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Vol. 18.—No. 51
Whole No. 905

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Notes of the Week.

THE movement, advocated for some time, for the establishment of an industrial training school for girls corresponding to the Victoria Industrial for boys, at Mimico, is beginning to take practical shape. A meeting at which a number of those who take an interest in philanthropic work were present was held for consultation last week, and an influential committee of ladies was appointed to further the movement.

THE *Witness* informs us that a Jesuit "mission" is announced as shortly to commence in Belfast. Some of the services placarded would put easy-going people of all creeds to shame. How many Protestants could be got to attend a religious meeting at five o'clock, a.m.? At that hour every morning there is to be service in chapel during the continuance of the mission. Whoever is at ease in Zion, these Jesuits are not.

M. BERSIER, the eminent and eloquent French preacher, is dead. With his death one of the pillars of Protestantism in Paris has fallen. At the Pan-Presbyterian Council in London last year, pastor Bersier was one of the chief figures. No one would have thought that he was only fifty-seven years of age. But life began early with him, and it was busily filled up to the very last night. His loss is deeply mourned.

THE Belfast *Witness* says: In the obituary columns of the Belfast papers we note with regret the announcement of the death of the Rev. Hugh Blair, A.M., one of the earliest, and, we may add, one of the worthiest of the many men whom the Colonial Mission of the General Assembly has sent abroad. He laboured successively both in Canada and Australia. His health failing he returned home and has lived at Belfast or its neighbourhood for some years.

A CONTEMPORARY says: It is the doctrine of Tolstoi that everybody must be poor; but he hangs on, with the grip of a miser, to every kopeck of his wealth. And he tries to justify his meanness and to explain the inconsistency by asserting that to give any of his gold to the poor would be giving them the root of all evil! Such is the man who is regarded by some foolish sentimentalists as the greatest exemplar of Christianity since the departure of its divine founder.

DR. ARTHUR T. PIERSON, of Philadelphia, received a warm welcome in the Assembly Hall of the Church of Scotland, Edinburgh, at a large representative gathering over which Principal Cairns presided. Addresses of welcome were delivered on behalf of the various churches by Rev. John M'Murtie, Prof. Lindsay, Mr. Duncan M'Laren, Rev. Robert Craig, M.A., and Lord Kinnard. Dr. Pierson pointed to the great activity prevailing in commerce and science, and maintained that the Christian Church ought to prosecute mission work with corresponding energy and ability.

AT the close of the Free Church Commission the members remained to nominate the Moderator of next Assembly. It is understood that Dr. Rainy and Mr. W. Ross Taylor suggested the name of Prof. W. G. Blaikie, but a large majority supported the nomination of Dr. Thos. Brown, Dean Church, Edinburgh, editor of *Annals of the Disruption*. Dr. Brown was ordained at Kinneff in 1837, his presentation to the parish being the first official document signed by the Queen. At the Disruption he carried the greater part of his congregation with him. In 1849 he removed to Edinburgh, and last year he received the degree of D. D. from Edinburgh University.

ARRANGEMENTS are being made for a Christmas Eve entertainment for poor children, under the auspices of the Children's Fresh Air Fund. It is expected that over twelve hundred children will be given a free entertainment consisting of music, refreshments and a panoramic exhibition, on Tuesday

evening, December 24, 1889, in Shaftesbury Hall. Subscriptions to defray expenses will be received by Mayor Clarke, City Hall. Donations of provisions, warm clothing, or toys, may be sent to Miss How, College Avenue Mission Hall, Mr. Edward Taylor, corner of Simcoe and Richmond Streets, or left at Shaftesbury Hall on Tuesday or to the Sec.-Treasurer, Mr. J. J. Kelso.

THERE is no society in this city, says the *New York Independent*, that is doing a nobler service than the Young Women's Christian Association. Recently the corner-stone was laid for a Woman's Lodging House, to be controlled by the Association. It is the gift of Mrs. E. F. Shepard, whose husband was present at the recent Evangelical Alliance meeting in Toronto, one of the noblest of the Vanderbilt family, who has given the munificent sum of two hundred thousand dollars to erect the building. There is a special need for just this form of gift, and the Young Women's Christian Association of New York, not only by its religious instruction, but by its free classes, and now by this lodging-house, sets an example to similar associations in other cities.

THE *New York Independent* says: Cardinal Lavigerie's proposed Anti-slavery Congress was given up, chiefly, it will be remembered, because it was evident that the French would not have in it the controlling voice that was desired. The present Congress, now in session at Brussels, called by the King of the Belgians, has the same object in view, the abolition of the slave trade in Africa. This Congress has evidently held important sessions, and may bring forth valuable fruit, in the union of the States of Europe to put an end to the slave trade in the interior, as well as to the export of slaves from the Eastern coast. But the rapid settlement of the interior and the partitioning of Africa between the great powers of Europe will really do the work. The slave trade has not ten years to live.

IT is stated that the now defunct *Presbyterian Review* is to be in part replaced by another review under the direction of Professor Warfield of Princeton, who has selected as his associates a number of professors in the Presbyterian theological seminaries. Thus Professor Shedd will represent Union Seminary; Professor Morris, Lane Seminary; Professor Welch, Auburn Seminary; and Professor De Witt, McCormick Seminary. But it must be understood that there is here no official representation of the seminaries, as in the case of the former *Review*, but only of the individuals. At the same time an effort has been made to have the new *Review* represent both the Old School and the New School or what remains of those wings as they were fifty years ago; but on the questions now in discussion its conservative position is assured.

THE fourteenth annual report of the Toronto Hospital for Sick Children has just been issued. The blessed work of this institution is steadily carried on with most excellent results. The new building, now in course of erection, will soon afford better facilities than have yet been possessed in this city for the relief and comfort of a most interesting class of little sufferers. It may be well to bear in mind that donations of worn-out table, bed or other linen, articles of children's clothing, children's books and toys, will be most acceptable to the Charity. The hospital is supported by contributions, voluntary in the fullest sense of the word. And, as there is no canvassing for funds, friends will kindly send such subscriptions as their generous hearts, guided by God's Spirit, may prompt, and state whether their gifts are for general expenses, Building Fund, or Lakeside Home.

DR. ADDISON P. FOSTER says in the *Advocate*, that what is called Liberal thought is no longer in the ascendancy in Boston; that Unitarianism is growing no more, and that several of its leading churches have, during a few years past, felt obliged to disband or unite. The great names among its ministry, like Dr. James Freeman Clarke, Dr. Ellis, Starr King and Dr. Bristol, as they are removed, are not replaced by any others. The noble Dr.

Edward Everett Hale still remains among us, universally honoured and loved, but he now stands almost the only representative of a former race of giants. The *New York Independent* adds: The balder infidelity has even more lost its power. Parker Memorial Hall has been lost to Free Thought. The Spiritualists, once so rampant, no longer make any stir, and even the *Mind-Curists* have passed by. He says that the religious progress of Boston is in the hands of the Evangelical churches, which are active and successful.

THE tendency to carry things to excess is exemplified in the absurd length to which the matter of floral decoration has gone. A correspondent of the *Christian-at-Work* has this to say on the subject: The flower presentation cranks were in full force at the opening of Congress. One representative had a floral chair five feet high placed near his desk, besides an immense horse-shoe surmounted with a star. On another member's desk was placed a tree of roses, near another a floral man-of-war. One member was nearly hidden from view by an immense screen of flowers. The question may be asked, What insanity prompts men to waste money and violate all good taste in this manner? The answer can generally be found in some personal favour which the donor expects from the recipient. Like the ancient heathen they propitiate the favour of their political god by offering him floral tributes. The nuisance has grown so great that it is almost a wonder Congressmen do not tack on their desks the announcement so frequently appended to death notices—"No flowers."

THE religious press of the United States has lost one of its most learned writers, and the editorial brotherhood one of its highly honoured members, in the recent death of Robert Patterson, of the *Pittsburgh Presbyterian Banner*. Mr. Patterson was engaged in the customary labours of the sanctum in Pittsburgh, when he was stricken with the fatal illness, paralysis, and he died a few days later, on Friday, November 29th. Concerning him the senior editor of the *Banner* says: 'As a Christian gentleman Mr. Patterson was a model. He was modest and retiring, though adhering strongly to his own opinions and always ready to support or defend them, but never obtrusively. In the community where he lived he was held in the highest esteem. To the many whom he met he was invariably attentive, courteous and pleasing, ever quick to assist the needy and comfort the sorrowing. In looking back over the twenty-five years in which we have been so closely associated, we cannot discover one unpleasant thing associated with him on the pages of our memory. To us the history of that period in all that concerns him will be ever without the least speck of a cloud, always bright and cheering.'

THE *Chicago Interior* is quite right when it says: Statements concerning the growth of Roman Catholicism in the United States, made public at the time of the recent centenary services at Baltimore and Washington, have made a deep impression on the *London Times*. That ponderous authority foresees a great future for the "mother church" in the States, with an increase in numbers which will outstrip the growth of all other churches. The steady stream of Irish immigration, and the strong tendency of that race-stream to flow in Catholic channels, are the main factors in forcing the *Times* to this conclusion. "And further," says the pessimist, "when we consider that South America is almost wholly peopled by races traditionally Roman Catholic, we shall see that the new world bids fair to be, in matter of belief, not very unlike the old." Now we respectfully decline to accept the situation, as outlined by the *Times*, either for ourselves or for our posterity. This country is not in danger of becoming overwhelmingly Roman Catholic. We all know the cheerful extravagances of priestly assertions, when it comes to the matter of church adherents, and we are used to making the necessary discount. The *Times* has not learned that lesson yet, apparently. Besides, the growth of Protestant churches, which can be accurately ascertained by a comparative examination of membership records for a series of years, is so great and so steady as to render all fears of Catholic supremacy groundless.

Our Contributors.

CONCERNING UNUSED PRIVILEGES.

BY KNOXIAN.

Who is this gentleman who bows smilingly over the baby sleigh and kisses the little cherub while the mother looks proudly on? That gentleman is running for Mayor. The baby's father is an independent elector. Enough said.

And who is this other gentleman who drives rapidly along the back streets, pulls up at every door, hands the reins to the boy and makes a short call? That gentleman is also running for Mayor.

And who is this man who carries a great heavy baby on one arm and two or three bundles on the other as he trudges along behind two ladies. That gentleman wishes to be an alderman, and he carries the baby and bundles home so that he may get the vote of the husband of one of the ladies who walk behind.

This man who stands on the street corner talking to a number of "dry" looking citizens is running for Reeve. He gives the dry citizen a sly nod. They adjourn and in a short time don't feel quite so dry.

They say he will make a good Reeve and mean to vote for him.

Why all this nonsense? Why this intolerable nuisance called canvassing? Didn't Baldwin give municipal institutions to Ontario many years ago and have not these institutions been gradually improved and adapted to the growing wants of the country. Certainly, but neither Baldwin nor any other man can give some people intelligence and common sense. Robert Baldwin was one of Canada's best men and our municipal institutions are among the best things we have. If anybody tried to abolish municipal councils there would be a civil war. Some of the county councils are nearly as large as the Local Parliament—at least three times as large as they need to be—but any attempt to reduce their number would be resisted. The people would fight for privileges which some of them won't use without being canvassed and some are too careless to use even when canvassed.

Why should any capable man who is willing to give time, health, and labour for the public weal be compelled to tramp around on the back streets and back concessions asking people to vote for him? Is it not the duty of men entrusted with the franchise to look out for good municipal rulers rather than wait to be button-holed, and coaxed, and treated, and petted into voting.

There is one kind of man that ought to be disfranchised on sight; that is the man who says at every election—"If my vote is not worth asking it is not worth giving." If we were the Mowat Government we would so amend the municipal law that when a man talks in that way he would cease to be a voter. No doubt he thinks that is a very clever thing to say. He imagines it is witty and smart. If he lost his vote for having such contemptibly mean ideas about the franchise perhaps he would not think himself so clever.

But let it not be supposed for a moment that municipal privileges are the only ones that men are more ready to fight for than use. For the best examples of unused privileges you must go into the churches, especially the Presbyterian church. Presbyterians would fight to the death—at least some of them would—for the privilege of calling their own minister. Let a Presbyterian committee, Synod or any other kind of organization try to place a minister over any Presbyterian congregation and there would be instant war. A proposal to do nothing more serious than limit the length of time for hearing candidates meets with violent resistance. And yet in a congregation of two or three hundred you rarely find fifty at a meeting to moderate in a call. The call has then to be hawked around the people for weeks and in the end all their signatures are not obtained. Men who would shout about "parsonage" and the "Disruption," and "Drumclog" and the "claymores of the Covenanters," if a minister were placed over them won't walk ten rods to help to select one. Surely if a privilege is not worth fighting for it is not worth using.

We hear a good deal these days about an open Bible. In fact we hear more than we see on that question. Go into almost any Methodist church and you find that only a small proportion of the people use Bibles when the Scriptures are being read. There is a sad falling off in this regard in many Presbyterian churches. The old familiar rustle of opening books is rarely heard. No doubt many of the men who never open a Bible in church would like to have a rumpus with somebody about an open Bible. If it is such a good thing; to have an open Bible why in the name of common sense don't you open your Bible in church? Is the Bible given to men to wrangle about? Surely a man who wants to fight somebody about the open Bible ought to open his own—if he has one.

See that man rushing about the street looking for somebody. Who is he? Is he a constable looking for an escaped prisoner? No. Is he an asylum official looking for an escaped patient? No. What is he? He is a returning officer hunting for somebody to second the nomination of a school trustee. He came to the place of nomination at the hour appointed but long after the hour no elector presented himself. At last one elector dropped in and made a nomination but there was no one to second it. The returning officer had to run out and hunt up a seconder. We have the best school system in the world and that is often the way we elect trustees to work it.

"Mind your own business" is substantially what any Presbyterian congregation would say to any court or committee that unnecessarily interfered with its congregational affairs. And yet when the evening comes for attending to congregational business there may not be two dozen people at the congregational meeting.

Surely privileges worth fighting for are worth using.

CANADIAN PRESBYTERIAN HISTORY.

By H. S. McCOLLUM, ST. CATHARINES.

NIAGARA PRESBYTERY OF UPPER CANADA.—Concluded.

The last preceding paper in this series closed with a statement that seven ministers were present at the ordination at Wainfleet, "and probably there were others who did not attend." Further investigation has led to the belief that the Presbytery, after that ordination, had just seven members—a number which was sustained to the end, except when pulpits were temporarily vacant. At Barton there had been two such vacancies, "Bishop" Rose having given place after serving as stated supply and pastor from September 12, 1841, to July 11, 1843, and Rev. James Harvey Rice having officiated as supply from November 5, 1843, to September 4, 1844. Rev. J. F. A. S. Fayette followed Mr. Rice, after a short vacancy.

LATER MEETINGS OF PRESBYTERY.

The next meeting of Presbytery following that at Wainfleet (February 20, 1844) was held at Clinton, October 1 of that year, but no information as to the business transacted has been obtained. After that date no action of Presbytery was reported until January 18, 1849, when Rev. David Barr, a native of the Niagara Peninsula, was installed as pastor of the Church at St. Catharines, a stipend of \$400 a year being promised him. Rev. Dr. Blanchard officiated as Moderator and Rev. Mr. Fayette preached the installation sermon. Mr. Barr's pastorate terminated abruptly with the acceptance of his resignation on the 6th of October following. Afterwards he took orders in the Episcopal Church.

The last meeting of Presbytery (June 5, 1849), of which information has been preserved, like the first meeting of the revived body, was held at Barton, but only the Churches at Pelham, St. Catharines and Barton were represented. The communion was celebrated and Rev. Mr. Barr preached. Elder Josiah Holmes, who followed Mr. Barr into the Episcopal Church, was present from St. Catharines.

NEGOTIATIONS FOR UNION.

At the first meeting of the Synod of the Presbyterian Church of Canada (Free Church), held at Toronto, in July, 1844, Rev. Dr. Blanchard and Rev. Mr. Close appeared as a deputation from the Niagara Presbytery of Upper Canada to confer on the subject of a union between the two bodies. The Synod appointed a committee of conference, which committee reported as follows:

"The Committee beg leave to report that, after much friendly communing and inquiry as to the principles and procedure of the Presbytery, they are enabled to state that that body consists of seven ministers, having the charge of fifteen congregations; that they hold, in common with ourselves, the Westminster Confession of Faith as their standard; and as a Presbytery, maintain and uphold its doctrines in what is usually termed the Calvinistic sense, holding fast by the great cardinal doctrines of the divine sovereignty, the decrees of election, and the imputation of the righteousness of Christ, as distinguished from the views which, on account of their extreme character, are usually styled Antinomian and Arminian; in all matters connected with the admission of members, the administration of discipline and the ordination of ministers, their practice is substantially the same with our own, and that of the Free Church of Scotland. They do not question the obligation of civil government as such, to honour Christ as the King of kings, and the Governor amongst the nations; although on the propriety of the Church's accepting endowments from the State, in the present divided state of the Church and its relationship to the world, they have great difficulties, and in submitting this information the committee earnestly recommend to the Synod that measures should be adopted for immediate co-operation with the Presbytery in all matters of common interest relative to the conversion of souls; that copies of the protest and resolutions on which the protest was founded should immediately be forwarded to the Presbytery, and *quoad ultra* that a committee be appointed to attend their next meeting, with power to arrange such terms of union as may be agreeable to that Presbytery, to be submitted to the Synod at the next meeting for their approval."

The "protest" referred to in the report was the protest of the "Free Church of Canada" party when leaving the Synod in connection with the Church of Scotland; and the "resolutions" were resolutions which created warm discussion in the old Synod before the Free Church withdrawal. Copies were ordered to be sent to the Niagara Presbytery for a better understanding by that body of the position and acts of the new Synod.

Dr. Blanchard and Mr. Close were introduced, and "severally addressed the Synod at considerable length," and, after discussion, "it was unanimously agreed that the report be sustained and adopted, and that the Synod record their sense of gratitude to the great Head of the Church for the visit from this deputation, and their purpose to carry out the recommendations of the committee." In October following,

the Synod appointed the Moderator, Mr. Gale, Mr. Cheyne and Mr. McIntosh to meet with the Niagara Presbytery and carry out the recommendations in the report herein before referred to. The committee reported at a meeting held at Cobourg, June, 1845, "The Synod approve of the report, and with a view to removing the hindrances that are at present in the way of a union, recommend that a brotherly intercourse should be kept up with the ministers thereof by the ministers of this Church; and that the Presbytery of Hamilton, especially correspond with this Presbytery as occasion offered." The "hindrances" referred to were "diversities of practice as to the modes of worship," including the use of hymns and instrumental music; and they were sufficient to keep apart two bodies of earnest Christian workers, who were one in doctrine and one in devotion to the work of planting the Gospel banner over the hills and valleys of their adopted province. No further action on the subject was taken by either party.

