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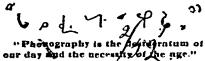


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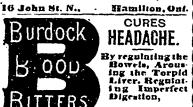
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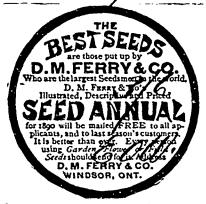
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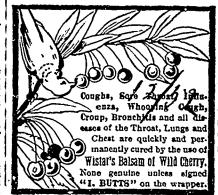
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WORMS CAUSE MERICUN SICKNESS. Dr. Low's Worm Syrup destroys and expels all kinds of worms quickly and surely.

SALLY LUNN.—Beat the yolks of two eggs light and and one-half cup of milk or water. Stir this slowly into one pint flour maxify with two teaspoonsful Clevelayd's Superior Baking Powder and one-half to prelied butter and stir in the heaten whites last. Bake in multin pans two-thirds full. Bake in musin pans two-thirds full.

CREAM CANDY .- Place a large cupful of white sugar and three teaspoonsful of water in a porcelain kettle and let it boil until a drop dropped into a cup of cold water will harden. The moment it will do this add a teaspoonful of vanilla and one-half teaspoonful of cream tartar; pour into a buttered dish, and when cool work until perfectly white; cut in squares and set away to cool.

USE HORSEOTOLA ACID PRESPHACE.

DR. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand

effect in a case of neuralgic fever, and in uterine difficulties. Also, in cases where a general tonic was needed. For a nerve tonic I think it is the best I have ever used, and can recommend it most confidently."

MACARONI WITH CHEESE, - Prepare macaroni with cream sauce, and pour into a buttered scalloped dish. Have half a cup of grated cheese and half a cup of bread or cracker crumbs mixed; sprinkle over the macaroni and place in the oven to brown; it will take about twen, minutes.

anas; add a half-leaspoonful of soda, to lead the revolution in premitmes, here this tiberal inducement. It is accided the revolution in premitmes, here this tiberal inducement. It is accided the revolution premitmes here this tiberal inducement. It is accided the revolution premitmes here this tiberal inducement. It is accident the premium of a proper to a premium of the premium poses and serve. and serve.

ALLEN'S LUNG BALSAM - Is the great modern repredy for Coughs, Colds. Consumption, Aslamy, Croup and Bronchius. It is recommended by physicians everywhere, who are acquainted with its great usefulness.

BEEF RISSOLES. - Chop fine some cold roast beef, season it well with salt and pepper, and to each half-pint of this add a tablespoonful of chopped parsley and a half-cup of bread crumbs. then add two whole eggs, and work the mixture to a smooth paste. Form into round balls, dip in egg and then in bread crumbs, and fry in smoking-hot fat. Serve with a nice, brown sauce pouted around them.

Mingard's Liniment cares Raras.

"Purity—Strength—Perfection."

ADDULUIELI ITE DEDI.

All the ingredients used in making this Powder are published on every lab 1. The purity of the ingredients and the scientific accuracy with which they are combined, render Cleveland's superior in strength and efficiency to any other baking powder manufactured.

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

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THE CANADA PRESBYTERIAN:

VOL. 19.

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TORONTO, WEDNESDAY, FEBRUARY 5th, 1890.

No. 6.

NOW READY.

PRESBYTERIAN YEAR BOOK

FOR THE

DOMINION OF CANADA AND NE.VFQUNDLAND, FOR 1890.

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

PRESS OPINIONS.

It contains a list of the Moderators of the Church, a record of notable events, officers, committees and boards of the General Assembly, information about home and foreign missions, members of Pre-byteries and Synods, a list of the ministers of the Church, etc. Every Pre-byteries abould have a copy. Hamitton Times.

The Presnyterian Year Book is a near little publication of two pages, containing a great amount of useful information relating to the Presbyterian Church in this country, and its work at home and abroad. It also contains papers dealing with the Church in Scotland, Ireland and the United States.—The Mail.

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

-Guelph Mercury.

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

PRICE, TWENTY-FIVE CENTS.

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Motes of the Week.

THE following appears in a United States paper. A Presbyterian minister in good and regular standing, young, vigorous and consecrated, wishes to correspond with a country church, or a group of country churches, with a view to settlement as pastor, City churches need not apply. Address, Clericus -care of an esteemed contemporary.

THE Presbytery of London, Eng., has resolved on a plan of Presbyterial visitation, which will overtake all the congregations within the bounds in the course of three years. The churches in the Presbytery have been divided into three groups of fourteen each, and the deputies are to consist of two ministers and two elders, not more than two congregations being allotted to each deputation.

DR. MACKENNAL, who recently paid a visit to Toronto, gives in the Congregational Review some of the impressions of his visit to America. The Congregationalists in the United States seemed to him to have already learned the lesson, which their British brethren are still spelling out, that for successful organization the individualistic idea must not be allowed to hinder the action of the representative principle.

ARCHDEACON FARRAR drew an attractive picture of the success of Christian missions in his second address on the subject in Westminster Abbey. He indignantly denied the oft-reiterated assertion that missions were a failure. Judging merely by statistics, which failed to take into account indirect results, the progress of Christianity to-day was as rapid as in the early days of the Church and the time of its most splendid triumphs. He quoted Bishop Lightfoot to show that what we consider "failure" now-a-days would in the third century have been regarded as miraculous success.

THE Rev. John Jasper, of Richmond, Va., has, it is said, delivered his celebrated sermon, " De Sun Do Move," 175 times. Mr. Jasper was born a slave in Virginia. In 1840 he began to preach. He soon became famous, and his master received one dollar a day from those who engaged Jasper as a preacher. At the end of the war Jasper owned seventy-three cents, and was in debt \$42. He is now worth several thousand dollars. In 1867 he organized his present church in a little wooden shanty in Richmond. The congregation consisted of nine coloured men, two women and a small boy. The church has now a membership of 2,000, and a fine building.

THE petition of the Presbyterian Church, of Victoria, asking the Queen to disallow the Divorce Extension Act, asserting that there is no evidence that public opinion demands any such legislation, that the Bill was pushed through both Houses of the Victorian Legislature with unseemly haste, and that the facilitation and extension of divorce cannot but be viewed with alarm and disapprobation by all earnest Christian men. Dr. Goe, the Anglican Bishop of Melbourne, and a number of leading Wesleyan ministers, have intimated their readiness to join in the petition.

THE Presbytery of London, Eng., entered into conference on the letter from the secretary of the College Committee, asking that the Presbytery recommend to the Synod the names of those whom they deem qualified as successors to the late Professor Elmslie. The conference having been closed, the names of the Rev. George Smith, of Aberdeen, the Rev. W. Ainslie Walton, of Berwick; and the Rev. Andrew Harper, of Ormond College, Melbourne, were unanimously sent up as the names of those worthy of the best considerations of the Synod in view of their qualifications for the Hebrew Chair. Other Presbyteries have also recommended Mr. Smith, and the Rev. J. Stalker, of St. Matthew's,

By order of the United States Senate the Samoan Treaty negotiated in Berlin last spring by commissioners of Germany, Great Britain and the United States, has been given to the public. The chief points in the treaty are: First, the restoration of the status quo; secondly, the organization of a stable governmental system for the Islands whereby native independence and autonomy shall be preserved; thirdly, the adjustment of land claims; fourthly, the prohibition of the sale of fire-arms and alcoholic liquors; fifthly, the administration of Apia as a foreign settlement. The treaty has received very tavourable criticisms from the British-American press; but not so from the German. The Berlin papers complain that German influence in Samoa is not to be allowed to become predominant; and that the German residents are reduced to the level of other foreigners though Germans have by far the larger part of the trade of the islands.

FROM late exchanges it appears that others besides some of our own prominent ministers are beginning to feel the pressure of over-organization in Church work. Edinburgh United Presbyterian Presbytery refused to appoint a committee to carry out the guild scheme. While its proposed constitution was unanimously condemned, some expressed an opinion that the scheme should not be altogether rejected. Mr. James, of Bristo Street Church, brother of Rev. Dr. James, of Walkerton, Ont., said the matter, if agreed to, would produce "much cry and little wool." There was danger of having their machinery too great for their boilers. Mr. James made a vigorous onslaught in his Presbytery on the remit from the Synod anent the training of Sabbath school teachers. He is convinced far too many schemes are being brought into the Church. The recommendations would not work, for people were not to be managed as if they were machines. He holds that the ministers and elders are already doing their best for the schools.

THE petition by Govanhill Session praying the Presbytery that Mr. Houston, of Langside Road Church, Glasgow, be dealt with for admitting Rev. David Macrae, of Dundee, to his pulpit, was by eighteen to nine dismissed on the ground that the Synod does not limit pulpit supply to licentiates of the Church, and that no complaint was made with regard to Mr. Macrae's teaching on the occasion. At the same time the Presbytery directed attention to the responsibility of ministers in arranging pulpit supply and their duty to exercise their liberty with due regard to the doctrinal position of the Church and the edification of their congregations. Mr. Houston drew attention to the fact that he was not the first nor the second who had committed the socalled offence. Mr. Macrae had preached in pulpits of the denomination at Port-Glasgow. Oban, Wick, Portsoy, and on three occasions in Bellgrove, Glasgow; he had also preached in two pulpits besides

Mr. Houston's in Glasgow South Presbytery as well as in Govan two years ago. Five years ago he preached the anniversary sermons in Queen's park Church. Why did the petitioners not ack the Presbytery to deal with Dr. Ferguson?

THE Rev. Dr. Morison, of Westbourr e-grove, London, at the semi-annual jubilee of Rev. Geo. Copeland, Ayr, said that the "new preaching" is "live" and unconventional, but is in danger in some quarters of being carried too far. It was well to call a spade a spade," but what if it was not called a spade, but something slangy and ridiculous? Was it worse for the pulpit to die of dignity than of laughing? He also spoke of the ecclesiastical situation in Scotland, remarking that experience south of the border encouraged the idea of union in the North. If the Established Church could be included in accordance with principle, it would of course be well. Referring to the doctrinal situation, Dr. Morison said that while there were some indications that he did not at all like, he did not take a pessimistic view of matters upon the whole. As for Dr. Dods' St. Giles' sermon (he did not speak of some others of his writings), he was inclined to call it a sermon of charity rather than of doctrine. Scotchmen were thorough and reverent, and he was not afraid of the final issue. Ailsa Craig had a cloud on it sometimes, and the waves threatened it, and there was a great screaming of solan geese about it, but it continued to stand. So would it be with religious Scotland.

THE excitement caused by the Dods controversy in Scotland gives no evidence of immediate subsidence. All sorts and conditions of men are expressing their views on the teaching of the recently appointed professor. The newspapers are discussing with freedom the issues raised. Unitarians are jubilant over the event, and a Roman Catholic monk has been lecturing on the subject at Inverness. Caithness Free Presbytery by fourteen to seven agreed to ask the College Committee to frame a libel against Dr. Dods. Mr. Gunn, the mover of the resolution, stated that though Dr. Dods had withdrawn his sermon on the Atonement he had not recanted the doctrines put forth in it. Mr. Macdonald, of Reay, submitted that the brotherly course would be to ask Dr. Dods' Presbytery to ascertain how far he still holds to the views complained of. Rev. William Ballour, of Holyrood, says it is a delusion for any man to think that the difficulty is to be got over, as some suggest, by expressions of regret on the part of Dr. Dods that he should have done anything to offend his brethren. "That might be accepted by some in 1878, but it will not do in 1890, when the same views with which he was then charged are anew announced in the face of Christendom." In fairness to Dr. Dods himself, Mr. Balfour concludes that he must be libelled.

INCIDENTS in the career of the late Dr. Dollinger are being told. The Christian Leader relates the following: Although the reports of the influenza epidemic have been greatly exaggerated, especially so far as this country is concerned, it will be remembered in history as leading to the disappearance of two notable figures in Germany—the Dowager Empress Augusta and Dr. Dollinger, the leader of the old Catholics. The latter had nearly completed his ninety-first year. The greatest scholar they had been able to boast in modern times. the Papal party strenuously endeavoured to bring him back to their side, especially when Leo XIII. became Pope. Indeed, Leo himself on his accession sent an Austrian prelate to Dollinger with a message inviting him to return as there was now a different Pope. "Yes," replied Dollinger, "but there is the same Papacy." He could not recognize as true what he knew to be a falsehood. One of the last of many honours he received from Britain was the degree of LL.D. from Edinburgh. Scotland has reason to respect the memory of the Empress Augusta. An occupant of one of the greatest thrones in Europe, she thought it no act of condescension on her part to visit Carlyle in his small house at Chelsea when she was on a visit to the British court in the May of 1872. On that occasion she communicated a flattering letter from the Emperor thanking Carlyle for his "Lite of Frederick."

Our Contributors.

THE HON, MR. LA GRIPPE'S ADDRESS TO HIS CONSTITUENTS.

BY KNOXONIAN

La Grippe being about to leave Canada may be supposed to deliver the following farewell address:

LADIES AND GENTLEMEN, -I need scarcely tell you that I have visited all parts of your country and have had the pleasure of becoming personally acquainted with many of you. I have seen you in your homes and have stayed there perhaps a little longer than I was welcome. When I made my first appearance a good many of you laughed at me, but before I left some of you concluded that my visit was no laughing matter. Some of you might learn a good lesson at this point. There are a few people in every community who think that everything should be laughed at. They giggle and simper all the year round. I hope they have learned a wholesome lesson from my visit. A good laugh at the right time, in the right place and at some suitable object is a good, healthful thing; but there are things no sensible person ought to laugh at, and human suffering is one of them. It my visit has taught some people when they ought and ought not to laugh it has not been made in vain.

I suppose, ladies and gentlemen, I interfered seriously with some of your social arrangements. I have not kept exact figures but I know that I prevented a considerable number of you from attending balls and dancing parties. For being thus prevented some of you are very angry. But, dear friends, as the preachers say, was this an unmixed evil? Some of you are in great danger of becoming too fond of dancing. Whether private, select dancing is wrong or not is a question we need not now discuss; but admitting for argument's sake that it is not, every rational man knows that it is the easiest thing in the world to become too fond of it. When young people become the slaves of any kind of amusement their usefulness is gone and their happiness, too. If the heels become master instead of the head the head always softens until it becomes no good. Now if my visit has led some of you people who are getting too fond of amusement to stop and think seriously you should not be too angry at me for coming over to Canada. Some of you are not in danger of doing too much serious thinking.

Some of you religious people are very angry at me for cutting down the attendance at your churches and Sabbath schools. You think that was an unmixed evil. I don't think anything of the kind. If a thin congregation for a Sabbath or two should teach ministers and elders and class leaders and all these excellent people who manage churches to depend more on the power of the Holy Spirit, and less on mere numbers, my visit will bring about a genuine revival of religion in Canada. Many of you Canadian people depend too much on crowds and too little on the power of truth and the power of the Spirit. You utterly ignore the fact that the Spirit is the only real agent in the conversion of men. So far as the effi cacious power is concerned it makes no difference whether the audience numbers 10,000 or ten. By all means bring everybody to church if you can but don't bring then on the understanding that they have any power to convert each other. If you good people have been led to think that there is not necessarily any moral or spiritual power in mere numbers you should not be so angry at me for thinning out your churches and reducing your collections. My visit may do you as much good as a sermon.

I notice that some of my Presbyterian constituents have got into the habit of describing their body as

THIS GREAT CHURCH.

When they coined that phrase they did not think that a visitor from Russia could lay thousands of their best church workers low in a few days and nearly stop many departments of the work. Boastful phrases of that kind should be left to the people who use the associated press arrangement for reporting the number of people they think they convert. If my visit teaches some of my Presbyterian and other constituents that all their work could be very easily stopped, and in this way humbles them, a little good will be done.

Ladies and gentlemen, you complain somewhat bitterly about the grip I take upon individuals and families. Did it ever occur to you when you were savagely denouncing me that many other things take a worse grip upon some of you than I ever took and you never denounce them? Let me in closing mention some of the things that take a fearful grip of some people.

SELFISHNESS

has a very tight grip of some people. One of your noblest ministers described a Toronto dude the other day as a "human dog." Imitating his example I may say that a thoroughly selfish man might be described as a human hog. Yes, he might be if we were not afraid of doing injustice to the hog. A hog is very useful and toothsome after he is dead, if well cooked, but a thoroughly selfish human hog is no use living or dead.

PENURIOUSNESS

takes a frightful grip on some people—a harder grip than I ever took. My hold usually lasts but a few days; penuriousness often keeps his grip for a life time. Why don't you make him let go?

WHISKEY

takes a terrible grip on many. It makes their eyes redder and their heads sorer than I ever did. You complain that I made your eyes watery. Whiskey has drawn gallons of tears from Canadian eyes for every one I ever drew. It has desolated a thousand homes and broken a thousand hearts for every heart and home I touched. Why don't you resist its grip?

Ladies and gentlemen, before you abuse me any more, just sit down and count over the number of worse things that you allow to take a grip on you.

THOMAS WITHEROW, D.D., LL.D.

By the death of Dr. Witherow the Presbyterian Church in Ireland has lost one of her most talented and beloved ministers, and the Presbyterian community throughout the world share in the bereavement. Thomas Witherow was born in the neighbourhood of Newonlimavady in the county of Londonderry. His father, Hugh Witherow, was a respectable farmer, and a man of sterling worth and unaffected piety. At an early age he dedicated his boy to the office of the Christian ministry. The young lad had the advantage of such schools as were then to be found in rural districts, and from what we know of that tract of country which lay under the shadow of the Dungiven Mountains the country schools were not above the average. From the country school he went to a classical seminary, after which, in 1839, he entered the Belfast Academical institution where he was prepared for entering college. In 1842 he entered on the study of divinity and as the two synods had recently become one the two professors, Drs. Edgar and Hanna, were appointed joint Professors of Theology, and the Rev. Dr. Killen, who is still alive, and who only resigned his chair in the college last year, was the Professor of Church History.

From Belfast the ambitious youth, like many others of the Irish boys, made his way to Scotland and under the famous Chalmers took a course in Edinburgh. We have often heard Mr. Witherow speak of his acquaintance with Dr. Chalmers and express his admiration of the great Scottish theologian. When settled as a clergyman among other rules which he laid down for guidance in his pastorate was one that he would not preach funeral sermons, but he was soon put to a severe test when the news of the death of Dr. Chalmers reached him. The rule had to give way, for the young pastor could not resist the strong impulse to point out the lesson of the great Scotish theologian's life and death and pay a tribute to his memory. He delivered a discourse on the occasion which was remembered for years.

Having completed his college course Mr. Witherow was licensed in 1845 and for some months did the usual probationary work of preaching in vacancies, and in one or two cases, was unsuccessful, for although he was regarded as an able young man he did not at this period exhibit any remarkable degree of ability.

During the year 1845 he received a call from the congregation of Maghera to be the assistant and successor of Rev. Mr. Kennedy, and as the senior minister—as was the custom in those days—retained the Regium Donum during his life, the young minister's salary for a number of years did not exceed much over \$250 a year. In this quiet but important charge the young pastor laboured for twenty years, during which time he was preparing himself for the higher positions which the Head of the Church intended Him to occupy. All his life he had a strong liking for books and study and his scholastic achievements often aroused the amazement of his co-Presbyters and friends.

It was during these twenty years of busy pastoral work that the future president and professor began to attract notice, not only as a vigorous and eloquent preacher, but as a writer for a number of important magazines.

