 Tim. iii. 15, 16; Acts i. 16; Matt. xxii. 29). 2. The Hebrew canon thus endorsed by Christ is the same that we now have. This is proved by the Hebrew text kept with such jealous care by the Jews, by the Septuagint version in Egypt, B.C., 285, and by the testimony of Josephus and of the early Christian writers. The fact that the several writings composing our New Testament canon are genuine and authentic is proved—1. By the testimony of early Christian writers, from the age of the apostles downward. 2. By the list of books received of them as canonical by the early Church Fathers. 3. By the early translations, such as the Peshito, or early Syriac version (about end of second century), and the Vulgate, prepared by Jerome, A. D. 385, based upon the early Latin version. 4. By the internal evidence of language, idiom, style of the several books and their consistency, with their historic conditions, and with the doctrinal spirit and unity of the whole.—A. A. Hedge, D. D.

**INTRODUCTORY.**

After spending the sacred hours of the Sabbath Day in the synagogue, taking part in its worship and proclaiming to those assembled the truth of God, and in extending divine help and sympathy to the distressed that were brought to Him at the close of the day, Jesus retired to rest. Early next morning he went out before dawn where he would be alone and could hold sweet converse with His Father.

**I. Prayer the Best Preparation for Work.**—One of the strongest reasons for private personal prayer is found in the example of Christ. It is frequently recorded of Him that He prayed. His were busy days passed amid exhausting toils, yet He always found time and opportunity for calm and undisturbed communion with His Father. He was human as well as divine, though He needed not, being absolutely sinless, to confess sin or to pray for its forgiveness. He needed strength to accomplish the great work given Him to do. In silent and solitary communion with God, He found refreshment and power. Such being His daily practice, what should ours be? His presence, His teaching and His work had created a profound impression among the people of Capernaum, and in the early morning many came seeking Him. Peter, ever the active disciple, goes in search of His Master, and when they found Him they tell Him that "all men seek for Thee," a foreshadowing of the eagerness with which Christ will yet be sought after.

**II. Preaching the Gospel.**—Eager as were the people of Capernaum for the ministry of Jesus there are others besides them whose needs were equally if not more urgent. At all events Christ did not confine His ministry to one place but went everywhere throughout the land telling the people the glad tidings and healing the sick. Preaching the Gospel of His kingdom was His great work. For this purpose He had come forth from His home in heaven that He might offer salvation to perishing men. He preached in the synagogues throughout all Galilee. He honoured the assemblies of the people for the worship of God, and they afforded the people the best opportunity of hearing Jesus. In addition to the proclamation of the truths of the kingdom, Jesus, Mark tells us, cast out devils. Possibly because this awful form of disease, so prevalent in the days of the Saviour, was regarded as most difficult, if not impossible, of cure, the evangelist here mentions it particularly. Matthew, in recording the same occurrences in Christ's ministry, says, "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness among the people." His was a busy and beneficent ministry.

**III. The Leper Healed.**—Leprosy is one of the most terrible, loathsome and repulsive diseases that can afflict humanity. The sad victim of this disease grows more and more horrible looking as his incurable malady makes its certain and deadly progress. Skin, blood, nerves and tissues become infected. It may not inaptly be described as a prolonged and ghastly form of dying. It was common among the Jewish people, and lepers are to be seen in Palestine at the present day. It is also making its ravages felt in the Sandwich Islands. Even here in Canada there is a colony of lepers at Tracadie in Nova Scotia. The poor man afflicted with this deadly disease approached the loving and merciful Saviour, worshipping Him and doing homage. This poor outcast had faith in Christ. He may have heard that many sick people and those possessed with demons had been cured; even he might be cured of his leprosy. At all events one who had already done such wonderful works was able to cure him, so he says to Jesus in the language of faith, "If Thou wilt, Thou canst make me clean." The Jewish law made the leper an unclean outcast. No sufferer appeals to Jesus in vain. The loving One is moved with compassion—no idle sentiment—genuine, deep, heartfelt commiseration. He from whom all others would shrink in disgust is only an object of pity to Him who bore our griefs and carried our sorrows. "He touched Him." What kindness and courage in that touch, and saith, "I will; be thou clean." Before that powerful and holy will the most obdurate disease has to vanish. The death process is arrested and the healed leper with joy and hope in his heart takes his place once more among living men. He is cleansed of his leprosy. It was a divine cure for it was effected instantaneously. The man who had received this great gift of Christ's healing was strictly charged to refrain from speaking about his marvellous cure. His first duty as Jesus plainly pointed out to him was to obey the Mosaic law relating to leprosy—to obtain the official priestly declaration of his cure and to make the offering which his gratitude would prompt and the law required. The man, however, disobeyed Christ's command in so far as related to his silence. For this command Christ had the wisest reasons. We can trust Him that what He commands is worthy of implicit obedience. This man's disobedience interfered with Christ's work for a time. He had to seek secluded spots for the exercise of His ministry, but still the people came in crowds to hear Him and to obtain His help.