FINANCIAL AID WITHDRAWN.

On the first day of January, 1845, the American Home Missionary Society withdrew from Canada, and the Churches in connection with the Niagara Presbytery were left to struggle under very serious pecuniary embarrassment, resulting in the withdrawal of ministers and the consequent weakening or breaking up of Churches never financially strong. This was evidently the chief cause of the decline and final disbanding of the Presbytery, though the "taint of Americanism" had not been wholly removed, and other Presbyterian organizations were successfully occupying parts of the field which it had cultivated with but little competition. The effects of the withdrawal will be appreciated in reading later portions of this paper.

TRANSFER OF CHURCHES.

On the 5th of the next November (1849) the "Presbyterian Church and Society" of St. Catharines, at a meeting duly called, after prayerful conference, chiefly in reference to the financial condition and prospects, unanimously adopted the following resolution, viz.:

Resolved, That any connection which may heretofore have existed between this Church and the Niagara Presbytery be, and the same is, hereby dissolved, the Church withdrawing from the same.

Resolved, that this Church and Society, duly considering the peculiar circumstances in which they are now placed, believe that it would be to their interest to unite with . . . the Buffalo Presbytery, and that application in due form for the admittance of this Church into that body be now made.

The application was granted and the transfer accomplished at a meeting of the Buffalo Presbytery, held at Springville, N. Y., December 26, 1849, and Elder Josiah Holmes took his seat as a member of that body. In conference with the deputation from St. Catharines, a committee of the Presbytery agreed to recommend a memorial to the Home Missionary Society for aid, and to assist the Church in obtaining a suitable pastor as soon as possible.

On the 29th day of September, 1851, the Church at Pelham unanimously "voted to apply to the Buffalo Presbytery for a missionary minister." The application, if made, was not successful, and the Church was inactive, or without stated preaching, for about three years. On Thursday, October 19, 1854, a conference was held between the Church at Pelham and the Church at Gainsborough, which resulted in the adoption, at separate meetings, by these two Churches, of the following resolution, viz.:

Resolved, That, in the opinion of this meeting, it is expedient and necessary, to ensure a supply of preaching for our pulpit, that this Church be united with the Niagara Presbytery in the State of New York.

According to the spirit of this resolution, formal application was made, and, in due time, the transfer was effected as desired.

On the 20th of October, 1850, Rev. J. F. A. S. Fayette preached from the text found in John iv. 24, it being the last Sabbath of his sixth year of ministerial labour with the Church at Barton. As the Session records close with a note of this anniversary service, it is presumed that this Church was inactive or intermittent from that date forward for several years until it became connected with the Presbytery of Hamilton in 1868.

Four of its best Churches having thus ceased connection with the "Niagara Presbytery of Upper Canada," that body, after years of valuable service, was virtually dead, without the ceremony of formal dissolution. No efforts to revive it were ever made, and in due time, all the Churches which remained Presbyterian, with any lingering vitality, found their way into the Presbytery of Hamilton, and are now regularly related to the "Presbyterian Church of Canada."

SOME OF THE MINISTERS.

Of the ministers connected with the Presbytery for longer or shorter terms during its second period, the most active and prominent were Rev. Abijah Blanchard, D.D., Rev. R. H. Close, Rev. J. W. Haynes and Rev. J. F. A. S. Fayette. Dr. Blanchard came into the field early in 1843; in due time, made application "to the Honourable, the Legislative Council of the Province of Canada," for the enactment of a law which, by naturalization, would make him a Canadian citizen. He was a kind of bishop for the Presbytery, superintending presbyterial work and planning and executing with skill and wisdom. He was acting pastor of the Church at Pelham about six years, the Church at Louth being also under his supervision most of the time.

Of Mr. Close it seems but just to add to what has already been said of him and his work, the fact that he had the wisdom and good judgment to take to wife a native-born Ca-

nadian—one of the daughters of Rev. D. W. Eastman. For several years he was the sound adviser and faithful labourer of Dr. Blanchard, and the fruits of their services for the Master have not all disappeared from the Peninsula. Of course he was naturalized.

Mr. Baynes was an Englishman by birth, and therefore required no naturalization. Educated and ordained in the "Old Country," he came to the new world thoroughly furnished for preaching the Gospel, and began his "regular ministry at the brick meeting house, St. Catharines," the first Sabbath in December, 1840. He continued faithfully and effectively to discharge the duties of the pastoral office in St. Catharines until the 14th of May, 1848, when he preached an affecting farewell sermon from the text recorded in the 14th and 16th verses of 2 Corinthians ii., and surrendered his charge. For reasons not explained, Mr. Baynes was never installed as pastor of the St. Catharines Church, and yet he officiated as stated clerk for several years, and was otherwise active in the work of the Presbytery. In those pioneer days such business could hardly be conducted as orderly as in after years, and some irregularities had to be overlooked.

Mr. Fayette came from Ohio, probably in 1839, as a licentiate of the Presbytery of Cleveland, having before received the degree of Bachelor of Arts from the Western Reserve College. At a meeting of the Synod of the Presbyterian Church in Canada, in connection with the Church of Scotland, held in Montreal in July, 1842, his application for admission as a probationer was presented, and the case was "entrusted to the Presbytery of Hamilton to dispose of it as they see fit." The connection does not appear to have been perfected, and, on the 3rd day of November, 1844, he "commenced his labours in the Gospel" with the Church at Barton, where he was soon after ordained by the Niagara Presbytery of Upper Canada. He was born in France, and having been disinherited on account of religious opinions, crossed the Atlantic that he might be free to worship God according to the dictates of conscience, and to preach the Gospel. He, too, wisely took a wife, a British subject, a native of Scotland, who united with the Church at Barton by letter from the Associate Presbyterian Church at Galt. Such ministers as these four could hardly give a "taint of Americanism" to any Presbytery.

ABOUT THE RECORDS AND DOCUMENTS.

Mr. Fayette was the last Clerk of the Presbytery, and the books, records, and documents were left in his care. What became of them, and the reasons they were not found when diligently sought, are probably best told by his widow in a letter written some years since, as follows:

"I have examined all of Mr. Fayette's papers and documents, and I do not find a word concerning the Niagara Presbytery or any of the ministers connected with that body. I remember that, some time before he died, Mr. Fayette remarked, when looking over some papers, that the Niagara Presbytery was defunct, and he did not think the papers and letters he had in reference to it would be of any use to any one. So he destroyed them."

(Concluded).

INCIDENTS OF EXTRA-PASTORAL WORK.—IV.

I suppose that there is no congregation of our Church in which a minister will not find room for evangelistic effort. I use this phrase in its scriptural sense, not as referring to the attempting, by special means, to awaken deeper religious interest among those who had the Gospel, it may be, long and faithfully preached to them, but as describing the preaching of the Gospel or the good news to those who are outside the Church, with the view of bringing them to the enjoyment of the blessings, or, in other words, missionary work. The congregation to which I was called to minister was part of one of the oldest congregations in that part of the Church. The population was almost entirely Presbyterian, and under faithful ministers they had been thoroughly trained in the observance of all religious duties, public and private. The house of God was largely attended; family catechising was general, and every person who was any body observed family worship. A large proportion of the adults made a profession of religion, and among them I have reason to believe that there was much genuine piety.

But while my work was thus to be mainly pastoral, I soon found that I had not to go far from home to find a class living without any regard to the Gospel, and seemingly in ignorance of its truths and obligations. Alongside of a community noted for their universal and regular attention to religious ordinances, were those who in a Christian land scarcely had the name or the form of Christianity; and among whom there was a loud call for evangelistic or missionary effort.

Circumstances soon, however, opened a more extensive field for Home Missionary labour. A valuable mineral was discovered only five or six miles distant, on land barren and previously unoccupied. This immediately brought an influx of population, some pious and members of our Church, but many others ignorant and careless. A village speedily sprang up, which has since developed into a town with two flourishing Presbyterian congregations, besides smaller bodies of other denominations.

It was not of this, however, that I intended to write, though I had my share in the work there of nursing our cause in its infancy.

At the commencement of mining operations two railroads were built to a harbour at a point a few miles distant from my home. While these were building I did what I could for the spiritual interests of the workmen.

A rude building, something like a lumberer's camp, had been erected near the terminus for a boarding house. It consisted of one room, speaking from recollection, some twenty feet long, with ranges of bunks along both sides, like the berths in a ship's cabin, the centre being occupied by a rough board table and benches, while to the end was attached a small place for cooking. This served for a time as a place of worship, and as I was able I went on Sabbath afternoons after our regular services at home to hold another there. As many as the rude building could hold crowded in to hear, while others stood or reclined outside the door. The immediate surroundings were rude enough, but I must say that never before have I enjoyed preaching the Gospel more than in just such circumstances. I pity the man in such a situation who is entirely dependent on his manuscripts, but when one throws aside all conventionalities, and allows himself perfect freedom in speaking plain truth as to men perishing, if I may judge from my own experience, he will find a satisfaction which often he might not find in addressing fashionably-dressed audiences in our own most elegant churches.

The railroads were finished, and a number of persons settled round the terminus. Then the old boarding shanty was converted into a school house, and was fitted up somewhat roughly for the purpose. It now came into use for various gatherings. I preached in it from time to time on Sabbath afternoon, and finding an appearance of increased interest in religious things, I arranged to have a weekly prayer meeting among them, some of the Christian workers in my congregation agreeing to go down by twos to carry it on.

One Sabbath afternoon I had preached there as usual. The sermon was not specially prepared, indeed was more of the nature of plain and simple talk. When reference was made to it afterward, according to my recollection, it was on the parable of the Marriage Feast, Matt. xxii. 1-10, but some of the parties interested have said that it was on the parable of the Talents, Matt. xxv. 14-30. At all events, during the preaching of it four young men were arrested and brought under deep convictions of sin. On Monday they were together working in the woods, and such was their distress of mind that, having made known to each other their feelings, they knelt down in the snow to cry to God for mercy and to vow to live a different life for the future.

On Tuesday evening was the weekly prayer meeting, when one of my elders, and, I think, another member of my Church, were present. After the services had proceeded for a little while, these four young men arose in succession, and spoke in lamentation for their past lives, and declaring their desire for a change.

The little hall was full, and this proceeding produced a profound impression, more especially as none of them had previously given any indications of seriousness. Two of them were from Christian families, but had hitherto been living regardless of religion; the third had not had a Christian training, and had gone further astray. Though he had on this occasion gone to hear me, he had been in the habit of speaking of my visits as only intended for the purpose of getting some money out of the people there. The fourth lived farther away, and belonged to another denomination, so that I knew little about him. Though they then, however, came out in the manner mentioned, not one of them really yet enjoyed the peace of the Gospel. For days afterward some of them were in the deepest distress. Happily they did not fall under the guidance of those who "heal slightly the wounds of the daughter of my people, saying; 'Peace, peace,' when there is no peace." But receiving thorough instruction in the truth of God's Word, especially regarding man and his redemption, three of them at least emerged into the light of the Gospel salvation, eager and earnest to show their gratitude for what they now enjoyed.

This was not all. Just at that moment the Spirit of God was being poured out in a very remarkable manner in several places in that part of the country, some of them near at hand. The very night of the prayer meeting mentioned, a brother of the third young man spoken of, who had been living a very regardless life, having been brought to repentance, came from a neighbouring town to speak to his brother on the subject of his eternal interests, and this night was the beginning of a religious awakening in that place and neighbourhood, in which, I have reason to believe, that quite a number of persons, some hitherto careless, were brought to Christ.

It may be of interest to note the subsequent careers of these four young men. One settled down to farming, and has been for years a useful member of the Church where he resides. The second gave himself to study, with a view to the work of the ministry, and has been for the last few years one of the foreign missionaries of our Church. The third immediately gave himself to the work of home evangelization, in both the common and scriptural senses to which I have adverted, and such were his natural gifts, his earnestness and his success, that the General Assembly, notwithstanding his defective educational training, gave permission to license and ordain him. And he has been employed for years most successfully in the work on which his heart was set. The fourth, so far as I have been able to ascertain, never brought any fruit unto perfection. And his case may afford a warning to persons brought to a sense of their guilt before God how they suppress such emotions or allow them to pass away.

This incident affords the strongest encouragement to ministers to preach the Word in season and out of season, wherever opportunity offers, even in circumstances promising least results. Seed sown in the most unlikely places may bear the richest fruit. I have been preaching the Gospel of Christ for a good many years, sometimes to large congregations, but no sermon that I ever preached, so far as I know, or am likely to know on earth, led to such important issues as that simple talk in what was little better than a shanty in an outcorner of the vineyard. As I consider the widespread results of the Home and Foreign field starting from that meeting, I am disposed to regard it as a sufficient reward for all my labours and trials in the ministry. In any case we have the promise that His Word shall not return to Him void, but will accomplish that which He pleases, and perform the thing to which He sends it. He may give us to see it even here to an extent that shall fill our minds with adoring wonder and grateful praise to Him who alone giveth the increase.

AN OLD PASTOR.

Our Young Folks.

MOTHER AND HOME.

A little child in the busy street—
A child with a shy face, flower sweet,
And brown eyes, troubled, and half afraid,
By the noise and hurry quite dismayed.

I lifted the baby hand and said—
Smoothing the curls on the golden head—
"Where is your home, my little one?"
For the summer's day was nearly done.

And the swift tears came at her reply,
As she trusting answered, sweetly shy;
"Home is where mamma is, you know,
Won't you take me there? I want to go."

Where mother is! Oh, the world of love!
No matter how far our feet may rove;
When weary and worn in constant strife,
Mother and home are the best of life.

Blessed is he who may smiling, say,
"I'm going home to mother to-day."
God's mercy hallows that home so dear,
Where mother our footsteps waits to hear.

Bless the busy hands and the cheery smile
That brighten and comfort all the while;
Nothing on earth can with home compare
When a loving mother waits us there.

HABITS OF OBSERVATION.

Every boy should cultivate the faculty of observation. If he does so designedly, it will not be long before he will do so unconsciously. It is better to learn a thing by observation than by experience, especially if it is something to our detriment. I would prefer to know which is the toad stool and which is the mushroom by observation rather than by experiment, for the latter might cost me my life. There is hardly a vocation in which observation is not of great service, and in many it is absolutely essential. It adds to the proficiency of the chemist, the naturalist, the mining expert, and the frontiersman. Observation quickens experiment. It leads to inference, to deduction, to classification, and thus theories are formulated and sciences established.

An observing boy will become an observing man, and, as a boy and man, he will have an advantage over those who have not cultivated the faculty. He knows a thousand things that the unobservant boy does not know. He does not get the knowledge from books or from others, but acquires it for himself through his eyes and ears, and properly appreciates it for that reason. A child may know more than a philosopher about matters that may not have come under the observation of the philosopher. A little girl entered the study of Mézerai, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was her reply.

And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Galileo noticed the swaying of a chandelier in a cathedral, and it suggested the pendulum to him. To another inventor the power of steam and its application was suggested by the kettle on the stove. A poor monk discovered gunpowder, and an optician's boy the magnifying lens.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movements of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except that they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice that they fly away in pairs," he said. "One has a little pellet of mud, the other nothing. Are there drones among wasps, as among bees?"

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do-nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate the faculty. Hear sharply, look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it. Open your eyes wider when you stroll the meadow, through the meadow or along the brook. There are ten thousand interesting things to be seen, noted, wondered at explained. Animals, birds, plants and insects, with their habits, intelligence and peculiarities, will command your admiration. You may not become great men through your observations, like Newton, Linnæus, Franklin or Sir Humphrey Davy, but you will acquire information that will be of service to you, and make you wiser, and quite probably much better men.

Pastor and People.

THE SLAUGHTER OF AGAG.

BY ALBERT E. S. SMITH.

I Samuel, xv.

"Surely the bitterness of death is past,"
Cried he whose safety Saul, the Sovereign, willed,
When all the blood of Amalek else was spilled,
And at his nation's grave he stood, the last.
But Samuel came, with countenance overcast,
With wrath aroused, and charity all chilled,
And there, before the Lord, was Agag killed,
Hewed into pieces by the Enthusiast.

Prophet of Love! whose covenant hath reversed
The tyranny that bruised the broken reed,
Be Priest of love, and bless where all have cursed,
Spread Thy mild rule till Hate itself be freed,
And be the King of Love whose wisdom first
Is pure, then peaceable, and saves indeed.

SILKEN BANDS FOR AN UNRULY MEMBER.

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

More trouble and sorrow come into human life from the unreasoning use of the tongue than from almost any other cause. An idle word is a spark that not infrequently falls upon a powder train, that springs a mine or explodes a magazine. There may have been no evil intention, no real malignity, no purpose to harm, but the harm is done all the same as if there had been. Fire burns irrespective of intention, and words work irrespective of the motive that prompts their utterance. To do evil one does not need to set himself deliberately to act in a certain way. Evil is so kin to us, so inbred that it requires no thought—only to curb and to crush evil is thought necessary. It is a truth that ought to be strongly emphasized—"Evil is wrought by want of thought as well as want of heart." And, as James saith, "The tongue can no man tame; it is an unruly member full of deadly poison." If any man offend not in word, the same is a perfect man, able to bridle the whole body." How can we attain this perfection? By thought and watchfulness. By keeping before our minds such considerations as will educate us to be silent at all times except when we ought to speak. There is a time to speak, and to discern that time is part of the highest wisdom. A loose tongue is an open floodgate. Perpetual talk is a mark of an uneducated mind. In much speaking great wrongs are sometimes done to innocent men. And so we read in the best of all books: "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." "A fool's voice is known by a multitude of words." Idle and incessant talk mark a man as possessing a poor judgment and an unregulated mind and devoid of understanding. He himself may imagine that he is the only wise man, but listeners judge otherwise. There is an old rhyme that is just a little storehouse of truth touching this matter. It runs this way:

If wisdom's way you truly seek,
Five things observe with care,
Of whom you speak, to whom you speak
And how and when and where.

Thomas Carlyle was while he lived—and he being dead yet speaketh—the prophet of silence. His oft-repeated maxim is, "Speech is silvern, silence is golden." And through his works pearls of truth on this theme lie scattered, which glorify "the greatness and truthfulness of silence." These are a few of them: "Silence is the element in which great things fashion themselves together." "The path of duty is silent for every well-drilled man." "Most things do not ripen at all except underground; and it is sad but sure truth, that every time you speak of a fine purpose, especially if with eloquence and to the admiration of by-standers, there is the less chance of your ever making a fact of it in your poor life." "Silence is the eternal duty of a man. He won't get to any real understanding of what is complex, and what is more than any other pertinent to his interests, without maintaining silence."