The neighbourhood of Maghera was classic ground. From it sprung some of the ablest men that ever appeared in any church, among whom may be mentioned Dr. Henry Cooke, Presbyterian; Dr. Alexander Carsen, Baptist, and Dr. Adam Clarke, the Methodist Commentator. A Young Men's Christian Association, which this writer helped to organize, applied to Mr. Witherow for a lecture, to which request he kindly responded and in the ensuing winter he gave a lecture entitled, "Our Local Celebrities," referring to the three great men named above. The lecture was a magnificent effort, and by the request of the association was published under the title of "Three Prophets of Our Own." The entire edition was rapidly disposed of and for a number of years has been out of print; a copy of it is still in my possession. This was Dr. Witherow's introduction to the field of authorship. His next venture was one of still more importance. A remarkably able series of discourses, delivered in the ordinary course of pulpit ministration, were published under the title of "The Apostolic Church." The work was received with great interest, having passed through several editions in a very short time. As might be expected it speedily found its way to the libraries of most Presbyterian clergymen.

In the year 1859 one effect of the great revival in Ulster, in which Mr. Witherow took a lively interest, was the question of baptism. It became a prominent subject of discussion and in order to instruct his people on the question he delivered some discourses which were afterwards published, the volume being known as "The Mode and Subjects of Baptism." Several other important publications were the fruits of his study. For a number of years he has been regarded as among the most thoughtful and prolific authors in the Presbyterian Church.

About the year 1860 the Chair of Biblical Criticism in Belfast College became vacant and Mr. Witherow was induced to become a candidate. His most formidable opponent was the late J. L. Porter, D.D. The contest was close, Mr. Witherow being defeated by only seventeen votes. Dr. Porter was a most admirable selection. He was afterwards appointed to the presidency of Queen's University, a position he held until his lamented death about a year ago. In 1865, after a series of stormy debates in the General Assembly, Magee College in Derry was opened and Mr. Witherow was elected by acclamation to the Chair of Church History and Pastoral Theology in that institution, and no doubt Mr. Witherow's best friends felt that this was his proper department. The Chair he filled with becoming ability and dignity till he died.

To many of the leading English periodicals and reviews he was a constant and well known contributor, and upon all the great questions of the day affecting either Church or State his opinions had great weight. Being of a modest, retiring disposition Professor Witherow never sought notoriety, and seldom addressed the Supreme Court of the Church. He was of a nervous temperament and felt that the arena of debate was not his place. In 1878 he was called by his brethren to the Moderator's chair, and seldom were duties more suitably discharged. From the joint colleges of Belfast and Derry he was among the first to receive the honorary degree of D.D.

As a preacher of the Gospel for many years Dr. Witherow held a high place; his sermons were symmetrical, thoughtful, and at times, eloquent in the truest sense of the word. Although carefully prepared and written out he never preached from manuscript. As an expounder of Scripture and the doctrines of grace as taught in the Standards of the Church, Dr. Witherow had few equals in any Church; the most abstruse and technical questions of Calvinism he could make so simple and clear that everyone could understand them. His devotional services were highly interesting and instructive and it was evident to all who heard him that he had a remarkable gift of prayer. On sacramental occasions the services would be crowded and persons not of the congregation would come six and seven miles to be present at these services. Personally he was a man of fervent yet unaffected piety.

In politics he was a staunch Liberal, and always took the side of the tenant farmers, and by voice and pen did much to carry the Tenant Right Bill which secures to tenants the value of the improvements on their farms. In private life Dr. Witherow was one of the most lovable of men; in social gatherings he was the centre of attraction and the young of his congregation were never better pleased than when invited to his hospitable and cheerful home.

Dr. Witherow for some time was set aside from active duty, but it was expected that he would in time be fully restored to health. His absence at the opening of the college was a cause of much regret; still hopes were entertained of his recovery; such, however was not to be; his work was done and he has now entered on the reward. His wife predeceased him some years ago, and he leaves a family of six daughters and one son. He was about sixty-six years of age. Good-bye, beloved friend! As we think of that noble but lifeless form committed to its kindred dust, we drop the tear of sorrow, yet reflecting with thankfulness on the many wanderers who by his labours were brought into the fold, on the many Christians whose lives were made more joyful, whose sorrows were easier borne, who withstood temptation more successfully, and whose prospects of a blessed immortality were brightened and cheered.

"Remember them which have the rule over you who have spoken unto you the Word of God; whose faith follow considering the end of their conversation."

Toronto, Jan. 28, 1890.

K.

A CALL FROM BRITISH COLUMBIA.

MR. EDITOR,—Permit me through your columns to appeal to the Church in the east to send us a missionary for the vacant field of Vernon and Okanangan within the bounds of this Presbytery. The Assembly's Home Mission Committee have earnestly sought to obtain a man for this mission, but hitherto apparently in vain. Why is this? Is the missionary spirit dying out? Has the Macedonian cry ceased to appeal to the hearts of God's servants? Does any exceptionally good opportunity for doing effective work in Christ's service no longer constitute a sufficient reason for venturing into the "regions beyond?"

I consider Vernon and Okanagan a very inviting field of usefulness. Look at some facts; for a sparsely-settled, ranching district people of all the Protestant denominations have united to support a missionary, knowing that it is only by this course that they can hope to have stated services.

The community is one of growing importance. The "knowing ones" say that startling developments may be expected very soon in the way of mining and railway building. A dry, beautiful climate. Good roads all the year round. Work, on the whole, not so laborious as in most of our rural fields in British Columbia.

Who will say, "Here am I, send me?" Dr. Cochrane will be delighted to receive applications. There is no time to be lost.

DONALD FRASER,

H. M. Convener, Presbytery of Columbia.

Victoria, B. C., Jan. 16, 1890.

GAVAZZI IN THE COLISEUM.

TRANSLATED FROM THE ITALIAN.

The following is an extract from the discourse on the death of the Rev. Alessandro Gavazzi, by the Rev. Francesco Sciarelli, in the Methodist Church, Sant' Anna di Palazzo, Naples. The speaker was one of Garibaldi's soldiers. He fought by the side of Gavazzi in several battles; he was, also, one of the three Protestants, of whom Gavazzi was another, who several years ago, discussed in Rome, with an equal number of priests, the question, "Was St. Peter ever in Rome?" The discussion was, strange to say, permitted by the late Pope, and was carried on and closed with the utmost courtesy on both sides. The "Holy Father" did not, however, permit any more such discussions, for the same reason that a burnt child refuses to touch fire.

On the receipt of the news of the success of the Lombard revolution, Gavazzi commemorated in the Campidoglio* the dead of those glorious days, in a discourse which stirred up an indescribable enthusiasm in the people. I will try to paint with pale colours the power of the words of Gavazzi. Pius IX. had, at last, decided to send a contingent of troops to the holy war against the foreigner; and in Rome, the enlisting of volunteers had begun. Public notice was given that Gavazzi would make an appeal to the people in the Coliseum-that immense skeleton of stone, where, till a few years ago, a cross stood in the arena formerly soaked with the blood of the martyrs for faith of Jesus Christ. A glorious March sunset shed its bright beams on the slopes invaded by an immense multitude. Fluttering in the breeze, hundreds of tricolor flags display themselves. Gavazzi, having crossed the arena, goes up into a modest pulpit. On the breast of his Barnabite dress, he wears a red cross. With open face, with manly countenance he surveys the silent multitude. "Brethren!" he cries out "brethren I the day of deliverance is at hand. The hour of the holy crusade has struck. To arms! To arms! God wills it. When the people of the West desired to seize the sepulchre of Him who, of the cross of Golgotha, made a pedestal for liberty, they wore crosses on their breasts as badges and, under the banner of Christ, rushed forward to the East. Their cause was righteous; more righteous, and more holy is ours. To arms, Romans! The Austrian, a hundred times more barbarous than the Moslem, is at our gates. Like the Crusaders, let us raise the Christian banner, and onward, O brethren, for God wills it! He is not worthy to call himself a Roman who prefers his private interests to the interests of all, who sets his own affections before affection for his country. He is not worthy of the name of Roman who, cowardly deaf to the call, stays idly back by his household gods. An unworthy descendant of the fathers of the world, an unworthy heir of the conquerors of the Capitol, would he be who would not wish to conquer or die for the independence of Italy. Unworthy, O woman! thou wouldest be of the Roman name, and to be a citizen mother, who wouldest curb in thy arms, the boldness of a lover or the noble longings of a son. They are the lovers, husbands, and sons of the country. Romans, your fathers conquered the world; do you desire to be worthy of their memories? "-" Yes, yes," answered thousands of voices in a single one--"Romans, do you deare with the chains of your slavery broken, to march to the obtaining of the most precious of all good things, glory, independence, liberty?" "Yes, yes," replies the multitude, "we desire it."-" Romans, do vou desire to become a sovereign people?"-"Yes, yes," a third time repeats the electrified multitude. "Well, your will be done. Romans, in the name of Italy I call you to arms! The way is open, victory awaits you. To arms, O Romans! to arms! God wills it!"

A venerable old man in the picturesque garb of the Roman mountaineers, comes after the zealous Barnabite. He has a felt hat on his hoary head, a goat skin on his shoulders. a coat of red velvet, leggings of leather, and ironed shoes. He is named Resi, but the people know him under the title of the poet-shepherd. " I am neither a wise man, nor an orator," says he. "I am only a poor peasant who has learned the story of his country in the great book of ruins; but each of these ruins has a memory, each memory has a name, and each name is an eternal monument set up to the glory of Italy. Name thrice dear! It brings tears to our eyes, and the hand eagerly feels for a sword wherewith to fight. Italy awaits us on her bed of suffering. She calls to us, and asks of us liberty. Shall we be deaf to her call?" "No, no," answer the voices of the people, "Italy for ever " Thus applause and oaths follow the splendid speeches B review the grand ancient figures, he calls up their shades, he shakes the dust from their windingsheets to make of them a banner to which he calls the raised from the dead of Rome. Then, enlarging the picture, he thoughtfully renews the traces unalterably impressed on the life of the world by the unconquered legions, gloriously giving life to the past as a spur to the present, and an example to the future.

A young priest is the first to swear to answer the call of his country. "I obey," he cries, "I obey the voice of Italy. When the country is in danger, the priest becomes a citizen. I put off the robe of the Levite of the Lord for the uniform of the soldier. I put aside the cross for the battle sword. Robe and sword I lay at the foot of the holy altar, to take them up again on the day of deliverance, if God do not call me into His presence in the hour of victory. I have but one soul and that belongs to God; I have but one heart, and that

belongs to Italy; I have two hands, and with one I will fight the living barbarians, with the other I will help the Christian martyrs. Italy for ever 1"

Others follow. At last, Gavazzi again goes up into the pulpit. "Romans," he cries, "with the strength of men who desire liberty, with the courage which begets great things, with the will which renders one invincible, let us cast the die, asking the help of God, and the blessing of his represen ative on earth. Romans, from this day you win back the sovereignty of the people!"

At that moment, a man with a boy at his side, both in common dress, Trush towards the pulpit. "Who are you?" asks Gavazzi. "The friend of the people." What is your name?" "Angelo Brunetti Ciceroacchio." "What do you desire?" "To be inspired by your words." "Then?" "To do my duty." "What duty?" "The extermination of the barbarians, and the liberation of my country." "And for this end what do you mean to do?" "To fight, conquer or die." "To go abroad?" "Yes, I desire that Italy may be delivered, and I will go abroad." "You will not go abroad: to every man his post, and yours is here in Rome, Rome which the brave who go abroad commit to the keeping of the citizens your pecis. "I will stay," answers Ciceroacchio, "but, at least, I will give you more than myself; receive my blood, I offer it on the altar of my, country." Having said this, the zealous citizen embraces his boy. Gavazzi draws him to himself in the pulpit, and presents him to the moved multitude, saying, "Behold, the son will be worthy of the father; Italy and Ciceroacchio for ever!" "Yes, for ever!" answers the multitude, and after a moment of solemn silence, while night with its solemn shadows is coming down in the midst of the immense amphitheatre, the orator cries, concluding his address: "Do you see, O Romans, these tables of stone, do you see the broken shafts of marble pillars, do you see scattered around you, the classic ruins? They are so many altars which your country sets up before you, for here you may write the names of the strong and the brave. And now, O citizens, arise! Under the vault of this glorious and calm heaven; in the presence of God who hears, sees and reads the inmost recesses of our hearts; in the presence of the men who here praise us; before this cross, the symbol of liberty, on this soil hallowed by the blood of the saints and the martyrs; let us all swear, let us all swear that we will not see Rome again, till the barbarians shall all have seen chased into banishment!" At these words, the standards are bowed down, heads are bared; and the people unanimously raise their right hands towards the cross, and repeat the oath to conquer or die. It was a sublime spectacle !

Elders Mills, Ont,

TRACTS FOR THE TIMES.

REHOBOAM REDIVIVUS.

WHO SHOULD LEAD IN CHURCH MATTERS—PARENTS OR CHILDREN?

The question is suggested by complaints often made by parents that they have difficulty in inducing their children to accompany them to church. They seem to think that the only way in which this difficulty can be overcome is to introduce into religious exercises and meetings more that is pleasing to juvenile taste. It is thought necessary to provide, at various church meetings, amusements, such as songs, readings, recitations and theatrical acting. As there is a good deal of competition in this method of popularizing religion, it is not easy to say to what extremities it may be carried. While it is admitted that the young need amusement, yet it is not cle. hat the Church should furnish it, and that it should be considered a greater attraction than the words of eternal life and paternal affection and Christian communion. should the young not be satisfied with social parties at their homes, with instructive public lectures, and with harmless amusements which are conducive to health and social intercourse? Why should it be thought necessary to seek amusement in connection with religion, thus diminishing the small amount of reverence for things sacred and holy that still remains?

It would be very easy to show parents a more excellent way in which the difficulty complained of may be overcome. Let parents associate with their children, treating them as companions. They can in this way impart much valuable instruction. They can seek to form and to foster a taste for reading, and they can provide books and periodicals fitted to gratify it. They can make what is read the subject of conversation at table and at the fireside in the evenings. Thus the intellectual wants of the young would be supplied, and home would be made so attractive that they would find in it their chief enjoyment. Parents and children would be kept at home, the minds of both would be improved, and domestic life would be enriched. The young would then not require to seek constantly the society of other young persons whose minds are as empty and frivolous as their own. A process of mental assimilation between parents and children would take place, corresponding to what is called a family likeness, and the family would acquire a distinctive character of its own. In this case parents would find that their children would gladly accompany them to church or to any

Again, parents should manifest a deep interest in the welfare, both temporal and spiritual, of the congregation with which they are connected, attending regularly all its stated religious services, contributing to its support, and cherishing towards it such warm affection as the psalmist expressed when he said, "My soul thirsteth for God, for the living God; when shall I come and appear before God?" Were they to do so they would find their children sympathizing and co-operating with them most heartily.

Jeremiah states that in this way idolatry was propagated and established even in Judah and Jerusalem. "The children gather wood and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." But if Christian parents manifest a fault-finding disposition, and depreciate the zeal and efforts of others; if they habitually speak disrespectfully of the services of the Church, of the brethren, and especially of the pastor, can they reasonably expect their children to be attached to the Church at all? The thing is too absurd to be imagined.

But, to take a more strictly scriptural and spiritual view of the matter, I would say, let Christian parents observe family worship in their homes. This is admitted to be their duty. It is not long since a parent, on presenting his child for baptism, was required to answer affirmatively the question: "Do you promise to keep up the worship of God in your family, not neglecting it in any of its parts, when God in His providence gives you the opportunity?" There is surely such a thing as a Christian family, and it is impossible to bring up such a family without domestic religion. It is religion only that can purify and strengthen the ties even of nature. The observance of family religion is the condition on which Christian parents can expect their children to honour them, and to look up to them as guides in religious matters. How can a parent who does not honour religion in his family expect his children to trust him as a religious guide? If his children do not accompany him to church in such circumstances, he may blame his pastor as much as he pleases, but he may be sure that the sin lies at his own door.

Again, Christian parents should impart religious instruction to their children. The Apostle Paul says: "Honour thy father and thy mother. . . . Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

There is great force in the conjunction "and" here. It shows that these commands are closely connected. You can expect your children to honour you as parents only if you bring them up in this way. The duty is often inculcated and exemplified in Scripture. Moses, referring to God's words, says . " They shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house; and when thou walkest by the way, and when thou liest down and when thou risest up. Solomon says: "Train up a child in the way he should go; and when he is old he will not depart from it." This is a duty attached to the relationship between parent and child. The parent must not shirk this duty. He is not allowed to discharge it by proxy. It is a duty enjoined upon himself, and one of the most sacred obligations. He may not be able to instruct his child in the elements of a liberal education, but he can teach him those truths which he believes, and the belief of which has made him a Christian. He should seek to qualify himself for this duty. If he discharge it faithfully and affectionately, he will never have to complain that his child won't go with him to church.

A great many complain that religion is not taught in the public schools. But even if it were taught, this would not release the parent from the obligation to bring up his children in the nurture and admonition of the Lord. Many think that they exhaust their responsibility when they send their children to the Sabbath schools. But they can't produce a single passage of Scripture to prove this, and thus to contradict innumerable passages which declare that the parent must teach them himself.

The Sabbath school teacher is merely an assistant to the parent in teaching. Not a substitute for him. It will not be a good day for the Church when parents generally devolve on teachers, whom they may not even know personally, and who are probably young and inexperienced, the sacred duty and the privilege of imbuing the minds of their children with that knowledge which maketh wise unto salvation. The parent who complains that he has no religious influence over his children, proclaims his own culpable and flagrant dereliction of a most sacred duty which he owes to his family, to the Church and to God.

ALIQUIS.

JOSEPH'S LAND POLICY.

MR. EDITOR—You reter in your issue of the 15th to the Rev C. McNeil, of Dumfries, as finding in the policy of Joseph when Governor of Egypt a contribution to the vexed question of land tenure. You need not have gone so far a-field. As reported in your city papers, Rev. Mr. Burton, of Toronto, claimed, in a lecture on the "Land Tenures of Scripture," that the great land purchase made by Joseph swept away the mere landed aristocracy, and made the cultivators of the soil direct tenants of the crown. Mr. Burton, as reported, contended, moreover, that under the regime thus inaugurated all the expenses of government were met by a pro rata tax upon the annual produce of the soil. The Pharaoh being the government, all the burdens were born and defrayed by him.

Fan. 18, 1890.

PROFESSOR JOHNSTONE, of the U.P. College, Edinburgh, on the classes resuming after the Christmas holidays, referred to the complaint of the students. He believed there were misunderstandings on both sides, and hoped an amicable settlement would be reached.

^{*} The modern Capitol on the Capitoline Hill.

Pastor and People.

BE STILL, MY SOUL.

Be still, my soul, the Lord is on thy side;
Bent patiently the cross of grief and pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul, thy best, thy heavenly Friend
Through thorny ways leads to a joyful end.

Be still, my soul, thy God doth undertake
To guide the future as He has the past,
Thy hope, thy confidence, let nothing shake;
All now mysterious shall be bright at last.
Be still my soul, the waves and winds shall know
His voice who ruled them while He dwelt below.

Be still, my soul, the hour is hastening on
When we shall be forever with the Lord;
When disappointment, grief and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my soul; when change and tears are past,
All safe and blessed, we shall meet at last.

-From the German.

AMBITION.