**PRACTICAL SUGGESTIONS.**

If we are tempted to neglect daily private prayer, let us remember the example of Jesus.  
 Jesus is the Great Missionary; He who said, "Go ye therefore," Himself went forth preaching the Gospel of the kingdom.  
 Christ was full of compassion and tender mercy for the distressed; so should His disciples be.  
 Leprosy is a type of sin in its loathsomeness, its deformity and deadly nature.  
 Christ alone can cleanse and heal the sin-sick soul.

## THE MISSIONARY WORLD.

## WHAT HINDUS AND MOHAMMEDANS SAY ABOUT MISSIONS.

While so much is being persistently said about the failure of missions in India, it is well to listen to the testimony of Hindus and Mohammedans, to hear what they have to say about missionary operations and their effect. Within the last few months, leaders of the religions which have so long dominated India have expressed in strong terms their fears of Christian progress. Let us go far north, to Lahore, the capital of the Punjab. Mohammedans form a very large and influential part of the population. They have had for many years an association for the promotion of Islam. It seems to have been on too aristocratic a basis, and to have failed to enlist the support and sympathy of the community. Very recently a new association has been formed, which sets forth as its great object the defence of Islam. At its inaugural meeting, Sir Syed Ahmad, who by general consent stands at the head of the Mohammedan community, a great friend of the English, and at the same time a stout defender of his own faith, gave a vigorous address, in which he said it was indispensable for them to repel the "intolerable attacks" of the missionaries, if their holy faith was to be upheld. He spoke as if their religion was being undermined by the missionaries, and would be overthrown if not met by a measure of defence.

Let us come down to Calcutta. Recently a new monthly magazine has been started, with the avowed purpose of "demolishing Christianity and setting up a national religion in its stead." Its editor, a well-known literary man, says: "The rapid spread of the mischievous teaching of the Bible in this country is a serious calamity. Many hundreds of Christian missionaries . . . are coming out here, and pursuing the work of proselytism with good success."

Let us now travel far south, and come to Madras. All interested in Indian Missions have heard that last year there was a rebellion in the Madras Christian College, which was largely fomented by the Madras Hindu Tract Society. In one of its publications that society says: "How many hundreds of thousands have these padres turned to Christianity, and keep on turning! How many hundreds of thousands of dear children have they swallowed up! Oh, over how many more have they cast their nets! Is there no learned pundit to be secured for money who will crush these Christians?" The redoubtable pundit required is, it seems, to be secured only for a handsome fee! The exaggerations of the writer show the intensity of his fears.

In the heat of the Madras controversy two measures were eagerly proposed: 1. The establishment of a Hindu College, in which the pupils shall be taught their own religion; and, 2. The establishment of a Hindu Institute, in which the pure Hindu religion should be taught, and from which students, well equipped, should go forth to fight its battles. Some men of the highest rank, of great wealth, and also, I may add, of great intelligence, well acquainted with our language, promised efficient help. What has come of these proposals we know not. Probably, like many other grand schemes, they have been loudly applauded—and forgotten. The Madras Christian College is, we understand, as successful as ever.

The favourite notion of many is that Christianity is to be encountered only by a reformed heathenism. The cry is for a national religion. To meet this demand the Aryan Samaj (Assembly), resting on the teaching of a renowned Mahratta pundit, has existed during the last few years, and is exceedingly zealous in calling on the people to return to Vedism, the religion of their ancestors. This Samaj is strong in the North-Western Provinces, is very hostile—we may say, fanatically hostile—to Christianity. Hinduism, as it now is, is thus described by a Brahmin in a Madras paper. "Hinduism is a corpse out of which the life has fled, and yet it is a living force. . . . The moribund in creed is still able to perform ceremonial functions. . . . Another cause of the survival of the strength and integrity of Hinduism is the intellectual inconsistency and moral cowardice of the generality of the so-called reformers." While making all allowance for the great difficulties of the reformers, we think this censure is well deserved.

Many additional facts might be stated confirmatory to those now adduced. Looking over the great Indian field, there is no doubt much that is depressing, much that is trying;

## CANADA PRESBYTERIAN COMMUNION SET.

—: Extra Heavy Quadruple Plate. :—  
FREE FOR A CLUB OF 40 NAMES  
AT \$2.00 EACH.



In many cases congregations find it difficult to get a suitable Communion Set at a moderate price. We offer the above set on such terms as will place it within reach of any congregation in the country. Forty subscribers at \$2.00 each can be obtained anywhere for a first-class, old established, family paper like THE CANADA PRESBYTERIAN; and a few hours work secures the Communion Set, without the extra expenditure of a dollar.

Congregations getting up a club on the above terms will find the goods exactly as represented, as they will be manufactured expressly to our order; and will consist of SIX pieces, viz.: Baptismal Font, two Plates, one Flagon, two Cups. The names sent need not be from any one Post Office, and may be forwarded as obtained, stating they are for a club to receive Communion Set, which, when the full number of names is received, will be securely boxed and sent by Express.

