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Bran Soup without Meat.-Parboil one pint of bcans, drain off the
walle and add fresh, aod let boil until texder, season with salt and pepper, add a piece of butter the size of a wal.
nut, or more if preferred ; when done skim out half the beans, leaving the broth and the remaining half of the
beans; now add a teacupful of cream 'or rich milk, a dozen or more crackers WOEME OAUBE MEREDUN


two eggs light and and ond-half cup ol
milk or milk or water. Sji this/slowly into
one pint four mpxty
 salt. Add one-hall Uup melted butter
and stir in the inaten whites last.
Bake in mufin pans tro thirds full $\left\lvert\, \begin{aligned} & \text { Bake in muffin pads troolhirds full. } \\ & \text { Crana Candy.- Place a large cup }\end{aligned}\right.$ ful of white sugar and three tesspoons
ful of water in a porcelain kettle and $\left\{\begin{array}{l}\text { let it boil until a drop diopped into }{ }^{2} \\ \text { cup of cold water will }\end{array}\right.$ $\left\lvert\, \begin{aligned} & \text { moment it will do this add a teaspoon- } \\ & \text { lul of vailla znd one-half teaspoonfu }\end{aligned}\right.$ of cream tartar ; pour into a buttered dish, and when cool work until perfect
ly white; cut in squares and set away
to cool. As Negry Ton
Use Horsmond Dr. S. L. Willu/nass, Clarence,
Inva, says: "I have used it to grand
effect in a case of peuralgic fever, and 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 Cherse, - Pre
pare macaroni with cream sauce, and pare macaroni with cream sauce, and
pour into a buttered scalloped dish. Have balf 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 brow
takeabout twen, minutes.

 Frying banasas. - Cut eight ban
anas into halves through their lengh
dip them in a paste made from three ergs, six ounces of flour and a little water to make it smooth. It must be
sufficienty solid to adhere to the ban | anas; add a half. easpoonful of soda the bananas in and fry them in hot lard, and when coloured a bright yel. and serve.
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is rectumended by physicians crofyrhere, who arc acquainted with its great usefulness.
Beer Ressoles. - Chop fine some cold soast beef, season it well with salt and pepper, and to each ball-pint of
this add a tablexpoonlul of chopped parsley and a balf.cup of bread crumbs, Then add two whole egrs, and work
the mixture to a smooth paste. Forma into round balls, dip in efg zad then
in bread crumbs, and iry in smoking. hot fat. Serve with a nice, browo milagard'e zisimemi Mhagarat Einimeni caret Eagrac.

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The following appears in a United States paper. A Presbyterian mimister in good and regular standing, young, vigorous and consecrated, wishes to correspond with a country church, or a group of couniry 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 Revicio some of the impressions of his visit to America. The Congregationalists in the United States seemed to himi 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.

Arcudeacon 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 carly 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 reccived 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.

Tile 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 unsecmly haste, and that the facilitation and extension of divorce cannot but be viewed with alarm and disapprebation 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.

Tile 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 Elmslic. 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, Glasgow.

By order of th: 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 chicf points in the treaty are: First, the restoration of the status quo; secondly, the urganization 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 Strect Church, brother of Rev. Dr. Jaines, 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. Therecommendations would not work, for people were not to be managed as if they were machines. He holds that the ministers and clders are already doing their best for the schools.

Tue petition by Govanhill Session praying the Presbytery that Mr. Houston, of Langside Road Church, Glassow, ke dealt with for admitting Rev. David Macrac, of Dundee, to his pulpit, was by cighteen 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 atten'ion to the fact that he was not the first nor the second who had committed the socalled offence. Mir. Macrac 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 dik the Presbytery to deal with Dr. Ferguson?

Tue: 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 dirgity 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 some times, and the waves threatened it, and there was a great screaming of solan gecse 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 conuitions of men are expres. sing 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 Committec to frame a libel against Dr. Dods. Mr. Gunn, the mover of the resolution, stated that though Dr. Duds had with drawn his scrmon 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 Bal!our, 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 Mr. 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 1Syo, 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 cisappear ance of two notable figures in Germany-the Duwager 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 falschood. 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 zondescension 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 "Iite of Frederick."

Qur 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 welcomie. When I made nu 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 vist 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 Spirnt. 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 shuuld 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 1 ever took and you never denounce them? Let me in cbosing 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." lmitating 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?
takes a rerrible grip on many. It maikes their eyes redder and their heads sorer than I cever 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 den't you resist its grip?

Ladies and gentlemen,? ${ }^{\text {b }}$ efore 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 tis admiration of the great Scottish theologian. When settled as a clergyman among other rules which he When settled as a clergyman among otter rules whe he heuld
laid down for guidance in his pastorate was one that he woul 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 ceelivered a discourse on the occasion which was remem-
bered for years. bered 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 18.5 he received a call from the congregation ot Maghera to be the assistant and successor of Rev. Mr. Kennedy, and as the senior minister-as was the custom in these 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 !:fe 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 protessor 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 Voung Men's Christian Association, which this wrtter 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 discourjes, delivered in the ordinary course of pul. pit ministration, were published under the title of "The Apostolic Church." The work was received with great interest, having passed through several editions in 2 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 baftism. 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 Crittcism 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 Universtit, a position he held until his lamented dealh about a year ago. In 5865 , 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 Char 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 ques:ions 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 tumes, eloquent in the truest sense of the word. Al though carefully prepared and written out he never preached from manuscript. As an expounder of Scripture and the doc trines of grace as taught in the Standards of the Church, Dr. Witherow had few equals in any Church ; the most abstruse and technical questoons of Calvinism he could make so simple and clear that everyone could understand them. His devo tional 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 unafiected 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 re-stored 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 conmmitted 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 :he fold, on the many Christians whose lives were made more joyful, whose sorrows were easter 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 Ged; whose faith follow considering the end of their conversation."

Toronto, Jan. 28, 1800.

## A CALL FROM BRITISH COLUMBIA.

Mr. Enitor,-Permit me through your columns to appeal to the Church in the east to send us a missionary for the vathis 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 starting developments may be expected very soon in the way of mining and railway buiidiag. 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. Convence, Presbytery of Columbia.

Victoria, B. C., fan. 16, 1890.

## GAVAZZI IN THE COLISEUM.

## transiated from the italian.

The following is an extract from the discourso 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 batties; 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 oi troops to the holy war against the foreigner ; and in Rome, the enlisting of volunteers had begen. 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 s!opes 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 oi Him who, of the cross of Golgotha, made a ped. estal for liberty, they wore 1 rosses 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 is ours. To arms, Romans: The Austrian, a hundred
times more barbarous than the Moslem, is at our gites Like the Crusaders, the Crusaders, let us raise the Christian banner, and onward,
O brethren, for God wills it ! He is not worthy to call him. self 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 who would not wish to conquer or die for the independence
of Italy. Unworthy, $O$ woman I 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 coun try. Romans, your fathers conquered the world ; do you de-
sire to be worthy of their memories?"-"Yes, yes," answered sire to be worthy of their memories? "-" Yes, yes," answered
thousands of voices in a single one--" Romans, dc you de..re with the chains of your slavery broken, toimarch to the obtaining of the most precious of all good things, glory, in dependence, liberty?" "Yes, yes," replies the multitude, "we desire it."-"Romans, do you 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 irnned 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. But he passes in review the grand ancient figures, he calls up their shades, he shakes the dust from their windingsheets to make of them a banner 10 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 voung priest is the first to swear to answer the call of his country. "I obey," be 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 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 ltaly: 1 have two hands, and with one I will fight the living barbarians, with the other I will help the Christian martyrs. Ltaly for ever !
Others follow. At
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 peopie!"

At that moment, a man with a boy at his side, both in common dress, Irush towards the pulpit. "Who are you?! asks :Gavazzi. "The friend of the people." What is your name?" "Angelo Brunetti Ciceroacchio." "What do you desire ?" "Ta 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 abroadd?" "Yes, 1 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, 1 will give youlmore than myself; receive my blnod, I offer it on the altar fof my, country." Having said this, the zealous citizen embraces his bov. Gavazzi draws him to himself in the pulpit, and jpresents him to the moved multitude, saying, "Behold, the son will be worthy of the tather; Italy and Ciceroacchio for ever!" "Yes, for ever!" answers the multitude, and atter 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 strongand the brave. And now, o citizens, arise! Under the vault of this glorious and calm heaven; in the gresence 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 stardards are bowed down, heads are bared; and the people unanimously raise their right hands towards the cross, and repeat the oath to conquer o
die. It was a sublime spectacle !