Another wise man in his essays, which every young person ought to read to furnish their minds with profitable thoughts, says, "Speech of man's self ought to be seldom and well chosen." I know one who was wont to say in scorn: "He must needs be a wise man, who speaks so much of himself." Bacon's thought runs in the line of the divine wisdom, "Let another praise thee and not thine own mouth: a stranger and not thine own lips." "For men to speak their own glory is not glory." With much else on his essay on "Discourse" Lord Bacon tells this story, that may become a silken band for some unruly member. "I knew two noblemen, of the west part of England, whereof the one was given to scoff, but kept ever royal cheer in his house; the other would ask of those that had been at the other's table, Tell truly, was there never a flout (a slight or insult) or dry blow (a sarcastic remark) given?" To which the guest would answer, "Sach and such a thing passed." The lord would say, "I thought he would mar a good dinner."

Dr. Samuel Johnson by the favour of James Boswell has some bands that ought never to be loosened from the memory, or lost from the heart. They are silken. There is in them nothing of his gruff churlishness. They are sweetly sympathetic.

"Never speak of a man in his own presence. It is always indelicate and may be offensive." "Questioning is not the mode of conversation among gentlemen. It is assuming superiority and it is particularly wrong to question a man concerning himself. There may be parts of his former life which he may not wish to be made known to other persons, or even

his own recollection." "A man should be careful never to tell tales of himself to his own disadvantage. People may be amused and laugh at the time, but they will be remembered and brought out against him on some subsequent occasion."

Every keen observer of human life will confirm the truth of these statements. They offer to our consideration important principles, which in every society are greatly needed. Would that they were greatly in demand!

Here is a special word for the professing Christian "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Religion, then, godly fear, affects the tongue—it bridles it. It calls upon a man to think whereunto the influence of his words may tend. He must not speak heedlessly, inconsiderately, idly. He must take thought. Why? Because of this all sufficient reason given by the Lord himself: "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be judged, and by thy words thou shalt be justified, and by thy words thou shalt be condemned."

This is a saying to be written on the heart and held in everlasting remembrance. Many a good impression has been obliterated, and many a gracious thought springing up in the heart has been killed, and many a noble purpose has been defeated by an idle word spoken from a thoughtless mind. And by good people too. Parents have done this in reference to the influence of the morning or evening sermon upon the hearts of their children. And perhaps they wondered why their children were never converted. The parental talk at the dinner table was the hindrance. Instead of speaking well of the truth preached, the manner of the preacher was ridiculed and the good that was done to the souls of the young members of the family destroyed. One sinner destroyeth much good. What a responsibility some parents have in reference to this. It would seem as though there was no fear of good before their eyes. Words spoken in the family circle are like the tones of the famed Angelus, heard far afield, constraining souls to bow to their mystic power even there. They may be uttered without thought—that is their idle birth—but they live on to work weal or woe for long years to come.

Church members and even church officers often antagonize and neutralize the work of God by their own surly and sinful disposition. They can see no good in anything done by certain persons, and so they grumble and growl until the discontent of their spirit is woven into their face, and that becomes a picture to study. It is a perpetual proclamation of pugnacity and acerbity. A crab apple does not more truly tell of its sourness than such a face of its wickedness. Ah me! the crooked and deep lines!

Spurgeon somewhere tells of a man who was deeply affected by a sermon preached by a godly minister, but from whose mind all conviction and concern was brushed away by hearing two deacons tearing the sermon to pieces. They held it up to ridicule, and as they did so the man was made to believe there was nothing in it. This is not a small sin. It is resisting the Holy Ghost, sinning against the Holy Ghost.

In the manifold intercourse of human life no duty is more urgent and imperative than this—the bridling of the tongue. And this prayer of an Old Testament saint may be offered every day with the best effect: "Set a watch, O Lord, before my mouth: keep the door of my lips." That places confidence where it will always be respected, and from whence it shall receive the greatest help. They that in their difficult duty trust in Him shall never be confounded or put to shame. It is by reliance upon His grace alone that we are able to put silken bands upon our unruly member. Then shall we be able to do this

Give every man thine ear, but few thy voice;
Take each man's censure, but reserve the judgment.

CONSTITUTION OF THE TORONTO PRESBYTERIAN SABBATH SCHOOL UNION.

ARTICLE 1.—NAME.

The name of this Association shall be "The Toronto Presbyterian Sabbath School Union."

ARTICLE 2.—OBJECTS.

Its objects shall be, by mutual study, consultation, prayer and co-operation to render this department of the Church's work more efficient as a means of saving souls and advancing the Redeemer's kingdom and glory.

ARTICLE 3.—METHODS AND POWERS.

Amongst other methods for accomplishing these objects it shall be competent for the Union:

- (1) To institute a reference library for its members and make necessary rules for its control.
- (2) To appoint and instruct committees for the careful selection of suitable books and periodicals for use in Sabbath schools, and issue a catalogue of the same; to draft a simple Constitution for the guidance of Sabbath School Associations in our schools, or for any other business that may be overtaken best in that way.
- (3) To co-operate with congregations or the Presbytery in the establishment of new schools in needy centres of the city, or the suburbs of the same, or in finding workers and other aids where these may be needed.

ARTICLE 4.—MEMBERSHIP.

All Presbyterian Sabbath school workers, pastors, superintendents, assistants and honorary superintendents, secretaries and treasurers and their assistants, librarians and their assistants, and all teachers in such schools who shall comply with the terms laid down for membership shall constitute the

Union. All Sabbath school workers in any school shall become members of the Union when that school has paid an annual fee to the treasurer of the Union.

ARTICLE 5.—SECTIONS.

The Union may be divided into Sections of Superintendents, Secretaries, Treasurers, Librarians, Bible-class Teachers, Intermediate Class Teachers and Primary Teachers.

ARTICLE 6.—OFFICERS.

The Union shall at its annual meeting, to be held on the first Friday in January in each year (or on any other day fixed by a majority at any regular meeting when notice of motion has been previously given), elect by ballot a president, two vice-presidents, secretary, assistant-secretary and treasurer; also five persons to be associated with these as an Executive Committee, of whom five shall be a quorum. Any vacancy in such Executive Committee occurring during the year shall be filled in the same way, on due notice.

ARTICLE 7.—SECTIONS.

When it is desired to form a Section, the president of the Union shall call a meeting for that purpose by giving due notice, through superintendents, to all members who shall constitute that Section, and a majority of all such members of the Union may organize such Section by electing a chairman, secretary and treasurer.

ARTICLE 8.—SECTIONS.

When such section is formed it shall hold special meetings as occasion may arise, to consider matters of special interest and utility in its department of work; and it shall be the duty of all such sections to present to the Union, annually or oftener, if so required, a summary of its operations.

ARTICLE 9.—MEETINGS.

The Union shall hold monthly meetings on the first Friday of each month, at such place or places as the Executive shall arrange for, except during June, July and August, and may arrange to meet oftener. At the annual meeting reports of officers shall be presented and a general view of operations given. At these meetings social worship, interchange of thought, experience and methods, addresses on important subjects connected with Sabbath school work, Normal class or Institute drill, intercommunication respecting removals, special cases, etc., shall receive attention at the discretion of the Union and under the direction of the Executive.

ARTICLE 10.—DUTIES OF OFFICERS.

The duty of president, secretary and other officers, and the conduct of meetings and other operations, where not otherwise defined, shall be limited by the ordinary rules for the guidance of officers, meetings and operations laid down in kindred organizations.

ARTICLE 11.—ALTERATIONS.

It shall be competent by a two-thirds vote of the members present at any regular meeting to alter this constitution, if notice shall have been given at the preceding regular meeting of such alteration.

OBEDIENCE.

The spirit of obedience to His Father's will gave direction to our Lord's whole life and work; it was an active and governing principle throughout his entire history. We cannot think of a time or point to an occasion when He was not directly under its impulse and guidance. It was not in the season of youth, when, at the request of His parents, He left His Father's house, where He found it a joy to be, went down to Nazareth, and was subject unto them. Nor was it at the commencement of His public ministry, when, if on any occasion He might have manifested a spirit of reluctance, He suffered Himself to be led by the Spirit into the wilderness to be tempted of the devil. Neither was it in the Garden of Gethsemane, when His soul was exceeding sorrowful even unto death, and he prayed,—"O my Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt." From first to last; from Bethlehem's manger to Calvary's cross, He lived in perfect submission to His Father's will, so that He could always say, "I seek not Mine own will, but the will of him that sent Me."

In like manner obedience is a test of discipleship applied by our Lord to His followers. "Ye are My friends, if ye do the things which I command you;" and wherever the Spirit of Christ dwells in a man it will manifest itself in obedience to His will. It is true that in striving after this spirit of perfect surrender our best efforts fail of complete success, just as the youth commits many mistakes in the course of his education, or the traveller often slips his foot and suffers occasional falls in climbing an Alpine peak. But education of any kind, and especially that conducted by the Divine Spirit, whose mission is to lead into all truth, is for the purpose of correcting error and guiding to a perfect life; and where there is a willingness to be taught, and a disposition to learn, "it is acceptable according as a man hath, not according as he hath not." This is a merciful provision of the all-perfect one to meet the case of men encompassed with moral weakness and spiritual infirmity. Measured by the perfect law of God, which demands holiness in thought, word and deed, all come short. Not a day passes without our will being placed in more or less direct opposition to the Divine will, and upon no action can "perfection" be inscribed. But as in human affairs the motive determines the character of the action, so the desire to obey, as exhibited in an honest and earnest endeavour to live a God-honouring life, is regarded with favour by the eye of Heaven.

A submissive will is what we must possess to follow Christ fully. It is this which constitutes the radical distinction between the obedience of morality and the obedience of faith. The moralist obeys not so much from principle as from policy; he does not keep the law of God because he loves it, but because he fears its penalties. Were he satisfied that disobedience would be as profitable, and as free from hurtful consequences as obedience, it is to be feared that his life would flow in a different channel from what it does. Apart from love to God the Spirit of true obedience cannot exist. The mind of Christ must be possessed before His life can be imitated. Only as men come under His power, do His laws become their delight. Only as they are ruled by His Spirit do they exhibit a life of holy obedience—loving what He loves, hating what He hates, and cheerfully doing what he commands. Thus only can they say:

Our wills are ours, we know not how;
Our wills are ours, to make them thine.

—Rev. George Rat, M.A., in U. P. Magazine.

The Fall of the Christians:

An Historical Romance of Japan in the 17th Century.

By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



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Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledger" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

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Into Mischievous and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 18th, 1889.

MILD weather, lack of sleighing, a short harvest and other causes have produced financial depression in certain lines of business. Unless we have colder weather and better roads there is a strong probability that the year will close a little dull in business circles. It is humiliating to think that the depression will produce more stringency in charitable and religious work than in any other department of human activity. Between the present hour and the second day of next January there will not be one man in Canada who will deny himself one glass of liquor because business is dull and money scarce—just think of that.

COMMENTING on the split in the Woman's Christian Temperance Union of the United States, the *Christian-at-Work* says:

We have only to repeat what we have said before; we think the Union would accomplish better work by letting politics alone, and devoting itself to the work of enforcing the best temperance laws, and otherwise remedying the great evil of intemperance. The best way for temperance workers is to work irrespective of party lines; in no other way can they secure the help of the best elements of all parties.

This witness is true. If there is any courting to be done let the political parties court the temperance workers rather than the temperance workers court them. When the temperance people have worked up a powerful public opinion in favour of their cause the politicians will not be backward in seeking their support. It is much better to have the politicians look for temperance support than to dicker with them.

THE death of Jefferson Davis recalls a somewhat ludicrous incident that occurred a few years ago in the General Assembly of the Northern Church. A delegate from the Southern Church was addressing the Assembly on the question of Union and trying to show that the time for Union had not yet come. Among other points to sustain his position he made the following one, which did not turn out well: "Last year when you met at Springfield you adjourned and went in a body to visit the grave of Abraham Lincoln. Now supposing the Churches were to unite and the united Assembly met in a Southern city, how would you Northern men feel if we asked you to adjourn and visit the grave of Jefferson Davis?" The rhetorical pause that followed was broken by an elder who answered in a thin, shrill voice, "We would go most willingly, sir." Just what that elder meant may never be known, but his language would easily bear more than one meaning. It is needless to say that it brought down the house.

OVER in the great city of New York the Presbyterians take their theological discussions easy. At a recent meeting of the Presbyterian Union of that city, a party of four hundred ministers, elders, editors, professors, college presidents, distinguished laymen, ladies and a few ordinary people dined for two hours and then listened while Drs. Patton and Briggs read elaborate papers for and against Revision. According to the *New York Evangelist*—no mean authority on such matters—the dinner "was too good, too rich, too elaborate and hence necessarily twice too long." Though the goodly company sat down about seven o'clock it was twenty minutes to ten before Dr. Briggs began his paper, the reading of which took fifty-five minutes. He was not in good voice and was not well heard. Then our old friend, President Patton, took the floor against Revision and built up an argument which the *Christian-at-Work* says rivalled the best efforts of such lawyers as Choate, O'Connor or Evarts. The company enjoyed the battle of giants immensely and went home in good humour. This mode of carrying on a theological discussion may startle some of our conservative readers, but was it not much more

seemly than an angry little wrangle in which Christian doctrine is discussed in a most un-Christian spirit?

THE advocates of organic union of the Churches might do a worse thing than ponder over the following sentences from Matthew Henry:

Christians should be one in affection whether one in apprehension or no. This is always in their power, and always their duty, and is the likeliest way to bring them nearer in judgment.

Exactly. The more they make of the unity that now exists the nearer they will come to organic union. Mr. Macdonnell once said, if correctly reported, that he would consider the country ready for a prohibitory law when an overwhelming majority of the people stopped drinking without any such law. There was a world of good sense in that remark, and the principle involved applies equally well to Church union. When Christian people of all denominations treat each other as they ought to do organic union will come, if Christ ever intended it to come—but it will not come a day sooner. There are a good many people neither bigots nor fools strongly of the opinion that discussing organic union in Conferences, Alliance meetings, and similar places does very little, if anything, to help union. As an illustration they point to the meeting of the Dominion Alliance in Toronto the other day, and ask, How much did that discussion and the correspondence which followed do to promote union?

MR. W. L. KELLEY, of St. Paul, was a member of the recent Catholic Congress at Baltimore, and we quite agree with the *Intelligencer* and other religious journals in saying that his speech on the school question was wise and patriotic. Mr. Kelley said:

No one but a madman would advocate the destruction of the magnificent system of American public schools. In them, as in the Holy Church, is taught the absolute equality and brotherhood of man. Bring back to their teaching positive religion, so that the children may appreciate the fatherhood of God, and we have the perfect school. Practically there are but four divisions of the American people in religion—Catholics, Protestants, Israelites, and unbelievers. A system perfectly adapted to the division was far from any impracticability, and it would yet be invented and applied.

Practically there are but two divisions of the Canadian people in religion—Catholics and Protestants. We have very few Israelites, and it is not likely that the unbelievers will be a very powerful factor in the settlement of any question. A few Catholics like Mr. Kelley might do a world of good in Manitoba just now if they would come forward and declare in favour of the middle course. Our friends there would, no doubt, meet them half way, and the question would soon be the Middle Course vs. Secularism pure and simple. The best thing, perhaps, indeed the only thing, to keep out pure secularism, is unity of action among those who want religious instruction. Prolonged strife about the kind of instruction or the manner in which it is to be given, would be almost certain to irritate the body of the people until a majority would rise in their might and stop the strife by declaring in favour of a purely secular system.

THE deaths of Dr. Hatch, Dr. Elmslie, and Dr. Macfadyen in quick succession have led to some vigorous discussion on the question of ministerial labour. In each case premature death was due to overwork. Each man is said to have been doing the work of three men and when disease came there was no strength to resist it. In a very able article, under the heading "Over-worked, Over-worried," the *British Weekly* says:

In any case it is the church that ought to guard its ministers' health. With the churches cursed by lazy ministers we have the deepest sympathy. But the tendency in these days is to over strain. Every minister, to begin with, has much to suffer. The finest natures are often, alas! the most sensitive, and a word of discouragement will do more to cast them down than many expressions of love will to cheer. Then the true pastor has a share in every bitter cup put to the lips of his people. Then there is the labour of preaching—great and difficult as it is noble—pastoral oversight, which must not be neglected; and a share in the work of the manifold societies and agencies, etc., that spring up in every vigorous church. Many a man goes on taking his share of all these with hardly a word of recognition, till at last he succumbs, and blind eyes are opened for an instant. What sins are done through ignorance! How long the poor of England have suffered in grim, blind silence: what tragedies of hunger and shame have gone on behind the scene-work of fine shops; and even now light makes its way slowly, and better days tarry. So in our churches we have yet to expel the demon of selfishness, and these noble martyrs have not died in vain if the spirit of earnest thoughtfulness and consideration is awakened by their graves.

Churches cursed by lazy, idle ministers are certainly objects of sympathy, but some sympathy, should be kept for the wife and children of men who fall at their post in middle life. The demon of selfishness,

the demon of unreasonableness, the demon of fault-finding, the demon of demanding services that no man can give without imperilling his health, the demon of nagging overworked ministers by others who never did an hour's honest work for Christ themselves—the sooner these and several other demons are cast out, the better for the Church. It is the Church's business to cast them out. As a mere matter of finance it does not pay to lose Elmslies at forty-one.

THE BOSTON CONFERENCE OF THE EVANGELICAL ALLIANCE.

TWO years since a Christian conference was held in Washington, at which leading representatives of the Evangelical Churches in the United States were present. The subjects discussed were of present day import, and the effects of that conference were admittedly of a valuable kind. Judging from the reports of the meetings just held at Boston, extending over three days, they were at least equal in interest and influence if they did not surpass those of Washington two years ago. At most of the Boston meetings Mr. William E. Dodge presided, and in his opening address—one of great power—the key-note was given and the subsequent proceedings were in harmony with the spirit expressed in the president's introductory speech. It was characterized by a profound conviction of the truth and power of the Gospel. "Everywhere," he said, "people are restless and looking for a higher good and a fuller brotherhood of man. We believe that to the Church of God is committed the grand mission of bringing to our own land, and to all nations the message of love and peace. We believe that Christ's life and Christ's words—simple, tender and strong—can touch and change the hearts of all men. All wrongs, all superstitions, all selfishness and injustice will disappear before their gentle power."

Dr. A. J. Gordon, whose recent visit to Toronto has left pleasant memories, delivered the address of welcome. It had the strength, tenderness, and variety characteristic of his mode of address, and was happily expressed. So far as reports indicate, there was little time wasted in the expression of vague sentiment or impracticable suggestion of corporate unity. The general character of the papers read and the discussions that followed was of a practical sort. It is surely significant that so many at the present time are directing their attention to the social problems of the age. Men of diametrically opposite schools of thought are earnestly pondering questions they consider as vitally important. The eagerness with which these subjects are being discussed by scientists and artisans, by large-hearted Christian philanthropists and extreme radicals, seem to bear out Mr. Dodge's statement, "Everywhere people are restless and looking for a higher good." In keeping with this it is noticeable that several of the papers read and not a few of the addresses delivered related to some aspect of these pressing social problems.