**PRESBYTERIAN PRINTING & PUBLISHING CO.,**  
5 JORDAN STREET, - - - TORONTO.

but if we rise above single instances and certain parts of that vast region where either scarcely anything has yet been done, or the obstacles are peculiarly formidable; if we take a glance at the currents of thought and action flowing in different and often opposite directions, we are assured hope should be predominant. If we had more hope, resting on the indications of God's providence, still more on the power of His Spirit, and the power of His Word, work would be carried on with vastly more vigour and vastly greater success. A great door and effectual is opened, and there are many adversaries; but greater is He who is for us than all who can be against us, and we know He must triumph.

## WON AT LAST.

The following touching story from the pen of the Rev. Maurice Phillips needs no comment: "I accompanied Mr. Robinson last month," he writes, "on a tour through the Tripatore mission district of Salem (South India). I was delighted with the large crowds that listened daily to our preaching. One very interesting incident came under my notice. Some years ago a Sudra farmer in one of the out-of-the-way villages was baptized under the name of Israel. He had a wife and a large family, but they positively declined to follow him to Christianity. At first they gave him a great deal of trouble, refusing to associate with him for fear of defilement, and his wife even declined to give him food. He gradually overcame these difficulties, but his family seemed as far as ever from Christianity. When I visited the family in 1884, just before going home, I asked his wife and each of his sons whether they intended to become Christians, and the answer was "No." I prayed with them, and urged them to follow their father, who was following Christ, but had no reason to believe that any impression had been produced. When camping last month within seven miles of Israel's village, a young man came to the tent and said he was Israel's eldest son. 'Well, come and sit down. I am very glad to see you. I have not seen you for a long time,' I said. He sat down, and told me that last year his father died. I told him I was very sorry, but added: 'Your father was a good man, and he is now in heaven, with Jesus.' 'Yes,' he said, 'I believe that. When my father was very ill, and could not read the Bible, he asked me to read for him.' 'And did you?' 'Yes, I read to him every day, and he seemed always better after I read to him.' 'What did you read?' 'I read the Psalms and the Gospels. My father was very fond of the Psalms and the Gospels.' 'When he died, did you burn the body like a heathen?' 'No. We had a grave dug for him in the field, and we buried him as a Christian.' 'I suppose there was no Christian present to

read the Scriptures and to pray?' 'No; but I read the twenty-third Psalm after he body was lowered to the grave.' I said: 'I am very glad to hear that. How did you have the courage to do it?' 'Well; I felt that it was right, and that it was in accordance with the wish of the departed, and so God gave me courage. And not only that, but I am determined to become a Christian too, and die like my father.' What about your wife?' 'She is quite willing to be baptized.' 'Do you want to be baptized now?' 'No; I will wait till you come again, for I want my brothers and their families to be baptized at the same time, and they are not prepared yet.' Oh! how thankful I was to our heavenly Father for this incident. How wonderful God is in carrying on His work! An incident like this is enough compensation for all the labour bestowed in the Tripatore district since the commencement of the mission. May the Lord's work so prosper everywhere!"

## WORK AMONG MOHAMMEDANS IN BOMBAY.

An inquirer was sent in to me for instruction a few weeks ago by our zealous missionary at Aurangabad, the Rev. Ruttonji Nowroji. This man's name I do not at present mention, but the facts of his history and present position are briefly as follows: He is one of the sons of an old Maulavi, a man of great learning, who was one of the trio chosen many years ago to represent the Mohammedan side in a great argument held at Agra with the Christian missionaries. This Maulavi collected most of the works on the Christian side of the Mohammedan controversy which were obtainable in Urdu and Persian, in order to refute them. What effect they produced upon his mind I do not know, but this son of his read them carefully, as well as the books on the other side, and the result was that he determined to read the Bible. This he continued to do for six or seven years, until at last every trace of belief in Mohammed faded away, and a firm faith in Christ took its place. He then applied to the Rev. Ruttonji Nowroji for further instruction in Christianity. Hearing of this, his friends tried to persuade him to desist from such a course, but in vain. Then they decided to save themselves and their religion from such injury as his conversion to Christianity would cause it, by administering poison,—more open violence being attended with considerable danger. Some of his pupils—he is a teacher of the Persian and Urdu languages, and something of a poet—heard of the plot, and let him know. He went as usual, however, to Mr. Ruttonji for instruction, and on leaving him that day told him casually that he thought it better to say good-bye for good, as he did not doubt they had met for the last time, his enemies being determined to kill him unless he denied Christ, which he never

would do. Mr. Rottonji then decided to send him to Bombay to me, both to protect him for a time and also to give him further instruction. I have never had such a pupil since I came to India. He is at once brave and humble, most earnest in the study of God's Word, and zealous for the spread of the Gospel of the Saviour, whom he has now accepted. His knowledge of the Bible is already such as would be very creditable to a native clergyman; and is not mere head knowledge, for his whole manner of speech and conduct shows that he has been taught of God. His answers to difficult questions often surprise me; they show that he has so thoroughly and honestly thought the matter out for himself.