Elders Mills, Ont,

## TRACTS FOR THE TIMES.

## rehoroam redivivus.

Who shoild 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 in troduce into religious exercises and meetings more that is pleasing to juvenile taste. It is thought necessary to provide, at various church mectings, annusements, such as songs, readings, recitations and theatrical acting. As there is a good deal of competition in this methud 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. Why 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 filted 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 ennched. 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 af mental assimilation between parents and children rould take place, corresponding to what is called a family likeness, and the family would acquire a distinctive character of its own. In this case paiznts would find that their children would gladly accompany them to church or to any other place.

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 Gind?" 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 chil dren gather wood and the fathers kiadle 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 impos. sible to bring up such a familv 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? It 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 net your
children to wrath ; but bring them up in the nurture and adchildren to wrath; but
monition 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 then 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 chile 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 substtute 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 bis family, to the Church and to God.

## FOSEPH:S LAND POLICY.

Mr. Editor-You reter in your issue of the 15 th 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-feld. As reported in your city papers, Rev. Mr. Burton, of Toronto, claimed, in a lecture on the "Land Tenures of Scripture," that the preat 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, ali the burdens were born and defrayed by him.

Fan. 18, $\mathbf{~} 890$.
Professor Johnstone, of the U.P. College, Edinburgh, on the classes resuming after the Christmas holidays, referred understandings on both sides, and hoped an amicable settlement would be reached.

THE CANADA PRESBYTERIAN.
Ferruary sth, 1890.

## Mastor and Treople.

BE STILL, MY SOUL.
Be still, my soul, the Lord is on thy side; Bear patiently the cross of grief and pain Leave to thy God to onder and provide; ;
In every chance He faithful will remair Be still, my soul, thy best, thy hearenty Friend Through thorny wajs 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 Thy hope, thy confidence, let nothing shake;
All now mpsterious shall be brigbt al last. All now mpsterious shall be bright al hast.
Be sull. my soul, the waves and winds shall know His voice who ruled them while lie dwelt below.

Be still, my soul, the hour is hastening on When we stall 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 p 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 forbiddiug 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, of watchfulness over the development of the characte:istics of their children. It is partucularly 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. $J$ ust so, it is not sufficient that children appear to have suff. crent 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 Beccher 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 cagerness 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 -,watds 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 desures and very noble aspirations.

Build thee more stately mansions, $\mathbf{O}$ my soul,
As the swift seasons roll!
As the swift seasons roll!
Leave thy low. vanulec past
Leet each ner temple, nobler than the last,
Let each new temple, ne within 2 dome more vast,
Sbut thee from heaven,
Till thou alone ant frec,
Leaving thy outgrowe shell by life's unresting sea !

## ENTERTAINMENT VERSUS WORSHIP.

The quickened thought of people both in the Church and out of it in these days of widespread agitation has stated 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 semple 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 spectmen of fine art rather than that holy incense of devoui 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 fellow,hip. The head-lights and foot-lights of the pulpit nust be so arranged as to send out the dazzling and blazing corruscations of an over-powering rhetori: to the astonishment of all who listen, though it may result rnore 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 pre. vent 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 tume.

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 over. weening reaching out to win and hold the world by the means approved by the gay and godless world must end ${ }^{\circ}$ 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 ant men unto Him." The most popular thing, therefore, that the Church can do is to adhere firmly to the design and mission of the grea! 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. Cae 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 partucularly dirty alley along the route, he investigates it. Dead dogs and cats are his delight. Holes in back fences, gutters running with mud, sooiv 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. Watchful-ness,-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 aveid tempting
paths and portions of the "city of destruction" that are thronged with eager and interested spectators. Dirt and dazzle are sometumes astonishingly near together. With all our care to chnose clean ways, our treacherous feet will uften 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 seck the foul things. He dors not watch eagerly for the garbage cart, or voluntarily turn rag-picker in the gutters of society. If there is a mud-puddie 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 becumes more and more careful to avoid defilement, and to kecp 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 Paut could deciare, in the sublime confidence of a living faith, "I can do all things through Christ, which strengtheneth me," he was also obliged, in butterness of soul to confess, "When 1 would do good, evil is present with me. Who of us, unaided, can clam to be sunticient 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, eve:ything 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 crip. pled.

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 i- 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 I
A mosquito bitemay, if properly cultivated, develop into an ulcer. Keep the skin thoroughly abraded, sprinkle on a latte 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 alonr or apply a little sweet oil and ammonia, and it soor 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 hike Sir J. Willam Dawson, F.R.S. In the Contcmporary Review there is an article by him on "Genesis, and Some of its Critucs." Unhappily, he finds these critics in men who sit in theological chairs in universittes, 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 supdose ; 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.

## Out boung jfoilks.

## tivelve gol.den rules.

\author{

1. When called to rise without delay; 11. To think belore and while I pray; II. Ny tongue and temper well to
No low or ribald word to say; V. To tell the truth, let come what may; VI. To catch " odd moments " ere they stay <br> VII. Without an answer, to obey; <br> VIII. To sulk no more when Iriends say nay; <br> N. About no tax to lounge or stray <br> X. To know my lessons ere I play <br> XI. To take my share of giving way <br> \section*{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 th: owner's operations.

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 stucks 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 decply 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 fies 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 swect 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, 1 could imagine one of thein boldy declaring that there was no such thing as a spider, fo: in all his journeys he had never met one, and as for the web, it wis 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 camnot 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. Williame 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 gladiy 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 caugh: 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.'

Here are some that have been tried with noticeably good effect :
. Do not intertupt 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 cise. "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.
10. 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 teen 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 vatched iner father's body, according to the custom of her peofle, unti 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 dosin 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, fixming thus out of devotion and self-sacrifice, has helped and cheered and saved.

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 su=h 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 pre portion of things is difficult to acquire, but is most important. The truly kind person must be prepared on nccasion to say "No," and to say it decidedly; but there are kind ways of declining to accede to requests we ought not to grant.

The following extract is from a work of the late Dr. Krummacher, of Berlin : The Angel of Sleep and the Angel of Death randered 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 hamie.

Calmly and silently, as is their wont, the two benefin ${ }^{-7 t}$ 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 divelings 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 cye 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 prasse 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 !"
"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.

## $B E A M A N$.

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. ity.

Not of the kind that sneers at the Church.
Not of the kind that thinks Christians a mild sort of fools.

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

Not of the kind that is a connoieseur of whiskey.
"Not of the " yes, yes" kind.
Not of the kind that calls mother "old woman" and father "old man."

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, scuff ing, shuffling-through-life kind, "having no hope, and without God in the world."

## A GOOD NAME.

" A good name is rather io be chosen than great riches." Even the unscrupulous men knew the worth of good principies 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 relable person be might know as suitable for a cashier in another bank, he mentioned this same man.
"You can depend upon lim," 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 bej ond 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 vears 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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TORONTO, WEDNESDAY, FEBRUARY 5 th, 1890.
Presbyterian Lesson Scheme for 1890.
Copies of the Syllabua in the International Lescon Schen
fotm, can be had at So cents $n$ hundret, at the office of
THE PRESDETERLAN PRENTLNG AND POBLISHENC CO., (LTD). Jordan street, roronio.

$\mathrm{R}^{\mathrm{E}}$EFLRRING to the prolonged debate in the New York Presbytery on Revision, the $/ n$ terior 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 exhilin exhibitions of that kind of science.
There may be but when it is remembered that the repert of the debate in one of the leading journals is headed "Uebate 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.

A
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 conrse 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

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

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, Goc: fearing 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 behave.j badly, "Sir, you must change your conduri or change your name." The same might be said to sone people who glory in being called Presbyterians. The glorification may be a good thins for them but it is hard on Presbyterianism. Somebody should ask them to change their concuct or change their church.

DR. BEHRENDS gives the Yale course this session. His opening lecture-published in Christian-at-Work-has some capital points. The theor:- that the press was taking the place of the pulric 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 cxcellent 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.

$\mathrm{M}^{\mathrm{R}}$R MULCOCK'S loyalty resolution in the House of Cominons was timely and he moved it in a manly, diguified 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 scholat-both of which he is. 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 Annesation 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 Rag," either does not know Canadians or he basely slanders the Canadian people.

ONE 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 reinedy 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.

THINGS are lively again at the old "ramshackle" pile on Front strect. Our local legislators are assembled, seme of them probably for the last time, and fo: the next two months the assembled wisdom ot Ontario will give the people good laws. Truth to say this Ontario Parliament is composed for the most part of excellent men-energetic, seasible, patriotic men-men of whom any country in the world migho ve 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 oi 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.

## CONGREGA 1 ONAL MEETINGS

EOR several weeks our columns have contained condensed notices of annual congregational mectings. and many more such notices have yet to be published. They will appear as speedily as space will permit. There may be much similarity in the 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 carlier 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 raight not be best fitted for the responsibilities that the neglect of others imposed on them? A generally diffused interest in all that belongs to the congregation's welfare is much to be desired. Di, ion in work and reasonably frequent changes in office tend to promote a healthy pulsation of congregational life, and prevent that stagnation that inevit،bly 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 minds.