As this is generally regarded as an undesirable trait, the word has rather a forbidding sound. Yet there are many things it is both proper and wise to be ambitious concerning. The tenth commandment forbids covetousness, yet the apostle says, " Covet earnestly the best gifts." That ambition furnishes one of the chief characteristics of an active, intelligent mind is only too apparent, and yet a nature with ambition left out would be but poorly equipped to cope with the stern, uphill conflicts of daily life. There seems to be an increasing lack on the part of parents, and with mothers, especially, ot watchfulness over the development of the characteristics of their children. It is particularly delightful in reading the biography of eminent men and women of past days, to note with what care the mother almost invariably watched over and instructed the child while very young and during all the formative period of youth. It is not enough that food, raiment and warmth be provided; some one must see to it that the clothing is properly fitted to the little form, that food is eaten and digested, that warmth is duly noticed and enjoyed. Just so, it is not sufficient that children appear to have sufficient pride, energy and ambition to cary them along creditably, but the different points of character should be narrowly watched as they manifest themselves and encouragement given to those tending in a right direction, and a strong check placed on the unfortunate and undesirable ones. There is no use in closing the eyes to the fact that there are many petty unworthy ambitions among men and women. It is the tendency of the age to strive to meet certain arbitrary requirements of fashion, of so ety, and of the world at large. The nobler ambitions of men and women of the past seem to have lost much of their attraction and charm.

The decoration of the house, the delicacies of the table, the thousand and one fripperies of toilet, the latest popular novel, the oft-recurring reception, all these unsatisfying and comparatively unimportant considerations crowd out much of the solid, substantial, manly and womanly occupations and ambitions of by-gone years. It is true, institutions for learning are more numerous as the years increase; women are admitted freely to college halls, and the higher professions are open to them as well as to men, but are the aims and purposes higher or of as high an order to-day as they were years ago when less attention was accorded the superficial, showy decorations of the room and the attire, when books were read and re-read, and there was strong, healthy ambition in the hearts of the rising generation to excel in mental calibre and all the best graces of heart and soul? We read in the book just published, depicting scenes in the life of Harriet Beecher Stowe, that when the apples were being prepared for the winter's cider apple sauce, Dr. Beecher proposed that he and the children should tell what they knew of Scott's novels to make the work go off faster. This made the work fly, "while Harriet often made a correction or supplied with joyful eagerness some points they had omitted." This was when the great writer was a mere child; but the Beecher family was not the only one in which it was the custom to blend healthful occupation with mental stimulant, and so inspire even the children to know something useful and worth remembering. The wonder is that any thinking, reasoning being can become satisfied with the mere petty, unworthy ambition attaching to a desire to outshine a neighbour in the glitter of showy ornaments in parlour or chamber, or the gloss of fine dress when the soul's equipment for living and shining and climbing on wafts the purposes and ambitions which fit it eventually for a higher and better life is incomplete. We can never be satisfied with progress already made when greater possibilities of soul culture are before us. Education only begins on earth, but the more the soul is trained to acquire and to enjoy the better and more complete the life on earth will be, and the the greater we believe will be the capacity for further knowledge and enjoyment in heaven. Always pressing onward and coveting earnestly the best gifts, ambition will become only another name for lofty desires and very noble aspirations.

Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low-vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven, within a dome more vast,

Till thou alone art free,

Leaving thy outgrown shell by life's unresting sea!

—Christian-at-Work.

ENTERTAINMENT VERSUS WORSHIP.

The quickened thought of people both in the Church and out of it in these days of widespread agitation has started questions in all directions.

Whatever may be the fate and fruitage of Dr. Briggs' famous book "Whither," embracing twenty years of study and research, it will not cover the entire ground of inquiry and investigation. The slipping away from the safe anchorage of a sound orthodoxy, as held in the past, is not the only event that is sufficient to awaken apprehension and question as to final results.

There is much suggested in the alarming fact that there is a tendency to make the Church of the living God a theatre of entertainment rather than hold it sacred as the temple designed by the Great Head of the Church to be the place where worship in spirit and in truth must be offered by those who assemble there. There is an insinuating demand menacing the most sacred and vital interests of the Church at this time looking in the direction of exalting entertainment above worship in the places consecrated only to one object.

The music must be set to the scale of the opera to delight and enrapture the cultivated ear and taste as a specimen of fine art rather than that holy incense of devous worship breathing fervently the prayer for a closer walk with God and the nearer and closer communion which will make the face to shine and the heart to rejoice because of the holy fellowship. The head-lights and foot-lights of the pulpit must be so arranged as to send out the dazzling and blazing corruscations of an over-powering rhetoric to the astonishment of all who listen, though it may result more in the exaltation of the human than in the glory of the divine.

The aim to popularize the Church in the direction of transforming the hours of holy worship into hours of recreation and entertainment after the manner of the opera and play house, is a mistake which will react upon the church by dwarfing her influence and defeating the object of her grand mission. To spiritualize every service by keeping steadify in view the chief end of man to be the glorifying of God, will demand the enthronement of the idea of worship in every part of the service

Enough has been said in the Bible of the Church to prevent any unseemly embarrassment coming upon the membership if they are careful to observe and do according to the plain direction. The prompt and vigorous rebuke administered by Christ Himself in driving out from His sacred temple the horde of desecrators, is an instructive object lesson to the Christian world at this time.

The handwriting of God upon the walls of his earthly presence chamber, "Holiness becometh My house," presents no great difficuly in the interpretation thereof. An overweening reaching out to win and hold the world by the means approved by the gay and godless world must end in an inglorious defeat of the Church in her noble mission.

It is claimed the formulated doctrine of the Confession of Faith in one age may need revision in another age to suit time and taste and season, but the cardinal principle of the Church's growth and vitality is settled for all time and needs no revision. "If Christ be lifted up, He will draw all men unto Him." The most popular thing, therefore, that the Church can do is to adhere firmly to the design and mission of the great Founder.

The strong arm of wealth ought never to be allowed to swing her threatening cudgel over God's heritage, and dictate the policy of the Church in any measure. As long as God holds control of the gold and silver of the world, He will put it in the way of His people, if they are faithful and true, to meet every obligation and demand in His work.—Central West.

CLEAN LIVING.

The Apostle James assures us that it is pre-eminently the duty of a Christian to "keep himself unspotted from the world." We are living in a world that is by no means morally clean. We walk amid impurities from a thousand sources. The most diligent and painstaking effort will not protect us from the near presence of things that may bring, and, in practice, do bring, defilement to multitudes of souls.

Two brothers are directed by their parents to go on an errand, at the end of a muddy street. One of them goes anxiously and carefully, watching every step, turning now to this side, now to that, to find the clearest and driest portion of the road. He comes home as clean as when be first set out. He has kept himself "unspotted" from the defilements of the way. The other pursues an opposite course. If there is a mud-hole, he goes splashing through it. If there is a garbage barrel, he rubs up against it, and gives it a lick and a poke. If there is a particularly dirty alley along the route, he investigates it. Dead dogs and cats are his delight. Holes in back fences, gutters running with mud, sooty corners, and foul-smelling paths, are his delight, and he comes home with torn clothes-that incorrigible source of terror to mothers. and disgust to all decent people-"the boy who is always getting into the dirt."

The errand of life on which all of us are sent, is performed under very similar circumstances. The road we must travel is by no means well kept or cleanly. By the grace and Spirit of God we may avoid its defilement. Watchfulness,—an eager desire to keep clean lives, and to walk in clean ways, is, however, constantly necessary. Living "unspotted from the world" often requires us to avoid tempting

paths and portions of the "city of destruction" that are thronged with eager and interested spectators. Dirt and dazzle are sometimes astonishingly near together. With all our care to choose clean ways, our treacherous feet will often lead us into the "back alleys of sin." We persuade ourselves that they cannot be so foul after all. It is a treacherous plea, and always leads to defilement which only bitter tears of repentance can wash out. But if a man is a Christian at all, the general course and tenor of his footsteps is towards clean ways and a clean life. He does not naturally seek the foul things. He does not watch eagerly for the garbage cart, or voluntarily turn rag-picker in the gutters of society. If there is a mud-puddle in his way, he goes around it. In other words, while the tendency of unconverted men is to grow more in love with the vile things and the sinful things of this world, and to be increasingly defiled therewith, the true Christian becomes more and more careful to avoid defilement, and to keep himself "unspotted from the world."

All this requires constant vigilance and constant prayer. The man who thinks that without divine help he can tread such a journey, has very imperfectly estimated the perils of that journey, or sadly over-estimated his own powers. If Paul could declare, in the sublime confidence of a living faith, "I can do all things through Christ, which strengtheneth me," he was also obliged, in bitterness of soul to confess, "When I would do good, evil is present with me. Who of us, unaided, can claim to be sufficient for these things?— Christian Index.

A REASONABLE SERVICE.

The service which Christ requires from His disciples is not an unjust or an unreasonable one. He is not a tyrant to impose heavy burdens and impossible tasks on his followers, but the reverse. His service is reasonable, His yoke is easy, His burden is light.

When a man is entirely consecrated to to God, and in a potion where God can use him, the service is then not grievous but joyous; not irksome, but pleasant. It is when the will is not subdued, when man is not in harmony with God, that the service seems hard. If all the wheels in an engine work in harmony with the drive-wheel, everything moves along like a thing of life; but if some of the cogs get out of joint, then there is trouble. So, when a Christian is right with the Master, he can surmount obstacles, conquer difficulties and triumph over every trouble. But when he lets some little doubt or fear or indulgence get in his heart, then he is well crippled.

The service to one who is in perfect harmony with God and His laws is as pleasant and easy as flying to a bird or swimming to a fish.

The service is reasonable because it is pleasant, possible and profitable. Even the weakest Christian is, through grace imparted, stronger than all the powers of darkness combined. Ye can do all things through Christ strengthening you; and all things work together for good to them that love and serve God.

UNSPOKEN WORDS.

"It is impossible but that offences will come." Every day brings its provocations, its perplexities, its misunderstandings. Irritations arise; frictions make their appearance; hurts are received. How hard it is amid all these conditions to guard one's tongue, and leave unspoken what is best covered by silence!

A mosquito bitemay, if properly cultivated, develop into an ulcer. Keep the skin thoroughly abraded, sprinkle on a little acid, touch it with minute articles of poison, and one may have a canker or a gangrene. The body will soon discharge its impurities into that sunken place, and help convert it into an open sewer. But let a mosquito bite alone or apply a little sweet oil and ammonia, and it soon disappears, leaving no trace.

A little wound in the spirit may be cultivated until the whole nature is infected. "A soft answer turneth away wrath." "Gentle silence prevents untold trouble." "A word fitly spoken is like apples of gold in pictures of silver.—Christian Advance.

MOSES AND HIS CRITICS.

It is refreshing to find such firm faith in the Bible, in a geologist of such world-wide fame like Sir J. William Dawson, F.R.S. In the Contemporary Review there is an article by him on "Genesis, and Some of its Critics." Unhappily, he finds these critics in men who sit in theological chairs in universities, determining the human processes by which the Scriptures were composed, and sneering at every man who does not accept their dicta. Against these "critics of yesterday" Sir William Dawson contends that the editor or author of "the noble composition contained in Genesis iii." and was a man who knew what he was saying: was not a writer of such absolute mental imbecility as our modern doctors make out; that he had profound and accurate conceptions of physical facts; that there is no such contradiction between Genesis i. and ii. as these modern crities suppose; that the Bible account of Eden is sustained by recent geographical researches; and that the antiquity, unity and genuineness of the early chapters of Genesis will not suffer from literary, linguistic and scientific enquiries, however far they be.

Our Young Folks.

TWELVE GOLDEN RULES.

I. When called to rise without delay;
I. To think before and while I pray;

III. My tongue and temper well to sway;

IV. No low or ribald word to say;
V. To tell the truth, let come what may;
VI. To catch "odd moments" ere they stray;

VII. Without an answer, to obey; VIII. To sulk no more when friends say may;

IX. About no tax to lounge or stray; X. To know my lessons ere I play;

To take my share of giving way;

XII. And read my Bible every day.

THE SPIDER AND HIS NET.

The spider's net is a wonderful thing. It is more beautiful, and serves its purpose infinitely better, than any that man has ever made. One may get a precious lesson by sitting down beside a spider's web and watching the owner's opera-

The net is spread in some sunny corner where the flies are sure to gather for work or play. It is made so thin that in some lights it is altogether invisible; but the meshes are nowhere large enough to let the passenger through. It is made of matter that sticks to the feet of a fly, and the struggles of the captive serve only to fasten the net on its wings and head, as well as on its limbs.

When the grim owner, who has been lurking in the inner dark corner of the den, comes forth to seize his prey, it is one of the saddest sights in nature. It printed itself so deeply upon my imagination in childhood that I still shudder at the recollection. The fly is seized by the dark and cruel spider, and after a short, useless struggle, carried to to the inside to be devoured.

I have seen flies come near a spider's web, and stand still as if hesitating on the brink of danger, then go forward a step and stand again—go back, and return, and go in at last. I suppose there must be something sweet in the net, that acts as a bait to entice the flies forward.

Now if we should suppose a discussion to arise in that little community of flies regarding the existence of the spider, I could imagine one of them boldly declaring that there was no such thing as a spider, for in all his journeys he had never met one, and as for the web, it was not visible in the sunlight, and how could it do any harm? It is too late for that little fly to be convinced that there is a net when his feet are hopelessly entangled in its folds; and too late to be convinced that there is a devouring spider, when he feels the spider devouring him.

It is mournfully true of us all that our feet are already in the net; and as if they were not enough, the great enemy is spreading new snares for our feet every day, and, by the sinful pleasures and vanities of the world, trying to draw us deeper and deeper into ruin.

How can a sinner get out of it? He begins to try to please God by obedience. What led him to try? Terror! What is his secret feeling towards the Being whom he dreads? It is hatred, and can be nothing else. He cannot begin to love God while God's wrath lies on his sin; and he cannot begin to obey until he begins to love.

When he knows of mercy to sinners; when he apprehends the offered mercy; when he looks unto Jesus, and feels that everlasting love around and underneath him, he begins to be at liberty. He begins an obedience with a glow of love in it. His feet are pulled out of the net now. But it is God that has bowed His heavens and come down, and laid hold of the captive and plucked his feet out of the net.

" Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net." (Psa. xxv. 15).-Rev. William Arnot.

CAST A LINE FOR YOURSELF.

From the baby in the cradle to strong, healthy-bodied men and women, there are plenty of people in the world who are ready to beg help without themselves raising a finger in their own behalf.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket well filled with wholesome-looking fish, he thought, "If now I had these I could be happy. I could sell them at a fair price, and buy me food and lodgings."

" I will give you just as many, and just as good fish," said the owner, who chanced to overhear his words, "if you will do me a trifling favour."

"And what is that?" asked the other, eagerly.

"Only to watch this line until I come back. I wish to go on a short errand."

The proposal was gladly accepted. The old fisherman was gone so long that the young man began to be impatient. Meantime, however, the hungry fish snapped greedily at the baited hook, and the young man lost his depression in the excitement of pulling them in, and when the owner of the line returned, he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the fisherman said: "I fulfil my promise with the fish you have caught, to teach you, whenever you see others earning what you need, to waste no time in fruitless wishing, but to 'cast a line for yourself.'"

TWELVE HELPFUL RULES.

Here are some that have been tried with noticeably good effect :

- 1. Do not interrupt others in conversation unnecessarily.
- 2. Be unselfish.
- 3. Have courage to speak the truth.
- 4. Do not shirk.
- 5. If you have been to blame, do not try to throw the blame on some one else. "If she hadn't done so-and-so, it wouldn't have happened.'
- 6. When you have used an article put it back in its place, especially if it is one used by the family in common.
- 7. Remember that by your conduct persons judge of your home training and home influences.
 - 8. Be careful to meet your engagements promptly.
 - 9. Be punctual at meals.
 - to. Whatever is worth doing at all is worth doing well.
 - 11. Help others.
- 12. Let your friends feel that you can be depended upon to keep your word. It will be a comfort to them to have some one to turn to in time of need, and it will be a deep and lasting pleasure to you to know they have confidence in you.

FAITHFULNESS IN HUMBLE PLACES.

There is a very tender story concerning faithfulness in humble places, which Jean Ingelow has related for us.

It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators.

One night, long ago, there sat in a fisherman's hut ashore a young girl, toiling at her spinning wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea.

At last the morning came; and one boat that should have been riding on the waves was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up upon the shore. He had been wrecked against this Lonely Rock.

That was more than fifty years ago. The girl watched ner father's body, according to the custom of her people, until it was laid in the grave; then she lay down on her bed and slept. When the night came she arose and set a candle in her casement, as a beacon to the fishermen, and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun.

So many hanks of yarn as she had spun before for her daily bread she spun still, and one hank over for her nightly candle. And from that time to the time of the telling of this story (for fifty years, through youth, maturity, into old age) she has turned night into day. And in the snow-storms of winter, in the serene calms of summer, through driving mists, deceptive moonlight, and solemn darkness that northern harbour has never once been without the light of that small candle. However far the fisherman might be standing out to sea, he had only to bear down straight for that lighted window, and he was sure of safe entrance into the harbour. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered

Surely, this was finding chance for service in an humble place; surely, this was lowliness glorified by faithfulness: surely, the smile of the Lord Jesus must have followed along the beams of that poor candle, glimmering from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea.

A CHANCE WORD.

Who can estimate the value of a chance word, in the sense in which there is such a thing as a chance? Upon the silence occasioned by the sudden stopping of a street car there fell these words:

"So long as you can contribute to the pleasure, happiness, or comfort of any human being, you are of importance in the world, and no longer."

Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps in the great day it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life-struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others is the measure of our importance in the world.

GOOD NATURE.

It is fatal to obtain the reputation of being an extremely good-natured person, and often mere easy good nature leads a person into error, from indiscriminately or weakly yielding to requests without having only considered if it is just to ourselves and to others to grant them. A sense of the due preportion of things is difficult to acquire, but is most important. The truly kind person must be prepared on occasion to say "No," and to say it decidedly; but there are kind ways of declining to accede to requests we ought not to grant.

SLEEP AND DEATH.

The following extract is from a work of the late Dr. Krummacher, of Berlin: The Angel of Sleep and the Angel of Death vandered in fraternal unity over the world. It was evening. They rested on a hill not far from the habitations of man. A placid calmness prevailed everywhere, even the sound of the curfew ceased in the distant hamlet.

Calmly and silently, as is their wont, the two beneficant angels of mankind held each other embraced until midnight approached.

Then the Angel of Sleep arose from his mossy seat, and strewed with noiseless hand the invisible seeds of slumber. The evening breeze carried them to the quiet dwellings of the tired country people, and sweet sleep descended on the dwellers in their rural huts, from the old man with his crutch to the babe in the cradle. The sick once more forgot their pains, the troubled soul her grief, and poverty her cares; for every eye was closed.

Now his task being done, the beneficent Angel of Sleep returned to his graver brother. "When the light of morning arises," he exclaimed with innocent joy, "then mankind will praise me as their friend and benefactor. What a blessing to do good in secret! How happy are we, the invisible messengers of the Good Spirit! How beautiful our silent calling!" Thus spake the gentle Angel of Sleep.

The Angel of Death gazed at him with a look of soft melancholy, and a tear, such as immortal beings shed, glistened in his large, dark eye. "Alas!" said he, "would that I could enjoy cheerful gratitude like thee! The world calls me her enemy and disturber 1 "

"Oh, my brother," replied the Angel of Sleep, "will not, at the awakening, the good man acknowledge thee as his friend and benefactor, and gratefully bless thee? Are we not brethren and messengers of one Father?" When he spoke thus, the eye of the Angel of Death glistened brightly, and the fraternal spirits embraced with renewed tenderness.

BE A MAN.

Not of the "dude" species.

Not of the kind that stand on street corners.

Not of the kind that prides himself on being a "masher." Not of the kind that sneers at the idea of personal pur-

Not of the kind that sneers at the Church.

Not of the kind that thinks Christians a mild sort of

Not of the kind that owes the tailor, liveryman and everybody else.

Not of the kind that is a connoisseur of whiskey.