Professor Ely, of Johns-Hopkins University, speaking on "The Needs of the City," remarked that the two great needs were religion and nationalism, which he blended into Christian socialism. In the course of his remarks he showed that these extended over a wide range as the following brief synopsis will show:

The means of education, which should be liberally provided and which should for the most part be gratuitously offered. Play-grounds, parade-grounds, play-rooms, and gymnasiums. Half of the wrong-doings of young rascals in cities is attributable to the fact that they have no innocent outlet for their animal spirits. Free public baths and public work-houses, like those which in Glasgow have proved so successful. Public gardens and parks and good open-air music. An improvement of artisans' dwellings and the housing of the poor generally. Complete municipalization of markets and slaughter-houses, rendering food inspection easier and more thorough. Organized medical relief, rendering medical attendance and medicines accessible to the poor without a sacrifice of self-respect and independence. Poor relief ought to be better organized; almshouses should be work-houses and work-houses should be industrial schools. Improved sanitary legislation and administration. Great strides have already been made in this direction, but probably the urban death rate among children of the poor under five years of age could still be reduced one-half. A better regulation of the liquor traffic where its suppression is impossible. Municipal savings banks. Such institutions have produced most gratifying results in many German cities. Deposits should be invested in city bonds and other good securities. The investment in city bonds would tend to give depositors a realizing sense of what they have at stake in municipal government. Ownership and management by the city of the natural monopolies of a local character, like electric lights, gas works, street car lines, docks, etc.

Dr. Strong, secretary of the Alliance, followed, remarking that in the city best and worst met, and from it radiated the most powerful influences for

good and evil. The first moral need of the city was the abolition of the saloon, and then of the increasing need of homes. The religious need of the city was a thoroughly vitalized Christianity, profoundly concerned with living issues, adapting itself to existing needs and taking hold of men's lives.

A minister from Alabama gave a graphic description of "The Mountain Whites," whose condition it would appear is far from enviable. They are descended from original settlers, the class that was known as the poor white trash in the days of slavery, and those with criminal proclivities who have taken refuge among the mountains. They are quite numerous, simple in their habits, and very poor. Many of them are very ignorant. It is stated that among them could be found hundreds who did not even know what a book was, and fully a million who could not read or write their own names. Illicit distilling is looked upon as a vested right and resistance to excise officers a patriotic duty. The needs of these people are apparent.

Dr. Buckley, of the *Christian Advocate*, made some trenchant remarks on the extravagance in church construction, music and furnishing, on the methods of attracting youth to the churches in which social enjoyment was specially prominent and spirituality rather deficient. The discipline of church members had almost fallen into disuse. "It has come to be a popular conception," he said "that men of wealth have no difficulty in finding ministers to preach to them in a way adapted to their predilections. There are too many cases in which churches resort to evangelistic movements on something of a hippodrome principle, and also endeavour to cover up numerical weakness by union meetings."

Many whose influence is great and whose names are widely known took an active part in the proceedings. Among whom may be mentioned Dr. Cyrus Hamlin, founder of Roberts College, Constantinople, Dr. Washburn, its present president, Dr. Moses Hoge, of Richmond, Dr. Howard Crosby, of New York, Professor Little, of Syracuse University, Dr. Chamberlain, of Brooklyn, Bishop Huntington, Phillips Brooks, Dr. Parkhurst, of New York, and many others. A coloured minister from Texas scored a triumph by the impassioned fervour of his address. The address of Dr. Parkhurst on "The Need of Personal Contact between Christians and Non-Church-goers" abounded in practical thought, made all the more telling and memorable by crystalline, epigrammatic clearness and precision. To all who had the privilege of attending the meetings the impressions must have been very stimulating. The publication of the proceedings in a permanent form would undoubtedly rouse all into whose hands it might come. Such meetings as those that took place in Boston the other week might in a measure palliate the extravagance of its claim to be the hub of the universe.

CONFESSSIONAL REVISION.

THE question of Revision is being keenly discussed by Presbyterians in the United States. Many of the most prominent ministers across the border have expressed themselves, some for and some against Revision. The Presbyterians have taken an unusual degree of interest in the matter. From the general tone of the discussion thus far, whatever may be the decision finally arrived at, there need be no apprehension of schism resulting from Revision, neither will there be any weakening on the evangelical doctrines so uniformly maintained by the historic churches that hold by the doctrines of the Westminster Standards. Last month a committee was appointed by the New York Presbytery to prepare an answer to the General Assembly overture in regard to the revision of the Westminster Confession of Faith. The Committee's work is completed and they have made their report; it is to be considered at the January meeting of the Presbytery, which is to continue in session daily until a vote shall be reached. The following is the report:

This Presbytery would regard with apprehension any attempt to remodel the Confession of Faith as endangering the integrity of our system of doctrine. We deprecate earnestly all such changes as would impair the essential articles of our faith contained in that Confession, which has so long served as our standard, and to which we are bound by so many historic and personal ties. We desire only such changes as seem to us urgently needed and generally asked.

1. We desire that the Third Chapter after the first section be so recast as to include these things only: The sovereignty of God in election; the general love of God for all mankind; the salvation in Christ Jesus, provided for all, and to be preached to every creature.

We desire that the Tenth Chapter be so revised as not to appear to discriminate concerning "infants dying in infancy," or so as to omit all reference to them (section 3) and so as to preclude that explanation of section 4 which makes it teach

the damnation of all the heathen, or makes it deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavour to walk in penitence and humility, according to the measure which God has been pleased to grant them.

While there are other points which the Presbytery would be glad to see modified or changed, as, conspicuously, Chapters XXIV. 3, and XXV. 6; nevertheless, we prefer to confine our suggestion for revision to the Third and Tenth Chapters, as above indicated.

Furthermore, as germane to the subject which the Assembly has in mind in referring these questions to the Presbyteries, your committee recommend that this Presbytery overture the General Assembly to invite the co-operation of the Presbyterian and Reformed Churches of America and of Great Britain and Ireland, to formulate a short and simple creed, couched, so far as may be, in Scripture language and containing all the essential and necessary articles of the Westminster Confession, which Creed shall be submitted for approval and adoption as the Common Creed of the Presbyterian and Reformed Churches of the world.

We believe that there is a demand for such a Creed, not as a substitute for our Confession, but only to summarize and supplement it for the work of the Church. We would and we must retain our Standards which we have as our family inheritance and as the safeguard of our ministry and of our institutions. But a brief and comprehensive creed, at once interpreting and representing those Standards, would be welcomed by our churches as most helpful and beneficial for the exposition of what we have meant through all these years by the "system of doctrine" taught in the Holy Scriptures. We want no new doctrine, but only a statement of the old doctrines made in the light and in the spirit of our present Christian activities—of our high privilege and of our large obligations; a statement in which the love of God which is in Christ Jesus our Lord shall be central and dominant.

Books and Magazines.

THE Royal Academican, W. P. Frith, whose charming reminiscences have been so widely quoted, has written two fascinating articles for the *Youth's Companion* on his experiences with "Youthful Models," including Italian boot-blacks, cockney Arabs, and children of the royal family.

LIPPENCOTT'S MONTHLY MAGAZINE. (Philadelphia: J. B. Lippencott & Co.)—The special feature of *Lippencott's* is that it gives a number of stories completed in the one number. The issue for this month contains quite a number of such stories by well-known and capable writers. The leading one, "All He Knew," is by John Habberton, and is worthy of his reputation. There are likewise several papers on general and timely topics.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—Not to be behind its other competitors *Scribner's* this month presents a handsome holiday number, while its regular features remain comparatively undisturbed as readers of Harold Frederic's well-written serial will readily discover. Apart from the wealth of bright, short stories and sensible poems, the more noteworthy papers are "How the Other Half Lives, Studies among the Tenements," by Jacob A. Riis; "The Pardon of Ste. Anne d'Auray and other Breton Pictures;" "Contemporary American Caricature," by J. A. Mitchell, and "The Age of Words" by Edward J. Phelps, ex-U. S. Minister to England.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—This most excellent monthly presents its readers with a very attractive Christmas number. It is about double the usual size and is profusely illustrated, several of the engravings being antique in style. Grant Allen leads off with a solid, yet readable, paper "From Moor to Sea," descriptive of Dartmoor, and W. Clark Russell, the prince of modern sea tale tellers, closes the number with a well-told story "La Mulette, anno 1814." Hugh Thompson supplies a series of his inimitable pictures illustrating the old song, "Oh, dear, what can the matter be?" There are several short stories for young and old and good solid papers on "Church Sunday Schools," "Nails and Chains" and other subjects. The number, as a whole, deserves a thoroughly cordial reception.

THE CENTURY. (New York: The Century Co.)—Several attractive and interesting papers appear in the December number of this, the foremost of the American monthlies. A series of hitherto unpublished letters of the Duke of Wellington, written during the last days of his life for the first time receive publicity in the opening paper of this number. Joseph Jefferson's autobiographic sketches are racy and readable. Among other noteworthy contributions to the present number may be mentioned Professor Fisher's thoughtful paper on "Revelation and the Bible." The "Lincoln's Life" series has reached a most important period in the great struggle, marked by the fall of Richmond and the utter collapse of the Confederacy. The other features of the magazine are such as will doubtless commend themselves to the vast circle of readers the *Century* has secured. One thing to be regretted is that there is no paper from George Kennan this month.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—In 1890 *Littell's Living Age* enters upon its forty-seventh year of continuous and successful publication. A weekly magazine, it gives over three and a quarter thousand large and closely printed pages of reading-matter—forming four large volumes—every year. Its frequent issue and ample space enable it to present with freshness and satisfactory completeness the ablest essays and reviews, the choicest tales, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historic, scientific, and political information from the entire body of foreign periodical literature, and from the pens of the most eminent writers of the time. As the only satisfactorily complete compilation of the best literature of the day, it is invaluable to the general reader. It enables him, with a small expenditure of time and money, to keep fully abreast with the literary progress of the age.

THE ARENA.—(Boston: The Arena Publishing Co.)—From Boston comes a new claimant for the support of intelligent and thoughtful readers. Though an estimate can hardly be formed from the first number it would appear that this new monthly will be an exponent of opinions usually described as advanced. As the title indicates, the magazine will afford a sphere for intellectual gladiatorship in the free and full discussion of all the leading questions that occupy thoughtful people everywhere. Moral, social, and religious questions are discussed with great ability in the first number and the announcement is made that leading representatives, widely divergent in their opinions, will contribute to its pages. As an evidence of its comprehensiveness it may be stated that writers from Dr. Talmage to Col. Ingersoll, and all shades between will address its readers. All the more interesting features of the ordinary magazines, tales, poetry and lighter sketches by popular writers will find a place in the *Arena*.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.) This valuable monthly closes this year with a number rich both in the variety and superiority of its articles, several of which are of unusual excellence and importance. The portrait of President Roberts, of Lake Forest University, forms the frontispiece and a view of Ferry College, one of the buildings of the University, is also given. The sermon by Dr. Roberts is capital and the sketches of Dr. Roberts and of the University will be read with interest. There is a Harvest Service by Rev. F. A. Austin, a Christmas Service by Dr. Philips Brooks and a New Year's Service by Dr. R. S. MacArthur and Leading Thoughts of Sermons by Revs. Gurney, Glover, Stalker and Gledstone. The following articles are capital in every respect: "Spiritual Power of the Sunday-school—How Can it be Increased?" Rev. E. S. Gardiner; "The Minister in His Study," Dr. Wm. M. Taylor; "Some Temptations of the Ministry," Rev. A. L. Vail; "The Character and Aim of the Society of Jesus," Dr. W. R. Gordon; "Whaling without a Harpoon," Dr. T. Kelly. Dr. Moment throws clear light on the International Lessons, Rev. J. F. Avery writes on "Rescue the Perishing" and Rev. J. G. Haight on "Show your Colours." The January number will contain the first of a series of articles by twelve presidents of colleges on topics of special importance.

THE ATLANTIC MONTHLY. (Boston: Houghton Mifflin & Co.)—Mr. Edwin Lassetter Bynner opens the December number with an article "The Old 'Bunch of Grapes' Tavern," one of the most famous New England hostelrys of the last century, and Mr. Bynner gives an amusing account of the various events which took place within its hospitable walls. Mr. Henry Van Brunt's paper on "Architecture in the West" tells about the difficulties which Western architects have to struggle against, and the new school of architecture which is gradually arising to solve the problem of making art keep step with progress without losing the finer and more delicate artistic sense. Prof. N. S. Shaler, of Harvard College, contributes a paper on "School Vacations," and Mr. William Cranston Lawton writes about "Delphi: The Locality and its Legends." Miss Hope Notner has a second paper on the romantic lives of the "Nieces of Mazarin;" and "Latin and Saxon America" forms the subject of a paper by Mr. Albert G. Browne. Mr. James' "Tragic Muse" is continued, and there is an instalment of Mr. Bynner's serial, "The Begum's Daughter." Mr. Thomas Bailey Aldrich's "Two Lyrics"—"A Dedication," and "Pillar'd Arch and Sculptured Tower"—have the grace which distinguishes the work of the editor of the *Atlantic*. Besides one or two other articles there are reviews of the "Life of William Lloyd Garrison" and the *Century* "Dictionary," and these, with the usual departments, conclude a number of solid value.

Choice Literature.

HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER VI.

A GAME OF SKILL.

It was near the close of a summer day, in the year 1683. In a small, but elegantly-furnished salon overlooking one of the boulevards of the old city of La Rochelle, two gentlemen sat at a gaming-table. One of them wore the black cap and gown of a candidate for priest's orders; the other, the elaborate attire of a French courtier. The former was still young, and his features had a boyish comeliness, though expressive of little more than good living and good temper. The countenance of his companion, though marked by the fine lines of fully twice as many years, was Grecian in contour, and had the soft colouring of a painting on ivory; the impassiveness also, for after one had watched it awhile, it seemed rather a mask behind which the wearer concealed himself, than a part of the man's living personality. Only the eyes, keen, furtive, black as night, seemed alive, and these gleamed with secret triumph, as for the third time that afternoon his delicate jewelled hand swept the contents of the pool toward his side of the table.

"Pardon, my young friend; luck seems to be against you to-day. But you shall have the opportunity to win it all back. It is the game, not the stakes, that I care for. The game amuses me, and to be amused is to live."

His discomfited antagonist did not answer. He had evidently some suspicion of sharp dealing, which his native politeness and good temper prevented him from uttering. Dubiously he had begun to shuffle the cards for a second deal, when the door of an inner apartment opened, and a young man, wearing the uniform of a French officer, sauntered in. His step, though martial in its gait, was languid. He carried his right arm in a sling, and a certain wanness was discernible through the bronzed tint of his cheek. In person he was tall and graceful, with a distinguished air. His eyes were dark and full of slumbering fire, but wore a listless, melancholy expression. His bold, handsome features formed a striking contrast to the feminine beauty of one of the faces turned toward him, and the pink and white freshness of the other.

The young abbe greeted him joyfully.

"Ah, here comes our handsome young captain. Take a hand at the game, monsieur, and assist me to my revenge upon your kinsman. Rumour says you are as invincible at the gaming-table as on the battlefield."

The young officer bowed courteously.

"I must beg M. l'Abbe to excuse me this afternoon," he said coldly.

The newly-fledged graduate of the Sorbonne elevated his eyebrows interrogatively, and then dropped them with a good-humoured laugh.

"I see. It is Sunday, and you are still a Huguenot. Pardon; I had no idea M. le Capitaine carried his religious prejudices so far. But take the advice of a well-wisher, monsieur. Prejudices are uncomfortable things; sometimes they are dangerous."

"Danger is hardly the cry with which to frighten off a French soldier," retorted the other with a curling lip. "As for the rest, M. l'Abbe, I have not been five years in the king's service, and seen all my claims to distinction passed by because of my creed, without discovering for myself that the faith of my fathers is a costly heritage."

"Back to the old grievance, Henri? Whatever path you take you always come home on that."

It was the elderly gentleman in the court-dress who spoke. His voice was like his face, cold and passionless. He had been regarding the young man, from the moment of his entrance, with quiet attention. The object of his scrutiny turned upon him fiercely.

"Can you deny it, sir? Will my cousin undertake to say that if I had been of his majesty's religion, my services to the State would have remained so long unacknowledged?"

"Certainly not: I predicted as much to your father years ago; I have warned you repeatedly since. To remain outside the king's religion is to remain beyond the pale of royal favour."

"Is it just? Is it statesmanlike?"

"A wise man will accommodate himself to the world as he finds it; a loyal subject will not call in question the justice of his sovereign."

The soldier laid his hand upon his sword.

"I did not impugn the justice of the king, and I will suffer no man to call in question my loyalty, not even you, cousin Claude. There are those about the king who take good care to keep him in ignorance that they may regulate public patronage to suit themselves. It is a well-understood fact that his majesty is continually deceived, not only as to the disposition of his Protestant subjects, but also as to their suffering under the edicts."

"It is a fact less understood in Paris than in the provinces," returned the courtier sarcastically. "Take my advice, my kinsman, and do not hug the delusion of the king's ignorance too fondly to your heart. There was one man, who had the hardihood, or the courage,—which you will,—to represent to his majesty the value to France of the heretic vine-dressers and silk-weavers. His remonstrances have perhaps done something to delay the inevitable destruction, but the result to himself will hardly inspire others to emulate his example."

"You refer to our noble kinsman, Minister Colbert?"

"I do. You know the result. He is dead—worn out by fruitless endeavours to prevent the demands of the royal exchequer from increasing the burdens of the people—and buried by night to escape the fury of the mob—unmourned by his sovereign, and bitterly execrated by the people for whom he had sacrificed himself. Small encouragement for his successor to follow in his steps, even were he so disposed. But M. Louvois is cast in a different mould. There is little love lost, it is said, between himself and the widow Scarron, but in one enterprise, at least, you may be sure they will join hands—the extirpation of heresy."

The cheek of the Huguenot flushed darkly, and his hand moved instinctively to a small jewelled ornament suspended

by a chain about his throat, and bearing the historic legend of his race—a cluster of roses and pansies set in a circlet of wheat-ears.

"There is a seed which springs the faster the more it is trampled on," he said significantly.

The Parisian shrugged his shoulders.

"Charming, as a figure of speech, my cousin, but worth nothing, you will find, when the royal ploughshare is put to the field. Even were the king himself less resolved upon the conversion of his Huguenot subjects, the widow Scarron gains in influence every day, and the darling desire of her heart is—the revocation of the Edict of Nantes."