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 things. It is not well when a people who have prospered pecuniarily perinit their minister to maintain the struggle on the slender pittance with which he began his 4.4 , 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. Contrioutions 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 degrec 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 important 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."

PRESBJTERIANISM IN NEUZEALAND
THE last number of the New Zealand Presiyteraan, published in Dunedin, contains an outline report of the meeting held in that city of the Synod of the Presbyterian Chureh 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 Dumedin is not very !arese but it is cvidently in a healthy and vigorous condition. It em-
braces five Presbyteries, braces five lresbyteries, which sent thirtv fur cleri-
cal and fiftyecight lay representative.; In this representation we see a slight improvement over what has too long been customary amongst ourseives. Our Church Courts would show a much greater disparity between lay and clerical representation. The propurtion was well kept up in all the Presbyteries represented. One had twenty-two ministers and twenty elders; a sccond, fourteen ministers and thirteen elders; 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. At all events the Rev. James Baird, of Winton, delivering a brici address, on vacating the Moderator's
chair, nominated the Rev. George Hall, B.A., of chair, nominated the Rev. George Hall, B.A., of
Waihola, to suceecd him. The nomination was heartily received, and Mr. Hall was unanimously elected. He had spent a number of years in missionary service in India, and is decply interested in Christian missions everywherc. At the outset of his stirring and comprehensive openiog 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 sucin meetings as the present cannot yet be held. I am more familiar with the institutes of Manu, the great Hindu legislator, than with Moncrieff's rules for the guidance of Church Courts." In these circumstances it was natural and sexpedicut that his address should be occupied with a consideration of Forcign 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 thercby 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. Relerence 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. So far as appears on the surface, the finances of this depart-
ment are in a healthy condition. The income ment 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
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 Committec 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 miniseres and Sabhath school teachers are in earnest in commend ing the principles and practuce of temperance. There is reason to belleve that our young men are in the main on the side of temperance, and especially our chiliren. May his suc. hearted in the advocacy of temperance, and victory will in , we course follow.
The Bill relating to Religinus 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 committecs, and subject to a conscience clause. This is the mind of the Synod on the subject

The committes 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 vistt the
districts within the bounds before the next and in co-operation with the various denominations seek to exctie such interes: in the subject as may lead the people to press upon the attention of canddates for election to Parlia. ment the propricty 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.

## TB00ks and slilaga3ines.

Harper's Young People (New York: Efar per \& Brothers.)-This excellent magazine supplies its patrons weekly with entertaining, instructive and varied reading matter, finely and plentifully illustrated.

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.

Litrell'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 liorary 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. Ma har 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 "rm the story of the great storm in which war ves., s 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. 13. Treat.)-This monthly continues to s:pply 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 immig. rant 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 Scribucr's. The first of two papers on "John Firicson the EnSineer," by William Conant Church, with numerous illustrations is presented to the reader. Other papers sure to altract attention are, " $A$ Day in Literary Madrid," by William IIenry: Bishop: "Yhrough Three Civilizations," by W. H. Mallick: and "Ar Archwological Discovery in Idaho." Harold Fred eric and Octave Thanet continue their respective serials. Among the contributors to the number appears the name of Archibald Lampman, the Canadian poct.

Dangerous Cliaracters. lby Ella Rodman Church. IPhiladelphia. Presbyterian Board of Publication; Toronto: N. T. Wilson.)-A new Elmidge book needs no further introduction than the simple announcement that it proceds 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 serics 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 amimals. The present volume treats of such ammals 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 fulfy illustrated.

Harier's Magadiae. (New York: Harper \& Brothers.j-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 IV Iscley. "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 Ouincey." "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 eicellent number.

The Century, Nraw York: The Century Co.)-The issue for the present month is the midwinter number, but, like the winter in these parts, there is verי little snow and ice in it. The frontispiece is a puitrait of Ralph Valdo 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." Ur. Pierson's first letter from Scotland is given, and will be read with intense interest. There is a very remarkable paper on "The Charitics 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 Pioncer 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, ine:iligence, 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.

Cbotce $\mathfrak{L i t e r a t u r e . ~}$
HOW THEY ILEP Г ГHE FAITH. a talk of the huguenots of languedoc.
"M Clude's? chapter $\overline{\mathrm{X} \text {-( } \text { (ontinurd). }}$
"M. Claude's? His pen is ever ready to defend the truth. But we have been troubled lately by what we heard of the "ffer from the University of Groningen."
was the offer, it could not tempt him to desert our Church in her affiction."
day. It was but this afternoon the child read to and cloudy sermons, and 1 sighed to think we myght lose so bold and wise a leader. I wil hear this new paper of his before I
sleep. Henri," turmng to his son, who sat moodily by upon sleep. Hienr, thrse, ticking at the daisies on the grass, "lear you the good news?"
"Ay, my Sather, the pastor gave "t 10 me as we came
ong. I wish, Monsieur," he added, plancing at the young ming. ${ }^{\text {alor, "you could persuade my father that such grave trea- }}$ tises are not meet studies for a fair young head of thirteen Agnes knows more theology now than l."
"That is not much," interposed tho sieur La Roche with a sad smale. "And yet perhaps he is right, Fulgrand. The
child is so like her father that 1 sometumes forget 1 am talking to her, and not to him.

The minister laid his hand tenderly on the sunny head. It
s in his father's house in Vismes that Monique Chevalier and her clatdren 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 spiri-
tual friendships whach overlap the thes of blood, and glance tual friendships which overlap the tues of blood, and glance
forward to the time when the circumstances of birth shall be forward to the time when the circumstances of birth shall be
forgoten, 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 solenin kiss on he," he murmured, as he stooped, and set a solenn, kiss on
the grave, pure brnw. Something in the sweet eyes, lifted to the grave, pure blow. 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, grtlish feet were 10 outrun him in the race, and that when years hence, his martyr-
soul should pass in rejocicing through the gates, Rene Chevaher's young sister should await him before the throne, paln in hand? yet. as he rode slowly away, he turned once and
looked back, with strange prescience. The three still stood looked back, with strange prescience. The three still stood
at the gate-monsieur in his quiet evening dress, with white 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 has horse, mstunct with life and energy-and between the two, the farr slight girt, 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 long and toilsome ways would each reach the goil The question rose involuritarily to his hips, but quick as thought
came the answer: "What that to thee? Follow thou Me." And the young pastor put spurs to his horse, and sped upon his "Yay.
to his brow is more overcast than usual," M. l.a Roche said to his son, as they walked slowly back to
"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 in the twilight an; hour later, he asked suddenly
"Who do you think 1 saw in Nistuss to day, Agnes? Nay, not our good doctor," as the name nearest her heart sose in. stinctly to the girl's lins, "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 won-
der 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 "'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-hunoured abbe was the cldest, 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 hood. Madame Cartel knows her very well, it appears, and
mademoisclle har also met her in La Rochelle, and is quite fond of her. But she is uneasy as so how your mother and brother will take the tidings, and 1 promised to break the news. You must help me, Agnes. You know better than I
wistat words will pain them lease." inat words will pain them least.
11 ana afraid Rene will be very
be afraid of the priest's infuenery much distressed. He will
"Oh, as to that, do not let him give himse!f any anxiety. louis will never make a bignt. He is an idle, good humotred
fellow, who likes to be comfortable, and see people comfortrellow, who likes to be comfortable, and see people conifort-
able abouthim. And I fancy the handsome young countess able abouthim. And Ifancy the handsome young countess
is of the fame stamp. Madame says she lives in a whirl of pleasure."
asked:
"Did you have much walk 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 Mademoisclle Betrand seems very happy. She sent her dear
love to you all, and said tell Madame Chevalier she would love to you all, and said rell ".

Captain La Roche was glad of the twilight thas hid the hot flush upon his check. The world had not changed since Miadame Cartel was young. Eslantinc's manner had bren as
cracious and sweet to day as it had been bricry and sharp on kracious and sweer sod day as it had been briery and sharp on
their last intervicw in ha Rochellc, and his carcfully nursed resentment had gone down before the girlish pity in her cyes,
as a bank of snow goes down before a warm sun. For a gol. as a bank of snow goes down before a warm sun, her or at golbimself desperately away, he had been consumed with te-
morse and mad longing ever since. It troubled him, even in the darkness, to know that the innocent eyes of Rene's little questions. They were now in the shadow of an overhanging questions. They were now in the shadow of an overnanging
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. She pressed closer to her friend, and the next moment she and Henri had both stumbled over some object in the road. The solder utered a sharp exclamation, and putting the child hastily aside, bent down. It was the body of a man, apparently lifeless. Fo: 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.
not tell whether he he bas fallen over the clift, Agnes. I can-
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 precipice. 1
"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. 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 "I was too far of 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 the cottage.
to make inquiries.