This man's earnest desire is to work among his late co-religionists and spread the knowledge of Christ. He has written to a great friend of his in Aurangabad, asking him too to come here for instruction. This friend of his was at one time an atheist, having found Mohammedanism false and delusive; but the study of the Word of God, under my present inquirer's guidance, has convinced him of the truth as it is in Christ Jesus. The two friends agreed that one should come to Bombay first, and, if he got suitable instruction, would write for the other; and they decided with one another to be baptized if possible at the same time. Is not this the case of Philip and Nathanael over again? God grant the result may be the same! A brother of this inquirer is also studying the Bible, and nearly convinced of the truth of Christianity. So the leaven spreads.

Last month a young Persian convert from Bagdad arrived, and this month has been working in our mission as a catechist. His name is Mirza Yahya Khan. He was a major in the Shah of Persia's army, having two regiments in his charge, but he had read in his native country, Kirmanshah, the Gospel of Christ, and felt he must confess Him before men by receiving baptism. The Rev. T. R. Hodgson baptized him last Easter, and sent me a very high account of him, which my own acquaintance with the Mirza has since fully justified. He is very anxious to return and work in Kirmanshah for Christ, but has agreed to remain here until Mr. Hodgson returns to Bagdad from furlough. He goes to the coffee-houses in which the Persians congregate, mixes with them, and leads the conversation in religious matters, and gets those who seem at all earnest to come to our Gospel Hall in Byculla, where I see them, and where we have our Christian literature for sale and to lend. Since he has been here he has not only had many interesting conversations with his Mohammedan fellow-countrymen, but he has succeeded in getting three of them to confess belief in Christ, and to come to us for instruction in the Bible.

# R.R.R. - RADWAY'S READY RELIEF.

The Most CERTAIN and SAFE PAIN REMEDY.

In the World, that instantly stops the most excruciating pains. It never fails to give relief to the sufferer of pain arising from whatever cause. It is truly the great

**CONQUEROR OF PAIN** 12/52

And has done more good than any known remedy. For **SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE**, or any other external PAIN, a few applications rubbed on by hand act like magic, causing the pain to instantly stop. For **CONGESTIONS, INFLAMMATIONS, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK**, more extended, longer continued and repeated applications are necessary. All INTERNAL PAINS, **DIARRHOEA, DYSENTERY, COLIC, SPASMS, NAUSEA, FAINING SPELLS, NERVOUSNESS, SLEEPLESSNESS** are relieved instantly and quickly cured by taking inwardly 20 to 60 drops in half a tumbler of water.

Price 25 Cents a Bottle. Sold by all Druggists.

WITH RADWAY'S PILLS THERE IS NO BETTER CURE OR PREVENTIVE OF FEVER AND AGUE.

## HEALTH FOR ALL!! HOLLOWAY'S PILLS

 12/52

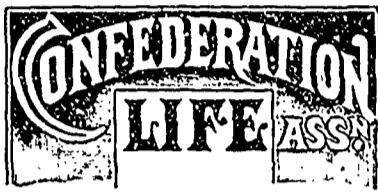
Purify the Blood, correct all Disorders of the

**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.

A HOME COMPANY.



Capital and Assets NOW OVER \$9,000,000.

President: **SIR WM. P. HOWLAND, C.B., K.C.M.G.**

Vice-Presidents: **WM. ELLIOTT, Esq., EDW HOOPER, Esq.**

HEAD OFFICE, - - 15 TORONTO ST  
J. K. MACDONALD, Managing Director.

THE TEMPERANCE AND GENERAL

## Life Assurance Company.

HEAD OFFICE: Manning Arcade, TORONTO. 24/26

THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

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

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

HON. S. H. BLAKE, Q.C., ROBT. MCLEAN, Esq., VICE-PRESIDENTS.

HENRY O'HARA, Managing Director.

MANY OLD **FARMS** require so much fertilizing that farming & gardening **WON'T PRODUCE A PROFIT.** The rich, sandy soil of Michigan Farms produces a fine crop of wheat, corn, &c. The near markets, general healthfulness of climate and freedom from cyclones, blizzards, together with good society, Churches, etc., make Michigan Farms the best in the world. Write to me and I will tell you how to get the best farms on long time; low rate of interest. O. M. BARNES, Land Commissioner, Lansing, Mich.

# WARMING \* AND \* PALATABLE

ARE THE WORDS USED BY EVERY ONE TO EXPRESS THEIR OPINION OF THE MERITS OF

JOHNSTON'S FLUID BEER. THE GREAT STRENGTH GIVER. A PERFECT FOOD FOR THE SICK. A WARMING & NUTRITIOUS BEVERAGE. A POWERFUL INVIGORATOR.

AS A WINTER BEVERAGE, 27/52

And as a matter of fact it has a wonderful stimulating effect upon the circulation, and not only so but supplies lasting STRENGTH and VIGOUR and is justly called THE GREAT STRENGTH GIVER.