"Not of the "yes, yes "kind.

Not of the kind that calls mother "old woman" and father

Not of the ignorant infidel brood.

Not of the coward kind.

Not of the iceberg variety.

Not of the "I can't" tribe. Not of the evading, scuffling, shuffling-through-life kind, "having no hope, and without God in the world."

A GOOD NAME.

"A good name is rather to be chosen than great riches." Even the unscrupulous men knew the worth of good principles that cannot be removed.

A gentleman turned off a man in his employ at the bank because he refused to write for him on Sunday.

When asked afterwards to name some reliable person he might know as suitable for a cashier in another bank, he mentioned this same man.

"You can depend upon him," he said, "for he refused to work on the Sabbath."

A gentleman who employed many persons in his large establishment, said: "When I see one of my young men riding for pleasure on Sunday, I dismiss him on Monday: I know such an one cannot be trusted. Nor will I employ any one who even occasionally drinks liquor of any kind."

Boys, honour the Lord's Day and ail teachings of the Bible, and you will not fail to find favour with God, and with man also.

THE ALPHABET IN ONE VERSE.

The twenty-first verse of the seventh chapter of Ezra contains every letter of the alphabet, and is the only one thus distinguished: "And I, even I, Artaxerxes, the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of heaven, shall require of you, is to be done speedily."

THE Rev. Mr. Crerar, of North Leith, and his wife have been presented at a social gathering held by the congregation in connection with their marriage with a silver tea service, silver fruit service, a Chippendale cabinet, and a French inlaid writing-table, the value of the gifts being \$700. One of the speakers at the pleasant meeting was Professor Henry Drummond, brother of the bride. Mr. Crerar, who visited Canada some years ago, is a brother of Mr. John Crerar, Crown Attorney of Wentworth County, Ont.

A. M. PURDY, of Palmyra, N.Y., sends his Fruit Recorder and Evaporator one year for only twenty-five cents, and his catalogue of plants and trees free to all applicants.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 5th, 1890.

Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Schene, in convenient form, can be had at 50 Cents in hundred, at the office of THE PRESETTERIAN PRINTING AND PUBLISHING CO., (LTD).

JORDAN STREET, TORONTO.

REFERRING to the prolonged debate in the New York Presbytery on Revision, the Interior says:

They are having an "illigant toime" in the Presbytery of New York. Preachers and elders are moulded out of the same clay with other men. There is something quite exhilarating in exhibitions of that kind of science.

There may be but when it is remembered that the report of the debate in one of the leading journals is headed "Debate on Damnation," one cannot help asking whether the exhilaration is wholesome. If all men were Christians, or, if not Christians, had common sense, and if all newspapers would report ecclesiastical debates without spicing their reports with blasphemy, a good discussion would be a good thing. As matters stand a debate even by giants like John Hall is always made to serve some evil purpose.

STUDENT named Covel applied to the American Board for mission work in the foreign field. He held the second probation theory in a modified kind of way and his application revived the old controversy and did no small amount of harm. When the harm was done he withdrew his application. It appears the young man is not near the end of his college course and for anything anybody knows to the contrary may be plucked half a dozen times before he is licensed to preach. The Christian-at-Work is of the opinion that it would be better if young men in the seminaries would attend to their studies and apply for work when they are ready to do it. Undoubtedly it would. The spectacle of a body like the American Board contending over a youth who might get plucked at his next examination is not for edification. But the young man has got no small amount of notoriety and perhaps that was what he wanted

R. CUYLER winds up an article on "Cruelty to Ministers" in the following vigorous style:

The average Presbyterian minister is not an angel from heaven; for angels pay no baker's bills. He is not the "just man made perfect" with the eloquence of a Spurgeon and the genius of a Bushnell. He is simply an earnest, Godfearing messenger of the Word of Life, who has consecrated all his gifts, such as they are, to the work of saving souls and serving his Master. To pick flaws in his conduct, level captious criticisms at his preaching, sow dissatisfaction among his flock, wear out his patience, and destroy his usefulness, and then turn him and his wife and children out of a home, with not even a "raven" to bring them bread—all this is a heartless barbarity that ought never to disgrace a church that wears the proud name of Presbyterian.

Such heartless barbarity does too frequently disgrace the Church that wears this proud name. The name won't do much good if the prople that wear it act as the veteran doctor describes. Alexander the Great once said to a soldier and a namesake who behaved badly, "Sir, you must change your conduct or change your name." The same might be said to some people who glory in being called Presbyterians. The glorification may be a good thing for them but it is hard on Presbyterianism. Somebody should ask them to change their conduct or change their church.

R. BEHRENDS gives the Yale course this session. His opening lecture—published in the Christian-at-Work—has some capital points. The theory that the press was taking the place of the pulpic was brushed aside by the hard fact that in the Middle Ages, before the art of printing was discovered, there was almost no preaching at all,

but now, when printing is universal, there is more preaching than ever. Another point may be of some interest to a number of people in Ontario at the present time. There is almost no preaching in the Church of Rome. The sermon is crowded out by the service. The ritual overshadows everything. Protestants who clamour for short sermons are, in so far as they clamour, drifting towards Rome. Men who wish to make the service everything and the sermon nothing are on the way Romeward. That is a view of the short sermon question which we venture to say has never occurred to some people who consider themselves excellent Protestants. We wonder if any of the Equal Rights people have a leaning towards Rome in the matter of sermons. More things point towards Rome than the Jesuits' Estates Bill.

R MULOCK'S loyalty resolution in the House of Commons was timely and he moved it in a manly, dignified speech. The temptation to indulge in some big talk about the Crown and Constitution and the British lion, etc., was strong, but the member for North York resisted it like a gentleman and a scholar—both of which he The other speeches were entirely free from swagger and on the whole the resolution could not have been better nor could it have been put through in better taste. Of course it is not necessary to assure the Queen that Canadians are loyal, but there may be some people who labour under the delusion that Canada is ripe for Annexation and it is just as well that they should know the facts. The facts are that very few Canadians desire Annexation and of these few not a baker's dozen in any county have the courage to avow their sentiments. Whilst the number who desire Annexation on even honourable terms is small, the number who could be driven into political union with our excellent neighbours might be counted on one's fingers. The man who says, "Pinch them commercially and they will pull down their flag," either does not know Canadians or he basely slanders the Canadian people.

NE of the most serious dangers that threatens Canada at the present time is the delusion that material prosperity depends mainly on political considerations. This delusion always becomes rampant in a time of depression. When business is dull and money scarce too many people are ready to listen to any demagogue and to catch at any straw. Whatever depression exists in Ontario at the present time was produced mainly by four causes—a short harvest, unseasonable weather, low prices for produce and the influenza epidemic. Would Imperial Federation have produced one more turnip than grew under Confederation? Would Annexation have given us one inch of snow? Would Independence have raised the price of wheat one cent or have kept "la grippe" from our family. If all the orators and all the journals that are recommending some political "fad" as a sovereign remedy for national ills would try to teach the people that prosperity depends mainly on the exercise of such old-fashioned virtues as economy, industry, pluck, thrift and plodding self-denial, Canada would soon become a great country. But that kind of thing would not be popular. Men never cheer when you ask them to work, or drink less liquor, or wear their old coats until they can afford to pay for new ones.

HINGS are lively again at the old "ramshackle" pile on Front street. Our local legislators are assembled, some of them probably for the last time, and for the next two months the assembled wisdom or Ontario will give the people good laws. Truth to say this Ontario Parliament is composed for the most part of excellent men-energetic, sensible, patriotic men-men of whom any country in the world might se proud. There may not be as many brilliant men among them as there was in the first parliament after confederation, but the absence of brilliance is more than atoned for by the presence of good sense and solid worth. There has not been one scandal even hinted at since they met in 1887. So far the record is clean. The most critical time, however, is yet to come. This is the last session and the temptation to manufacture capital for the coming contest, at a last session, is always strong. Our advice to the assembled wisdom would be-"Gentlemen, go to the country on some distinct lines of public policy and don't begin to blacken each other's character before you go to the polls.' As a matter of mere party tactics, not to go higher, this advice is sound, for the history of the country does show that assailing a man's character rarely hurts his chance for re-election. Besides the practice is very demoralizing to the public. It leads peo-

ple to think that every public man is a rascal while the great majority of them are quite as good as their constituents.

CONGREGATIONAL MEETINGS.

FOR several weeks our columns have contained condensed notices of annual congregational meetings, and many more such notices have yet to They will appear as speedily as space There may be much similarity in the be published. will permit. general tenor of these brief notices of congregational history. They have much in common and much that calls for unaffected gratitude. These records of congregational life and progress indicate that in the management of their affairs there is much more care and system than could be found in the earlier business methods of what are now prosperous and influential congregations. Many of the reports state that the attendance at these annual meetings was generally encouraging. This would justify the inference that there is a creditable increase of interest in congregational welfare, and that is something that speaks well for the future. Various excuses have been urged for the large measure of apathy which many have had only too good reason to deplore in the past. How often has it been that barely a quorum have assembled, after repeated announcement, to make the appointments and transact the year's congregational business? Is it matter for surprise that the entire work was left in the hands of a few who might or who might not be best fitted for the responsibilities that the neglect of others imposed A generally diffused interest in all that belongs to the congregation's welfare is much to be desired. Discion in work and reasonably frequent changes in office tend to promote a healthy pulsation of congregational life, and prevent that stagnation that inevitably follows the appointment, year after year, of the same individuals to the same offices; it also removes the ground for the excuse that confining the management of the various branches of congregational work to a narrow and select circle is sure to awaken murmurings and disputings in certain

Another gratifying feature of these congregational reports is that they are invariably able to record a perceptible advance. This advance is noticeable in those departments where progress means much. Many during the past year have had reason to complain of adverse circumstances, and not a few have been in a position to know that these complaints were not altogether unfounded. Notwithstanding, the Church has not been the first to suffer. In most cases the ordinary revenue has increased; in some there may have been deficits, but 'hey are small and give no occasion for apprehension. It is also gratifying to notice that in several instances where increased congregational prosperity has been experienced, congregations have, unsolicited, made substantial additions to their pastor's salary. It is well when a people whom God has blessed with material prosperity are large-hearted enough to share it, in a measure, with those who minister to them in sacred It is not well when a people who have prospered pecuniarily permit their minister to maintain the struggle on the slender pittance with which he began his w k, when all were alike comparatively poor. Even ministers are human; the best of them cannot be expected to escape seasons of discouragement, especially when they have reason to believe that their struggles are largely owing to the thoughtlessness or illiberality of those who could do much better if they tried.

The growing interest in missionary effort is apparent in all the congregations. Contributions show an upward tendency, and this like charity will prove a double blessing. In the direct effort to help others good will be done, and the givers themselves will be spiritually richer because of their gifts. There has been a larger degree of individual activity in Christian work throughout the Church. In this department no congregation—not even the most active and best organized—but must say, "I have not yet attained, neither am I already perfect." There is indefinite room for advancement along this most im-

portant line of practical Christianity.

Gratifying as the reports generally are, and affording as they do ample reason for thanksgiving to the great Head of the Church for His mercy, there is no room for boasting. Nothing is more hurtful to spiritual life and progress than a self-satisfied complacency in what has been accomplished. Outward prosperity alone is no sure index of a high state of spiritual vitality. The Church must grow upwardly as well as outwardly. For this end every faithful member of the Church will pray for a new and larger baptism of the Holy Spirit that through their instrumentality God's "way may be known upon earth and His saving health among all nations."

HE last number of the New Zealand Presbyterian, published in Dunedin, contains an outline report of the meeting held in that city of the Synod of the Presbyterian Church of Otago and Southland. It is interesting, not only as giving evidence of the prosperity of the Church in that far off land, but in showing, from the questions that came up for consideration as well as from the modes of procedure, that there is an unmistakable family likeness in the Presbyterian Churches throughout the world. This branch of the Church which met in Synod at Dunedin is not very large, but it is evidently in a healthy and vigorous condition. It embraces five Presbyteries, which sent thirty four clerical and fifty-eight lay representatives. In this representation we see a slight improvement over what has too long been customary amongst ourselves. Our Church Courts would show a much greater disparity between lay and clerical representation. The proportion was well kept up in all the Presbyteries represented. One had twenty-two ministers and twenty elders; a second, fourteen ministers and thirteen clders; a third, eighteen ministers, fifteen elders: a fourth sent nine of the former and seven of the latter, while the fifth had five ministers and three elders, the Synod thus comprising 122 members.

It seems to be the custom in that Synod for the retiring Moderator to nominate his successor. all events the Rev. James Baird, of Winton, delivering a brief address, on vacating the Moderator's chair, nominated the Rev. George Hall, B.A., of The nomination was Waihola, to succeed him. heartily received, and Mr. Hall was unanimously elected. He had spent a number of years in missionary service in India, and is deeply interested in Christian missions everywhere. At the outset of his stirring and comprehensive opening address he said: "This proof of your confidence I value very highly, and regard it as a recognition of the thirty years of labour as a missionary to the heathen, which preceded my coming to Otago-not yet nine years ago. And at once I would bespeak your forbearance and help, as the greatest portion of my life has been spent among the heathen in India, where such meetings as the present cannot yet be held. I am more familiar with the institutes of Manu, the great Hindu legislator, than with Mon-crieff's rules for the guidance of Church Courts." In these circumstances it was natural and expedient that his address should be occupied with a consideration of Foreign Missions. It was his desire to see in all other congregations the cultivation of a missionary spirit, not only for the direct good that would thereby be accomplished, but as an important means for the advancement of spiritual life. The Moderator's address is brimful of cheering and inspiring facts relating to the progress of the Gospel in heathen lands. Reterence was made to the missionary revival that is spreading over all sections of the Evangelical Church, and he dealt very effecttively with the recent cry that missions are a failure. He was able to demonstrate from the plain regions of facts and figures that Christianity had been advanced by missionary effort to an extent that querulous critics had never dreamed.

The questions that came up for consideration were much the same as those that occupy our own Synods and Assembly, and the modes in which they were discussed and disposed of were such that if any of our ministers had dropped in upon their brethren assembled at Dunedin, they would have found themselves perfectly at home, and would have been prepared to take an intelligent part in the various discussions. The report on the State of Religion was not unlike, both in structure and tone, what is usually presented by our own Conveners. There were several things mentioned in the report that were encouraging and hopeful, but the indifference of the young and the dropping away of the working class from the services of the Church, shaded the en couraging features otherwise discernible. The discussion that followed was outspoken and free, and there were some differences of opinion as to the best methods that ought to be adopted to counteract the acknowledged evils. Their Home Mission field does not appear to be very large, but much attention is given to the work of church extension. appears on the surface, the finances of this department are in a healthy condition. The income reported for the past year was about \$5,125, and the expenditure was within that sum. They have a Sustentation Fund which last year yielded \$1,035 to each settled pastor. The liberality of the New Zealand Church surpasses the Canadian in this respect.

Temperance, the Bible in Public Schools, and Confessional Revision are questions that engage the

PRESBYTERIANISM IN NEW ZEALAND. interest of the brethren in New Zealand. Respecting the first-named subject the report says:

> The Rev. James Chisholm, who has acted as Convener of the Temperance Committee for several years, has brought the subject of Temperance before the Synod in an able and impressive manner. While showing that the cause is making progress, he allows that there are indications here and there of considerable slackness in the use of means. The ministers and Sabbath school teachers are in earnest in commending the principles and practice of temperance. There is reason to believe that our young men are in the main on the side of temperance, and especially our children. May his successor in the Convenership of the committee be as whole-hearted in the advocacy of temperance, and victory will in the course follow.

The Bill relating to Religious Education rejected at the last session of the Legisluture is to be re-introduced. It provides for daily reading of the Bible or Scriptural selections in the public schools at the option of the respective district school committees, and subject to a conscience clause. This is the mind of the Synod on the subject:

The committee recommend the Synod to instruct the Presbyteries, in the event of this bill not being passed into law by the present Parliament, to appoint deputies to visit the districts within the bounds before the next general election, and in co-operation with the various denominations seek to excite such interest in the subject as may lead the people to press upon the attention of candidates for election to Parliament the propriety of supporting a bill to secure the daily reading of the Bible in the schools.

In the matter of Revision the discussion was evidently one in which a keen interest was taken. There was a proposal to adopt the Declaratory Act of the Scottish United Presbyterian Church, but an amendment to lay the motion on the table till it is seen what other branches of the Presbyterian Church might do in the premises, was finally carried.

There has been a substantial increase in the membership and contributions of the Presbyterian Church of Otago and Southland during the year. There is an increase in the number of members of over 600, making a total of 11,754, and the year's income is about \$147,267. It is evident that this branch of the Church in that highly-favoured land is exercising, as it ought, a powerful influence for good.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Ifarper & Brothers.)—This excellent magazine supplies its patrons weekly with entertaining, instructive and varied reading matter, finely and plentifully illus-

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) — This bright monthly, so neat in form and artistically tasteful, continues to be as great a favourite with the little folks as ever.

LITTELL'S LIVING AGE. (Boston: Littell & Co.) This valuable weekly, which gives the latest and freshest contributions to current literature, recently entered on the sixty-ninth volume of the fifth series. It is a library in itself.

IN a recent issue of D. Lothrop Company's circular of new publications, among many attractive volumes there is the announcement of one that will be specially interesting to all Canadian readers. It is "Stories of New France," by Miss A. M. Machar and Thomas G. Marquis. "It is," says the circular, "a capital introduction to Canadian history."

ST. NICHOLAS. (New York: The Century Co.) -The opening paper in the February number of this high class monthly for young readers tells in narrative and pictorial orm the story of the great storm in which war ves. is and gallant men perished off Apia in Samo. The contents are varied and instructive and the illustrations good.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—This monthly continues to supply clergymen and others with both timely and indispensable information on a great variety of subjects. The illustrations in the February number are the view of Holy Trinity Episcopal Church, New York City, and the portrait of Rev. E. Walpole Warren, its rector, for whom as an immigrant the church was taxed \$1,000 under the labour contract law. In addition to the usual number of sermons and articles, there is the second of the series of articles on Living Issues by College Presidents on "How can Jesuitism be Successfully Met?" by Principal MacVicar of the Presbyterian College, Montreal, an article which should secure the earnest attention of every citizen.

SCRIBNER'S MAGAZINF. (New York: Charles Scribner's Sons.)—A paper of unusual interest,

"Life Among the Congo Savages," by Herbert Ward, opens the February number of Scribner's. The first of two papers on "John Ericson the Engineer," by William Conant Church, with numerous illustrations is presented to the reader. Other papers sure to attract attention are, "A Day in Literary Madrid," by William Henry Bishop; "Through Three Civilizations," by W. H. Mallock; and "Ar Archaeological Discovery in Idaho." Harold Frederic and Octave Thanet continue their respective Among the contributors to the number appears the name of Archibald Lampman, the Canadian poct.

DANGEROUS CHARACTERS. By Ella Rodman Church. (Philadelphia Presbyterian Board of Publication; Toronto N. T. Wilson.)—A new Elmridge book needs no further introduction than the simple announcement that it proceeds on the same line with those which have preceded it. It is not a scientific work or natural history; it professes to be only a series of pleasant conversations regarding animals, in which are given in a bright, familiar way many interesting facts about the nature and the habits of those animals. The present volume treats of such animals as wolves, bears, panthers, lions, tigers, leopards and others. Young people should early be taught to see the wisdom of God, as it is manifested in his wonderful works, instead of being allowed to hear, first of all, the atheistical teaching that science finds no place for God in His works. The book is fully illustrated.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The February number of Harper's opens with a somewhat elaborate but clearly-written paper on the "Standing Army of Great Britain," by one who is in a position to speak with authority on the subject-General W. Iseley. "Benvenuto Cellini," by Elizabeth Wormeley Latimer is very interesting and is rendered still more so by the engraved specimens of the rare artist's work with which it is illustrated. "Jamaica, Old and New," "The Lake Dwellers," "The New York Banks," "Nights and Days with De Quincey," "Talks with Edison," "A Majestic Literary Fossil," by Mark Twain, and a number of other papers, together with the serial and short stories, and poems make up a decidedly excellent number.