"In that she will never succeed. The king is bound to preserve our liberties, bound by his plighted word."

M. Renau smiled.

"Have you little more than the name of them left now?" he asked.

"Nay," as the quick scarlet leaped once more into the swarthy cheek. "I meant not to anger you, Henri, only to prove how little the Huguenots of France have to hope for from their king. Hear me a moment. You have not the religious attachments of your father, and theology is not your forte. For the few prayers you will say in the course of a year, why will not one Church do you as well as another?"

The officer turned toward the door.

"I have already forbidden that subject," he said sternly. "I may be a heathen, cousin Claude: I will never be a papist. If I cannot reflect glory upon my father's name, I will not dishonour it."

"Silly boy. You will talk heroics when I am dealing with common sense. But it was the cards after all, not creeds, that were under discussion. Come, Henri, and take a hand at the game, and let us hear no more of these scruples about the day, which seem to have come across you suddenly since we crossed the Spanish border. If my memory serves me right, you showed little hesitation last winter in taking a seat at the roulette-table, Sunday, or any other day. Your refusal, too, is a reflection on our friend, the abbe here."

The good-humoured young priest looked around from the window to which he had discreetly retired.

"Having satisfied my own conscience with my morning's devotions, I am indifferent to the censure of another," he said, smiling. "Captain La Roche is under no obligations to remain for my sake."

Captain La Roche regarded him fixedly, and then, disarmed by the downright kindness of his glance, smiled also.

"Your amiability forces me to a confession, monsieur. It is not so much the day, as a previous engagement, that compels me to decline your invitation. I am at your service any time this evening."

He turned once more to the door, but before he could lay his hand upon the latch, M. Renau asked quietly.

"Whither now, Henri?"

"To the preaching in the Huguenot temple." The young man turned and faced his kinsman with a look that said plainly: "I am not to be laughed out of it."

The elder man threw up his hands with a whimsical gesture of dismay.

"You will be haranguing a *prêche* in the desert next. What new spell is on you, *mon ami*?"

"The spell that controls the actions of most men—a pair of handsome eyes, I fancy," the young abbe interposed, with a roguish twinkle in his eye. "Captain La Roche has probably found out, as I have, that his lovely innamorata attends service in the Huguenot temple every Sabbath afternoon."

Captain La Roche would evidently have denied it if he could, but there was no hiding the "light of sudden laughter" that "dimpled in his swarthy cheek."

"You appear to be well acquainted with her movements, M. l'Abbe."

"I use my eyes and ears, as others do, M. la Capitaine."

The soldier laughed merrily.

"Then you are probably also aware that I have no time to lose if I would not be late for service. Cousin Renau, I see you are reassured since you find that the spell that draws me is of 'the earth, earthly.' *Au revoir*, gentlemen. I give you good luck at your game."

The door closed behind him, and the two left alone, looked at each other and smiled.

"Is it the game or the stakes that most interests you now, monsieur?" inquired the priest.

"The game still, though the stakes are certainly worth playing for. It is to my interest to keep the lands of Beaumont free from encumbrance, and to do this Henri must marry wealth. His father has seriously embarrassed his property by the fines which he has incurred through his devotion to the Reformed Church, and mademoiselle, as I understand, will inherit large estates at her marriage."

"So madame has repeatedly whispered to Natalie and myself. She has even gone so far as to intimate to my sister that M. Laval is likely to make his pretty young ward his heir. But that is under the rose. He certainly dotes upon her. But it is not clear to my mind, monsieur, how this golden draft is to be drawn into the net of the Church. Captain La Roche appears devoted to his faith."

"As he would be to a hardy-pressed banner or a losing cause in a fight. It is the reckless chivalry of youth, Louis, not the stubborn fanaticism of his father—a much harder thing to fight, I assure you. My kinsman would never consent to the marriage of his son with a Catholic, and I can but congratulate myself that the fair Huguenot who has enslaved our hitherto invincible soldier, is not one of the psalm-singing, puritanical kind, but a giddy butterfly, eager to wander from flower to flower, for whom the world and its pleasures have endless attractions. Let me but plunge the two into the whirl and glitter of court life, and bring my cousin under the personal fascination of the king, and we will find these hereditary scruples melt like wax in the fire. Hearts can be taken by stratagem, *mon ami*, that can never be stormed."

"Then your game is already assured, monsieur. The young captain gives every evidence of *la grande passion*."

"He is bewitched by a pair of handsome eyes, undoubtedly; but it is on that point I feel most uneasiness. Let Henri discover too soon the identity of his fair unknown with the betrothed of his friend and our scheme miscarries at once."

"But I understood from madame, the aunt, that the betrothal is not a formal one, only a family understanding."

"All the more binding on one of Henri's temperament. His honour is his religion. If he learns the truth before he

is thoroughly enslaved, our game is up. Are you sure madame can be depended on?"

"Madame is in raptures at the prospect of such a brilliant alliance for her young kinswoman. She will hold her tongue, I promise you."

"That is well. But how about the old nurse? Is she still laid up? She would prove a sad marplot just now."

"She still keeps her room, monsieur, and is likely to do so for some time, from all I can gather. It is madame's own maid who accompanies mademoiselle in her walks."

"Very good once more. Now let us have our game."

There was silence while the cards were dealt, and then the abbe glanced up once more.

"You appear to have overlooked one possibility, monsieur. Suppose the young lady herself proves unmanageable?"

M. Renau compressed his thin lips in a way that was not pleasant to see.

"The young lady has nothing to do with it. She will marry as her elders think best."

"On the contrary, monsieur; there is some prejudice in the family against a *mariage de convenance*. Madame assures me that the young lady's inclination will be the bar after all that will decide the question."

"Be it so. Is my cousin a man likely to woo unheard?"

"But there may be a previous attachment. Madame admits she had much ado to comfort the little demoiselle for her separation from the Chevaliers at the first, and that her foster-brother's name was on her lips even in her sleep."

"That was five years ago and they were both children. Madame has done her work ill if the girl hesitates between reigning as the mistress of Beaumont or leading an obscure, perilous existence as the wife of a Huguenot physician. I believe it was to that the boy aspired. You appear to overlook, Louis, that the proffer of my cousin's hand is an honour for which mademoiselle, in her position, could not have looked."

"I do not, monsieur, and that brings me to my last misgiving. The *Sieur La Roche*—how is he likely to regard the match? Will the mysterious hints which madame doles out to us of the young lady's gentle birth and high connections satisfy his aristocratic demands for his only son?"

"I would I were as sure of the cut of my new cloak, *mon ami*. My kinsman, I happen to know, is as well acquainted with mademoiselle's lineage as madame herself, and a chance word of Henri's years ago betrayed to me that the silence was a matter of religious policy. When our pretty little demoiselle is once united to a Huguenot husband able to protect her, I fancy there will be no longer any need for secrecy. But even were it otherwise, I believe it would suffice M. La Roche that the girl is the foster child of the Chevaliers, whom he seems to think have had a patent of nobility straight from heaven."

The abbe lifted his eyebrows. "I see you have thought of everything, monsieur. Your position seems impregnable, and I am your most obedient servant henceforth."

They resumed their cards, and silence once more fell upon them.

In a beautiful grove of elms, about a quarter of a mile south east of the old city, stood the large stone structure to which the Huguenots had long been accustomed to resort for public worship.

For many years the Protestants of France had only been suffered by their Catholic rulers to elect their temples outside the corporate limits of a town; but in the present instance, the love and industry of the worshippers had done much to soften the disadvantage. The church itself was built on the slope of a gentle hill, commanding a fine view of the town and a glimpse of the distant sea. The road thither was paved with stones, worn smooth by the going and coming feet of many generations, and bordered on either side by stately chestnut trees. The edifice, though as scrupulously devoid of ornament as the worship within, was, like it, not without a grand and simple beauty, and the hoary lichens and trailing vines with which time had mantled it, softened the asperity of its rigid outlines. The service was just beginning, when Henri La Roche, after a hurried walk, mounted the steps, and the stately old beadle, who stood on the threshold holding the ponderous staff of his office, advanced, with as much haste as his dignity would permit, to show the young officer to a place. That young gentleman, however, intimidated by a gesture that he was not yet ready to enter. His quick glance had caught sight of two figures coming up the avenue: one of them, a slender girl dressed in simple white, with her head set daintily on her small throat, like a young queen's, and a step as light and quick as a breeze when it pricks its way across a summer sea. His head began to tremble like a leaf. He drew back hastily into the shadow of the entrance and waited, smiling at his own folly, yet unable to resist the spell that was on him. Two weeks before, chancing to go out early one morning, and turning a corner hastily, he had jostled against a young girl coming from the opposite direction. The collision sent the basket of roses she had been carrying tumbling to the ground. He had only time to catch sight of a small, rosy mouth, pouted like a bud, as he stooped in confusion to gather them up. In a moment they were replaced in the basket, and the basket in the hand outstretched to receive it—a pretty hand, white as snow and dimpled like a child's.

"A thousand pardons, mademoiselle."

"A thousand thanks, monsieur."

The next moment she had passed on her way, followed by her chattering maid. But was it accident or fate or something sweeter still, that left one of those crimson roses lying on the stones at his feet? He snatched it up and went home with his brain in a whirl. There are natures to which love at first sight is impossible, but his was not one of them. He did not try to analyze his feelings—introspection was not one of his characteristics; but all that day those merry eyes looked at him from every book and picture, and at night followed him into his dreams, and made his blood tingle. Other eyes he had seen, bright and sweet—eyes that had graciously smiled upon him and wooed him shyly, and into which he had thought it pleasant to look for an hour, but none that had ever haunted his solitude like these. Early the next morning he was out on the boulevard once more, pacing slowly up and down, with a red rose fastened in his coat. His vigil was soon rewarded. A far off he saw her coming; his heart already singling her out in the crowd with a sense of passionate proprietorship.

(To be Continued.)

HALCYON.

Whither now, ah, pensive bird,
When a wailing voice is heard
In the sore leaves, thin and gold,
When the sky is gray and cold?

Whither now, O lonely one?
For a mist is on the sun,
Weeping soft o'er summer's grave
Where the withered grasses wave.

Whither now? ah, fleet away
To a dreaming, golden day,
To the southern bayou flitting,
In the summer sunlight sitting;

Dreaming by the fountain blue,
Halcyon, would I were with you,
By its bosom broad and calm,
In that land of light and balm!

—Helen M. Merrill.

FANTASIA.

Und wie ich reite, so reiten,
Mir die Gedanken voraus.

As swift as thought! What can there be of speedier flight? Before the ink of this first word is dry the Puck of my brain has put his girdle round the earth. Why it is, I cannot know, but here in the stillness of my study the face of a friend rises, wearing the well-remembered, quiet smile; the measured tones of his even voice seem sounding in my ears. It does not matter that at the present moment we are seated at the extremities of a continent, as at the ends of a Cyclopean sea-saw. The thought of his face has brought back even the familiar aspect of every place his presence used to fill. Our old haunts that we shall never see again! The thought of him unites us instantly. Rivers of a thousand miles, high mountain ridges, wide inland seas and prairies, ocean-like, shrink in a lightning flash to a compass narrower than the slightest of these pen strokes. But I had another friend—not retained, alas! but lost—in days long gone by. Urged by the spell of this second name, Puck has skipped the million waves of the blue Pacific, and reached an island under the Southern Cross where there is a nameless grave. Here the wanderer in many lands found rest at last, and the sore heart peace. How different this resting-place from the home of his boyhood within the gray walls of that old-world town! There it stands, like a city in a vision, its storied castle, its narrow, rough-paved streets, and the pleasant meadows without the gates. How many tales he used to tell me of it—in this very room, seated in that very chair; and here the two ends of that girdle meet, and the ink of the first word is not yet dry.

All this has taken place between two ticks of the clock, in the quiet of my secluded study. No whip or spur is needed. But when I ride or feel the exciting effects of rapid motion of any kind, all this is intensified a thousand times. It is the glory of motion which Do Quincey felt on the box of the English mail coach, when the vision of sudden death flashed before his eyes. Dashing through the water on a yacht, or whirling along in a railway carriage, I find my thoughts taking long, arrow-like dives into distance from the bowsprit, or outstripping the winged words that flash past on the electric wires beside the iron rails. Not only do they fly faster than when my body is at rest, but they multiply themselves in flying. They rise as bees do, and take their flight far ahead in mathematical lines. It is not strange that they always choose one aerial path, nor any wonder that they cluster and swarm about one favourite spot. No marvel that they swarm about her!

"There's kames o' honey in my luvo's lips—"

Delight in every tint and fleeting shadow of her flower-face; music in every motion of her. About their Queen these true liegemen, these busy thoughts of mine, build their many-roomed palace, and store it with sweetness. Then I am awakened suddenly by a dash of salt spray in my face or by finding the carriage pane cold against my cheek, while without is the blackness of darkness.

Some time, who knows but I may awake to find myself in the very audience chamber of the Queen herself? There it is so perfumed and warm. Some time, who knows but I may come to myself by feeling her regal eyes searching for mine to lift them up and meet hers, or by hearing my name flowing on the cadences of her sweet voice?—Archibald MacMechan, in *The Week*.

THE FRIENDSHIP OF BOOKS.

The friendship of books is a friendship within the reach of all. We may not be able to collect rare volumes, or even cover our bookshelves with the great standard writers in the English tongue, not to speak of the higher ranks of scholarship, which are utterly beyond us, yet the average English reader may mark, learn, and inwardly digest the wealth of the ripest thinkers at a cost so trifling that none need be excluded. No doubt we would be delighted to have at command the princely libraries of Prospero, and the immense scholarship of Squire Wendover (poor man!); nevertheless, without such large opportunities and splendid equipment, the intellectual life is not denied any of us, and our influence on others may be both sweet and wholesome, notwithstanding.

We have to regret often, however, that we are a good deal like Old Beattie, of Mickeldales—of all our reading we just retain what hits our fancy, and thereby becomes a part of ourselves. The gigantic memory of Sir Walter Scott or Lord Macaulay strikes us with amazement, making us painfully aware of our own poor resources in this respect. We have some comfort in believing that George Eliot, with all her great ability and unrivalled power in her own field of literature, had always to verify her quotations like an ordinary mortal. So, if we cannot jump over the moon, we may clear a fence or two, if the height be but reasonable.

If we can retain the tone and flavour of our choice authors most of us are satisfied with the result, leaving the polyglot accomplishments of the few uncoveted. Our mental food, however, is a matter of serious consideration. We do not eat every dish that is set before us, be it served ever so daintily. We respect our stomachs (that great seat of the imagination), and have learned to have a wholesome dread of dyspepsia. But there is often a disposition to treat our minds with much less consideration than we do our bodies, intoxicating ourselves, nauseating ourselves, and enervating ourselves with extraordinary complacency, as though we imagined there was laid up somewhere in us an apparatus that would act as a safety valve, without trouble on our part, and detach at times our moral from our intellectual life. What we read, however little that may be, can never cease to be one main element in the moral atmosphere of our lives. The power of literature, be it ever so poor, or ever so excellent, lies not simply in what it says to us, but in what it makes us say to ourselves. Suggestion is more powerful than statement. The human mind is a mysterious storehouse, laying up good and bad with remarkable indifference, and without conscious effort, and the impression once made may be dormant for years, only to spring to life at the touch of some chance word, or sight, or look, or musical note, which, after the lapse of years, may have power, for good or evil, to fire the whole train of forgotten memories, compelling the burying-places of the mind to give up their dead; and they are indeed fortunate who have

No fears to beat away, no strife to heal,
The past unsighed for, and the future sure.

Our mental good is of more consequence than we can well estimate, particularly so in youth, for the spring time of life holds within itself the promises of the future.

My inheritance, how wide and fair:
Time is my fair seed field, of Time I'm heir.

Oliver Wendell Holmes has told us that the training of a child should begin a hundred years before he is born. But it really begins many hundred years before we appear upon the stage of time. We are heirs to all the ages, and whatsoever things are lovely, whatsoever things are of good report, in the life and thought of the past belong to us—

Which he may read that binds the sheaf,
Or builds the house, or digs the grave.

Think how much poorer the world would have been without Moses and Isaiah, without Homer and Dante, without Paul and Seneca, without Marcus Aurelius and Cæsar, without Epictetus and Plato, without David and Milton, without Bunyan and Shakespeare, not to mention any others of that noble army of seers, apostles, poets, historians, and soldiers, through whose inspired genius the human interests of the past and present are linked together. Whatever the moneyed interests of the world may say to the contrary, thought rules, and when all the bustling and shouting that would stifle it are hushed, and even the great works which it guided the hand of man to do have perished, or remain only in faded splendour to tell of pomp and glory gone forever, it shall remain with us still in the world of wisdom and of beauty, and shall not pass away.—D. Kinnmont Roy, in *The Week*.

ALMA LADIES' COLLEGE,

ST. THOMAS, ONTARIO.

All graduates of Alma Fine Arts College are legally qualified to teach in Public and High Schools, Collegiate Institutes, Mechanics' Institutes, and the Art Schools of the Province. Last year Alma passed 116 out of 137 candidates in the Provincial Art Examinations, took the only four full Advanced Certificates given in the Province, also six full Primary Certificates and won two Gold Medal Certificates. Alma's record in past years has been unequalled in the Fine Arts work and she now stands unrivalled in this respect in the Dominion of Canada. Her Art Room and apparatus are admittedly the best in Ontario, and her staff of instruction unsurpassed. A number of graduates of Alma Fine Art School have received Collegiate appointments in Canada and the United States. For 60pp. Calendar, address Principal Austin, A.M.

MR. R. D. JAMIESON gave a lecture in St. Stephen's Glasgow, on "Praise in the Sabbath School," illustrations being rendered by his juvenile choir. As music had been taught in board schools for twelve years past, the population might almost now be called musically educated, and as time went on great results might be looked for in church and school singing.

Hints on Art Silk Needle Work.

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

British and Foreign.

MR. SPURGEON has gone to Mentone for the winter. CALAIS Cathedral was broken into lately, and 2,000ft. stolen.

THE Earl of Kintore laid the foundation-stone of a Presbyterian Church at Norwood, South Australia.

GOUNOD is asked to write a mass for the inauguration of a monster organ being built for St. Peter's in Rome.

BISHOP CARPENTER preached the first of the university sermons for this session in the College Church, St. Andrews.

LESS beer was consumed last year per head of the population than in any year since 1865, with the exception of 1885.

THE Bishop of Chester says Mechanics Institutes have been largely the parents of the present provincial universities.

ARCHBISHOP WALSH, of Dublin, is about to launch a national organization for the suppression of intemperance in Ireland.