# THE GLOBE.

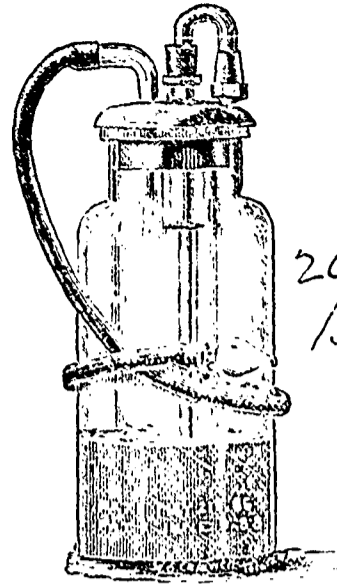
THE LEADING CANADIAN NEWSPAPER

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

“	12 o'clock	“	3.00	“	+
“	3	“	3.00	“	
“	Saturday	“	1.00	“	
Weekly Globe	-	-	1.00	“	

ADDRESS

## The GLOBE, TORONTO.



### BUTCHER'S ANTISEPTIC INHALER AND INHALATIONS.

An Unrivalled Remedy for the Treatment and Actual Cure of Catarrh, Catarrhal Deafness, Ministers' Sore Throat, Hay Fever, Asthma, Bronchitis, Relaxed Throat, Hoarseness, Difficult and Fetid Expectorations.

Endorsed by the leading Physicians of Canada and the United States.

Dr. E. H. Trenholm, of Montreal says: "I have used the Inhaler in very many cases and with uniform success, and believe it the best yet invented for diseases of the Nose and Throat."

Dr. Barnaby, of Bridgetown, in a letter to the Company, says: "In my opinion it is just what is required in this Province in the treatment of Catarrh, Asthma, Bronchitis and Consumption, in fact, in all diseases of the respiratory organs. The principle involved is sound, and this system of treatment is bound to come into universal use in the near future."

Dr. Fitzhenry Campbell, ex Surgeon to the British Army, says: "I feel confident the Inhaler possesses the true principle by which medication can be carried directly to a diseased membrane of the respiratory tract."

Send for particulars to

ANTISEPTIC INHALER CO., 12 King St. East, TORONTO.

## MENDELSSOHN \* PIANO \* COMPANY,

MANUFACTURERS OF HIGH-CLASS PIANOS.

Unequaled in elegance of construction, beauty of finish, easy and sympathetic touch, fineness and purity of tone.

AMERICAN PIANOS, CANADIAN AND AMERICAN ORGANS. 23/52

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

91 & 93 KING STREET WEST, TORONTO

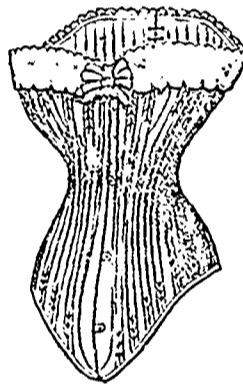
"FITS LIKE A GLOVE."

# THOMSON'S

LONDON MADE



\* GLOVE-FITTING



# CORSET

PERFECTION! BEAUTY!! COMFORT!!!

Approved by the whole Polite World.

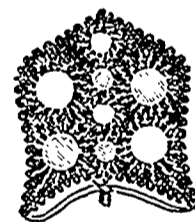
5,000,000 ALREADY SOLD.

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

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

WHOLESALE AGENTS FOR CANADA,

# WHITE & WHITE.



### A NEW LEASE OF LIFE - CURED WITHOUT MEDICINE.

All diseases are cured by our medicated Electric Belts and Appliances. On the principle that electricity is life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

Read our Home References:

HENRY CONWAY, 44 Centre Street, cured of intermittent fever in ten days; one year's standing; used Actina and Belt. MRS. S. M. WHITEHEAD, 575 Jarvis Street, sufferer for years, could not be induced to part with our Electric Belt. MR. J. FULLER, 443 Centre Street, coughed eighteen months, cured in two treatments by Actina. J. McQUAIN, grain merchant, cured of Rheumatism in the shoulders after all other remedies failed. JAS. WEEKS, Parkdale, sciatica, and lame back, cured in fifteen days. WM. NELLES, Thessalon, cured of lame back, pain in breast and dyspepsia, after being laid up all winter. D. K. MASON, 11 King Street West, cured of Catarrhal stomach by Actina EDWIN GALE, Glencoe, cured of lame back in ten days; belt ordered by his physician. MRS. C. M. TYLER, 273 Berkeley Street, cured of Nervous Prostration. D. K. BELL, 135 Simcoe Street, cured of one year's sleeplessness in three days by wearing Lung Shield and using Actina. L. B. MACKAY, Queen Street, tobacconist, cured of headache after years of suffering. MISS ANNIE WRAY, Manning Avenue, music teacher, finds Actina invaluable. MR. GREEN, Thessalon, cured of pain in the back and kidneys, said to be Bright's Disease. E. RIGGS, 220 Adelaide Street West, cured of catarrh by Actina. G. S. PARDEE, 51 Beverley Street, cured of lame back after all medicines failed. MISS DELLA CLAYTON, Toronto, cured of paralysis after being in the hospital nine months. MRS. ANDREWS, Thessalon, cured of rheumatism and hip disease; could not walk without a cane. JOHN THOMPSON, 109 Adelaide Street West, cured of a tumor in the eye in two weeks by Actina. MRS. HATT, 342 St. Clarence Avenue, Toronto, cured of Blood Poison.