THE CENTURY. (New York: The Century Co.)—The issue for the present month is the midwinter number, but, like the winter in these parts, there is very little snow and ice in it. The frontispiece is a puttrait of Ralph Waldo Emerson as he appeared on the lecture platform it is apropos of a paper on "Emerson's Talks with a College Boy," by Charles J. Woodbury. The first of a series of interesting descriptive papers by John La Farge, "An Artist's Letters from Japan," is begun. Joseph Jefferson's pleasingly-written autobiographical sketches are continued. "The Realm of the Congo," affords subjects for two papers by writers who are competent to tell what they have seen in equatorial Africa. The massive "Life of Abraham Lincoln" is concluded in this number. In permanent form this will doubtless occupy a place among the leading historical works of the century. Professor Fisher contributes the third paper on "The Nature and Methods of Revelation." The other contents of the number, including the serials by A:nelia E. Barr and Frank R. Stockton are sure to be read with pleasure and profit.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk and Wagnalls; Toronto: William Briggs.)—The leading paper of the number is by Rev. James Johnston, of London, on "Protesant Missions a Hundred Years Ago and Now." Dr. Pierson's first letter from Scotland is given, and will be read with intense interest. There is a very remarkable paper on "The Charities of Germany," by Dr. A. H. Bradford, which is instructive reading. Dr. Steele, of New South Wales, has a ringing article on "The Jubilee of the New Hebrides Mission." J. Hudson Taylor rings out a clarion appeal "To every Creature." Secretary Ellinwood sketches with skilful hand "The Credulity of Scepticism." Then follows a graphic picture of Pioneer Missionary Life in Alaska, which will thrill the reader. Dr. Starbuck gives another chapter of translations from the foreign missionary magazines. The literature section closes with an account of the student uprising and work. All the other seven departments are replete with facts, intelligence, correspondence, reports, International papers, Monthly Concert Matter, prepared by Dr. Ellinwood, and Editorial Notes on many live topics. On the whole, we doubt if a better number of this comprehensive and progressive Review has been published.

Choice Literature.

HOW THEY KEPI THE FAITH. A TALE OF THE HUGUENOTS OF LANGUEDOC.

CHAPTER N .- (continued).

"M. Claude's? His pen is ever ready to defend the truth. But we have been troubled lately by what we heard of the offer from the University of Groningen."

"He has refused the invitation, Monsieur. Flattering as was the offer, it could not tempt him to desert our Church in

her affliction."
"That is indeed a gleam of light on this dark and cloudy day. It was but this afternoon the child read to me from his sermons, and I sighed to think we might lose so bold and wise a leader. I will hear this new paper of his before I sleep. Henri," turning to his son, who sat moodily by upon upon his horse, flicking at the daisies on the grass, "hear

you the good news?"
"Ay, my father, the pastor gave it to me as we came along. I wish, Monsieur," he added, glancing at the young minister, "you could persuade my father that such grave treatises are not meet studies for a fair young head of thirteen Agnes knows more theology now than 1."

"That is not much," interposed the sieur La Roche with a sad smile. "And yet perhaps he is right, Fulgrand. The child is so like her father that I sometimes forget I am talk-

ing to her, and not to him."

The minister laid his hand tenderly on the sunny head. It was in his father's house in Nismes that Monique Chevalier and her children had taken refuge in the days of their first sorrow. He was but two years older than Rene, and at once there had sprung up between them one of those rare spiritual friendships which overlap the ties of blood, and glance forward to the time when the circumstances of birth shall be forgotten, and the bond that binds heart to heart shall be the bond that unites each heart to the Master.

" She has chosen the good part—it shall not be taken from he," he murmured, as he stooped, and set a solemn kiss on the grave, pure brow. Something in the sweet eyes, lifted to his, had suddenly made her as dear as Rene himself. How could he know she would keep the words in her heart like a gift-far less divine that those tender, girlish feet were to outrun him in the race, and that when years hence, his martyrsoul should pass in rejoicing through the gates, Rene Chevalier's young sister should await him before the throne, palm in hand? Yet, as he rode slowly away, he turned once and looked back, with strange prescience. The three still stood at the gate-monsieur in his quiet evening dress, with white uncovered head, the picture of stately rest after labour-the young soldier, seated upon his horse, instinct with life and energy—and between the two, the fair slight girl, with her eyes lifted to the encircling hills, and her golden hair falling like a halo about her face. What was to be their lot? Through what several doors would they enter in,—by what long and toilsome ways would each reach the goal? The question rose involuntarily to his lips, but quick as thought came the answer: "What is that to thee? Follow thou Me." And the young pastor put spurs to his horse, and sped upon

Your brow is more overcast than usual," M. La Roche said to his son, as they walked slowly back to the house. What has gone wrong with you to-day, Henri?"

"It is enough to make a man look grave to hear the sad tales M. Rey hath been telling upon the road," answered the soldier evasively; but as he and Agnes walked home together in the twilight an hour later, he asked suddenly:

"Who do you think I saw in Nismes to day, Agnes? Nay, not our good doctor," as the name nearest her heart rose instinctly to the girl's lips, "and yet some one very near to Rene, too. Mistress Eglantine, or Mademoiselle Bertrand, as they call her now. My cousin Renau sent me word he would reach the city by to-day, and when I went down to meet them, where should I find him and his friend, but at M. Laval's. Mademoiselle and her aunt travelled down in their company, and Madame Cartel and my kinsman hath struck up a great friendship, and our merry young abbe hath discovered that he and Mademoiselle are near of kin. I wonder I never suspected as much, when I knew his name was Bertrand.

The little hand in Henri's trembled suddenly.

"I thought my cousin Eglantine had no relations on her

father's side," said Rene Chevalier's young sister.
"So M. Laval was informed, but it seems there were two children of the elder son, who were placed in the cloister at their father's death, of whom his informant had lost sight. Our good-humoured abbe was the eldest, and was brough up for the church, but his pretty sister Natile was married; last year to the count, to whom she was betrothed in child-hood. Madame Cartel knows her very well, it appears, and mademoiselle has also met her in La Rochelle, and is quite fond of her. But she is uneasy as to how your mother and brother will take the tidings, and I promised to break the news. You must help me, Agnes. You know better than I

what words will pain them least." "I am afraid Rene will be very much distressed. He will

be afraid of the priest's influence for my cousin.

"Oh, as to that, do not let him give himself any anxiety. Louis will never make a bigot. He is an idle, good fellow, who likes to be comfortable, and see people comfortable about him. And I fancy the handsome young countess is of the same stamp. Madame says she lives in a whirl of pleasure."

There was silence for several seconds before Agnes

asked: "Did you have much talk with Eglantine to-day?"

"I saw her for a few moments. The house was full of people. M. Laval is very proud of his grand-daughter, and Mademoiselle Betrand seems very happy. She sent her dear love to you all, and said tell Madame Chevalier she would soon be up to make her a visit."

Captain La Roche was glad of the twilight that hid the hot flush upon his cheek. The world had not changed since Madame Cartel was young. Eglantine's manner had been as gracious and sweet to-day as it had been briery and sharp on their last interview in La Rochelle, and his carefully-nursed resentment had gone down before the girlish pity in her eyes, as a bank of snow goes down before a warm sun. For a golden half hour he had forgotten everything, and then had torn himself desperately away, he had been consumed with re-

morse and mad longing ever since. It troubled him, even in the darkness, to know that the innocent eyes of Rene's little sister were fixed upon him. Agnes did not ask any more questions. They were now in the shadow of an overhanging cliff; the mountain road had grown steep. Close at hand the child caught the rush of unseen waters, and felt the damp, sweet breath of the green things upon its bank. A vague sense of trouble, near but intangible, stole upon her. pressed closer to her friend, and the next moment she and Henri had both stumbled over some object in the road. The soldier uttered a sharp exclamation, and putting the child hastily aside, bent down. It was the body of a man, apparently lifeless. For a second he thought some foul murder had been committed, and the corpse left upon the highway, but a swift recollection of the cliff above, suggested a different

story.
"I fear some one has fallen over the clift, Agnes. I cannot tell whether he lives or not. Would you be afraid to run home for Rene?"

Before she could answer, Rene's welcome voice hailed them, as he came scrambling down the side of the preci-

"I am here, monsieur." The next moment he was bending over the mangled mass, his hand on the man's heart. "I saw him walk right over the edge of the rock," he whispered. 'I was too far off to stop him. Yes, there is a throb of life in his breast. We must get help, and have him taken at once to the cottage. I do not recognize him, and there is no time to make inquiries."

But Agnes, who had drawn near once more, interposed,

sobbing:
"It is Ishmael, my poor grief crazed Ishmael, Rene."
And, as if in recognition of the name, the bleeding man moaned.

"We must act promptly," said the surgeon. "Monsieur, if you will go on with Agnes to the cottage, and ask my mother to have a bed made ready, and bring men and a litter I will watch by him until you come."

The unfortunate creature was groaning piteously when Captain La Roche returned ten minutes later with the needful assistance. He even tried to resist, as the four sturdy peasants, at Rene's bidding, lifted him upon the improvised stretcher. But the doctor bade them not heed him, and in fifteen minutes more he was lying on a mattrass in Madame Chevalier's only guest-chamber.

Rene shook his head after his professional examination.

"He cannot live more than an hour. We ought to know if he has friends, and if he has made his preparation for another world."

Monique Chevalier wiped the beads of suffering from the cold brow.

" My poor fellow, can you tell me your name? Is it really Ishmael?"

He stared at her stupidly.

She repeated the question in a gentler tone.
"Is your name Ishmael? Have you any other name? Have you made your peace with God?"

He made a hideous grimace of suffering, and turned

Rene laid his hand upon his heart.

"You are dying," he said gravely. "If you have anything to settle in this world, or any preparations to make for another, you have no time to loce." another, you have no time to lose.

A convulsive shudder shook the form upon the bed.

"Dying !- and after that the judgment !"

"Yes, your moments are numbered, and you stand face to face with the realities of eternity. My brother, if you have any burden upon your soul, let me point you to Him who is able to save unto the uttermost."

"Ha! you do not know me then?" cried the sufferer with wild, hysterical laugh. "You call me brother; how the devils must laugh to hear the word."

"Are you not Ishmael, the man who hangs about the ruins of the old temple, and whom my little sister was interested in?"

Once more the sufferer burst into a hideous insane

laugh.
"I am Judas, the betrayer, the murderer!" he hissed "Will you speak to me now of the mercy of your God, M Chevalier?"

Godfrey Chevalier's widow and son started. Henri, standing at the foot of the bed, uttered a sharp interjection. A sudden suspicion of the truth flashed upon them. Henri alone uttered the name between his set teeth. "Armand, the traitor! - the murderer of our good

pastor." The wretch regarded him contemptuously.

"We meet at last, monsieur! They told me that you hunted for me high and low, that my life would not be safe if you found me, but I took good care to keep out of your way. Ha! I had forgotten Him who said: 'I will recompense.' had forgotten the avenger in my breast from whom I could not flee. It lay down with me at night and rose up with me ir the morning; it walked with me by the way, and sat down with me to meat. Before a year had passed, I would gladly have met your sword, monsieur. The woman I loved had turned from me with loathing; my old mother had died cursing me with her last breath; the good name my father left me was a reproach among our people. Worst of all : one face followed me everywhere, his face, white, patient, suffering, as I had seen it last, the day they took him to the galley ship. I tried to forget it at the gaming-table; I tried to drown it in the wine-cup; it would not down; it dragged me back at last to haunt the place where he had lived : the temple I had destroyed, and where I had set the trap that had en-snared him. Would any torture you could have inflicted upon me, monsieur, been equal to this?" He had kept his eyes riveted upon Henri as he spoke; now he sank back white and writhing.

The rare tears were flowing down Madame Chevalier's

face.
"He forgave you freely, Armand," she whispered. "His last message to Henri was to bid him take no revenge. He bade me tell you if I ever saw you, that he hoped God would pardon you, as he did."

The dying man motioned her fiercely away.

"Do not speak to me; do not let me see you!" he impored. "Next to his face, that follows me everywhere, your plored. eyes stab me to the heart His strength was well-nigh spent. Rene put a glass of

cordial to his lips.

"Drink," he said, in a quiet professional tone, to which

the sufferer yielded instinctively. "Now," when the draught had been swallowed, "did you mean to kill yourself when you walked over the cliff? I shouted to you, but you would

not stop."
"I did not know where I was going," moaned the miserable man. "I always fancy as soon as it gets dark that he is following me, and when I heard some one call it frightened me still more, and I did not care where I went, so I did not have to face him. Not but what I would have died long ago," he added, his voice rising to a shrill scream, "if I had thought I could put death between me and him, but I knew he would pursue me still, and meet me at the judgment-seat, and I dared not die."

It was evident that his reason had been seriously impaired by remorse. If Rene had not long ago forgiven the sin, he felt he must have done so then, kneeling beside that withering

"Armand," he said gravely, "God has saved you from the sin of self-destruction. In His mercy He has given you a few moments to seek His mercy. Do not waste the precious time. Christic mighty to save."

time. Christ is mighty to save."

Armand shook his head. "He cannot save me," he whispered. "There is no torgiveness for a sin like mine."

There was a stir at the door, and before Rene could bid her back, Agnes was kneeling beside him. The face of the dying man changed strangely. His glance softened; his lips trembled. "She is like him, yet not him," he whispered. "There is no reproach in her eyes. Her voice does not upbraid me. Yesterday she spoke to me of forgiveness. What was it you said—white as snow? A sin as black as mine?"
Tremulously Agnes repeated: "Though your sins be as

scarlet, they shall be as white as snow; though they be red

like crimson, they shall be as wool."

The dying man watched her as if fascinated. The others

held their breath.

"It is his voice," murmured Armand. "He said those very words to me once, and he looked just as you look now. But you do not know," his voice rising to a scream once more. "It was I who betrayed the good pastor, I who sent him to his death. Now you will not speak any more to me of pardon."

The tears rushed to the girl's eyes. She understood at

last.
"Armand," she said in a trembling voice, "my father has been happy in heaven for many years. Put away that thought that he is following you. I am sure nothing hurt him so much that you did not really repent of your sin. I am sure it would make him happy even in heaven, if you would be sorry, and let God cleanse you. The blood of Jesus Christ cleanseth from all sin."

The death-chilled fingers closed upon hers.

"Do you believe it, do you believe it?" whispered Armand eagerly. "I will believe anything you tell me. You have been kind to me. Yours is the first face that has smiled upon me. All sin, did you say? Would the Lord Jesus really take in such a sinner as me?"

Let us ask Him," said Monique Chevalier's sweet voice beside them.

And the three knelt round the low bed, while Rene committed the passing soul to Him who is "plenteous in mercy."

When the prayer was ended Armand's cold hands still clutched Agnes' dress, but the semblance of a smile lay on the frozen lips, and Madame Chevalier drew her child, weeping but rejoicing, from the 100m.

Before sunrise next morning Armand had been laid in his grave near the ruins of the old temple, and that evening, as they sat talking in the twilight of him and that other whom his going had brought so near, there came a tap upon the outer door. Reneanswered it. A slight figure, wrapped in a travelling hood and cloak, stood before him.

"Will you take me again?" asked Eglantine's sweet, tremulous voice.

And before the young man could answer, she had darted past him, and was laughing and crying in his mother's arms.
"I thought we would never find you. I never remembered until after we started that I did not know just where you were living now, and we were afraid to ask any one, Nannette and I. Oh, yes, I have brought Nannette with me, poor old nurse. There she comes, all out of breath, with Antoine helping her. If we had not met Antoine just as we got out out of the diligence, I do not know when we would

Lave got here." All this without taking breath, while Madame Chevalier loosened the cloak and hood with trembling hands, and pressed her speechless lips to the girlish brow. But no smile of welcome illuminated Rene's strong, sunburnt face.
"What has happened, Eglantine?" He asked. "Where

is M. Laval? Does he know where you are?

She lifted her bright, moist eyes from his mother's

"I did not tell him, Rene, but I dare say he will guess. But I do not mean to go back with him, if he comes after me. You and aunt Monique will not blame me when you hear."

"When we hear what?"

"That he has been to mass and signed the paper the priests brought him, and tried to make me sign it, too. need not look frightened, Rene. I did not forget what I had promised you though my grandfather said there was no harm in it, and he was very angry when he found I would not believe him, and he said it was all your doing, and that if I did not take care I would find myself in a convent some day-That frightened me. I talked to Nannette last night, and told her we would come up here to you and aunt Monique, as you had said, where we would be safe. So when we came out for our walk this morning, we did not go back. You will not send me away, will you, Rene?"
"Send you away!" How gladly would he have hidden

her in his heart of hearts, and fought the hard fight for two. But he only pressed her hand gently, and turned to give Nan-

nette a chair.

"It is all too true, Master Rene," gasped the old nurse, as she sank breathless into the seat. "The master has gone over to the Catholics, and tried to make my young lady do the same. Thank God she had the strength to say him nay. But I am sure he never meant his threat of the convent. She is the very light of his eyes, and he would never have pressed her much if it had not been for that wily kinsman of Captain La Roche's who is staying at our house. He has been talking to the master ever since he has been there, and he has a cunning tongue, which could a most make you believe black is white."

"I hate him," exclaimed Eglantine passionately. "He is false and cruel. I saw it the first day I met him. I wonder

my grandfather could be deceived by him."

"Hush! He is your grandfather, and he loves you very tenderly. We must never forget that," said Madame Chevalier, and then she drew her foster-daughter close to her heart. "Thank God you were enabled to resist the temptation, and are here with us," she whispered.
"Then you will let me stay? My grandfather is sure to

"Then you will let me stay? My grandiather is sure to suspect where I am, and come after me. You will not let him take me away, aunt Monique?"

"Not if I can help it, Mignonne. We will do everything to shield you—everything that is right."

But long after Eglantine had fallen asleep that night, with Agner's soft arms about her neck Monique Chevalier and her

Agnes' soft arms about her neck, Monique Chevalier and her son sat in anxious consultation. Their dove had come back to the ark, but how long would she be permitted to fold her wings beneath their roof? M. Laval's recantation was a blow

they had long had reason to dread.

"We have no right to keep him in ignorance of her whereabouts," the mother said at last. "I will write to him tonight, and you will take the letter to Nismes to-morrow.

And Rene answered, gazing into the sweet, steadfast eyes: "You will never give her up to be placed in a convent,

my mother?"
"Never! If it comes to that, Rene, I will shield her as I would Agnes herself. God and her mother gave her to me."
It is a necessity of some natures that a great sofrow can never leave them quite the same, that they must be either richer or poorer for it all their lives long. Weaker souls may succumb, lighter hearts be cleft asunder for a moment like the facile waters of a lake, only to meet and smile presently, with no scar to tell where the bolt fell. But to those whose foundations lie strong and deep, a great surrender involves a wrench and convulsion of the whole nature, and the traces of it will remain as ineffaceable as the traces of God's ploughshare among the hills—where, centuries after the cataclysm has passed, gorge and fissure and ravine bear witness to the fury of the storm and the path the lightning took. The soft shadows under the widow's eyes, the early winter that had come to her hair, were not the only changes wrought by that parting in the dungeon of St. Esprit, and the lonely years that had followed. The gentle, white haired woman who moved to and fro among the mountain people, a very angel of mercy, who had wiped the dews of suffering from Armand's brow two nights before, and folded the motherless girl that night to her heart, had less to hope for, less to lose, than the wife who had listened in the ivy-covered porch for her husband's home coming step, but she had also unspeak-ably more to give. For it is true of God's spiritual as well as of His physical kingdom, that in these great storm-up-heavals there are developed possibilities of fruitfulness and capacities of beauty and strength undreamed of before. The waters gush purest, and the mosses grow greenest, where the rocks have been cleft asunder, and from broken hearts, and smitten lives, balm and bounty flow out upon the world. The grace and loveliness that mantle many a life are but a garment of bloom over some rough scar.