AVR Parochial Board charged poor rates against Mr. Gill's manse at Alloway, but on appeal it was decided that manse are exempt.

THE Mayor of Birmingham states that out of 688 shareholders in local breweries, 115, or more than one-fifth, are women and clergymen.

THE Aberdeen *Free Press* says that few Scotsmen who have been so many years in London speak such broad Scotch as the late Prof. Elmslie did.

IT is stated that the Inverness conference on the Dods case will be open only to delegates from Presbyteries, and that the press will be excluded.

THE matriculations at Cambridge in the present term have reached 946, the largest number that has ever been attained in modern times.

A NEW weekly journal to be started in Calcutta in December by influential persons is to be published on Sunday, the first outrage of the kind in India.

CROWDS have been flocking hear a "converted athlete" in Christchurch, New Zealand, who says he is a brother of Sullivan, the American pugilist.

THE Rev. John D. Hunter, Torrance of Campsie, was ordained at Boharm by the Presbytery of Aberlour, in succession to Mr. Harve, now of Keppochhill.

DR. FRICKE, one of the few members of the Gordon expedition who escaped the massacre at Khartoum, is about to publish his experience in book form.

THE widow of Professor Henry Rogers, author of "The Eclipse of Faith," has presented Mansfield College with its first prize endowment; her gift is \$3,000.

IN one day last summer 105 Americans visited Burns birthplace. The pilgrims during the year numbered 20,000 to the cottage, and 30,000 to the monument.

DEAN OAKLEY, of Manchester, predicts that the disestablishment of the English Church will lead to an important accession of strength to the Church of Rome.

THE congregational committee of St. George's, Edinburgh, have agreed by a majority to recommend George A. Smith, M.A., of Aberdeen, as colleague and successor to Dr. Whyte.

THE wine consumed at the lord mayor's banquet this year was three-fourths of a bottle per head; two years ago the guests required one bottle each, and five years ago one and a fourth bottles.

ST. CUTHBERT'S, Edinburgh, was to be reconstructed at a cost of \$70,000, but owing to rise in prices it is found that \$15,000 more will be necessary. The work is delayed until the sum is raised.

MR. P. S. KEIR, of Kindrogan, Perthshire, has died in his eightieth year. He had been an assembly elder for many years and was chiefly instrumental in getting the church and school erected at Straloch.

IN St. Barnabas, Pimlico, a requiem was sung on behalf of the departed members of the Guild of All Souls, the first occasion on which this Popish function has been performed in an Anglican church.

PROF. MARGOLIOUTH'S inaugural lecture on Ecclesiasticus, in which he sought to prove that the book was composed in neo-Hebrew and in metre, will be published presently by the Clarendon Press.

CLYDEBANK congregation have resolved to proceed with the erection of a church hall and offices. Progress is being steadily made under Mr. Buchanan; the membership is now 813, sittings let, 509.

MR. A. M. WILLIAMS, M.A., succeeds Mr. Forsyth as lecturer on English and Science in Glasgow Training College. His post in Aberdeen will be given to Mr. David Craib, M.A., at present in South Africa.

PRINCIPAL CAIRD and Dr. Hugh Macmillan are to preach at the re-opening of the West Church, Greenock, on the last Sunday of the year. The new organ is to be inaugurated by a musical service on Christmas eve.

THE Rev. Hugh Ross, of St. Stephen's, Glasgow, in a recent sermon, made impressive reference to the heavy loss which the Christian Church has sustained by the deaths of Professor Elmslie and Drs. Hatch and Macfadyen.

THE annual missionary meeting in Waterloo rooms, Glasgow, was addressed by Dr. A. Paterson, of Aden, Mr. Lawrie, of the New Hebrides, Mr. Douglas, of Central India, and Principal Rainy. Mr. J. H. Dickson presided.

MR. J. CAMPBELL WHITE presided at the thirty-first annual meeting of the Society for the Benefit of Sons and Daughters of Ministers. Last year \$13,635 was distributed among 109 families. The invested funds amounted to \$130,000.

PROFESSOR MAX MULLER will begin his second course of Gifford lectures in Glasgow University towards the end of January. The subject is "Physical Religion," and the lecturer will trace its development by historical evidence.

MR. JAMES PAVN states that when he first read in the papers of the heads of Mr. Gladstone and Cardinal Manning being among the gargoyles of Chester Cathedral he declined to believe the monstrous story; and yet it turns out to have a foundation of fact.

Ministers and Churches.

A CHRISTIAN Endeavour Society has been organized in connection with Knox Church, Stratford.

THE Rev. C. D. McDonald, Thorold, Ontario, has received a call to the pastorate of Kildonan Presbyterian Church.

THE Rev. Dr. Laing, of Dundas, was nominated by Manitoba Presbytery as Moderator of the next General Assembly.

THE Presbyterians of Ayr were treated Sabbath week to two eloquent sermons on Home Missions and Augmentation, by Rev. E. Cockburn, of Paris.

ANNIVERSARY services, conducted by Rev. J. A. R. Dickson, Central Church, Galt, were held in the Presbyterian Church, Waterloo, on Sabbath week.

THE Vancouver News says: The Rev. T. G. Thompson, pastor of the First Presbyterian Church, has, it is understood, resigned his pastorate, owing to some difficulties in the congregation.

FROM a letter recently received from Mhow it is learned that Miss Minnie Stockbridge, of the Central India Mission, has recovered from an illness which at one time, it was thought, would prove fatal.

THE North Presbyterian Church on Selkirk Street, Winnipeg, was opened Sabbath week. Rev. Mr. Pedley conducted the morning services, and Rev. Mr. Hogg, of St. Andrew's Church, took the evening service.

THE famous Tennessee Jubilee Singers will give one of their unequalled entertainments in the Bond Street Congregational Church on Friday evening next, December 20th. They will no doubt be greeted by a large audience as the admission has been reduced to 25 cents.

THE Rev. J. A. G. Calder, Lancaster, has been so far indisposed for some time past as to be able to take only one service on the Sabbath, the church for a few evenings being closed. Last Sabbath evening the pulpit was occupied by the Rev. C. E. Gordon-Smith.

THE Sacrament of the Lord's Supper was administered in the Presbyterian Church, Wingham, on Sabbath week. Ten new names were enrolled in the communion roll. Rev. Mr. Geddes, of Whitechurch, preached the preparation sermon on Saturday with much acceptance.

THE Rev. Dr. McTavish preached in St. Andrew's Church, Lindsay, Sunday morning and evening week with all his old-time power and fervour. Dr. McTavish, says the Post, arrived in town Friday evening, and received from his old congregation, and from the people of Lindsay generally, a most cordial welcome, showing the warm place he has in the hearts of all who know him.

ANNIVERSARY services were held in Knox Church, Mitchell, on the 8th inst. Able and impressive sermons were delivered by Rev. W. T. McMullen, D.D., of Woodstock. At both the services there was a large attendance although the day was very wet. Instead of the usual tea-meeting a cash collection was taken which amounted to seventy-three dollars. On Monday evening the Ladies' Aid Society held a social at which Dr. McMullen gave a highly interesting address and the church choir some well-rendered selections.

ON Monday evening week a meeting was held in connection with the Mission Band of the Presbyterian Church, Barrie, to bid farewell to Mr. W. H. Cross. The attendance was large and the meeting very successful. An address was presented to him with a handsome timepiece and a nicely bound set—in fifteen volumes—of the works of Dickens. Addresses were delivered by Rev. D. D. McLeod and Messrs. A. Hay, J. McL. Stevenson, J. J. Brown and D. F. McWatt. Several songs were sung by Mrs. Scott and Mrs. Cooper, accompanied by Mr. Lane.

THE Free Church of Scotland Monthly speaks thus of our Formosa Mission: No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian Church. At the end of sixteen years' work, and with a comparatively small staff of laborers, it reports 2,650 baptized members; two native pastors, sixty-four elders, sixty deacons, and thirty-seven native preachers. It maintains two mission houses, fifty chapels, a girls' school, and a training college. The credit of these results is due, under God, to Dr. McKay, one of those remarkable men who are born missionaries.

THE members of the Western Presbyterian Church, Denison Avenue, held their annual social last week in the lecture room of the church. The pastor, Rev. Robert Wallace, presided, and a very pleasant time was spent. Short addresses were given by Rev. W. J. Hunter, of Erskine Church, Mr. Clarke, of Knox College, and Ald. McMillan, after which an abundance of instrumental and vocal music was furnished by the choir. Ample refreshments, consisting of coffee, sandwiches and cakes, were dispensed by the ladies. Another social in connection with the Sabbath school was held the following evening.

THE Acton Free Press says: Rev. William Meikle, pastor of the Presbyterian Church, Oakville, returned home last week from Mobile, Ala., after an absence of two months. Mr. Meikle looks and feels better for his trip, and we are glad to learn that Mrs. Meikle is recovering from her long period of illness, and expects to return in the spring fully restored to health. Mr. Meikle delivered two able sermons in his church on Sunday week; in the morning he preached from the words, "How long shall ye halt between two opinions?" In the evening he dwelt upon the words, "Show me wherefore thou contendest with me."

THE tea meeting in connection with the Presbyterian Church at Dorchester station Monday week netted \$220. The entertainment, after tea was served, gave general satisfaction, the commodious church being packed. Quartettes, duets, solos by several ladies and gentlemen from London and vicinity greatly enlivened the evening's proceedings. Speeches by the Rev. Messrs. Sawers, of Westminster, and Henderson, of Hyde Park, and Hazens and Galloway were full of wit and instruction. Mr. John Ferguson, of London, presided. There will only be about \$550 indebtedness on the church which it is likely will be wiped out shortly. The church complete cost \$6,000.

AT a meeting of the Manitoba Presbytery the following resolution was adopted: This Presbytery, while cherishing and expressing decided preference for a thoroughly non-sectarian public school system, embracing all schools maintained by public moneys and under the supervision of the State, is resolutely opposed to any system of state-supported education in which prayer and the reading of the Bible and the employment of its teachings to inculcate and embrace Christian morality are prohibited, as indefensible in principle, almost certain to be prejudicial in operation, and, moreover, as wholly unnecessary and useless as a measure of conciliation, and appoints a committee to act either by itself or in concert with similar committees of other bodies with the view of seeing that, if possible, effect be given to the views embodied in this motion in any legislation relative to public school education at the approaching session of the Provincial Legislature.

A MOST interesting meeting was held in the Presbyterian Church, North Plympton, Manitoba, Monday evening, November 25. It was a thanksgiving service under the auspices of the Auxiliary and the Mission Band of the Woman's Foreign Missionary Society. The principal feature of the programme was an address by Mrs. Watt, president of the Winnipeg Presbyterial Society. She emphasized the truth that blessing always comes in the line of duty, and that women by identifying themselves with mission work are carrying out the command of the Saviour, and may therefore expect, not only to be at blessing, but to be blessed themselves. A reading, "The Burial Rites of an African King," was contributed by Mrs. McLachlan, also

essays on "Caste" in India and "The Progress of Japan" were read. Members of the Mission Band rendered, very nicely, a recitation, "Mission Stars," and the audience did its part by joining in mission hymns and by contributing eight dollars to the funds of the society. The meeting was presided over in a very happy manner by the pastor, Rev. J. Hamilton.

ANOTHER very successful entertainment was given in the lecture room of the Bloor Street Presbyterian Church last week under the auspices of the Presbyterian Ladies' College. The principal feature was an able lecture on the subject of "The Evolution of Physiology," by Rev. John Stenhouse, M.A., B.Sc., Edin., who treated his subject in an able, interesting and instructive manner. A novel feature of the entertainment was a demonstration in bandaging by a class of the College in practical hygiene. This was another illustration of the practical part of a college course, the advantages of which of itself, though simple, might prove invaluable in many cases. Principal Macintyre occupied the chair, and during the evening the following programme was admirably contributed by young ladies of the College: Piano solo, by Miss Dallas; vocal solo, "O, Loving Heart, Trust On," by Miss Walker; piano solo, by Miss Ethelind Thomas. At the close of the entertainment a hearty vote of thanks was passed to the lecturer, the chairman, and to the young ladies who had so ably contributed to the pleasure of the audience.

THE union thanksgiving service in connection with the Woman's Foreign Missionary Society of the Presbyterian Church, Cobourg, was held in the lecture room of the Presbyterian Church on Friday evening week. Mrs. Hay presided at the meeting, assisted by the presidents of the Woman's Foreign Missionary Societies of the King Street Methodist and Congregational Churches, and by Mrs. Allen and Mrs. Atkinson of the Division Street Methodist Church. A large number of ladies from the different missionary societies of the town were present. Readings were given by Miss Elsie Russell, president of the Mission Band of the Presbyterian Church, and Miss E. Sutherland. A paper on the "Claims of Foreign Mission Work on the Christian Women of Canada," was read by Mrs. N. F. MacNachtan. After the collection had been taken up, Mrs. Allen gave an interesting account of the work done by the Woman's Foreign Missionary Society of the Methodist Church in Canada. Miss McCallum read a poem entitled "Patchwork," after which the meeting closed with prayer. The young ladies of the Mission Band, conducted by Mrs. Archer, led the singing.

THE Presbyterial Conference was held in St. Paul's school room, Hamilton. Rev. Dr. Laidlaw was appointed chairman, and Rev. J. G. Murray clerk, pro tem. Rev. Dr. Laing was unable to be present, but sent to the chairman the paper prepared by him on the subject, "The minister's study of the Scriptures for the pulpit and his own personal piety," which was read by Dr. Laidlaw, created some discussion. Hon. and Rev. R. Moreton introduced the subject, "Personal dealings with souls as a means of winning them to Christ," and several members spoke upon it. At noon the Presbytery convened for the transaction of business. An application from Wentworth Church for leave to place a mortgage of \$1,500 on their church property was granted. A call to Rev. W. J. Dey, of Erskine Church, Hamilton, from the congregation of St. Paul's Church, Simcoe, the salary guaranteed being \$1,000, was presented by Rev. Mr. Hamilton, of Lynedoch, and was sustained by the Presbytery. The congregation of Erskine Church were cited to appear before the Presbytery at a date to be fixed before the adjournment of the Conference.

THE Port Arthur Sentinel says:—A splendid congregation met in the church at Fort William West, on November 5th, to take part with the Presbytery of Winnipeg in the induction of Rev. J. L. Simpson into the pastoral charge of the congregation of Fort William. The proceedings of the evening were opened with prayer by the Moderator, Rev. John Pringle. After formal preliminaries, the Rev. Wm. Neilly conducted divine service, preaching an admirable sermon, pointed and practical, from Acts xxi. 39. The Moderator asked the questions prescribed to be put to ministers at induction. He then, after prayer for the divine blessing on pastor and people and their work, inducted Mr. Simpson into the pastoral charge of the congregation. The Moderator afterwards addressed the minister, and Rev. Robt. Nairn, of Rat Portage, the people, with great force and point. After the service in the church there was a social welcome meeting at the residence of Mr. Armstrong—a good, hearty, old-fashioned social it was too, enough to warm the hearts, not only of the new pastor but of all present. The unanimity of the call and the hearty greeting accorded Mr. Simpson augur well for his success in his new field.

AT a meeting of the London Presbytery the resignation of the Rev. Dr. Proudfoot, pastor of the First Presbyterian Church of that city, was accepted, and the following resolution unanimously passed: Rev. John A. Proudfoot, D.D., was first ordained and inducted into this Presbytery of London, then in connection with the United Presbyterian Church, in the month of July, 1848. On the 28th of May, 1851, he was translated to the charge, being called to succeed his father. From that time he held the office of Presbytery Clerk till the time of the Union of the United Presbyterian and Free Churches in 1861. Concurrently with his clerkship, and for fifteen years thereafter, he had charge of the Home Mission work of the Presbytery, then embracing an area that is now covered by a large part of what constitutes the Presbyteries of London, Sarnia, Chatham, Stratford and Huron, and his own ministerial labours extended partly into what are now the congregations of South Nissouri, Westminster and Dorchester. The Presbytery make special recognition of the acceptable work he has done and is still doing as a lecturer in Knox College in homiletics, pastoral theology and Church government, and hope that wider doors of usefulness may open up to him in the service of the Church and his Master for many years to come.

THE Stratford Herald says: Mr. Galloway, of Uxbridge, occupied the pulpit of St. Andrew's Church in this city last Sabbath evening. The opening services were conducted by the Rev. E. W. Panton, after which Mr. Galloway took for his text Psalms xxxiv. 1, "I will bless the Lord at all times, His praise shall continually be in my mouth." The speaker first referred to the past and present status of praise in the Church; showed what praise implies and what it is; and that God alone is worthy of praise in its highest sense because in Him alone is absolute perfection. He then proceeded to inquire: 1, Who should praise God? 2, When? 3, Why? and 4, How? Under the latter head the speaker dealt with the functions of music in divine service, the composition and duties of choirs, the nature and purpose of voluntaries, etc. Considered merely as a literary effort the sermon was one of marked power and beauty. Theologically, it was a masterly exposition of the subject under discussion. Mr. Galloway has a fertile imagination, but he never permits it to wander beyond what reason and Scripture would warrant, while his excellent descriptive powers enable him to place vividly before his hearers the conceptions of his own mind. The speaker's reference to his own life of trial and suffering was particularly interesting and touching and should stir up in his hearers a feeling of gratitude to Almighty God for health and strength of body and mind. Every one who heard him must have been pleased and profited, for his matter and manner were both excellent.

THE Brantford Expositor says: The prize list offered by the Directors and friends of the Young Ladies' College for competition this year, has just been published. Besides the usual prizes for special excellence in English, Mathematics and Philosophy, given to the best students in the different classes, and the prizes given for painting, music and modern languages—three scholarships of the value of \$50 each are offered for competition—one to the senior, one to the middle and one to the junior class. There is also the Mayor's Silver Medal to the senior class, and the College Silver Medal to the middle

class. The Governor-General's medal as formerly, is awarded to the student taking the highest standing in the University examinations. Mrs. Wm. Clark, of Newark, N.J., has also founded a Bursary, to aid from year to year, in educating the daughter of a clergyman. Mrs. Clark, daughter of the Rev. Dr. Waters, was a student of the college eleven years ago, graduating in 1878. It is to be hoped that other graduates will follow her example. The Christmas concert will be given Thursday, the 19th in the College Hall, at 7.30 p.m. The programme this year is specially attractive, in addition to instrumental and vocal music and dialogues in the modern languages, eight of the young ladies will render Charles Dickens "Christmas Carol," under the direction of Miss Gertrude Hart, the talented teacher of elocution in the college. The elocution classes of Miss Hart, we are glad to know, are being liberally patronized, as they deserve. Those who receive invitations for the concert, may look forward to a rich treat. The college re-opens after the holidays, promptly, on the 7th January, 1890.