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

Ishmael, my poor grief-crazed Ishmael, Rene." And, as if in recognition of the name, the bleeding man moaned.
you will go act promptly," said the surgeon. "Monsieur If you will go on with Agnes to the cottage, and ask m;
mother to have a bed made ready, and bring men and a li:ter mother to have a bed made ready, and
I will watch by him until you come."
will watch by him until you come."
The unfortunate creature was
The unfortunate creature was groaning piteouslv when Captan La Roche returned ten minutes later with th: needful assistance. He even tried to jesist, as the four sturdy
peasants, at Rene's bidding, lifited him upon the improvised peasants, at Rene's bidding, lifted him upon the improvised
sfretcher. But the doctor bade them not heed him, and in strecther. But the doctor bade them not heed him, and in
ffiten minutes more he was lying on a mattrass in Madame fifteen minutes more he was lyin
Chevalier's only guest-chamber.

Rene shook his head after his professional examination. He rannot live more than an hour. We ought to know other world." Monique Chevalier wiped the beads of suffiering from the cold brow.

## 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,
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
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
wil:, hysterical taugh. "You call me brother; how the a will, hysterical taugh. "You ca"
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
Godirey 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. Heari alone uttered the name between his set teeth.
"Armand, the traitor!- the murderer of our good
The wretch regarded him contemptuously.
hunted for me high and low, that my life would not be 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 cut of your way
Ha: I had forgoten Him who said: "I will recompense.' had forgotten the avenger in my breast from whom I could not free. It lay down with me at night and rose up with me ir the morning, it waked with me by the way, and sat down with me to meat. Before a year had passed, I would gladyy
have met your sword, monsieur. The woman I loved had turned from me with loathing ; my old mother had died curs. ing me with her last breath; the good name my tather left ing me winh rer last breait ; the good name my rather ict fare followed me cverywhere, his face, white, patient, suffering, as I had seen it last, the day they took him to the gal. ley ship. itried to torget it at the gaming-table ; I tried to
drown it in the wine-cup; it would not down ; it draged drown it in the wine-cup; it would not down; it dragged me onck at last th haunt the place where he had lived: the temple snared him. Would any torture you could have inficted snared hem. Wonsicur, been cqual to his? ${ }^{\text {n }}$ He had kept his
upon me, mont eyes riveled upon Henti as he spoke; now he sank back eyes riveced urithing.
white and writa
face.
"He forgave you frecly, Armand," she whispered. "His last message to henri was to bid hum take no revenge. He
bade me tell you fi 1 ever saw you, that he hoped God would pardon you, as he did.

The dying man motioned her ficreely away.
No not speak to me; do not let me see you I" he im. cyes stab me io the heart.:

His strength was well-nigh speat. Rene put a glass of ordial to his lips.
"Drink," he said, in a quet professional tone, to which
the sufferer yielded instinctively. "Now," when the draught had been swallowed, "did you mean to kill yourself when not stop."

I did not know where I was golng," moaned the miserable man. "I alwavs fancy as soon as it gets dark that he is following me, and when 1 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, I could puis voice rising to a shrill scream, "if I had though pursue me seath betiveen me and him, but meet me at the judgent-seat, and 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 form.
"Armand," he said gravely, "God has saved you from the $\sin$ of self.destruction. In His mercy He has given you a 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 "rembled. "She is like him, yet not him" he whispered. TThere is no reproach in her eyes. Her voice does not up-
braid me. Yesterday she spoke to me of forgiveness. What braid me. Yesterday she spoke to me of forgiveness. Wha 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 sno
like crimson, they shall be as wool."

The dying man watched her as if fascinated. The others $h$ sld 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 him to h.s death. Nuw you will not speak any more to me of pardon."
The tears rushed to the girl's eyes. She understood at last. been Armand," she said in a trembling voice, "my father has been happy in heaven or 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 hum happy even in heaven, if you would be sorry, would make hin happy even in heaven, if you would be sorry,
and let God cleanse you. The blood of Jesus Christ cleans. eth from all sin.:

The dealh-chilled fingers closed upon hers.
Do you believe it, do you believe it ?" whispered Armand eagerly. It will believe anything you tell me. You 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 And the
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 100 m .

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 travelling hood and cloak, stood before him.
"Will you take me again?" asked Eglantine's sweet, iremulous 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 untl after we started that I did not know just where you
were living now, and we were afraid to ask any one Nanwere 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 wov'd got out out of

All this without taking breath, while Madame Chevalier loosened the cloak and hood with trembling hands, 2nd pressed her speechless lips to the girlish brow. But no smile of welcome illuminated Rene's strong, sunburnt face.
"What has hippened, Eglantine ?" He asked. "Where is M. Laval? Does he know where you are?"
She lifted her bright, moist eyes from his mother's shoulder. "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 pricsts brought him, and tried to make me sign it, poo. You had promised you though my grandfather said there was no harm in it, and he was very angry when he found I wo ld not believe him, and he said at 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 send me tway morning, we did not go back. You will not
"Scnd you away !" How gladly would he have hidden But he only.pressed her hand gently, and turned to give Nannetic a chair.
"It is all too true, Master Rene", gasped the old nurse, as she sank breathless into the scat. The mas:cr has gone over same. Thank God she had the strenzth to sey limy day. 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 She is the very light of his cyes, 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 becn talking to the master ever since he has been there, and he has a cunning tong
licve blacle is white"

## Frirdary sth, i8go.

THE CANADA PRESBYTERIAN.
"I hate him," exclaimed Eglantine passionately. "He is false and cruel. I I saw it the first day I me
my grandfather could be deceived by him." my grandfather could be deceived by him."
Hush! He is your grandfather, and tenush 1 He is your grandfather, and he loves you very.
tederly. We must never forget that,) said Madame Cheva. lier, and then she drew her foster-daughter close to her heart. "Thank God you were enabled to
are here with us," she whispered.
"Then you will let me stay? My grandfather is sure to
pect where I am, and come after me. You will not let him suspect where I am, and come a
take me away, aunt Monique?
"Not if I can help it, Mignonne. We will do everything
o shield you-everything that is right.
But long after Eglantine had fallen asleep that night, with Agnes' soft arms about her neck, Monique Chevalier and her son sat in anxious consultation. Their love had come back to the ark, but how long would she be permitted to fold lier wings beneath their roof? M. Laval
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
night, and you will take the letter to Nismes to-morrow."

And Rene answered, gazing into the sweet, steadiast eyes: "You will never give her up to be placed in a convent,
my mother?" my mother?"
would Agnes herself. God and her mother gave her to me." It is a necessity of some natures that a great sotrow can never leave them quite the same, that they must be either
richer or poorer for it all ther lives long. Weaker souls may richer or poorer for it all their lives long. Weaker souls may
succumb, lighter hearts be cleft asunder for a moment like succumb, lighter hearts be cleft asunder for a moment like
the facile waters of a lake, only to neet and smile presently, the facile waters of a lake, only to neet and smile presently,
with no scar to tell where the bolt fell. Ilut 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 ploughit will remain as ineffaceable as the traces of God's plough-
share among the hills-where, centuries after the cataclysm has passed, gorge and fissure and ravine bear witness to the shadows under the widow's eves, the carly winter that had come to her hair, were not the only changes wrought by that come to her hair, were not the only changes the dungeon of St. Esprit, and the lonely years that had followed. The gentle, white haired woman who of mercy, who had wiped the dews of suffering from Armand's brow two nights before, and folded the motheriess 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 than the wife who had listened in the ivy-covered porch for
ber husband's home coming step, but she had also unspeakher 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 ably more to give. For it is true of God's spiritual as well as 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 boumty flow out upon the world. The grace and loveliness that mantle m
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, bluck and fire blasted, stand Close-rooted in the dull ar.i barren sand

And over league-long h.lls and vallegs spread
Those rained woods-a forest dark and deadA giant wreck in desolation grand.
So, in that inner world-tho mind of manAre 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 !