(To be continued.)

SONNET.

There is a forest in the wild north land So weird and grim the very lynxes thread, With quickened pulse, its glades and shadows dread. The jagged stems, black and fire blasted, stand Close-rooted in the dull and barren sand; And over league-long h.lls and valleys spread Those rained woods—a forest dark and dead— A giant wreck in desolation grand.

So, in that inner world—the mind of man-Are wastes which once were leaf adorned and dear, Where beauty throve till fires of passion ran, And blighted all. When to such deserts drear

The spirit turns, in retrospection wan, The proudest starts, the boldest shrinks in fear!

-C. Mair, in The Week.

THE EUROPEAN OUTLOOK.

The Russian people have been so long possessed by the belief that they are entitled to lead and guide and control, if not actually to incorporate, all the Slavonic races, and to drive the Mussulman out of Europe, as to regard any cessation of their progress to this goal as a mere temporary pause, to be followed by more vigorous action when a suitable opportunity arises. A revolution in Servia or Bulgaria, an insurrection in Macelonia, would create such an opportunity. Now a revolution in Servia may happen at any moment, may happen without any direct promptings from St. Petersburg, because the elements in Servia are in unstable equilibrium. So the causes for an insurrection in Macedonia are never absent, nor is the propaganda of Russia agents needed to create them, because the disorders and wretchedness of under Turkish misgovernment are chronic. The Austrian Emperor and his military entourage and the Magyar Ministers who now, expressing on this point the general sentiment of their countrymen, prescribe the international attitude of the Dual Monarchy, know all these facts, and deem the conflict inevitable. The position of the Magyars in the midst of a Slavonic population would be untenable if Russia had absorbed the Ruthenians of Galicia and established her influence over Bulgaria, Servia, Roumania. Hence the Magyars, and the Hapsburgs, who now lean on the Magyars, think their existence involved in holding Russia back within her present limits, in maintaining Austrian predominance in Servia, and keeping Bulgaria at least neutral. Being the weakest and the most internally distracted of the three Empires, Austro-Hungary feels the strain of continued preparation for war most severely, and is most likely to be driven into premature action by her fears. More than once of late years she might have taken up arms but for the restraint imposed by Germany, with-

out whose approval she dare not move a soldier. So now, through all South-Eastern Europe, hardly an educated man can be found who does not look for a Russo-Austrian war within the next four or five years at furthest. A Western observer thinks that as the tension has lasted so long already, it may last still longer; but he sees that the passions and the interests, real or supposed, which lead to war, do not lose in intensity; and he therefore concludes that that which may happen at any time will happen some time before long. We have spoken of Germany as a restraining power. This she has been, this she probably We have spoken of Germany as a means to continue. But it must be remembered that the feeling of sullen dislike between Germans and Russians, discernible for many years past, has grown apace of late. Among the Russians it rests partly on a feeling of personal jealousy on the part of native-born officers and civil servants towards those who, while only half Russian, absorb many of the best posts, partly on an idea that Germany as a State is the only real rival of Russia, the only obstacle to her progress. Among the Germans it springs from the belief that German, are ill-treated in the Baltic provinces of Russia, and that this is part of a deliberate plan to root out the German speech and habits and religion; nor has the ostentatious friendliness of the French to Russia failed to deepen these feelings. In both Germans and Russians there is a race-antagonism similar to, and stronger than, that which has alienated Irishmen from Englishmen, which disposes each people to believe the worst of the other, the Germans to despise the Russians for their supposed want of cultivation, the Russians to detest the priggish arrogance of the Germans. This mutual repulsion, whose strength surprises us English, who have no hatred for any Continental nation since we left off hating the French, has become a powerful factor in the open alliance of Germany with Austria, and in the tacit alliance of Russia with France. Although Germans and Russians have not been in arms against one another for nearly eighty years, and have within that time had no serious ground of quarrel, there is as much bitterness now in Germany against Russia as against France. The hostility of Frenchmen and Italians to one another is no more reasonable an I scarcely less menacing. Italy has been for years spending large sums on the fortification, not only of her Alpine frontier to the west, but of the roads which cross the Apennines from the coast between Genoa and Ventimiglia, in preparation for an attack by France in that quarter. There is fortunately no sign of anything approaching casus belli between the countries; but neither people would recoil from the prospect of a war with the other.

When these various sources of danger are reckoned up, the prospects of a long-continued peace do not seem bright. Europe, and especially South-Eastern Europe, is so full of inflammable material, that any match may cause an explosion. For present alarm, however, there is probably less cause than there has often been during the last ten years. France and Germany are unquestionably pacific in their wishes and purposes. Russia may be so, and if Austria moves it will only be because she thinks the dangers of waiting to be greater. The very vastness of the scale on which wars are now conducted makes rulers feel not only how rainous a reverse may be, but how great may be the

losses attendant even on victory.—Speaker.

LA GRIPPE.

At present epidemic on this continent, as well as on the continent of Europe, the precursor of pneumonia and other fatal diseases, is principally a catarrhal inflammation of the mucous membrane of the upper air passages.

It commences suddenly, and is generally attended with an

extreme degree of debility, with high fever from the commencement, marked pain in the head, shoulder, and limbs and oppression of the thest, severe cough and little expectoration with a loss of appetite and sometimes d'arrhea; in the course of a few days follow at times free expectorations

and copious perspirations.

The disease must be at once driven out of the system in in the first stage of possible, and not allowed to develop into others of a more serious nature, which may become fatal. To do this the most simple agent may be found in Radway's Ready Relief (and where there is no diarrhea), Radway's Pills.

Take two to four of Radway's Pills before returing at night, swallow turity to sixty drops of Ready Relief in a half tumbler of water; rub well, applied by the hand, Radway's Relief to the head, throat, chest, shoulders, back or limbs.

Relief to the head, throat, chest, shoulders, back or limbs, wherever the pain is felt; get into a good sweat, cover up well, and avoid catching fresh cold. If not entirely cured, repeat the following night.

This treatment has been used before in similar epidemics, has cured thousands, and warded off pneumonia and other

fatal diseases which are so ready to step in.

There is no better treatment than this cold. Physicans are not always within call, and it is jeopardizing human life to be without such potent remedies as Radway's.

They should be in every family, and ready for use when required. An jounce of prevention is worth a pound of cure.

A WOMAN DRUMMER.

W. Baker & Co., the famous chocolate and cocea manufacturers, employ a woman drummer. You are surprised? You never heard of that before? Why, yes you have, you know her perfectly well. She is a tidy little lady in white, close-fitting cap, and long, white apron, and she carries a tray of cocoa in her white hands. Ah, now you remember her. Well, ahe is the most successful "drummer" on the road, and has brought more trade to the firm that employs her than any man who ever travelled for them. A good wine needs no bush, but at the same time there is something reassuring in a familiar trade-mark. Whenever we see that dainty little lady in cap and apron bearing her tray of cocoa before her, we know that the wrapper she is stamped open contains the purest, the nourishing and the best goods made.

British and Foreign.

NEWINGTON Church, Edinburgh, has opened a soup kitchen.

THE new Presbyterian church to be erected at Cambridge will cost, including the site, \$40,000.

DR. STODDART, of Madderty, if spared till next year will have been sixty years minister of that parish.

Ex-Provost Black, of Airdrie, states that the two last strikes in that district cost more than \$500,000.

EDING RGIT Town Council has carried a resolution that no alcoholic quors will in future be provided at municipal conversaziones.

THE Bishop of Salisbury is said to spend nearly every penny of his Episcopal revenue on his diocese and always travels second-class.

THE call from Free St. Enoch's, Glasgow, to Rev. William Muir, B.D., B.L., Muthill, has been signed by 235 members and seventy-seven adherents.

By the death of Dr. Fanny Jane Butler, one of the earliest ladies to graduate in the United Kingdom, the cause of the medical zenana mission in India receives a heavy blow.

Not the Duke of Westminster, but a London stockbroker, Mr. Peter Reid, a native of Perth, is now believed to be the donor of the \$500,000 for a convalescent home near London.

THE Rev. W. S. Sutherland, of Kalimpong, reports that already 219 rupees have been subscribed towards a tombstone and railing for the grave on the Himaiayas of Principal Smith of Calcutta.

PRINCIPAL CAIRD and Mr. William Dunn are looking out for a successor to Rev. Robert Johnston, who has resigned his charge at Port Elizabeth through ill-health. This stipend is \$3,250 and a manse.

NEARLY 8,000 have been added to the membership of the English Church Union, double the number enrolled in any previous year. The increase is accounted for by the prosecution of Bishop King.

DR. OLITER, of Regent Place Church, Glasgow, in a Sunday evening lecture, strongly condemned modern socialism as powerless to regenerate the moral nature, on the renewal of which human progress depends.

THE Archbishop of York believes the time will come, long before social democracy is the rule of the whole community, when we shall be heartily ashamed of the folly of spending 120 to 150 millions every year on drink.

MR. KNIGHT, the teetotal Mayor of Newark-on-Treut, instead of providing the customary dinner with wine for the corporation on their return from church on election Sunday, gave \$50 each to the local hospital and rifle corps.

EVANGELISTIC meetings for English-educated natives held in the General Assembly institution at Bombay, have been well attended and exceedingly fruitful, many being deeply convicted of sin and openly inquiring the way of sal-

THE trustees have resolved to abide by the will of Mr. Henry Campbell, the mill owner, who left \$1,000,000 for the endowment of a college in Belfast for the sons of Presbyterian and Episcopal ministers, the balance to go to the erection of an hospital.

THE German empress is said to have prevailed upon the Sultan during her recent visit to Constantinople to allow the completion of the Protestant Church at Bethlehem, the erection of which was interrupted two years ago when it had been only half finished.

MR. SPURGEON, in a letter read to his congregation on a r.cent Sunday, said he hopes to write but once more previous to his departure for home. His health is improving. At his own request the prayer meeting on Monday evening was made a special one on his behalf.

THE Res. G. Copland, M.A., of Cathcart Street U.P. Church, Ayr, was presented at his semi-jubilee celebration with a purse of 200 sovereigns. Dr. Walter Morison, of London, his predecessor at Ayr, and Rev. A. Scott Matheson preached the special sermons.

THE efforts of Dr. Stewart, who visited Canada a short time since, have brought the Free Church debt extinction fund up to \$115,000, and Glasgow Presbytery asks Dennistoun congregation to consent to his absence for three months that he may collect the remaining \$25,000.

THE people who hastened to invest their capital in the brewery companies are beginning, in some cases, to doubt the wisdom of their investment. The Burton Brewery company is unable this year to pay any dividend, and even Allsopps' dividend has dropped down to five per cent.

THE Rev. J. Aitken, of Lothian Road U.P. Church, Edinburgh, whose call to Rychill, Dundee, has been sustained by Dundee Presbytery, asked and received leave to dispose of the call by writing, in order to facilitate his movements. He is about to make a voyage to Egypt or elsewhere.

MR. JOHN GALLOWAY, of Kilmeny, referring to the great advance made in Glasgow by the agencies for carrying on Christian work among classes previously neglected, states that 5,070 destitute children are now clothed, fed, and educated by these agencies. During the past twenty years juvenile crime as been reduce fifty per ce

THE Rev. T. S. Dickson, M.A., of Dundee, who is soon to be inducted as successor to the late Dr. John Kay in Argyle Place U. P. Church will be a distinct accession to the strength of the Edinburgh pulpit. He is honourably distinguished for his persistent and enlightened endeavours to impress the Church at large with the advantage and duty of systematic giving.

MR. JOSEPH THOMPSON, the African traveller, lecturing to a congregation of 2,000 in St. Cuthbert's, Edinburgh, declared that instead of being a blessing, our intercourse with the Africans had been an almost unmitigated curse to them. Our commerce with the natives had been confined to gin, gunpowder and guns, beside which the good we have tried to achieve was hardly discernible.

THE Rev. Wm. Ross laid on the table of Glasgow Free Church Presbytery the discharges of the remaining debt on Cowcaddens Church; and in doing so mentioned the remarkable fact that his congregation had now met for 2,300 nights without intermission in addition to 1,859 days. It has been self-sustaining for three years and there are only twenty-nine congregations in the Presbytery doing better in this respect.

Ministers and Churches.

MR. N. H. RUSSEL, BA, of Winnipeg, has been asked to become the foreign missionary for Central Chutch, Toronto.

THE sentence in the report of Carluke annual congregational meeting in last week's issue which says "no new names added," should read "twenty new names were added during the past year."

BRANTFORD Ladies' College has re-opened after the Christmas holidays with an increased attendance and all the classes actively and enthusiastically at work. The third term opens February 4th, 1890, when further additions are expected.

PRINCIPAL MACVICAR is delivering a series of lectures on Sabbath afternoons in Crescent Street Church. Montreal, on vitally important present day religious questions. Those who have attended speak in the highest terms of their practical value.

DR KING reports the receipt during the session of \$500 from the Presbylerian Church of Ireland for Manitoba College, of \$250 from the American Presbyterian Church, Montreal, and of \$500 from John Watson, formerly of Montreal, now of Perth, Scotland.

THE anniversary services of the Corbett Presbyterian Church were conducted by the Rev. W. S. Ball, of Vanneck, who delivered able and appropriate sermons morning and evening. On the following evening Mr. Ball delivered his interesting lecture on "The Great North-West," to the great satisfaction of all. Excellent music was also furnished by the choir.

The annual meeting of the congregational Missionary Society, Knox Church, Regina, was held last week when officers were elected for the current year as follows:

President, J. J. Campbell; Vice-President, D. Greig; Secretary, John Williamson, Jr., Freasurer, Mrs. J. R. Marshall. Committee: Mrs. McLaughlan, Miss Rogers, Miss Adair, P. McAra, Sr., C. J. Atkinson. The above officers and committee, together with the Session, form the executive of the society.

We learn with regret, says the Thorold Post, that Rev. Mr. Macdonald, of Thorold, who has for nearly thirteen years been the popular pastor of the Presbyterian church in this town, has decided to accept the invitation to become the pastor of the church at Kildonan, near Winnipeg. However, Thorold's loss will be Kildonan's gain, and so our best wishes accompany Mr. Macdonald to his new sphere of labour. He expects to leave Thorold about the end of February.

SUPERINTENDENT and Mrs. McMillan entertained the teachers and officers of Knox Church Sunday School, Ottawa, in the basement of that church last week to a supper, the following being present of that church last week to a supper, the following being present Rev. Mr. Farries, Mr. and Mrs. S. Savage, Misses Dewar, Forgie, Potter, Kennedy, Brown Durie, Evans, Ferguson, Jean Buchanan, Mary Masson, and Messrs. Mutchmore, John McJanet, R. Campbell and Frank Hannum. A meeting was held subsequently and the following officers elected for the ensuing year: John McJanet, secretary; S. Savage, treasurer; Robert Campbell, librarian; Frank Hannum, assistant-librarian. A number of questions affecting the interests of the school were discussed.

St. Andrew's Church, Perth, Rev. A. H. Scott, M.A., pastor, has contributed formission purposes during 1880 the sum of \$1,092. The Perth Star says: "In addition to this the congregation has given to other benevolent schemes in varying amounts. In aid of mission and other schemes, altogether outside of strictly congregational purposes, St. Andrew's Church has contributed for 1889 over \$1,200. The congregation, through the Mission Band, maintains ordinances in a needy field on the border line between the North West Territories and British Columbia. The Mission Band contributed \$150 last year to Mr. John A. Sinclair who occupied that field and made Revelstoke his headquarters."

MR. J. S. BARCLAY, a student of Manitoba College, in the last year of his Arts' Course, died in the Winnipeg Hospital of typh ind fever on Saturday, January 18. Mr. Barclay seems to have taken the disease by which he was cut down while spending the Caristinas holidays in a district near Winnipeg where he had formerly been engaged as a teacher. He was a good student, a man of gentle character and unobtrusive manners; and, as would be gathered from the words spoken by him to two of the professors who saw him near the close of his life, a humble Christian. A brief service, attended by the Professors and students both of Manitoba College and Wesley College, was held in the hall of the former institution on Thursday afternoon, i ter which his remains were taken to the Kildonan burying ground, ollowed by a large body of Professors and students.

THE Minnedosa Tribinne says: The third annual meeting of the Presbyterian Ladies' Association was held at Mrs. Steele's when a report of the year's work was read and accepted, and the following officers and committee were elected for the ensuing year: Mrs. J. M. Wellwood, President: Mrs. B. M. Armitage, Vice-President, reelected: Mrs. J. K. Patton, Secretary-Treasurer; Mesdames Steele. Smith, Irwin, and Misses Shaw and Lockhart, collectors. During the past year our work has been carried on with a fair amount of earnestness and success, the regular meetings which were held twice a month, have been well attended. During the year the ladies have collected and handed over to the Treasurer \$9.135: they also realized from lawn party \$18.90, and sale of work \$18.70. We regret to record the departure of our hon, president, Mrs. Todd, from among us.

THE funeral of Rev. John Dunbar took place on Friday. The services at the residence, 54 Sussex avenue, Toronto, were conducted by Rev. W. G. Wallace, of Bloor Street Presbyterian Church Professor Gregg and Rev. Wm. Inglis took part. Principal Caven delivered a brief additess, characterized by fine feeling, in which he mentioned the events in the ministerial life of the deceased, to whose memory and life he paid a high tribute. The remains were taken to Dunberton for interment. Mr. Dunbar, a son of a highly respected pioneer, who settled where that village now stands and after whom it was named, was for over twenty years the esteemed pastor of the church at Glemmorris, but for the last few years has lived in retirement in this city. He was a frequent contributor to the pages of the Canada Presentterian, as well as to other publications, in which he found scope for his versatile talents.

THE Baltimore American says: Rev. Charles Chiniquy, twenty-five years a Roman Catholic priest, preached at Eutaw Place Baptist Church, Baltimore, Maryland, Rev. Dr. Frank Ellis, pastor, on the subject, "Is the Church of Rome a Branch of the Christian Church?" Rev. Dr. Frank Ellis introduced him as probably the most notable convert from Rome in this or any other country, not excepting Father Hyacuthe. He has passed his eightieth birthday Dr. Ellis called a notion to a gold temperance medal which he wore, and which was presented to him by the Roman Catholics. as an evidence of the high standing he had attained in that Church; and he told how in 1849 he was sent to Illinois, leading colonies of 5,000 French for the purpose of capturing that State for the Roman Catholics. He had been thirty-nine times arraigned in court by the Jesuits, who tried to ruin Mr. Chiniquy's reputation. He described him as no sudden convert, but a man honoured by the Vatican as one of the foremost leaders of the Roman Catholics. Rev. Charles Chiniquy, a hale, hearty-looking old man, with long beard, then introduced his subject, saying his audience had been in the light so long, while he was in the darkness of Rome, that he did not feel as though he could preach to them; he could only tell them what he, as a traveller homeward bound, knew.