THE Hamilton Times says: Knox Church was crowded to the doors last evening by the members of St. Andrew's, St. George's, the Irish Protestant Benevolent Societies and the members of the church to hear the Rev. Mungo Fraser preach the annual sermon of the St. Andrew's Society. So great was the crowd that there was not a vacant seat in the church, and even the aisles were filled. The members of the three societies occupied the seats in the auditorium of the church immediately in front of the pulpit. Rev. Dr. Fraser, after welcoming the societies on behalf of the congregation, preached a highly interesting and characteristic sermon, taking as his text Genesis xlii. 2: "We are all one man's sons. We are true men; thy servants are no spies." He began by saying that St. Andrew was the first missionary among the fathers of the Church, having converted Peter, who afterwards became a staunch pillar of the Christian Church. St. Andrew was the first man called by Christ. He was a man of deeds more than words, which was characteristic of the Scotch. He was the patron saint of Russia and of Greece as well as that of Scotland. "What is the use of cherishing the memory of men of the grand old times and keeping bright our recollections of the old land?" In response to this question the speaker quoted the familiar lines of Sir Walter Scott, "Breathes there a man with soul so dead?" He referred to the splendid history of Scotland and to the thousand tender recollections of the old land which render beautiful the vista of memory of every loyal and patriotic son of Old Scotia. In closing, Dr. Fraser dwelt on the manliness of the Scotch race which had won them respect throughout the world. The musical portion of the service was particularly good. Mr. James Johnson's solo, "Heaven is My Home," was excellently rendered, as was also "I'm Far Frae My Hame," by Miss Allen, R. Robb, J. Martin and James Johnson. At the conclusion of the service a vote of thanks was tendered Rev. Dr. Fraser. The collection was in aid of St. Andrew's Benevolent Fund.

THE death of Mr. George Rogers took place at his residence, 167 Mansfield street, Montreal at a quarter to two on Saturday afternoon week. By this event says the Montreal Witness, one of the oldest landmarks of the city has been removed. Born in Ireland in the year 1798, he in his young manhood went to Glasgow and learned the business of an iron founder. He emigrated to Canada in the year 1832 and was for several years employed in the Eagle Foundry in Montreal, then carried on by the firm of Ward and Brothers, who were succeeded by Mr. George Brush. Leaving their employment he became foreman of the moulding department in St. Mary's Foundry on St. Mary street, owned by the Hon. John Molson, and in 1852, when Mr. Molson gave up business, he became lessee in company with Mr. Warden King, under the style of Rogers and King. They removed to their present foundry premises on Craig street in 1856, and Mr. Rogers retired from the firm in 1870. Mr. Rogers, name has been widely known throughout the length and breadth of Canada, particularly in connection with the Presbyterian church. He was for many years an elder in the Lagachetiere street and Erskine churches; to the building fund of the latter he was one of the largest subscribers. When the question of instrumental music was raised he was one of those who joined the movement against it, and with many others of the members and office bearers of that church left and built Stanley street Presbyterian church. He was one of the originators of Montreal Presbyterial College, and by his liberal contributions gave an impetus to the subscription list which gave assurance of its ultimate success. Forward in every good word and work, liberal in his support of all charitable institutions in the city as well as by private beneficence, his loss will be seriously mourned in the church and in the city. He leaves a widow; his children all died in infancy. Mr. Rogers was 92 years of age and an elder in Stanley street church at the time of his death.

THE auxiliary of the Woman's Foreign Missionary Society, Collingwood, held a thanksgiving meeting on Friday, 28th ult. Mrs. Robertson, the president, in the chair. Notwithstanding that the streets were almost impassable, owing to the heavy snowstorm of the past three days, a fair-sized audience was present. Those who ventured out felt well repaid for the effort. The music furnished by the young ladies of the church choir was appropriate in character, and was highly appreciated. A reading entitled "The Voices of the Twilight," by Mrs. Moodie, president of the Stayner auxiliary, met with hearty approval. The special feature of the evening was an address delivered by Mrs. McKee, of Barrie. The address was a thoughtful and comprehensive enumeration of special reasons for thankfulness, national, ecclesiastical, social and educational, and was listened to with great interest. On the following Wednesday the annual meeting of the auxiliary was held in the lecture-room of the church. In former years this meeting has taken place in March, leaving the auxiliary only nine months' work to report for this year. This change has been made in accordance with a recommendation from the Presbyterial society, that all auxiliaries should hold their annual meetings as nearly the close of the fiscal year as possible. The meeting opened with an address from the president, who spoke first of the work done and the changes made in the Collingwood auxiliary. The membership had increased, more interest had been shown in the meetings, and during the six years existence of the auxiliary not one member had been lost by death. The auxiliary deeply regretted the loss of the secretary, who had for several years been a most faithful and efficient officer. The best wishes of the society went with her to her new home. Mrs. Robertson then gave a short review of the general society, the increase of auxiliaries and mission bands all over the province, the sad void left by the death of the foreign secretary, Mrs. MacMurchy, and closed with a synopsis of the work done during the year in India, China, Eromanga, Trinidad, Formosa and the North-West. The secretary reported a membership of forty, with an average attendance of sixteen. The treasurer's report showed a balance on hand of fifty dollars. The funds of this society are contributed voluntarily by the members at the regular monthly meetings, no other means being resorted to for raising money. The following officers were then elected: Mrs. Robertson, president; Mrs. Ross, 1st vice-president; Mrs. Campbell, 2nd vice-president; Mrs. Ewing, 3rd vice-president; Mrs. Bassett, secretary; Mrs. Frame, treasurer; Mrs. A. Foreman, asst.-treasurer. The young ladies' mission band in connection with the auxiliary, lately established, met on the same day. The secretary and treasurer's reports were read, and the following officers elected: Miss Smith, president; Miss Duffy, 1st vice-president; Miss Ferguson, 2nd vice-president; Miss K. Robertson, secretary; Miss Clarkson, asst.-secretary; Miss Blue, treasurer; Miss Winters, asst.-treasurer.

SABBATH, 8th inst., was the anniversary of Knox Church, Elora. Rev. J. A. Murray, of London, preached the anniversary sermons. His text in the morning was Col. i. 12, "Giving thanks to the Father which hath made us meet to be partakers of the inheritance of the saints in light." In the evening he preached from the well-known text, John

ll. 16, "God so loved the world," etc. The day was exceedingly wet, and this, together with the state of the roads, caused the congregations at both services to be much below the average. But there can be no doubt that those who had the pleasure of hearing this eloquent divine will long remember his visit to Elora. The collections for the day amounted to \$69. On the Monday evening following an elaborate and tempting feast was spread in the basement of the Church. Upwards of six hundred partook of the delicacies which the ladies of Knox Church, Elora, know so well how to provide. After the wants of the inner man had been satisfied, all present ascended to the auditorium of the church to enjoy a feast of eloquence and music quite as varied and attractive as that which had been provided below. The pastor, Rev. M. L. Leitch, occupied the chair, and discharged the duties of the position with excellent judgment. On the platform to his right were Rev. Messrs. McCormick, Murray, Craig, Mullen and Mr. Galloway. To his left were Drs. Middlemiss, and Torrance, and Rev. Messrs. Smith, Broley, Chown Shaw and Davidson. The choir and congregation were called on to sing Psalm xxiii., after which Rev. Dr. Middlemiss engaged in prayer, invoking the divine guidance and blessing. The following gentlemen were then invited to address the audience in the following order: Messrs. Smith, Galloway, Craig, Murray, McCormick, Broley and Torrance. The speeches were of an unusually interesting and instructive character, and being interspersed with music by the choir, it was considerably after ten o'clock before the programme was completed and the meeting brought to a close by votes of thanks to the speakers, the ladies and the choir, proposed and seconded by Rev. Messrs. Davidson, Chown, Shaw and Mullen, and by the singing of the doxology. On the following Tuesday evening a supper was given to the Sabbath school children, and though the evening was very wet and disagreeable the little folks were out in full force. With appetites which had been sharpened by a good romp, the little ones sat down to the table, and it was perfectly marvellous how the edibles disappeared. After the tables had been removed Rev. Mr. Leitch again presided, while a most attractive programme was presented, which had been prepared specially for the children, and of which they themselves provided the greater part. A most interesting feature of the evening's programme was the presentation to the pastor by Mr. and Mrs. Henderson of a beautiful organ for the use of the Sabbath school and Band of Hope and prayer meeting. Rev. Mr. Leitch, in a few well-chosen words, accepted the trust, and in behalf of those interested thanked the donors for the generous gift. Since the opening of their large and beautiful church no more successful anniversary has been held by this now prosperous congregation. The amount realized was \$225 and the organ.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 3rd inst. Rev. Walter Amos, Moderator. Mr. J. McEl' Scott, B.A., a recent graduate of Knox College, presented himself for probationary trials; and he was dealt with accordingly; his trials proved entirely satisfactory, and he was duly licensed to preach the Gospel. Notice was taken of the sore, though not unexpected, bereavement which had recently overtaken Rev. A. H. Drumm, in his having been deprived of the partner of his life; and a minute expressive of sympathy with him was drawn up and passed by the Presbytery. It was reported by the Rev. A. Gilray that he had met with the congregation of St. Paul's Church and had moderated in a call, which was given unanimously in favour of Rev. W. A. J. Martin, a probationer of the church, and was found to be signed by forty-one members, and concurred in by twenty-one adherents. A discussion ensued for some time in regard to the matter of promised stipend. Eventually, however, the call was sustained by a large majority, and was put into the hands of Mr. Martin, when he declared his acceptance of the same. It was then agreed to meet in the church aforesaid on Thursday, the 19th inst. at 7 p.m., with a view to receive his ordination trials, and if satisfied therewith to proceed at 8 p.m., with the services proper for his ordination; the Moderator to preside; Rev. Dr. McLaren to deliver the charges, and Rev. A. Gilray to address the congregation. A minute eulogistic of the personal worth and public services of the late Hon. Alexander Morris, and expressive also of sympathy with the bereaved family, was submitted by the Rev. G. M. Milligan, seconded by Rev. D. J. Macdonnell, and adopted unanimously by the Presbytery. A petition was read from about eighty members and adherents of the Church, all of them connected with what is known as St. Enoch's Mission Station, at the corner of Winchester and Sackville Streets, in the city, praying the Presbytery to organize them as a regular congregation. In support of the prayer of this petition Messrs. Jardine, Carlyle, Bennett, Campbell and Hood appeared as commissioners, and were severally heard. Thereafter it was moved and agreed to, that notice of this petition be sent to the neighbouring Sessions of Old St. Andrew's, Charles Street and East Churches, and that these Sessions be requested to express themselves enent the petition to the meeting of Presbytery appointed to be held in St. Paul's Church on the 19th inst. Committees appointed at last meeting to organize certain petitioners as regular congregations reported respectively there enent, that seventeen members and fifteen adherents had been so organized at Eglinton and that sixteen members and twenty-one adherents had been so organized at Chester. The reports were approved of and interim sessions were also appointed. By a letter that was read from Rev. Dr. Kellogg it was learned that he had met with the congregation of St. John's Church, and had moderated in a call, which was given unanimously in favour of Rev. J. McEl' Scott, now a licentiate of the Church. The call was then produced and read, and was found to be signed by fifty-one members and concurred in by thirty-one adherents. It was also sustained and put into the hands of Mr. Scott, who at once declared his acceptance of the same. Arrangements were then made provisionally for his ordination; the public services to commence in St. John's Church on the 17th inst., at 7.30 p.m., the Moderator to preside; Rev. G. Mackay to preach; Rev. Dr. Kellogg to deliver the charge, and Rev. J. M. Cameron to address the congregation. An extract minute was read from the Presbytery of Lanark and Renfrew, granting the translation of Rev. J. G. Stuart, as applied for, and his induction as pastor of the congregation of St. Mark's Church was appointed to take place in said church on the evening of the 2nd of January next, services to commence at 7.30, the Moderator to preside; Rev. A. Gandier to preach; Rev. Dr. Parsons to deliver the charge, and Rev. A. Gilray to address the congregation. The question of organizing a new congregation at Brockton was brought up again, when reports were received from neighbouring sessions and also one from the committee appointed on the matter at last meeting. The principal point in this matter which needs consideration, and which called forth considerable discussion, is the proper place in the district for the organization proposed. There was no decisive conclusion come to there enent. But on motion made by Rev. D. J. Macdonnell it was agreed to reappoint the committee and to add thereto the name of Mr. D. D. Christie, with instruction to confer with the petitioners (1) as to the securing of a site near Bloor Street; and (2) as to the securing of a temporary place of meeting in the neighbourhood of said site. This matter being passed from, it was moved by Rev. Dr. Caven, and agreed to, that the Presbytery appoint a committee to prepare a resolution which shall fitly express the congratulations of this Presbytery to the authorities of Queen's University in connection with the approaching jubilee of that institution; the committee shall consist of the following members: Revs. Dr. Gregg, Dr. McLaren, R. P. Mackay, B.A., J. Neil, B.A., and Messrs. Brown and McNab, with the mover. It was also agreed that the committee be authorized to forward the resolution to the authorities of Queen's University, in name of the Presbytery. After disposing of another matter the Presbytery adjourned to meet again at 8 p.m., in Erskine Church, with a view to hold a conference on "Prayer meetings and how to improve them."—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF BROCKVILLE.—This Presbytery met in the Presbyterian Church, Prescott, on December 10. Rev. D. J. Hyland was Moderator. There was a good attendance of members. Ministers reported diligence in laying instructions of the General Assembly enent higher instruction in Sabbath schools before superintendents. Mr. Stuart reported that \$500 and \$600 would be levied on this Presbytery for Home Missions and Augmentation respectively. Mr. Cameron reported that Mr. Matheson, of Lunenburg, did not encourage the Presbytery to go on with a call from Dunbar. Power was given to moderate again in a call. Remit of General Assembly enent appointment of a general superintendent of Sabbath schools was no. sustained. Dr. Kellogg reported on the matter enent union of Chesterville with Morewood. The union was agreed to, with Mr. Shearer minister. To this action of the Presbytery the congregation of Crysler took exception, entered their protest, and appealed to the Synod. Mr. Mackenzie obtained power to moderate in a call at Lyn and Caintown. The Clerk was instructed to collect arrears due the Assembly Fund. Dr. Kellogg presented a report on Home Missions. The report indicated progress in all our stations, and recommended two things (1), that a deputation, consisting of Messrs. Macalisier and Cameron visit North Williamsburg and Winchester Springs to confer with the people as to their present affairs and future supply. 2 That Messrs. Stuart and Macgillivray visit Stone's Corners, North Augusta and Fairfield to ascertain their mind regarding a settled pastor. Mr. McWilliams, of South Mountain, was appointed Moderator of Presbytery for the ensuing six months. Messrs. H. Cameron, Annie, Mackenzie and Fleming were appointed to visit Lyn and associated station, with a view to re-arrangement, and if possible to form six mission stations in o three pastoral charges. The time and place of next regular meeting was decided upon as follows: Spencerville, second Tuesday in March, at one o'clock. It was agreed to visit augmented congregations before the March meeting as follows: Messrs. Kellogg and McWilliams to Bishop's Mills; Mackenzie and Fleming to Westport and Newboro; Macgillivray and Potter to Athens and Toledo; Macdarmid and Hyland to Merrickville and Jasper. It was agreed to ask the Presbytery of Edinburgh to examine for us Messrs. Cosgrove and Corneille, students having the ministry of the Canadian Church in view, now completing their course in Edinburgh.—GEORGE MACARTHUR, B.A., Pres. Clerk.

THE PRESBYTERIAN COLLEGE, MONTREAL.

As the season approaches when congregations appropriate their contributions for the Schemes of the Church, we take the opportunity to present to you the claims of the Presbyterian College, Montreal. The success of this institution has been most marked. The number of students has been steadily increasing from year to year. The attendance this session is eighty-four. These are drawn from all sections of the Church—from Prince Edward Island west to Manitoba. In April last fifteen students graduated from the College. Four of these have been appointed to the Foreign field and four others to the work of French Evangelization. Heretofore the support of the College has devolved mainly on the city of Montreal. For the College buildings and land, which cost \$140,000, Montreal gave about \$130,000. Of the present endowment of \$150,000, the sum of \$140,000 was contributed by Montreal citizens. The special annual subscriptions of \$2,500 for the support of the Exegetical chair, are, with the exception of \$105, obtained from Montreal friends. The claims of the College for support from the whole Church are very manifest. It is the Church's institution; it is doing the Church's work; its students are drawn from, and its graduates are labouring in, all sections of the Church. The total amount required for the maintenance of the College this year is \$14,000. The interest on the endowment fund yields \$7,000, leaving \$7,000 to be raised by congregational and individual contributions. Last year the revenue fell short of the expenditure by \$2,000. This deficit was only made good by a very special effort, which cannot be repeated. To obtain the amount required this year we earnestly solicit your co-operation in securing a liberal contribution from your people. Contributions should be sent direct to the treasurer, Rev. Dr. Warden, 195 St. James Street, Montreal. D. MORRICE, Chairman, Board of JOHN STURLING, Secretary, Management. Montreal, December, 1889.

OBITUARY.

REV. JOHN MCCLURE.

The following obituary notice which appeared in the Scotch U.P. Missionary Record, will be interesting to the many friends of the late Mr. McClure made during his residence in Canada. He did excellent work as a teacher, as many of his old pupils would willingly testify. In addition to his work at Streetsville, Mr. McClure taught with much acceptance and success in Perth, Vienna and latterly at St. Thomas: The Rev. John McClure entered upon his rest, after a brief illness, at Glasgow, on 24th September. From his modest and unobtrusive disposition, he was less known in the Church than his abilities and scholarship deserved. He was not endowed with the popular gifts which attract public attention and applause, but he was a diligent student, and a faithful worker in the sphere in which his lot was cast. Born in the town of Ayr in 1821, his elementary education was obtained there and in Kilmarnock; and, being deprived of both his parents in his boyhood, his future advancement was wholly owing to his own application and thrift. He entered the Relief Divinity Hall in the first year of the professorate of Drs. Lindsay and McMichael, and was licensed in 1845 by the Presbytery of Dysart, in whose bounds he had been a teacher. The wants of the Canadian people at that time greatly exercised the Home Church, and Mr. McClure resolved to devote himself to service in that colony, and sailed for Canada in 1850. He visited, under very trying circumstances in those pre-railway days, most of the outlying and forming stations of our Church in Upper Canada and was ultimately ordained in charge of those stations of which St. Catharines was the more important. His work here was very trying; the people were gathered from many nationalities, and were not quite harmonious in their religious sentiments. Mr. McClure was too gentle and sensitive for the rough work in which he was engaged, and he found little sympathy with his more scholarly aims. Most of the Canadian pastors in the outlying districts eked out their scanty incomes, before the establishment of the free school system, by teaching. When the Provincial Grammar Schools were established, there was a want of a sufficient staff of scholarly men to conduct them. Mr. McClure was invited to undertake the Head-mastership of Streetsville Grammar School, and he resigned his ministerial charge. He continued to occupy a similar position during the nineteen years he remained in Canada. Never very robust, the severe climate told upon his constitution, and he was compelled to return to his native country in impaired health. He took up his residence in Glasgow, and attached himself to the church in Anderston under the pastorate of his old friend Dr. Aikman, of whose session he became a valued member. Though unable to take the responsible charge of a congregation, Mr. McClure placed himself without reserve at the disposal of the Church for occasional supply, in which his services were highly appreciated. He was associated with the Rev. Mr. Hay in the training of young men as evangelists; and he took a deep interest in promoting the intellectual culture of those who sought to qualify themselves for the service of the Church in that capacity. In private life he was of a modest and retiring disposition, zealous in the maintenance of his views of truth, a judicious adviser, an accomplished mathematician and classical scholar.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

REVIEW.