## THE EJROPEAN 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 thoir progress to this goal as a mero temporary pause, to be followed by more vigorous action When a suitablo opportunity arises A revolution in Servia or Buigarin, an insurraction in ilace ionia, would
create such an opportunity. Now a revolution in Servia may happen at any moment, may happen without any diract promptings from St. Petersbarg, because the elements in Servia are in unstable equilibrium. So the causes for an insurrection in Macedonia are never absent, nor is tho propaganda of Russia agents needed to create them, becauso the disorders and wretchedness of the country Emperor and his military entourage and the Nagyar ilinisters 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 inovitable. The position of the Mrgyars in the midst of a Slavonic population would bo untonablo established her influcace over Buigaria, Servia, Roumania Hence tho MLagyars, and tho Iapsburgs, who now lean on tho Maggars, think their existence involved in holding Russia back within her present limits, ia maintaining Austrian preiominance in Servia, and keeping Bulgaria at
least nentral. Being tho weakese and the most internally least nentral. Being the reakese and the most internally
distracted of the thren Erpircs, Austro-Hungary foels tho strain of continucd preparation for war most sovercly, and is most likely to be driven into premature action by her fasrs. Nore than onco of lato Juars bla might havo tainen
up arms but for tho restraint imposed by Gormany, with-
out whose approval she dare not move a soldior. 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 pas-
sions and the interests, real or supposed, which lead to sions and the intorests, real or supposed, which lead to
war, do not lose in intensity ; and ho therefore concludes war, do not lose in intensity ; and ho therefore concludes
that that which may happen at any time will happen some time before long. We havo spoken of Germany as a restraining power. This sho has been, this she probably maans to continuc. But it must be remembered that the feeling of sullen disliko between Germans and IRussians, discerniblo 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 otlicers and civil servants towards those who, while only half Russian, absorb many of the beat poste, partly on an ilea 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 Germran are ill-treated in the Baltic provinces of Russia, and that this is part of a deliberato plan to root out the German speech and habits and religion; nor has the ostentatious friendliness of the French to Russia failed to deopen ihese feelings. In both Germans and IRussians 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 strength surprises us English, who have no hatred for any become a powerful fictor 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 Germiny against Russia as against France. The hostility of Frenchmen and Italians to one another is no more reasunable an ! scarcely less menacing. Italy has been for years epending 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 prepara. tion for an attack by Franco in that quarter. There is fortu. nately no sign of anything approiching 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 iny 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. leussia 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 which wars are now conducted makes rulers feel not only
how ruinous a reverse may be, but how great may be the losses attendant even on victory.-Speakier.

## LA GRIPPE.

At present epidemic on this continent, as well as on the coninent of Europe, the precursor of pneumonia and other fatal diseases, is principally a catarrhal intlammation of the mu: cous membrane of the upper air passages.

It commences sudkenly, and is generally attended'with an extreme degree of debility, with high fever from the com. mencement/ mar)ed pain in the head, shoulder, and limbs toration with a loss of ppetite and sometimes $P$ :arrhoa; in and coplous perspirations.
The disease musi-bray once driven out of the system in others of a more serioys nature, which may become fatal. To do this the most simple agent mayye found in Radwav's Ready Relief (and where there ispondiatrhcea), Radway's Pills.

Take two to four of Radway Pills before retiting at night,
allow tnirty to sixty drops of Ready kelief in a half tumb. ler of water; rub Nell, applied oy ihe hagd, Radway's Ready Relief to the inead, throat, chest, shoolders, back or limbs, wherever the pras is felt; get intof good sweat, cover up
well, and avold catching fresh cold If not enturely cured, epeat the following night.
This treatment has been used beto in similar cpidemics, has cured thousands, and warded off pnewnignia and other fatal diseases which are so ready to siep in.
There is no better treatment than this for driving out a
cold. Physicans are not always within call, and it is jeoparcold. Physicans are not always within call, and it is jeopar-
dizing human life to be without such potent remedics as Radway's.

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

## A WOMFAN DRUMMIER.

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 tnow never heard of that before? Why, yes you have, you :inow
her perfectly well. She is a tudy lutie lady in whise, closeGuting cap, and long, white apron, and she carrics a tray of cocoa in her white hands. Ah, now you remember her. Well, the is the most successful "drummer" on the road, and bas brought more trade to the firm that employs her than any man who ever iravelled for them. A good mine needs no bush, but at the same time there is something reassuring in a familiar trade-mark. Whenever we sec that dainly littic lady in cap and apron beaning her tray of cocoa before her, we know that the wrapper she is stamped pon contains the purest, the
frittish ano froceim.
Newington Church, Edinburgh, has opened a soup kitchen

Tue new Presbyterian church to be erected at Cambridee ill cost, including the site, $\$ 40,000$.
Dr. Srommant, of Madderty, If spared till next year w ill have been sixty years mmster of that parish.

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

Eding rewi Town Counci! has carried a resolution that no alcoholic

TuE Bishop of Salisbury is said to spend nearly every penny of his Episcopal revenue on his dionese and always avels second-class
Tue call from Free St. Enoch's, Glasgow, to Rev. William
B. M. Muthill, has been signed by 235 members Muir, B.D., IB.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 L'nited Kingdom, the cause of the medical zenama mission in India receives a heavy blow.

Not the Duke of Westininster, but a London stockbroker, Mr. Peter Reid, a native of Perth, is now believed to be the

TuE Rev. W. S. Sutherland, of Kalumpong, reports that already 219 rupees have been subscribed towards a tombstone and rabing for the grave on the IImatayas of Principal Smith

Principal Calrd and Mr. William Dunn are looking out or a successor to Kev. Robert Johnston, who has resugned his charge at Port Elizabeth through ill-health. This stipend is
$\$ 3,250$ and a manse. 3.250 and a manse.

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

Dr. Oni"Er, 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 powerless to regenerate the mor
whlch human progress depends.

Tur. Archbishop of lork believes the time will come, long befure socual 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. KNighr, the teetotal Mayor of Newark-on-Treut, instead of providing the cusiomary dinner with wine for the gave $\$ 50$ each to the local hospital and rifie corps.

Evangelistic meetıngs for English-educated natives held in the General Assembly instutution at Bombay, have been well attended and exceedingly fruitful, many being
deeply convicted of sin and openly inquiring the way of saldeeply
vation.

ThF 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 and Episcopa
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 ereccompletion of the Irotestant Church at Bethlehem, the erection of which was in
only half finished.

Mr. Spurgeon, in a letter reau to his congregation on a 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.

Tise Res. G. Copland, M.A., of Cathcart Strect U.I. Church, Ayr, was presented at his semi-jubilec celebration with a purse of coo sovererns, Dr. Walter Morison, of London, his predecessor at Lyr ,
preached the special sermons.

Tie efforts of Dr. Stewart, who visited Canada a short time since, have brought the Free Church deht extinction fund up gation 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 Irewery company
is unable this year to pay any dividend, and even Allsopps is unable this year to pay any dividend, and
dividend has dropped down to five per cent.

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

Mr. JOHN Gailowav, of Kilmeny, referrigg to the great advance made in Glasgow by the agencies for carrying on Christian work among classes previously neglected, states that
5.0ju destuture chidren are now clothed, fed, and educated by these agencies. During the pasi iwenty years juvenile crime has heen reduced fif:y per cent.

The Rev. T. S. Dickson, MA.A, of Dundec, who is soan to be inducted as successor to the late Dr. John Kay in strength of the Edinburgh pulpit. He is honourably distinguished for his persistent and enlightened endeavours 10 im press the Church

Mr. Josephi Thomison, the Africen traveller, lecturing to a congregation of $2,00 \mathrm{in}$ St. Cuthbert's, Edinburgh, de-
clared that instead of being a blersint, our inicrcourse with clared that Africans had been an almost unnutigated curse to them. Ois commerce with the natives had been confined to gin, guapowder and guns, beside which the gond 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 able fact that his congregation had now met for 2,300 nights without inticrmission in addition to i, 9 , davs is has bights self-sustaining for threc years and there are only iwenty-nine congregations in the Iresbytery doing better in this respect

## (1Dinisters and Cburches.

Ars. N. If. Russri, IA of Winnipeg, has been as
come the foregn missionary for Central Chutch, Torontn.
Titr sentence in the report of Carluke annual congregational Teeting in last week's issue which says "no new names added,
nould read "wenty new names were ndded during the past year." brantforis Ladies' College has re-opened after the Chustmas holidays with an inncreased allendance and all the classes actively and enthusiastizally at work. The third te
1 $\$ 90$, when further additions ase expected.
Princiral. Maclicar is delivering a series of lectures on Sabbath afternoons in Crescent Street Church. Montreal, Jn vitally im.
portant present day religious qrestions. Those who have altended portant present day religious questions. Thuse whe
speak in the highest terms of their pracucal value.