"Your Belt and Suspensory have cured me of impotency," writes G. A. "I would not be without your Belt and Suspensory for \$50," writes J. McG. "For general debility your Belt and Suspensory are cheap at any price," says S. M. C. These letters are on file. Mr. McClinchy, Thessalon, cured of rheumatism in back and legs; very bad case; laid up a long time. Many more such testimonials on file.



Catarrh Impossible under the Influence of Actina.

Actina will cure all diseases of the eye. The eye treated while closed.

Actina specially prepared for the throat and lungs.

Send for Illustrated Book and Journal FREE. NAME THIS PAPER.

Compare our Goods in PRICE to any Others.

W. T. BAER & CO.,

155 QUEEN STREET WEST, TORONTO.



**THE CELEBRATED COOK'S FRIEND BAKING POWDER**

PURE, HEALTHY, RELIABLE.  
Retailed Everywhere.

27/52

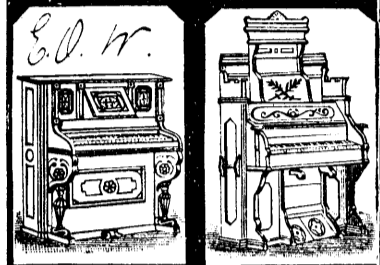
**ARMSTRONG'S STEEL BOB SLEIGHS.**



From British Columbia to Halifax the same report, "light, strong and durable, do their work as guaranteed." Order at once for this winter. Immediate shipment of telegraph, mail or telephone orders. The leading Carriage Makers handle them. Prices right.

J. B. ARMSTRONG MFG CO. (Ld.),  
Guelph, Canada.

**"BELL"**



**PIANOS ARE THE ORGANS LEADING INSTRUMENTS FOR PURITY OF TONE & DURABILITY.**

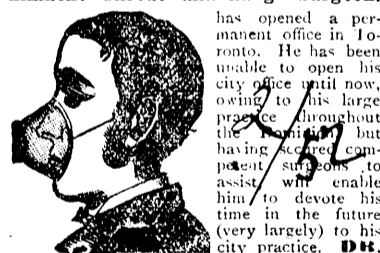
CATALOGUES FREE  
W. BELL & CO. GUELPH, ONT.

**W. H. STONE, THE UNDERTAKER,**  
YONGE 177-349 - STREET.  
The Finest Hearse in the world. Phone. 932.

**J. YOUNG, THE LEADING UNDERTAKER,**  
347 Yonge Street.  
TELEPHONE 679. 16/52

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

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



The above cut represents a Respi-rator used at night.

has opened a permanent office in Toronto. He has been unable to open his city office until now, owing to his large practice throughout the province, but having secured competent assistants to assist him, he has opened his office on the 15th inst. He has graduated in 1872 at Vic. College with honours. Also passed the examinations of the College of Physicians and Surgeons the same year. 1881 and 1883 visited the best colleges in America, taking a special Poto-cynic course of Diseases of the Throat and Lungs. Since has devoted his whole to this specialty. The success of his "New Method of cold Inhalation," by which "Cold Medicated Vapour" is conveyed directly to the seat of disease, is almost marvellous.

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

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

**DR. WASHINGTON, 82 McCaul Street, Toronto.**

DEAR SIR, — I am repeatedly asked, orally and by letter, as to your treatment for Catarrh (owing to my having been cured by you two years ago) and as to the permanency of the cure. To all such enquirers I feel pleased to say that you cured me of the most stubborn case of Catarrh, after I had been treated by several physicians on a note without any beneficial results. I am entirely well and have been so ever since, and I cannot do less than tender you my gratitude for what you have accomplished in my case, and hope you may be the means of benefiting others. With kind regards, I am, yours truly, W. H. STOREY.

**82 McCAUL STREET.**

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

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

**MARRIED.**  
At the residence of the bride's father, on Tuesday, January 1, by the Rev. John Wakefield, assisted by the Rev. K. H. Abraham, James Haddow Fell, to Charlotte Isabella, only daughter of Dr. Edward Thomas, dentist, all of Burlington. No cards.

On the 2nd inst., by the Rev. J. M. Cameron, Frank Strachan to Jennie Cairns Reid, daughter of the late James Reid, Edinburgh, Scotland.

At Ashburn, on New Year's Day, by the Rev. A. M. McCalland, M.A., D.C.L., Mr. Thomas William Brookes, of Myrtle, Ont., to Miss Christina Wilson, of Ashburn.

**DEATH.**  
On the morning of Friday, December 28th, at Ontario, South California, William Nicol, second son of James and Isabella Anderson, in his 27th year, late of Toronto.

At Peterboro', on the 5th January, of consumption, Sazie Tassie Sabine, only daughter of J. E. Sabine, and niece of the late Dr. Tassie.

Fell asleep in Jesus, on Thursday evening, January 3rd, in the 73d year of her age, Annie M. widow of the late William Jordan, of Halifax, U. S. and mother of Mrs. James Fairie and Rev. Louis H. Jordan, B. D., of Erskine Church, Montreal.