Dec. 29, 1889. { 2 Sam. 1 Kings

I. THE TRIBES UNITED UNDER DAVID.—David's reign in Hebron. The ten tribes resolve to make David king over all Israel. He makes a covenant with them. David resolved on the capture of Jerusalem. The mocking reply of the Jebusites to David's challenge. The capture of Jerusalem and its selection as the capital of the kingdom. David strengthens the fortifications and beautifies the city. God blesses David and his Kingdom.—2 Sam. v. 1-12.

II. THE ARK BROUGHT TO ZION.—The Ark of the Covenant, captured in the fight between the Israelites and the Philistines, in which the sons of Eli were slain, had remained for many years at Kirjath-jearim. David resolved that the Ark should be placed in Jerusalem. For this purpose, accompanied by thirty thousand of the chosen men of Israel, besides multitudes of people, he set out to bring up the Ark. A new cart was prepared for its conveyance. Uzzah, a son of Abinadab, the priest, accompanied the Ark. When the procession reached Nachon's threshing-floor the oxen stumbled. Uzzah was afraid the Ark would be injured. His want of faith and presumption were displeasing to God, and "God smote him there for his error." The Ark was left at the house of Obed Edom for three months. God's blessing rested on that house, and in due time the Ark found its resting-place in the city of David.—2 Sam. vi. 1-12.

III. DAVID'S THANKSGIVING PRAYER.—David had desired to build a temple for God's service, but God reveals to him that this desire, so far as he was concerned, would remain unfulfilled. Though David's prayer is not answered in the manner he at first desired, it nevertheless received a most gracious answer. His kingdom should endure for ever. The throne should always remain in his family and the Lord would build him a house that would endure. David pours out his soul in grateful thanksgiving for God's condescending mercy.—2 Sam. vii. 18-29.

IV. SIN, FORGIVENESS AND PACE.—David sinned grievously against God's holy law. He defiled his hands with blood, his heart with treachery and his soul with guilt. God set the prophet Nathan to show him his sin. David repents and passes through a bitter and sorrowful experience. He receives God's forgiveness and peace follows. His life in this respect is a warning, and in his repentance and forgiveness an encouragement to others.—Psa. xxxii. 1-11.

V. DAVID'S REBELLIOUS SON.—Absalom had made up his mind to rebel against his father and seize upon the kingdom. He was cunning and unscrupulous in the way he set about the accomplishment of his object. He sought to ingratiate himself with the people by pretending great concern for their interests. By hypocritical pretences he obtained leave of absence from his father that he might the more freely assemble his adherents and seize on the kingdom. For a time his project seemed as if it might be successful.—2 Sam. xv. 1-12.

VI. DAVID'S GRIEF FOR ABSALOM.—After his flight from Jerusalem David remained at Mahanaim while the battle that was to decide the future of the kingdom was being fought. In that battle, Absalom caught in the branches of a tree, was put to death. David waiting for tidings. The messengers. David's overwhelming grief for his son's loss.—2 Sam. xviii. 18-33.

VII. DAVID'S LAST WORDS.—Before his death David delivered his parting counsels to the princes of Israel, and to Solomon his son, and then his last recorded words follow. He speaks of his own humble origin, God's great goodness to him, of the principles that should guide a sovereign ruler. He makes mournful confession of the defection of his house, yet innumates his faith in the certain fulfilment of God's Word in promise and threatening.—2 Sam. xxiii. 1-7.

VIII. SOLOMON'S WISE CHOICE.—On succeeding to his father's throne, Solomon rightly asked for God's guidance. God answered graciously and promised to give whatever Solomon should ask. Acknowledging his unworthiness, the young king asks for wisdom to enable him to reign with wisdom and justice. God assured him that his request was granted and in addition riches and honours were also promised, and he was reminded that he should obey God as David had done, 1 Kings iii. 5-15.

IX. THE TEMPLE DEDICATED.—The stately and costly temple reared by Solomon for God's service was dedicated with solemn and impressive services. Solomon offered a comprehensive prayer. He then recounted the Lord's dealings with Israel and impressed on those present the duty of serving God and thereby manifesting His glory. This was followed by a costly and extensive sacrifice, 1 Kings, viii. 54-63.

X. SOLOMON AND THE QUEEN OF SHEBA.—Solomon's peaceful reign was favourable to the prosperity of the nation. He was held in high esteem for his great wisdom. The Queen of Sheba, having heard of his fame, with a splendid retinue and costly gifts came to Jerusalem to see and hear for herself. Solomon's answers to her questions removed every doubt and she gives expression to her astonishment by saying, "The half was not told me," 1 Kings x. 1-13.

XI. SOLOMON'S FALL.—If Solomon's wisdom was great, so likewise was his folly. Under the influence of his foreign wives he gave way to idolatry, the sin specially forbidden in the First Commandment. He built high places, made provision for the worship of idols with cruel and debasing rites, conduct that brought upon him God's displeasure. God made known to him that for these transgressions the kingdom would be rent out of his son's hand. For his father David's sake this calamity should not fall on the nation during the life time of Solomon, 1 Kings xi. 4-13.

XII. CLOSE OF SOLOMON'S REIGN.—It was intimated to Solomon that a portion of the disrupted kingdom would be given to his servant. This was fulfilled in the case of Jeroboam, who had risen to a position of trust and influence under Solomon. The prophet Ahijah by a symbolic action intimated to him that the kingdom would be rent, ten of the twelve tribes falling to him. The reason for this division of the kingdom is given, and the conditions in accordance with which his reign would be prosperous are set forth. He had to flee to Egypt to escape from Solomon's vengeance. At length death ended Solomon's reign and he was buried in the tomb of the kings and his son Rehoboam succeeded to the throne, 1 Kings xi. 26-43.

TEMPERANCE LESSON.

Proverbs xxiii. 29-35.

Woes and sorrows may come from various causes, but from intemperance they are certain to come. The connection between them is connection of cause and effect. The wise man gives the advice "Look not upon the wine when it is red"—that means that all temptation to indulge in intoxicating drink is to be avoided if possible, and if not, resisted. What Solomon said many centuries ago is true to-day. The evil effects of drunkenness are the same as they were then. The drunkard's progress is ever downward. It leads to other destructive vices, to misery, dishonour and death, for the scriptures say "No drunkard shall inherit the kingdom of God." In relation to this sin it is beginnings that must be resisted. Many are still the victims of this dreadful evil. Many of the best and the brightest of our youth have been ruined by yielding to temptation. Had such been told what their end would be, they would have scorned such a possibility, and yet they have fallen. The picture drawn by Solomon is a sad one, but it is strictly correct. God's Word and human experience warningly say Beware!

25/52
Good morning

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THE MISSIONARY WORLD.

THE BIBLE A MISSIONARY BOOK.

The following one of a series of occasional tracts for congregational reading has been issued by Rev. John Ross, B.A., Melville Church, Brussels:

1. The Bible has a missionary purpose. There is but one God, and that one God has but one book; a book which He has designed for the human race in its entirety. (a) It is needed by all; (b) It is adapted to all, and (c) the Bible itself assures us it is for all. As the decree of King Ahasuerus was addressed to his whole kingdom, and was to be carried into all its provinces, so this Gospel, which issues from the King of Kings, is to be borne into every part of the world. Search the Bible upon this point and it will be found permeated through and through by a missionary purpose.

5. The Bible abounds in missionary precepts. The divine demand made upon man everywhere in the Word is first to come and receive the Gospel, and then to go and give it to others. The Church's "marching orders" are found in Mark xvi. 15. See also numerous other passages which make missions obligatory.

3. The Bible contains a missionary plan. See especially the Acts of the Apostles, which has been well called a "Manual of Missions." (a) The Church in all its members consituted one great missionary society; (b) special agents were employed in the work; (c) the work was begun at the centres of population. The heavenly fire kindled in the great cities is to flame over all the world.

4. The Bible presents to us missionary persons. The chief biographies of the Bible are missionary biographies; its most prominent persons are its missionaries, men of a genuine missionary spirit and who did a true missionary work; Noah, Abraham, Moses, David, Elijah and Isaiah in the Old Testament, and Christ and Paul in the New.

5. The Bible records missionary progress. Of this progress the whole New Testament is a history. The Gospels cover the period of preparation; the Book of Acts shows us the work begun, on its world-wide plan, and traces its advancement from point to point, whilst the epistles are mainly missionary letters from the early missionaries. It reveals how, in little more than thirty years, the Gospel was carried into almost all the then civilized world.

6. The Bible is rich in missionary promises. It is literally gemmed with them from first to last, every part of it sparkling with their heavenly light. Seek out these promises and mark each in your Bible with a star.

7. The Bible assures us of a missionary presence and power, Zech. iv. 6; Matt. xxviii. 18, 20. Christ is in the message which missionaries are to bear, and Christ is to be in the work which they are to do.

Search the Word and mark, in addition to the above, its missionary preaching, prayers and praises, or its missionary sermons, supplications and songs.

A question for the reader: If I would be a Bible Christian, must I not be a missionary Christian, praying, working and giving for the cause of missions?

Mr. George Anderson, 26 Earl Street, Toronto, secretary-treasurer of the Canadian Committee for St. Paul's Institute, Tarsus, Asia Minor, forwards for publication the following extracts from a letter of the Rev. Alexander McLachlan, of St. Paul's Institute, Tarsus, dated September 13, 1889:

Aintab lies almost due east of us on the borders of Syria, and is about six days' journey from Tarsus. The population, which is composed wholly of Turks and Armenians, numbers about 50,000. Missionary work was begun there about thirty years ago, and for some years past there have been three regularly organized evangelical Churches, the work being under the direction of the missionaries of the American Board. The Central Turkey College is also in this city, and it was in this institution that Mr. Jenanyan received his training before going to America. For some time, however, there has been a lack of spiritual fervour among the members of the Christian community, and the present revival began with a veritable shaking of these "dry bones." The movement is quite without a parallel in the history of missions in the Turkish Empire.

About the middle of June Mr. Jenanyan went to Aintab for the purpose of carrying on

special evangelistic work, intending to go from there to Marash a fortnight later. He began the work alone, and worked quietly for nearly two weeks. At the end of that time there were evident signs of a coming blessing, and he determined to remain longer. The Spirit now began to work quietly but mightily on the hearts of the people. The attendance at the daily meetings continued to increase until it was necessary to open the other churches in order to make room for those who pressed eagerly to hear the message of the Gospel told in a simple but earnest manner.

The native pastors now joined heartily in the work, and two weeks later the Rev. Mr. Christie, missionary at Marash, came to Aintab for the same purpose.

The whole movement from beginning to end seems to have been entirely free from any undue excitement and to have been characterized throughout as a quiet but effective working of the Spirit on the hearts of sinners, leading them to a true repentance and turning them to God for mercy and pardon through the merits of Jesus Christ.

Within five or six weeks more than 650 persons asked to be admitted to Church fellowship, and from this number about 550, after a careful examination, were accepted.

Messrs. Jenanyan and McLachlan are the two missionaries of St. Paul's Institute in Tarsus, and one department of their work is the evangelistic labour, such as that in which God has so graciously blessed Mr. Jenanyan as described above. Contributions for the purpose of carrying on this work are solicited.



WHAT IS VANITY?

ARE ALL MEN AND WOMEN VAIN?

IS IT PARDONABLE SO FAR AS PERSONAL BEAUTY IS CONCERNED?—A LETTER FROM MRS. LANGTRY.

The impression has existed among ignorant or prejudiced people that women or men who are particularly neat about their persons or careful to preserve their personal charms are vain.

We cannot agree to this view. It might as well be said that men or women who keep their hands scrupulously clean are "vain." Nature intended creatures with the "form divine" to also have good features and complexions, and where they are otherwise the cause may be found in neglect or suffering caused by sickness or poverty. A man or woman who is willing to be hideous or repulsive by having on the face blackheads, pimples, tan, liver-spots, and other like imperfections, must be grossly ignorant or utterly devoid of all the feeling which can be described in one quotation, "Cleanliness is next to Godliness." Nothing more disgusting can be imagined than a face covered with the imperfections referred to—they are worse than unclean finger-nails.

Just think how suggestive they are. What must be the effect on one's lover, one's husband, or one's friends. It is a matter of duty to prevent and remove these things, and is in no sense an indication of vanity. No woman of the world but thoroughly understands the potency of a beautiful complexion.

Read the following letter and rest assured that every woman and every girl should use the Recamier Preparations. In no other way, so far discovered, can she appear as nature intended she should.

NEW YORK, August 14, 1887.

MY DEAR MRS. AYER: I have been for a year using your delightful Recamier Preparations, and was, as you recollect, one of the first to attest to their excellency. While they are in no sense of the word cosmetics, of which I have a wholesome horror, they do away with the need of such meretricious articles, and excel any preparations for the complexion I have ever seen.

As I wrote you some months since, I use the Recamiers "religiously," and believe them to be essential to the toilet of every woman who desires to retain a fair skin.

Yours most sincerely,

LILLIE LANGTRY.

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Recamier Cream, which is first of these world-famous preparations, is made from the recipe used by Julie Recamier. It is not a cosmetic, but an emollient, to be applied at night, just before retiring, and to be removed in the morning by bathing freely.

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

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

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

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

The Recamier Toilet Preparations are positively free from all poisonous ingredients, and contain neither lead, bismuth, nor arsenic. The following certificate is from the eminent Scientist and Professor of Chemistry, Thomas B. Stillman, of the Stevens' Institute of Technology:

40 BROADWAY, NEW YORK, Jan., 1887.

MRS. H. H. AYER:

DEAR MADAM: Samples of your Recamier Preparations have been analysed by me. I

find there is nothing in them that will harm the most delicate skin, and which is not authorized by the French Pharmacopœia as safe and beneficial in preparations of this character.

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

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THE CURE OF THE THROAT AND LUNGS.

Dr. Robert Hunter, of New York and Chicago, the founder of the practice of treating throat and lung diseases by medicated air, who has made a specialty of these diseases for over forty years, in association with Dr. James Hunter, has opened a branch office for Canada at 73 Bay Street, Toronto, where catarrhal, bronchial and consumptive diseases are now treated by medicated air as successfully as in New York and London.

This treatment has been so successful as to cause its adoption in all hospitals for the special cure of the lungs in England and throughout Europe, where Dr. Robert Hunter introduced it in person, as he is now doing in Canada.

Patients can be treated at home. Those unable to come to the office for examination are sent a list of questions to be answered, on the return of which Dr. Hunter gives his opinion of the case and explains the treatment.

A little book explaining their mode of cure can be obtained free by applying at 73 Bay Street.

Ayer's Cherry Pectoral

Will cure a Cold more thoroughly and speedily than any other preparation in use. This medicine is especially beneficial in all affections of the Throat and Lungs, and affords effectual relief even in the advanced stages of Consumption. Thousands of cases of Pulmonary diseases, which have baffled every other expedient of human skill, have been completely cured by the use of Ayer's Cherry Pectoral.

While in the army I contracted a severe cold, which settled on my lungs, resulting in exhausting fits of coughing, Night sweats, and such loss of flesh and strength that to all appearance, Consumption had taken its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my lungs. — B. B. Bissell, Editor and Publisher Republican, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health. — E. Felter, Newtown, O.

When about 22 years of age, a severe cold affected my lungs. I had a terrible cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life. — C. G. Van Alstyne, P. M., North Chatham, N. Y.

Last year I suffered greatly from a cold, which had settled on my lungs. My physician could do nothing for me, and my friends urged me to be in Consumption at a health resort. I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

SAVED MY LIFE.

I am now ruddy, healthy, and strong. — James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the lungs, cured the cough, and restored my general health. — Ralph Felt, Grafton, O.

Twenty years ago I was troubled with a disease of the lungs. Doctors afforded no relief, and said that I could not live many months. I commenced using Ayer's Cherry Pectoral, and before I had finished one bottle, found it was helping me. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life. — Samuel Griggs, Waukegan, Ill.

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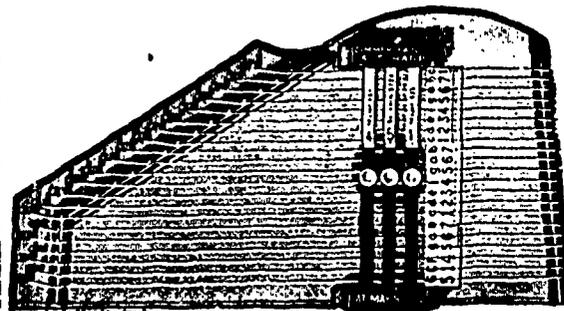
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12 4 x 4 Saucers
12 Cups and Saucers
24

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Miscellaneous.

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At 37 Carlton street, Winnipeg, on the 3rd December, the wife of the Rev. A. B. Baird, of a daughter.

MARRIED.
On the 4th inst., by the Rev. T. Turnbull Johnston, at the residence of the bride's father, Mr. William T. yon to Mrs. Eliza Macdonald, both of Little York

MEETINGS OF PRESBYTERY.

BROCKVILLE. At Spencerville, on the second Tuesday in Mar h, 1890, at 1 p.m.

GUELPH.—St. Andrew's church, Fergus, third Tuesday in January, 1890, at 2.30 p.m. Conference on the State of Religion, Temperance and Sabbath Schools.

HAMILTON.—Meetings for conference on the state of Religion, etc., will be held in St. Catharines on the 17th and 18th December.

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

LIMOUSAY.—At Uxbridge, on last Tuesday of February, 1890, at 10.30 a.m.

LONDON.—The Presbytery of London will hold an adjourned meeting in the First Presbyterian Church, Tuesday, 7th January next, at 11 a.m. Next regular meeting in the same place, on the second Tuesday of March, at 11 a.m.

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

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

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

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

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