Dr Kinc reports the receipt during the session of $\$ 500$ from the Presbyterian Church of Ireland for Mammoba College, of $\$ 250$
from the American Prestevterian Church, Montreal, and of $\$ 500$ from the American Prestevterian Church, Montreal, and of $\$ 50$
from John Walson, formedy of Montreal, now of Perth, Scotiand.
The anniversary services of the Corbetl Preshyterian Church wore and approprate sermons morming and evening. On the following evening Mr. Ball delivered his interesting leccure on "The Great North. West," to the great
also furnished by the choir.
The annual meeting of the congregational Massionary Suciety, Knox Church, Regina, was held last week when wificers were elected fresident, $D$. Greig: Secretary, John Willamsun, Ir., Ireasurer, Miss. A. R Marshall, C. McAra, Sr., C. I. Aikinson. The above ofticers and Miss Adair, P. Micara, St., C. Akinson. The above ofmcers and society.
We learn with regret, says the Thurold Post, that Rev. Mr.
Macdonald, of Thorolif, who has for nearly thisteen years been the popular pastor of the Presbyterian clurch in ehis town, bas decited to accept the invitation to become the pastor of the church at Kild onan, near Winnipeg. However, Thorold's loss will be Kildonan gain, and so our best wishes accompany Mr. Macdonald the the expects to leave Thorold about the end of
spheie of labour. He sphere of

SUperintrandent and Mrs. Mc.Millan entertained the teacher hnox church Sunday sechoof to a supper, the follow, being present Rev. Mr. Farries, Mr. and Mrs. S. Savage, Misses Dewar, Forgie,
Potter, Kennedy, Brown Durie, Evans, Ferguson, Jean Buchanan, Lary Masson, and Messss. Mutchmure, John McJanet, R. Camp bll and Frank IIannum. A meeling following officers elected for the ensuing year: John MeJanel, sec
retary; S. Savafe, ueasurer: Kobert Camphell, himrarian : Frank retary; S. Savafe, treasurer: Ravert Camphell, assistant-librailan. A number of questions affecting the interests of the school were discussed.
 has contributed formission purposes during ihs the congregalion has
The Penth Star says: "In addmon to this the
given to other benevolent schemes in varying amounts In aid of given to other benevolent schemes in varying amounts in aid of
mission and other schemes, altogether outside uf strictly congreqational purposes, St. Andrew's Chutch has contibuted for ASS9 over
$\$ 1,200$. The congregation, through the Miscion land, mainanins ordinanees in a needy field on the birder line between the Nuth
Vest Terriories and British Columbia. The Mission Band controbuted S150 last year to Mr. John A. Sinclarr who occuped that field and made Revelstoke his headquanters.
Mr. J. S. Barclay, a student of Manitoba Cullege, on the last year of his Arts Course, died in the Winnipeg ilexpial of typh ind
ever on Saturday, January is. Mr. Baiclaj serss sin have taken the disease by which he was cut down while spending the Cannumas holidaga in a district near Winniprg where he had lormerty been en-
gaged as a teacher. He was a good student, a man ot genile character and unobirusive manners; and, as would be gathered from the woros spoken his life, a humble Chistian. A brief setviee, atiended by the Professors and students both of Manitoba College and Westey
College, was held in the hall of the former instutuon on Thursday afternoon, a ter which his temains were taken to the Kildonan burying ground, nllowed by a large body of Professors and students.

Tus Afinriciosa Tritune says: The third aunual mecting of the Presbyterian Ladies' Associatuon was held at Mrs. Steele's when a
cepont of the year's work was read and accepted, and the following officers and committee were elected for the ensuing year: Mirs J. Mi.
Wellwood, Dresident: Mrs. B. M. Armiage, Vice. President, reelected: Mrs. 3. K. Patton, Secrelary-Treasurer ; Mesdames Stecle. the past year our work has been carneat on with 2 fart amount of carnestuess and success, the regular meetuogs which wete held twice
a month, have been well atiended. Durng the year the ladies have collected and handed over of the Treasurer \$9.135: they also realized from lawn party $\$ 18.90$, and sale of work $\$ 1 \mathrm{~S} .70$. We regret
10 record the depatture of our hon. president, Mrs. Todd, frum among us.

The funeral of Rev. John Dunbar took place on Friday. The services al the tesidence, 54 Sussex avenue, Torontr, were conducied
hy Rer. W. G. Wallace, of Bloor Sitec: Dresbyterian Church Pro by Rer. W. G. Wallace, of Bloor Strect Presbyterian Church Pro fessor Gieng and Rer. Wm. Inglis took part. Principal Caren delivered a bried aduress, chatacterized life of the deceased. to whose
mentioned the erents in the ministerial lifer memory and life he pad a bigh tubute. The semains were taked to
Dunberion for interment. Mr. Dunbar, a son of a highly resp)ected pioneer, who settled where h.al willage now slands and afier whom po was named, was for over twenty years the esteemed pastor of the
church as Glenmorris, but for the last lew gears has livedin relirement church at Glenmorris, but for the last lew years has lired in refirement found scope for his versatiic talents.

Tue Bationcere Americare sars : Rev. Charics Chiniquy, swenty Gee years a Roman Calhulic priest, preached al Eutaw Place Baptist
Chuteh, Balumore, Maryland, Rer. Dr. Frank Fillis, pastor, on the subject, "Is the Church of Rome a Branch of the CCristian
Church 'u I mosit Doizhle convert from Rome in this or any other country, no excepting Father Hyacunthe. He has passed bis eighiech birthday
Dr. Ellis called a monca to agold iemperance medal which he wore, and which was presented to hum hy the Roman Catholics. as an evidence of the high standing he had altained in that Church; and
he told how in iS49 he was sent to Illinois, leading colonics of 5,000 Fresch for the purpose of capluting that State for the Koman Catho lies. Iic had been thirty-nire dimes arraigned in court by the Tesu. mis, who tried wo ruin Ifr. Chimquy's repuration. Me describeri him
as no suden conecf, but 2 man hunoured by ithe Vatican as one of as no sudden conecri, but 2 man hunoured by the Vatican as one of
the formosi leaders of hie Roman Caholics. Rec. Charies Chibiquy, a hale, hearty looking oid man, with long beard, then intro guced has subject, saging his audience hat been io the light so long, whic he Nas in the darkness of knme, that he did not teel $2 s$ though
he could preach to them ; he could only tell them what he, 252 tra. veller bomeward bound, knew.

Tuk services in conoection with the ger St. Andrex's Church, Victoria, British Columbia, were of a most metnorable and impressire
kind. The Rer. D. J. Macdoancll weat all the why 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 genmeman hen delivered a mast appropnate and mpressive sermon
trom Eph ii. 20 22. In the afternoon the pulpit was occupied by
Rev. E. D. Nicharen, of Vancouver, who presched a thoughiful and suggestive discourse from Daniel vi, 4 , 5. The preacher in the evengreat beauly and power-from Jolin $x$. 10 . Next evening a most successful social was held, at which the ILun. John Robson presided. Aldresses were delivered by liev. Mr. Macrae, Rev. Dr. Reid,
Rev. Messis. E. D. McLaren and D. J. Macdonneli. Mrusical selections of great excellence were interspersed ; and a most enjoy: able season was spent. The very handsome and commontous church
is one of the tinest yet built in the west. It reflects credit on all who have bsen connected with its erection. At the Sabbath services both Presbyterian choirs united, and their efforts were much ap-
preciated. The collections speah well for the liberality of the Victorian Preshyterians, \$8,600 being placed on the collection plates at the Sabbath services.

Tue annual meeting of the IIamilton I'resbyterian Wuman's Fureigh dision Suciety was held in limilton on the 2ist inst. A
large number of delegates from the auxiliaries and mission band wese present. At the minning session varivus items of interest wete
discussed anil the following officers clecsed: Mrs. R. Grant presudent; Mrs. Ge nge Vallance, secretary; Miss Clatk, treasures Mrs. Mallock and Mrs. Lyle were elected hunorary vice-prestdents Mrs. Watson and Mrs Given, Hamition, Mrs. Carruchers, Kirk well ilis. $J$. ArCalla. $\&$ Cothatines, vice presidents. In the aller
and
noon the repons of the secretary and treasurer were read. Four aux lazeres and theee miscion bands into lwo conkregational auxiliaries, making a tutal of twenty-nine , 60 ) pounds of cluthing, valued at $\$ 700$, were sent to the North West Indtans. The contributions, $\$ 2,60577$, are $\$ 20.4 .47$ in excess
of last year. Mrs. Abraham, of Burlington, real a plpse on "The of last year. Mrs. Abraham, of Burlington, reall a plpsr on "The
Position of Woman in the Eirly Euristian Church." A public meet. ing was held in linnx Church in the evensng, Hameredon Presbojery; and Rev Mr. Wilkie, of Indore, Inoiz Who gave a very interesting and instructive adidress, im.onting a
great deal of information renarding the work ot out lady mo.. onares in India.