**FULL WEIGHT PURE**

**DR. PRICE'S CREAM BAKING POWDER**

31/52

**BEST PERFECT MADE**

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

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

**MEETINGS OF PRESBYTERY.**

TORONTO.— On Tuesday, January 8, at ten a.m.  
BRUCE.— At Paisley, on Tuesday, March 12, 1889.  
MONTREAL.— In Convocation Hall, on Tuesday, March 8.  
WINNIPEG.— In Knox Church, Winnipeg, on Tuesday, March 7.  
PARIS.— At Tilsonburgh, on Tuesday, January 15, at two p.m.  
GUELPH.— In Knox Church, Galt, on January 15, at eleven a.m.  
SAUGERN.— At Palmerston, on Tuesday, March 12, at ten a.m.  
WHITBY.— In Bowmanville, on January 15, at half past ten a.m.  
HURON.— In Carmel Church, Hensall, January 13, at half-past ten a.m.  
QUEBEC.— In Chalmers' Church, Richmond, on Tuesday, January 8, 1889.  
MAITLAND.— At Wingham, on Tuesday, March 12, at half-past twelve.  
OWEN SOUND.— In Division Street Hall, March 18, at half-past seven.  
LINDSAY.— At Sunderland on Tuesday, February 26, at half-past ten a.m.  
KINGSTON.— In Cooke's Church, Kingston, on Monday, March 18, at three p.m.  
BRANDON.— At Portage la Prairie, on Tuesday, March 12, at half-past seven p.m.  
SARNIA.— In St. Andrew's Church, Sarnia, on Tuesday, March 12, at half-past ten a.m.  
MONTREAL.— In Convocation Hall, Presbyterian College on Tuesday, January 8, at ten a.m.  
LONDON.— In First Presbyterian Church, London, on second Tuesday of March, at eleven a.m.  
ORANGEVILLE.— In St. Andrew's Church, Orangeville, on Tuesday, January 8, at half-past ten a.m.  
PETERBOROUGH.— In St. Andrew's Church, Peterborough, on Tuesday, January 15, 1889, at nine o'clock a.m.

IT PAYS TO 23/26

*The Best*

And the attendance of over 300 students at the Canada Business College, Chatham, during the past year proves that the Young Men and Women of Canada and the United States are now alive to this fact. For handsome catalogue, address D. McLACHLAN, principal.

**EDWARD TVE & SONS, ORGAN BUILDERS**  
18 St. James Street, Toronto

Builders of the Organs in St. Andrew's Church, Peterboro'; Cook's Church, Toronto; Presbyterian Church, Parkdale; St. Andrew's Church, Perth, Ont.; Central Presbyterian Church, Toronto; John Street Presbyterian Church, Belleville.

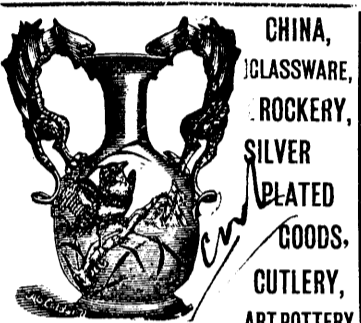
**ROYAL**



**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 phospha. powders. Sold only in cans.

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



CHINA, GLASSWARE, ROCKERY, SILVER PLATED GOODS, CUTLERY, ART POTTERY

One of the Finest Stocks in Canada.

PANTECHNETECA,  
116 Yonge St., Toronto.

**SPECIAL VALUE WILL**  
be found in DIAMOND GOODS, Reliable Gold and Silver Watches, Fine Jewellery and Silverware at D. H. CUNNINGHAM'S Jewellery Store, Manufacturing, Diamond Setting and Repairing. Receive our special attention. 7 Yonge Street, two doors north of King.

**TUMORS** of all kinds cured. NEW METHODS. No knife. Book free. Sanitarium, Union Springs, New York.

**ELIAS ROGERS & CO'Y,**



BRANCH OFFICES:— 409 Yonge St.; 1769 Yonge St. 552 Queen St. West, and 244 Queen St. East.

YARDS AND BRANCH OFFICES:— Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St., nearly opposite Front St.

**H. E. PARRISH & CO.,**

MINERS AND SHIPPERS  
**ANTHRACITE COAL**

CORNER OF 6/52  
CHURCH AND ADELAIDE STREETS

If you want COAL that will give you entire satisfaction, try ours and you will have no more trouble.

BUY YOUR 11/52  
**COAL**

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

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

Special Messenger Department.  
MESSENGERS FURNISH INSTANTLY.

Notes delivered and Parcels carried to any part of the city.

DAY OR NIGHT

Special rates quote for delivery of Circulars, Handbills, Invitations, etc. Rates etc., apply Gener Office, or

45/52  
12 KING ST. EAST, - - TORONTO  
TELEPHONE NO. 1



J. H. ROGERS 105 KING & CHURCH

FULL STOCK OF  
Light Coloured FELT HATS, STRAW HATS, FINE MANILLA HATS, Fashionable STYLES.