THE services in connection with the new St. Andrew's Church, Victoria, British Columbia, were of a most memorable and impressive kind. The Rev. D. J. Macdonnell went all the way from Toronto

to take part in them. In the devotional portion the Rev. P. McF. Macleod, Rev. D. Fraser and Mr. Macdonnell took part, The latter gentleman then delivered a most appropriate and impressive sermon from Eph ii. 20 22. In the afternoon the pulpit was occupied by Rev. E. D. McLaren, of Vancouver, who preached a thoughtful and suggestive discourse from Daniel vi. 4, 5. The preacher in the evening was Mr. Macdonnell again—whose sermon is described as one of great beauty and power—from John x. 10. Next evening a most successful social was held, at which the Hon. John Robson presided. Addresses were delivered by Rev. Mr. Macrae, Rev. Dr. Reid, Rev. Messrs. E. D. McLaren and D. J. Macdonnell. Musical selections of great excellence were interspersed; and a most enjoyable season was spent. The very handsome and commodious church is one of the finest yet built in the west. It reflects credit on all who have been connected with its erection. At the Sabbath services both Presbyterian choirs united, and their efforts were much appreciated. The collections speak well for the liberality of the Victorian Presbyterians, \$1,600 being placed on the collection plates at the Sabbath services.

The annual meeting of the Hamilton Presbyterian Woman's Foreign Mission Society was held in Hamilton on the 21st inst. A large number of delegates from the auxiliaries and mission bands were present. At the morning session various items of interest were discussed and the following officers elected: Mrs. R. Grant, president; Mrs. George Vallance, secretary; Miss Clark, treasurer; Mrs. Mallock and Mrs. Lyle were elected honorary vice-presidents; Mrs. Watson and Mrs. Given, Hamilton, Mrs. Carruchers, Kirkwell; Mrs. Wilson, Niagara Falls (South), Miss Ferner, Caledonia, and Mrs. J. M'Calla. St. Catharines, vice presidents. In the alternoon the reports of the secretary and treasurer were read. Four auxiliaries and three mission bands have been formed, one mission band re-organized as an auxiliary; and St. Catharines Auxiliary divided into two congregational auxiliaries, making a total of twenty-nine auxiliaries and fifteen mission bands, with a membership of 1,296. 1,660 pounds of clothing, valued at \$700, were sent to the North-West Indians. The contributions, \$2,605 71, are \$204.47 in excess of last year. Mrs. Abraham, of Burlington, read a paper on "The Position of Woman in the Early Christian Church." A public meeting was held in Knox Church in the evening, when addresses were delivered by Rev. Mr. Shearer, of Caledonia, as a representative of Hamilton Presbytery; and Rev. Mr. Wilkie, of Indore, India; who gave a very interesting and instructive address, importing a great deal of information regarding the work of our lady mission India.

The anniversary services of Burns' Church, Moore, were held on the 19th January. The proceeds of the Sabbath and the inevitable soiree following amounted to a little over \$160 of which the Sabbath collections contributed \$71.25. The Rev. Prof. McLiten occupied the pulpit with great acceptance to the people and with equal pleasure to his old pupil, the pastor, the Rev. J. Campbell Tibb. The Professor was not altogether a stranger. Thirty-seven years before he had preached to a few Presbyterians in an old school house about two miles from the site of the present church. From these few as a nucleus three flourishing churches had sprung, two of which form one of the most progressive country charges in Ontario with 250 members on their communion rolls, seating accommodation for 600, with Sabbath schools of 650 and 120, and an annual giving for Church schemes of nearly \$400. The growth of these congregations mark the increase of our Church as a whole in the western peninsula. In those olden days the Professor, who was then in Amherstburg, was the Moderator of Sarnia during their vacancy. The territory covered by the London Presbytery is now divided into four if not five Presbyteries. In Sarnia Presbytery alone over twenty new churches have been erected and nearly as many congregations. Then Sarnia was the western boundary of our Church, but now it reaches as far to the west as it formerly did to the east, and with no punt of vantage unoccupied. Whatever lack of interest in her scattered charges may have existed in the days of early settlement in Ontario, none such exists now, for one heartbeat throbs through the whole, sending a Toronto pastor all the way to Vancouver to open a new Church there.

THE Brantford Expositor says : Sanday morning week Dr. Cochrane preached with special reference to the numerous cases of sickness in the community, and the deaths that have occurred of well known men in neighbouring towns and cities. He read as his text Micah vi g. "The Lord's voice crieth unto the city, and the men of wisdom shall see Thy name; hear ye the rod, and who bath appointed it. The points enlarged up in were these: National evils are traceable to God's hand. God speaks through the rod. It is the part of wisdom to profit by them and understand their meaning; they are often evidences that men are not forsaken of God, and given up entirely to W. n passing under the rod we ought to acknowledge God's justice in assisting, while praying that it may be stayed. At the close of his discourse he made some pertinent remarks regarding men who refuse to see God's nand in alarming judgments--we are apt, he said, when thus attempting to awaken concern in times of widespread disease, to hear it said, "Pulpit advice is folly; if people would only attend to sanitation, there would be no need, or less need, of prayer, obey the laws of nature, and disease will abate; let the working classes cleanse and fumigate their dwellings, and live soberly, and epidemics will soon dis appear from our city." The men who thus speak are atheists in heart, whatever be their religious profession or Church connection. What Christian man denies the utility of sanitary measures for the preservation of health? But in spite of these, and in homes of lux-ury and refinement, disease and death come with alarming fatality The death of men in the higher ranks of and suddenness. The death of men in the nighter ranks of the physically strong and regular in all their habits, cannot be accounted for by violation of physical laws. The only solution of such widespread sickness is that in the text. The Lord's voice is in the city. He hath appointed the rod. Well will it be for us if, humbling ourselves in the sight of God, we search out the causes of the present epidemic, not so much in the natural as in the spiritual wirld, and in this way improve the day of our visitation. When God's judgments are in the earth, the inhabitants should learn righteousness.

THE second annual meeting of the Saugeen Presbyterial Society was held recently in the Presbyterian Church, Mount Forest, and was well attended by a large number of delegates from all parts of the Presbyter. The representative members of the society met in the forenoon for the election of officers for the ensuing year, and the transaction of business connected with the Society. Mrs. Cameron, Harriston, was elected president; Mrs. Scott, Arthur; Mrs. Mc Nair, Durham, and Mrs. Young, Clifford, vice-presidents; Mrs. Jamieson, of Mount Forest, was re-elected secretary, and Miss Mc-Murchy, Harriston, treasurer. The afternoon session commenced at two o'clock, the retiring president, Mrs. Young, in the chair Devotions were conducted by Mrs. Young, assisted by Mrs. Strath, Holstein, and Mrs. Cameron, Harriston, followed by reading of minutes by the secretary. Mrs. Macgregor, of Mount Forest, read the relifience of welcome, Miss Macready, of Harriston, responding. The secretary's report was found both interesting and encouraging, considering that only nine months had clapsed since the last annual meeting (it having heen decided at that time to close all reports in December instead of March, as formerly, in order to bring all into line with the calendar year, therefore it could not be said there had been a decided increase in number during that period, yet there is cause to believe from the various reports received that the interest is deepening and the work becoming more established. The treasurer's statement proved satisfactory, also those read from the different auxiliaries and "M. B.'s" excellent papers were read by Miss Kennedy, Arthur; Miss Binnie, Darham, and Mrs. Bickell, Mount Forest. Considerable interest was taken in the question

drawer. Clothing valued at \$344.50 was sent from this Presbytery by seven auxiliaries to Rev. Dr. Jardine, of Prince Albert Contributions for the nine months, \$340.28. Luncheon and tea served in the basement of the church by the ladies of the congregation proved a pleasing feature of the day's proceedings. A largely attended public meeting was held in the evening, when the Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, delivered a very interesting address, which was much appreciated by all present. The next annual meeting will be held in Harriston in December, 1800.

PRESBYTERY OF GUELPH -This Presbytery met on January 21. in St. Andrew's Church, Fergus, Mr. D. Strachan, Rockwood, Reasons were assigned for the absence of several of the members on account of sickness or engagements with meetings from which, they supposed, they could not well stay away. The Presbytery agreed to regard reasons of absence on the ground of sickness as satisfactory, but not those of other engagements, as these were specified. As some of those thus absent had been appointed to introduce subjects, at one or other of the conferences to be held, it was referred to the committee on arrangements to secure others in their place.

The Presbytery then resolved itself into a conference on Sabbath Schools. The general subject for secure others in their place. The Presbytery then resolved itself into a conference on Sabbath Schools. The general subject for conference was "The Sources of Power for Effective Teaching," which was discussed under the subordinate topics, "Knowledge of the Lesson," introduced by Mr. Mitchell, of Waterloo; "Religious Experience of the Teacher," by D. McCrae, Guelph, and "Method of Presenting the Lesson, by R. Craig, of Fergus. Then followed a general discussion till the hour of adjournment, at five o'clock. The Presbytery then resumed the transaction of ordinary business. Contributions were called for to the Synod and Presbytery Funds, this being the meeting of Presbytery at which payments into these funds should be made. Inquiry was next made whether sermons had been preached by ministers to their congregations on Sabbath observance according to the instructions of the Presbytery at its meeting in November. Some of those present, Presbytery at its meeting in November. Some of those present, and they were very few in number, replied that they had attended to the duty and others that they had not done so, but would attend to it. The Clerk reported that he had notified the Kirk Session at Doon of the action of the Paris Presbytery in opening a preaching station at New Dundee, and its request if Don could be connected with that station, and summoned them to appear for their interests at this meeting, but no appearance either by letter or representation was mide. In the absence of Dr. Middlemiss, Convener, who was kept away by sickness, Mr. Craig read the report of the committee appointed to visit Killean, setting forth that the members at Knox Church, Crieff, did not regard the meetings which had heen held there as having any important bearing upon the interests of Knox Church, that while, at one time, a considerable proportion of the people living in Killean section worshipped at Crieff, for some time past they had, almost without exception, ceased attending the Crieff Church; that good had resulted from the meetings held by Mr. Jackson; the report closing with the remark that in view of these and other facts mentioned the committee are of opinion that no action of the Presbytery was called for. While the report was under consileration the Clerk called attention to an article that had appeared in the Dumfries Reformer, published in Galt, containing an account of the proceedings of the committee, in which the committee have been represented as asserting that he had gone too far in his report of the action of Presbytery when the case was before it in November. The Clerk inquired on what authority the published report had been ascribed to him, and was informed, and he declared himself satisfied with the statement, that the committee had not before them, nor did they refer at all, to the published report. The Clerk next read the report as published and showed that it did not go as far as state ments made by Mr. Jackson when he brought the holding of the special meetings and their probable results as connected with neigh bouring congregations before the Presbytery, or as was warranted by facts which were mentioned. The committee appointed to consider the report on the business sent down by the General Assembly to Presbyteries reported briefly as follows: That the proportion of representa-tives to the General Assembly be one-sixth, instead of, as at present, one fourth of the number of ministers on the rolls of Presbyteries, and a like proportion of ruling elders; that it was unnecessary and inexpedient to appoint a General Secretary on Sabbath schools—and that it would be well to render it obligatory on all ministers at their induction, and on all foreign missionaries at their appointment, connect themselves with the Aged and Infirm Ministers' Fund. It was shown that other matters, such as Sabbath observance, and Systematic Benevolence had been attended to. It was also agreed to recognize the importance of the General Assembly Fund, and urge congregations and stations in the bounds the duty of paying the propertion assigned them of the amount allotted to the Presbytery. A statement was given of the supply sent to the bounds by the commit-tee on distribution, and the appointments given them. On motion it was unanimously agreed to nominate the Rev. Dr. Laing, of Dun-das, as Moderator of next General Assembly. The request of Eden das, as Moderator of next General Assembly. The request of Eden Mills congregation for the continuance of Mr. Strachan as their minister was cordially granted. A petition was presented from the First Church, Eramosa, praying the Presbytery to appoint one of their number to moderate in a call which they proposed to give to one to become their pastor, the salary promised being \$750 a year, with manse. The prayer of the petiti in was granted and Mr. Strachan, Moderator of Session, was authorized to moderate when the people found themselves prepared to proceed. Mr. Evan Mathe people found themselves prepared to proceed. Mr. Evan Macaulay requested to be furnished with a Presbyterial certificate, as he was about to leave the bounds, and his request was granted. Next meeting of Presbytery was appointed to meet in Knox Church, Guelph, on the third Tuesday of March next at half-past ten o'clock, forenoon. The Presbytery then adjourned to meet in conference on "The State of Religion" at half past seven o'clock in the evening. In this conference Mr. Norris, of Glenallan and Hollin, after devotional exercises had been engaged in, addressed those present on "Family Worship, its Importance, and how it should be Conducted," and was followed by Mr. Beattie, of Knox Church, Guelph, on "The value of Such Societies as the Young People's Societies of Christian Endeavour in relation to the Church." Both of these speakers were called on unexpectedly to introduce these subjects, as speakers were called on unexpectedly to introduce these subjects, as those appointed to do so were absent. A general discussion was then conducted in which several took part. Next forenoon the Presbytery resumed a conference on Temperance, and discussed the subjects. "The duty of the Church in relation to the Present Aspect of the Temperance Question," and "Temperance in Relation to Church Membership." Neither of the speakers appointed to introduce these subjects were present, and provision had to be made to take their places. The conferences throughout were interesting and fitted to be profitable, although the attendance was not large. It was to be regretted that so many of the expected speakers did not find it in their power to be present. PRESBYTERY OF WHITBY .- The Presbytery of Whitby met on

PRESENTERY OF WHITEY.—The Presbytery of Whitby met on the 21st January Several members were absent on account of the prevailing influenza. The following items occupied the attention of the court: Mr. S. II. Eastman, Oshawa, was elected Moderator for the current year. Mr. Drummond's resignation of the congregation of Newcastle, which was laid on the table at last meeting, was now accepted. Messrs. Lockhart and Stewart, commissioners from the congregation, expressed the deep regret of the congregation at the prospect of losing Mr. Drummond as their pastor but in view of his continued debility they could not urge him to remain longer with them. The Presbytery while expressing their sympathy with Mr. Drummond and the congregation, accepted the resignation, to take effect after the 9th of February. Mr. Drummond was appointed Moderator of Session during the vacancy. Mr. McKeene was ap-

pointed to declare the church vacant on the 10th, and Messrs. Drummond (Convener), Abraham and Fraser were appointed a committee of Supply. It was also agreed to commend Mr. Drummond to the Committee of the Aged and Infirm Ministers. The Presbytery thereafter entered on the consideration of the Enniskillen difficulties. Petitions were handed in from some members of Enniskillen and First Cartwright in favour of their pastor, after careful examina-tion of the case, Mr. McLaren gave in his resignation of the charge-The Presbytery agreed to take the usual steps and ordered the clerk to cite congregations to appear for their interests at the next general meeting to be held in Osnawa. Mr. Fraser, as requested at our last meeting, prepared an overture on Systematic Beneficence, . . be pre sented to the Synod of Toronto and Kingston at its next meeting in May, which was now read and adopted by the Presbytery, and Messrs. Fraser and McLellan were appointed to support to n the floor of the Synod. The Presbytery now took up the remits. First, on appointing a secretary for the Sabbath Schools and second, on the Aged and Infirm Ministers' Fund. The former they disapprove, the latter they approve. Mr. McMechan read a very interesting and encouraging report on the State of Religion, for which he received the thanks of the Presbytery. Said report was ordered to be transmitted to the Sunod's Committee. A card from the Sunod's Transmitted to the Synod's Committee. A card from the Synod's Treasurer was read stating that \$11 was the proportion of Whitby Presbytery of the expenses of the Synod of Toronto and Kingston for 1889-1890. This account was ordered to be paid. A paper was laid on the table from Ottawa Presbytery on the License Act. It was referred to the Committeee on l'emperance to report upon at next meeting of Presby-tery. An evening meeting open to the public was held for confer-Mr. Kippan introduced the subject of the 'Higher Religious Instruction. Several members took part in the discussion, and thereafter Mr. Wm. Patterson, of Cooke's Church, Toronto, delivered one of his telling addresses on "Christian Workers," which was highly appreciated by all who heard it, and for which the meeting gave him a hearty vote of thanks. The Presbytery adjourned to meet at Oshawa on the 15th April at 10.30 a.m. —A.A. DRUMMOND, Pres. Clerk.

ANNUAL CONGREGATIONAL MEETINGS.

At the annual meeting of the West Presbyterian Church, Toronto, lately held, it was reported that 137 members had been added to the roll and 127 removed from it, making the membership 720, which with twenty-three new members received about the same time make the present membership 743. The sum of \$\$22.35 was distributed among the Schemes of the General Assembly, being only \$7.50 less than the previous year. There were sixty-five baptisms and thirty five funerals. Both the attendance and the income have been affected by a succession of wet Sabbaths, and during the last six weeks by the prevailing influenza as well as by a large number of removals to the north ard west as well as out of the city, of old and good supporters.

The annual business meeting of St. James Square Presbyterian Church, Toronto, was held last week in the elegant lecture hall of that edifice, the members of the Church turning out in good numbers. Owing to illness in his family, the pattor, Rev. Dr. Kellogg, was unable to attend. Mr. Thomas Kirktand, M.A., was voted to the chair, and Mr. John Paton acted as secretary. The first business was the reading of the Managers' report, in which was included the financial statement. The entire revenue \$5,152 11 was gathered from weekly collections. The report was duly signed by Messrs. S F. McKinnon and W. M. Douglas, auditors. The congregation, says the report, has given generously to the support of the Rev. Mr. McGillivray, its missionary in Honan. Electric lighting has been introduced, and it is expected that in the course of a few months satisfactory arrangements may be made for its permanent use throughout the church building, thereby contributing not a little to the comfort of all who attend, especially those who occupy seats in the gallery. The report was adopted and the thanks of the congregation extended to the auditors and treasurer. The sum of \$7,568.90 has been contributed during the year from various branches and missionary organizations of the Church for religious and benevolent purposes to the benevolent fund, as compared with \$6,265,03 contributed last year. Of the former sum \$3,182.28 was contributed by the Missionary Association, \$495.40 by the Chinese Mission Fund, and \$749.62 by the Woman's Missionary Society. Dr. Kellogg and Messrs. Kirkland, Geo. Inglis, and R. M. Gray were appointed a committee to attend to the printing of the reports, and Messrs. John Paton and H. W. Nelson as auditors for the present year. After some discussion a motion was introduced and carried, appointing Messrs. John Cameron and D. S. Keith an Advisory Board with the Session in relation to the service of praise. A motion was also carried voting \$\$500 to the choir master and organist for the present year. The following are the

The annual business meeting of St. Andrew's West, Toronto, was held last week in the lecture room of the church. There was a fair attendance, the pastor, Rev. D. J. Macdonnell, in the chan, the secretary being Mr. Mitchell. From the managers' report is appeared that the revenue of the church for the past year had been \$12,233.22. The report says: It is satisfactory to note that St. Mark's Mission Church has during the past year been organized into a separate congregation, with good prospects of becoming zelf sustaining at no distant date. In the meantime this congregation continues to assist St. Mark's to the extent of \$1,000 per annum, a first charge against which being the payment of interest on the debt and the insurance on property. The members of the Board of Management were re-elected, Mr. Middleton taking the place of Mr. Sutherland, who retired. The report of St. Andrew's Sunday school gave the following statistics: Average attendance, 171; contributions, \$299.23, disbursed in various sums to many missions of the Church at home and abroad. The teachers number thirty-three, and Mr. Hamilton Cassels is superintendent. The Dorset Sunday school, of which Mr. James Strachan is superintendent, had during the year an average attendance of seventy-four scholars, with 150 on the rolls. The contributions during the year amounted to \$78, and the staff of teachers was fourteen. There is also a night school in connection with the Dorset Mission. The report of the Willing Helpers' Association showed an income of \$412.95, of which \$350 was paid to a Bible reader. The Women's Association report showed a slight decrease from the membership of the past year, and a slight increase in the funds raised for the various objects of the work. Membership, nnety-three; income, \$501. Much good had been done by the Association during the year. Upon the presention of the report of the Dorset Mission, it was moved by Mr. W. A. Shepard, seconded by Professor McCurdy, that the con-

gregation record its humble acknow algments to Almighty God for the signal success of the mission. The new building project was endorsed, and the congregation pledges itself to the hearty support of the project. It was announced that conditionally on \$10,000 or \$12,000 being spent on the proposed new building of the Dorset Mission on Nelson Street, a number of members had agreed to subscribe sums amounting to \$5,185. The subscription book was opened, and will remain so till the necessary sum is subscribed. The building, as by plans shown, will be brick, of three storeys and basement with ornamental arched doorway. The total income of the Church from all sources during the year, including \$1,248 raised for special Foreign Mission purposes, was \$78,320,29. Of this sum missions received \$3,453,47 by monthly offerings. Collections for augumentation amounted to \$1,557.52. To the session fund \$600 42 were contributed. Members paid \$6,601, 70 toward the endowment of Queen's College during the year, and to wipe out the deficit in Home Missions, \$300; towards Rev, T. Charbonel's church at Ditchfield, \$110.25; to the church at Katrine, \$37. The mem bership stands at \$00, as against \$39, last year, 156 communicant having left for St. Mark's; 340 families were represented. Before the close Mr. Macdonnell briefly referred to the work of the various societies, and hoped that the church would continue to prosper.