Tre annoversary services of Burns' Church, Moore, were held on the 19th January. The proceeds of the Sabibath an. I whe inevitable soiree following amounted to a limle over $\$ 160$ of which the Sab
b.ath collections contrbuted $\$ 71.25$. The Rev. Prof. McLaren occupied the pulpit with great acceptance to the people and with equal phasure to his ol.t pupul, the pastur, the Rev. J. Campbell Tibb. before he had preached to a few Presbyterians in an old sch ol house about two miles from the site of the present church From these few one of the mose progressive counery charges in Ontario with 250 mer hers on their communion rolls, seating accommodation for 600 , wit Sabbath schools of ( 50 and 120 , and an annual giving for Church schemes of nearly $\$+0$. The growth of these congregations raztk the therease olden ours the l'rofessor. who was then western peninsula. Inhersthurg, was the Moderator of Sarnia during their vacancy. The terrtury c.sered by the London Presbytery is now divided in o four if not five Presbytertes. In barnal dreshytery alone over twenty new churches have been erecied and nearly as many congregations. Then Sarnia was the western boundary of our Church, bu: now st reaches as far to the
west as it formenly did to the east, and with no pant of vantage un west as it lormetly dad to the east, and with no pant of vantage un.
occupied. Whatever lack of interest in her seatiered charges may have existed in the days of carly settlement in Ontario, none such Turanto pastor all the way to Vancuuver to opea a new Church there

Tue Brantord Exporztor says : Sunday marning week Dr. Cuch ine preached with special reference to the numerous cases of sickness men in neighbouring turas and cutues. He read as his text Micah wi 9. "The Lusd's voice cricth unto the ctty, and the men of sisdom siall see Thy name : hear ye the rod, and wio bath appointed ia." The points enlarged upan were these: Natonal cvils are traceatile
to God's hand God speaks through the rod. It is the pant of wisto God's hand God speaks through the rod. It is the pant of wis dom to profit by them and undestand their meaning : they are often
vadences that men are not fursitien of god, and given up cnarely to evidences that men are not fotsitien of god, and given up entirely to
their own evil ampulses acknowledge God's justice in astisugg, whale praying that it may be marks regarding men who rafuse to see God's nand in alarming judgments-we ase apt, he sad, when thas asicmpting to awaken
concern in times of widespread disease, to hear it satd, "Pulput aderce is folly: if peop'e wubld only atteas to saniation, there would be no need, or less need, of prayer, oivey the laws of namure. and disease will abate; les the working classes cleanse and fum gate their dwellings, aud live soberily, ant eprdemics will soon dis heart, whaterer be their religious profession or Church cunnection What Christian man denies the uthity of sanitary measures fo: the preservation of health ? But in spite of these, and in homes of laxury and refinement, diease and death come Fith alarming fataitity
and suddenness. The death of men to the highee ranks of. and suddenness. The death of men in the highet ranks of. . 6 , phy.
sically strong and regular in all their habis, cannot be accounted for y violation of physical laws The only solution of such spread sickness is that in the text. The Lord's voice is in the cits.
Ife hath appointed the rod. Well will it be for us if, humbling our selves in the sight of God. We search out the causes of the present epidemic, not so much in the natural as in the spiritual warld. and in this way ampruve the day of our visitation. When God's judements are in the carth, the inhalitanis shoald learn righteousness.
Tue: second annual meeting of the Sauseen Presbyterial Socie ras well atended by a large number of delegaies from all parts of the liresbyenc. The representalue menbers of the socteiy met in
the forcaoon for the election of oficers for the ensuine year, anal the the forenoon for the clection of officers for the ensuing year. and the
transaction of business connccied with the Society. Mirs. Cameron, ransaction of business connceied with the Society, Mrs. Cameron,
liariston, was elected president ; Mirs. Scoth, Athur: Mis. Ale
 amicson, of Moumt Forcst, was re-clocted secrciary, and Biss Mi
 Vo:ions wac conducied by Mirs. Young, assisted by Mrs. Seranh,
IIolstcin, and Mirs Cameron, IIarriston, followed by reading of minutes by the secreiars. Mrs. Macgrefor, of 3iount Forest, read the Thess ol zelcome, Miss arycreany, of fisarision, respmaing. The secelary's report wask found both micresing and cncouraging, mecting (is haviog heen decided at that time 10 cluse all reports in December insicad of Myarch. as formerty, in order to bring all into line with the calendar yearl, therefore it could not be said there had been a decided inercese in number during that period, yct
there is sause to believe from the ranous reporis reseived that the intecest is deepsning and the woik becoming more established.
The treasurer's statement proed satisfactory, aliso those sead from The stcasurct's statement prored satisfactory, also thare sead from
the difierent auxilianies and "M. I3.s "xecilem papers were read by Miss Kennedy; Arthuz; Miss Binnic, Darham, and Mrs. Bick-
ell, Aouat Forest. Considerable interest mas taken in the question
drawer. Clothing valued at $\$ 344.50$ was sent from this Preshytery by seven auxiliaries to Rev. Wr. Sardine, of Prince Alb Pt Con-
tributions fur 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 at-
tended 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 anonal mecting will be held in IIariston in December, The 80.

Presbytrry of Guelph - This Psesbytery met on January 21. in St. Auliew's Church, Fergus, Mr. D. Strachan, Rockwood,
Moderator. Reasons were asslgned for the absence of several of the members on account of sickness or engazements with meetings rom whirh, they suppesed, they could not well stay away. The
Presbytery ngreed to regard reasuns of absence on the ground of stekness as satislactory, but not those of other engagements, as these were specitied. As some of those thus absent had been ap. pointed to introduce subjects, at one or other of the conferences
to be held, it was referred to the comtuttee on arrangements to to be held, it was relerred to the commuttee on arrangements to
secure others in their place. The Peesbylery then resolved itself
into into a conference on Sabbath Schools. The peneral subject for
conference was "The Sources of Power for Effective Teaching" which was discussed under the subordinate topics, "Knowledge of
ihe Lesson," introduced by Mr. Mlichell, of Waterloo ; "Reli. gious Experience of the Teacher,". by D. McCrae, Guelph, and
"Method of Pessenting the Lessun, by R. Craig, of Fergus. Then fillowe 1 a general discussiun thll the hour of adjournment, at five nelock. The Presbytery then resumed the transaction of orfinary
business. Contributuons were called for to the Synod and Presby. tery Funds, this being the meeting of Presbytery at which pay-
ments into these funds should be made. Inguiry was next made whether sermons had been preached by ministers to their gations on Sabbath observance according to the insiructions of the Presbitery at its meeting in November. Some of those present, and they were very few in number, replied that they had attended to the daty and others that they had not done so bat would at tend !o it. The Clerk reported that he had notifed the Kirk S:s-
sion at Doon of the action of the Paris Presbytery in opening a preaching station at wew iondec. ant its request if Dun coul their interests at this meetine, but no appearance either by letter or representation was mide. In the absence of Dr. Muldlemiss, Con vener, who was kent away by sicikness, Mr. Craig read the report of the committee appointed to visit Killean, selting forth that the mem bers at Knox Church, Crieff, did not regard the meetings which had of h held there as having any impuriant bearing upon the interests of hnox 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 Mr. Jackson. the good had resulted from the meelngs held by ant other facti mentiont closing with the remark that in view of thes of the P'resbytery was alled for. While the reporn was under con sil 1 : iun the Clerk called attention to an article that had appeared on the Dumfries Reformer, publithed in Gall. contaning an account
of the procedings 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 pablished report. The Clerk next read the report as published and showed that it did not go as far as state
ments made by Bir. Jackson when he brought the holding of the ments made by Mir. Jackson when he brought the holding of the
special meetings and their probable results as connected with neigh buung cungregations belore the Presbytery, or as was warranted by facts which were mentionert. The committee appointed to c sisider the report on the business sent dowa by the General Assembly to Pres. byteries reported brienly as follows: That the proportion of representa tives to the General Assembly be one-sixth, inste2d of, as at presen ane fourth of the number of ceinisters on the rolls of Peestyteries and a like proportion of ruling elders; that it was unnecessary and inexpedient to appoint a General Secretary on Sabbath schools
and ihat at would be well to render it obligatory on all ministers at their induction, and on all forcige missionaries at their appointment to connect themselves with the Aged and Infirm Ministers' Fund It was shown that other matters, such as Sabbath observance, and Sist:matic Benevolence had been altended to. It was also agreed urge congregations and stations in the bounds the duty of paying the propertion assigned them of the amount allotied to the Presbytery. A
statement was tee on distribution, and the appointraents given them. On motion it was unanimously ageed to nominate the Rev. Dr. Laing, of Dundas, as Moderatos of next Genseral Assembly. The request of Eden
Mills congregation tur the conmuance of Mr. Strachan as their minister was cordially granted. A peution was presented from the
Firet Church, Eramosa, praying the Presbytery to their number to moderate $\operatorname{sn}$ a call which thes proposed to give to one to becom= their pastor, the salary promised being $\$ 7502$ year,
with manse. The prayer of the petiti was granted and Mr. Strachan Moderator of Session, was authorized to moderate when the people found thems:lves prepared to proceed. Mr. Evan Macaulay requested to be lurnushed with 2 Presbyterial certificate, as he was about to leave the bounds, and his request tras cranted. Next meeing of Presbytery was appointed to meet in Knox Church, Guelph, on the third Tuesday of March next al half-past ten o'clock, orenoon. The Yresiytery then adjourned to meet a conference on
"The State of Relicion "at hall past seven oclock in the crening. n this conference Mir. Norsis, of Glenallan and Mollin, after dero-- Family Worship, iss Importance in, addressed those present on cd," and was followed Jy Mir. Beattic, of Knox Chourch, Guenduct-
"The value of Such Societies zs the Young Pecpie's Sucielics of Christian Endeavour in relation to the Church." Both of these speakers were called on unexpectedly to introduce these subjects, as those appointed to do so were alsent. A general disenssion ras then
conducted in which several took part. Next forcnoon the Presby"The duty of the Church in relation to the Peresent Aspect of the Temperance Question," and "Temperance in Relation to Church Mermbership." Neither of the speakers appointed to introduce these subjects werc present, and provision had to be toade to take their places. The conicrences throughout were interesting and fited to
be profitable, although the attendance was not latge. It ras to be be profitable, although the attendance was not latac. It ras to be
regsetted that so many of the expected speakers did not fiad it in her pomer 10 be present.
Presbytary of Wintby.- The Presbytery of Whitby met on precailing influcaza. The following items occupied the attention of the court: Mir. S. MI. Eastman, Osthawa, was elected Moderator for the current year. Mr. Drummond's resignation of the congregation nf Neweastle, which was laid on the table at last mectiog, was now
accepted. Ilessis. Lockhant and Stewart, comwissioners from the accepled. Alessts. Loekhart and Siewart, comwissioners from the p:ospect of losing hrr. Drummond $2 s$ their pasior bat in riew of his them. The Presbytery while expressing their smapathy with Mr.