Black Manilla and Soft Felt Hats for Clergymen a specialty.  
Our \$4.00 Silk Hat is without exception the best Hat manufactured in the Dominion for the price. A liberal discount to clergymen.

JAMES H. ROGERS,  
Cor. King & Church Sts., Toronto.

46/52  
**WRIGHT & CO.**

**ART FURNITURE MANUFACTURERS**  
DESIGNERS AND WOOD CARVERS,



MANTELPIECES  
— AND —  
Ecclesiastical Furniture  
A Specialty.

62 and 64 HIGH STREET - TORONTO.

**ROOFING!**

THE JAMES ROOFING CO.  
19/52  
METALIC SHINGLES AND GRAVEL ROOFERS.

274 SEATON STREET, TORONT.

**GAS FIXTURES**

For Churches and Public Buildings.

We are manufacturing a choice lot of these Goods AT VERY LOW PRICES. Estimates Given on Application.

Below anything that can be imported  
KEITH & FITZSIMMONS,  
109 King Street West, Toronto.

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

**NOW READY. (NINTH EDITION.)**

**A Catechism on the Doctrines of the PLYMOUTH BRETHREN**

By Rev. Thos. Croskery, M.A., Magee College, Belfast.

Price 10 cents, or \$1 per dozen. Sent free on receipt of price.

C. BLACKETT ROBINSON,  
5 Jordan Street Toronto. Publisher.

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

**MC SHANE BELL FOUNDRY.**  
First Grade of Bells, Chimes & Pells for Churches, Colleges & Power Clocks, etc. Fully warranted with satisfaction guaranteed. Send for price and catalogue. HENRY MC SHANE & CO., BALTIMORE, Md., U.S. Mention this paper.

**MENEELY & COMPANY**  
WEST 150 1/2 N. E. BELLS  
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Pells

**COITRE, or THICK NECK.**  
I have a Positive, Cleanly & Harmless Cure. Come or write to me at 28 Arlington Court, Cleveland, O. It is no humbug. Testimonials furnished. Cure made permanent.  
DR. J. CASKEY.

**BUCKEYE BELL FOUNDRY.**  
Bells of Iron, Copper and Tin for Churches, Schools, etc. Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
VAN DUZEN & TIFT, Cincinnati, O.

**CLINTON H. MENEELY BELL COMPANY**  
7/52 TROY, N.Y.,  
MANUFACTURE A SUPERIOR GRAD OF Church, Chime and School Bells.

**YOU MAY HAVE ONE!!**  
Just send your name and address, and 10c for order, and receive HANSON'S ILLIKHANDERICH'S Magic Needle. It stiches everything! Address, Whitton Nov 17/52 Toronto, Ont.

OVER 6,000,000 people believe that it is the best to buy Seeds of the largest and most reliable house, and they use

**Ferry's Seeds**  
D. M. FERRY & CO. are acknowledged to be the Largest Seedsmen in the world. D. M. FERRY & CO's Illustrated, Descriptive and Priced SEED ANNUAL For 1889 Will be mailed FREE to all applicants, and to last year's customers without ordering it. Invaluable to every person using Garden, Field or Flower Seeds should send for it. Address D. M. FERRY & CO., Windsor, Ont.

**RIDGE'S FOOD**  
The MOST RELIABLE FOOD for Infants & Invalids. Used wherever they are not a medicine, but a stomachic food, suited to the weakest stomach. Prepared by Dr. W. B. RIDGE & CO., (on every label), Palmer, Mass.

**VIRGINIA FARMS and MILLS SOLD**  
and exchanged. Free Catalogue. J. B. CHAFFIN & CO., Richmond, Va.

YOUR NAME on 50 Fancy 7 1/2 Name Cards, Outfit & 100 Pictures, all 10c. Gams, Aultin, & Co., Danvers, So. No. of Paints 5c. The lot, 20c. Jewell Card Co., Hingham, Conn.

**GOLD**  
Live at home & make more money working for us than at anything else in the world. Either sex. Costly outfit not sent. Terms 10c. Gold Leaf & Co., Augusta, Maine.

**OVERSEERS WANTED** Everywhere, ad home or to travel. A reliable person in each County to tack up advertisements and have care of King's Goods on trees, fences and lamp-posts. Appointment placed upon all parts of the United States and Canada. Good wages, \$2.50 per day; expenses advanced. No talking required. Local work for all or part of time. Attention paid to postal cards. ADDRESS: 7175 S. W. J. C. EMORY & CO., 6th & Vine Sts., Cincinnati, O.

We wish a few men to sell our goods by commission. Large pay. Free catalogue. Sent on request. Money advanced for wages, advertising, etc. Sentennial Manufacturing Co., Cincinnati, Ohio

**SALESMEN**

**KNABE PIANOFORTES.**  
UNEQUALLED IN Tone, Touch, Workmanship and Durability  
WILLIAM KNABE & CO.,  
BALTIMORE, 22 & 54 East Baltimore St. NEW YORK, 112 Fifth Ave. WASHINGTON, 817 Market Space.