THE congregation of Knox Church, Elora, held its annual meeting on the 13th inst. The total amount russed during the year for all purposes was \$3,331.75. About \$420 of this amount was raised for missionary purposes. Fifty-seven new members were added during the year and ten removed, leaving the membership at present 264. This has been one of the most successful years in the history of this church.

The annual meeting of Caledonia congregation was held on Friday, January 24. There was an attendance of about 150. Highly encouraging reports were presented from all branches of work. There have been 'idded during the year fifty eight new members--forty-four on profession of faith. The present membership is 285. The whole amount raised by the congregation is \$2,000. There is a cash balance of \$386. The congregation have contributed \$740 to the schemes of which sum \$265 was for foreign missions, \$226 for Home missions, and \$123 for French Evangelization—lesser sums for other schemes. Messrs. S. Mooie, J. Thorburn, J. Patterson and C. Moses were elected new managers. The Board of Management were ordered to proceed to huild a manse, not to exceed in cost \$2,000, and whatever the old church is worth.

The annual meeting of the congregation of Knox Church, St. Thomas, was held last week. The reports from the various departments of church work showed the church to be in a flourishing condition. Mr. J. McCrone, treasurer for the church, read the annual statement, showing that the total receipts for the year were \$4,364. 48, with a balance on hand on January 1, 1889 of \$313.98, a total of \$4,678.46. The total expenditure for 1889 was \$4,558.11, leaving a balance on hand January 1, 1890, of \$120.35 The treasurer's report for the Sabbath school showed a balance on hand at last report of \$160.74; receipts to January, 1890, \$285.90, making a total of \$447.44. Disbursements during 1889, \$327.88, leaving a balance on hand of \$119.56. The report of the treasurer of the Ladies \$3.50. ciety showed the receipts to be, including balance on hand, \$790.25; expenditures, \$525.40, leaving a balance on hand of \$264.85. Num ber of baptisms during the year, children nine, adults seventeen, total twenty-six. Addition to membership, 109, withdrawals by certificate and death, sixty five; net gain, forty two; total membership at close of 1886, 580; total membership at present, 6187. During 1889 twenty one who united with the church were from the Sunday school. The report referred to the loss the church had sustained through removal by death of some of the oldest and most esteemed members, and to the sorrow felt at the intelligence of the death of their former beloved pastor, Rev. Dr. Archibald. Upon ballot the following church officers were declared elected: D. M. Tait, E. Rowland, J. R. Campbell, A. McPherson, and J. B. Davidson. Mr. McCrone was unanimously re-elected church secretary and treasurer. Messrs. A. McCrimmon and Joseph Mickleborough were elected auditors.

The annual congregational meeting of Knox Church, Regina, was held recently. Mr. P. Lamont, chairman of Managers, occupied Reports were presented from the various organizations connected with the church, and from these we gather the following interesting facts: The report of the session, after touching upon the disability under which the session had laboured in consequence of the want of a regular moderator, and loss of Mr. Pirret, its Clerk, expressed its sense of obligation to the Rev. Mr. Taylor, its interim moderator, and devout gratitude to the Lord for the proofs of the congregation's spiritual growth, as evidenced by the additions to its membership of twenty two by certificate and thirteen by profession, as compared with six and six respectively during the preceding year, and a marked increase of attendance at prayer meeting, especially during the fruitful ministration of Mr. Russell last summer. It reported a nominal membership of 161, with average attendance of seventy, at quarterly dispensations of communion, also twenty-one baptisms. The report of the Board of Managers and treasurer showed the finances of the church to be in a most satisfactory condition. Be sides paying current expenses and a salary of \$200 to organist, and at the rate of \$1,200 per year for pastoral supply, a gallery was erected in the church with a scating capacity of ninety, and the church cleaned and repaired at a cost of \$650; also a payment of \$400 made on the church debt, which is now reduced to \$1,600. Add to this the amounts mentioned in the reports of the Ladies' Society, Sunday school and Missionary Society, and the total amount raised by the congregation during the year will exceed \$4,000, an increase of fully one-third over the previous year. The report of the Sunday of fully one-third over the previous year. The report of the Sunday school was especially gratifying. Average attendance, 130, average collections, \$4.71, total amount raised for all purposes, \$445.04, amount raised for Sunday School Bailding Fund, \$263.50. The staff of teachers now numbers sixteen. A society of "King's Daugh ters" had been organized in connection with the school and was doing a good work. A children's prayer meeting had been carried on with marked success. E even members of the school had united with with marked success. E even members of the school had united with the church during the year. The Ladies' Association reported organization February 15, 1889. The town had been divided into districts for the visitation of sick and strangers. A hazzar had been held, the proceeds of which exceeded \$500. The total receipts for the year were \$656, of which \$350 had been donated to the managers to assist in making payment in the church debt. The report of the missionary society referred to its organization and work for the year. The amount collected for missions and schemes of the church was \$157.35, being about ninety dollars over last year's collections. The Young People's Society of Christian Endeavour also made a lengthy report, showing membership to be fifty-nine, and the work to be progressing in a satisfactory manner. After the re-ports had been received the election to fill five vacancies on the Board of Management was preceded with. The following were elected: D. Mowat, A. L. Lunan, J. L. McLellan, Dr. Cowan and Robt. Martin. Mr. Lunan was elected secretary and Mr. W. C. Fowler, Treasurer. A motion was unanimously carried authorizing the Board of Managers to purchase twelve lots between Lorne and Cornwall streets, facing the public square, as a site for church, manse and Sunday school building, and to proceed this year with the erection thereon of a brick manse at a cost not to exceed \$3,000.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

GOLDEN TEXT.—Repent ye; for the kingdom of heaven is at hand.—Matt. iii. 2.

INTRODUCTORY.

The New Testament says little about the early years of John the Baptist. It tells about his birth and parentage, but its statements concerning the first part of his life, before entering on his public ministry as the harbinger of the Messiah, fare summed up thus: The child grew and waxed strong in spirit, and was in the desert till till the day of his showing unto Israel. His ministry was chiefly exercised in the wilderness of Judea, the thinly settled region bordering on the Jordan and the Dead Sea.

I. John the Baptist's Preaching.—John was specially prepared for being a preacher of God's truth. It was the work to which he had been consecrated from his birth, not by his parents only, for he was specially called of G.d. His training in the desert where he had commaned with G.d., his Nazzrite vows, and the presence of the Holy Spirit with him, had all tended to raise him high above all worldly and sorded movives. His was the voice of one crying in the wilderness with all the earnestness and fervour of the former prophets. He did not address the people of that day in sweet and courtly phrases. He did not seek to win the favour of his hearers by prophesying smooth things to them. He spoke in the tone of one who is thoroughly in earnest, and he spoke God's message. He was a fearless man. He was as ready to rebuke sin in Herod's palace as he was to tell the meanest sinner to repent. The preaching of John roused general attention. People from all quarters of Judea crowded to hear him, and many were deeply impressed by what he said. The subject of John's preaching was repentance—sorrow for, confessing and forsaking of sin. The baptism of John was a symbol of the soul's purification resulting from the forgiveness of sin. He uses strong language, calling out, "O generation of vipers"—descendants of venomous serpents. And yet it would be difficult to find words that could adequately describe the true nature of sin. It is a deadly poison that destroys the soul's life. It makes people cruel and treacherous, and exercises a benumbing effect on the conscience. Startling language is often needed to arouse the sinner to a sense of his danger. For the sinner there is wrath to come, from which, if he would escape, he must flee. Repentance is the first step. Where this repentance is genuine it will produce appropriate fruits in the life. To this he earnestly exhorts his hearers. Nothing but this will answer. It was of no use to them to boast of being descended from Abraham if they did not profess Abraham's children, if the pe

II. The Effect of John's Preaching—Many were deeply moved by the warnings addressed to them by John. They asked him in what manner they could best give evidence of their repentance. With clear insight he gave advice suitable to each case. Those who had the means, however humble their lot, should help others in their need. If a neighbour was in want of clothes or food they should relieve their distresses, and thus show their gratitude for God's forgiveness to their fellow men. To the publicans, that is, the tax collectors he said, "Exact no more than is appointed you." Henceforth they were to be honest. A repentant man cannot continue a The soldiers were warned against the sins to which they ther. The soluters were wanted against the day they were to be no longer cruel. "Do violence to no man, neither accuse any man falcely, and be content with your wares." John not only man falsely, and be content with your wages. John not only preached the doctrine of repentance, but he bore direct testimony to the Messiah. He preached Christ. The people wondered who John was. There was a general expectation that the Messiah was to appear, and some wondered if John might not be the long looked for Saviour. Though John was faithful in his office, and because he was faithful, he never desired to appear other than he was. There was faithful, he never desired to appear other than he was. I here was a mightier One near at hand, for whom he was unworthy to perform even the humblest service,—to unloose the thongs of His sandals,—who should, instead of baptising with water, baptize with the Holy Ghost and with fire. The Baptist uses striking and impressive imagery to express the spiritual truths he wished to teach. The Messiah was likened to an husbandman who winnowed with a fan the wheat from the chaff. In like manner he would separate the good from the bad. The good grain was stored in the barn, and the useless chaff burned. So the redeemed would be gathered into the heavenly inheritance, and the finally impenitent would perish in their sins. Herod Antipas, who ruled over Galilee and Perca, had wickedly enticed away his brother Philip's wife, and for this John courageously and faithfully rebuked him. Here it is stated that as a crowning act of wickedness that he had cast John into prison. He was confined in the fortress of Macherus, on the east of the Dead Sea, where he remained until, at the instigation of Herodias, he was beheaded.

III. The Baptism of Jesus.—The haptism of Jesus was different from the baptism of all others who came to John. For them it was the baptism of repentance. Christ could not repent, for He was absolutely sinless. In His case it was an outward symbol of His consecration to His Messianic work, and as a fulfilment of all righteousness. It was exemplary. For only through the gateway of repentance can we enter the kingdom of heaven. So biptism is the appointed ordinance for entrance into the fellowship of the visible Church. To this ordinance Jesus submitted, and while He was praying, in bodily shape like a dove, the Holy Spirit descended upon Him, and the manifestation was accompanied by a voice distinctly audible, saying, "Thou art My beloved Son; in Thee I am well pleased." The ministry of Jesus Christ from its beginning to its close met with the divine approval. On the occasion of His baptism, when entering on the work of publicly unfolding the truth of God, it is supernaturally attested by the symbol of the dove and by the voice expressive of the divine approval. When Jesus, accompanied by His disciples. Peter, James and John, was on the Mount of Transfiguration, amid the glorious things seen and heard, the divine voice once more untered the words of God's approval of His beloved Son, and the command was added, "Hear ye Him." This was the fulfilment of the prophetic words of Isaiah, recorded in the torty-second chapter, and also of the second Psalm, Hear Him. He speaks as One having authority, and not as the Scribes.

PRACTICAL SUGGESTIONS.

For every sinner God's immediate message is repent.

Repentance must be evidenced by its appropriate fruits,—obedience to God's holy will.

A pious ancestry will not benefit an unrepentant sinner.

John was God's faithful minister, yet he suffered martrydom for his faithfulness.



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THE MISSIONARY WORLD.

THE LATE PRINCIPAL SMITH.

The Indian Witness of Calcutta has the following notice of the late Rev. W. Smith, M.A., Principal of the Church of Scotland General Assembly's Institution:

The mission circle of Calcutta and the Scotch missions in particular, have sustained a heavy loss in the death of the Rev. W. Smith, Prin-cipal of the General Assembly's Institution, on Monday, the 21st of October, in North Sikkim, of fever and weakness of the heart. Mr. Smith was always a hard worker, but since the death of Mrs. Smith in April last he seemed to throw himself into work beyond his strength, with the result that when the holidays came on he was far from strong, and resolved on spending them in climbing the Himalayas with his brother missionary, the Rev. W. S. Sutherland, of Kalimpong. On the 1st of October they started together for the Donkia Pass, 17,000 feet high, and by the 14th reached the summit; but instead of the mountain air improving Mr. Smith's health the last stages of the journey found him weaker than when they started. They therefore hurried back without delay, and sent for doctors; and it is a comfort to know that by the 20th two doctors were in attendance, and they and Mr. Sutherland did all that was possible to arrest the disease and sustain the strength of the patient, but all in vain. As dawn was breaking on Monday morning he peacefully entered the heavenly city without a struggle of any kind. He had been fully conscious that his end was near, and confidently commended his little boy to God. As if having a kind of presentiment that his life was drawing to a close, he delighted to dwell on the Christian's triumphant entrance into the presence of the Lord, and the gathering of the saints, "one by one," to "the home of the undefiled." Mr. Smith was comparatively a young man, only about forty-three years, five and a half of which were spent in Calcutta, and some years as schoolmaster and parish minister in Scotland-all of them years of hard work and much promise of many useful years to come. His ability and learning were conspicuous, but these may be replaced. It will be very difficult, however, to replace the tact, common sense, openness of manner, kindliness of disposition, friendliness towards all good work and all his fellow-workers of every denomination, and singleness of devotion to his calling, which so impressed all who came into near relation with him. The Calcutta University has lost in Mr. Smith one of the most useful Fellows, as will be seen from the large practical minute be gare to the computer. very practical minute he gave in to the committee now sitting on the late examinations. But above all, Mr. Smith was devoted to the temporal and eternal interests of the hundreds of young men who gathered daily, and may be said to have sat at his feet, in the General Assembly's Institution. To them the loss is irreparable, and to the colleagues who were associated in the good work carried on in that distinguished seat of learning. Without reflection upon others, it may be said that the two names most affectionately remembered by the largest number of the alumni of the General Assembly's Institution will be that of General Assembly's Institution will be that of the Rev. Dr. Ogilvie, who took a voyage to Singapore to recruit his health after severe and long-continued labours, and left there his mortal remains, and that of the Rev. William Smith, whose body was laid for rest at Keadum, 14,000 feet above the level of the sea, and five dawks beyond Kalimpong.

ECONOMY IN FOREIGN MISSIONS .- A PAR-

There was once a king who owned large tracts of land, which he desired to have cultivated by means of his servants.

Everything these servants possessed was given by the king —and given with no niggard hand, for he loved to see them happy. Most of these servants lived close together in one part of the king's domains, and the ground round them was, on the whole, more cultivated, although there was

Now those who inhabited the cultivated part of the king's domain thought it right that the rest should not be left wholly uncared for, and in the midst of their own comforts they set aside a small portion to supply the needs of the labourers in the lonely desert. But as day by day tidings reached them of the cry-ing need for more labourers, and as they remembered that the king's command was plain and clear on the matter, they grew very un-easy. Certainly more men and women ought to go forth to reclaim these desert landsthere was no mistake on this point—but then they must be provided for; and whence was this provision to come? It must mean considerable fresh self-denial on the part of the home servants to furnish supplies for all this

curred to some of them. It was pointed out that those who were already working in the far-oft lands had many little comforts and helps by the way which they really might do without, and that as they had chosen the way of self-denial they were bound to carry it out in every particular, and ought not to want even such things as were deemed a necessity by those at home, who, having made no such profession, could not fairly be called upon to prac-

Now the need for the labourers pressed on the hearts of those already at work in the des-ert yet more than on the hearts of those at home, and some among them who were young and vigorous wrote that they were willing to live on far less than had hitherto been deemed needful for them. This proposal was received with much applause by the home labourers. This was the right spirit, they said, and here was the solution of the difficulty. What one could do, all could do. And by distributing the same supplies over a larger area, how many more labourers could be sent out, and how much faster the work would progress !

There were some, indeed, who could not see the matter in this light. They remembered that the king's command was given, not to a few, but to all; and that he had laid down this principle—that some should not be burdened in order that others might be eased, but that there should be an equality. What they said was, however, not received with much attention. It was determined by the majority that the sum hitherto allowed for one labourer should henceforth be divided among two. Men and women were found who accepted the conditions. And thus in a short time, without any extra self-denial on the part of the home servants, the number of foreign labour-ers was doubled, and those who had arranged the matter congratulated themselves that the king's work was now carried on with so much efficiency. . . But shall we add, "God forbid?"—The Church Missionary Gleaner. But shall we add, "God



A HINT FOR THE PIRES OF THE COMPLEXION.

If you desire Toiler Preparations that are pure, and that will remove all imperfections from the akin, and kave it as white and smooth as an infant's, insist upon having HARRIET HUBBERT AYEKS RECAMIER TOILET, PRIPAR TIONS.

They are endorsed by every woman on both continents who make the preservation of their beauty a study. Notably among them are MME. ALELINA PATTI-NICOLINI.

CHAIG V NOS CASTLE, Oct. 13, 1887. the whole, more cultivated, although there was here and there a tract of marsh land, and many a thorny patch right in the middle of the most fruitful fields. But farther off there were miles and miles of desert, very thinly sprinkled with labourers, and beyond that was I use Cream. Balm and Lotion every day of more waste land, which had hardly been pene- my life, and could not exist comfortably with-trated at all.

Out them. Recamier Soap is also perfect. I I use Cream, Balm and Lotion every day of shall never use any other. It far surpasses all toilet soaps. I hear that the Princess of Wales is delighted with the Recamier Preparations. I am convinced your Recamier Preparations are the greatest boon ever invented. I could not comfortably endure a day without them.

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At 54 Sussex avenue, on the 20th January, Rev. John Dunbar, late of Dunbarton and Glen-mortis, aged 72 years.

At "Holyrood Villa," 52 Maitland street, on Thursday, January 30, 1890, in her 58th year, Frances Miriam, the beloved wife of Dr. Walter R. Geikle, and third daughter of the late James Woodhouse, Esq., H. M. Customs, Toronto.

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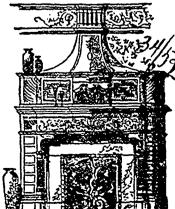
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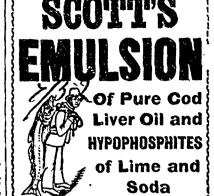
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