Fraruary 5th, 1890.1
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pointed to declare the church vacant on the roth, and Messrs. Drummond (Convener), Abraham and Fraser were appointed a cum
mittee of Supply. It was also agreed to commend Sr. Drummond to the Committee of the Aped and Infirm Mimisters. The Presbytery thereafter entered on the consideration of the Enniskillen dilti-
culties. Pectitions were handed in from some members of Enniskillen and First Cartwsight in lavout of their pastor, after careful examination of the case, Mr. AlcLaren gave in his resignation of the charge The Presbytery agreed to take the usual steps and ordered the cleik 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 lieneficence, w be are
sented to the Synod of Toronto and Kingston at its next meeng in Mry, which was nuw read andadupted by the Presbviery, and Mersts. Synod. The Prestytery now took up the remits. First, on appoint
ing a secretary for the Sablath Schools and second, on the Aged ant Infirm Ministers' Fund. The former they disappruve, the latter they approve. Mr. McMechan read a very interesting and encuuraging
report on the State of Religun, for which he received the thanks of report on the State of Religion, for which he received the thanks of
the Prestytery. Said report was ordered to be transmitted to the Synod's Committec. A card from the Synod's Tieasurer was read penses of the Synod of Toronto and Kingsion for $1889 \cdot 1890$. This account was ordered to be patd. A paper was lat on the tatile from
Ottawa Presbytery on the License Act. It was relerred to the Cummilteer on lemperance ters. An evening meeting open to the public was held for conter-
ence. Mr. Kibpan introduced the subject of the $\cdots$ Ilighes Keligious Instruction. Several members took part in the discussiun, and thereafter Mr. Wm. Hattersun, of Cuoke's Church, Toronto, de-
livered one of his telling addresses on "Christian Workers," which was highly appreciated by all who heard it, and for which the meet ing gave him a hearty vote of thanks. The Presbytery adjuurned to
mect at Oshawa on the I gth April at $10.30 \mathrm{a} . \mathrm{m}$.-A.A. Drummonlo Pres. Cler..

## anNuAL CONGREGATIONAL MEE TINGS.

AT the annual meeting of the West Presbyterian Church, Toronto, lately held, it was reported that i 37 members had been added to the roll and 127 remceved frum it, making the membership 720 , which with twenty-three new membiers rececived ahout the same time make
the present membership 783.3 The sum of $\$ \$ 22.35$ was distrimeded among the Schemes of the General Assembly, being only $\$ 7$. . So les
than the previous year. There were sixty five baptisms and thisty than the previous year. There were sixty.hve baptisms and thits
five funerals. Both the atteadance and the income have been affected by a succession of wet Sabbaths, and during the last six weeks by the prevaling influenz2 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 mectuag of St. James Square Presbyterian Church, Toronto, was held last week in the elegant lecture hall of
that edifice, the mermbers of the Church turning out in guod num that edifice, the nembers of the charch turning out in good num
bers. Owing to illness in his family, the pasior, Rev. Di. Kellogh was unable to attend. Mr. Thomas kirktand. M. A., was voted 10
the chair, and Mr. John Patun acted as sectelary. The first business
 financial statement. The entire revenue $\$ 5.152$ ni was gathered
from weekly collections. The report was duly signed by Messrs. $S$ from weekly coliections. M. The reppist was sury signed by Messss. says the report, has gwen generously to the support of the Rev. Mr.
McGillivray, Its missionary in Honan. Electric lighung has been Mntroduced, and it is expected that in the course of a lew month sutisfactiory arrangements may be made for its permanent use through fort of all who attend especially those who occupp seals in the gal. extended to the audtors and treasurer. The sum of $\$ 7565.90$ ha been contrituted during the year from various branches and mission ary organizations of the Church for religious and benevolent pur-
poses to the benceoolent fund, as compared with $\$ 6,265.93$ contributed last vear. Missionary Association, $\$ 495.40$, hy the Chintse contibuted sion Fund, and $\$ 74962$ by the Woman's Missionary Society. Dr.
Kelloge and Messrs. Kirkland, Geo. Inglis, and R. M. Gray wer anponoted a committe to attend to the printung of the reports, and Messss. John Paton and H. W. Nelson as audtiors for the present
year. fitter some discussion a motion was introduced and carred appointing Messsts. John Cameron and D. S. Kerth an Advisory
Board with the Seston in relation to the service of praise. A motion was also catued voting $\$ \$ 00$ to the chorr master and organist fur the present year. The following are the names of the newly elected
trustecs :-Messrs. A. Naun, WV. D. Mcintosh, Dames Paton. W. M. Dusuglas, J. Y . Read, Charles Thompson and James Butk. In reply to a request fron. St. John's Church, whach is still somewhat depend enrant, it was decided on suggestion of the Session to grant at $\$ 400$ which all pecuniary aid will cease. A pleasing feature of the even ing was the presentation by Mr. William Kerr, on behalf of the con greenation, of handsomely illumanated address expressive of the hath
estecm in which Mr. John Douglas and the members of his tamily estecm in which Mri. John Douglas and the members of his tamily
are held by the congregatoon, and the valuable services rendered in conductung the Church's praise for a period of over thirty years by Mr. Doughas. The address was accompanied by a beautiful marble
clock and pair of statunttes to Mr. Douglas and a fine set of silver clock and pair or sanurites tos, who in the absence of his father
ware to Mr. Wm. M. Douglas, maxe a very suitable response.

The annual business metung of st. Andrew's West, Tronto, was held last weck in the leciurc ronn of the thureh. ithere was

 Mark's Mission Church has duang the pass year been organized into a separate congrecation, with good piospects of becoming
self sustaining at no distant datc. In the meantume this congrega.

 er.clected Mr. Auddicion takiog the place Mr. Sutherland, who retired. The report of St. Andrew's Sunday school $\boldsymbol{r}^{2 v e c}$ the following statustics: Aterage aticndance, 17t; con. tribations, $\$ 299.23$, disbursed in vatious sums to many missions of
the Church at home and abroad. The teachers number thrity threc, and Mr. Ifamilton Cassels is superintendent. The Dorset Sunday school, of which Mr. James Strachan is sapeantendent, had dunng the year 20 average attendance of sercnty four scholars, with 150
on the roll. The contributions deting the ycar amounted to $\$ 78$, and the staff of leachers was fourtecn. There is also 2 nigh
school in connection with the Dorsel Mission. The Willine HEelpcrs' Assecialion showed as income of \$412 95, of
which $\$ 35$ was paid to 2 Bible reader The Women's Association repors showed a slight decrease from the membership of the past
year, ne a slight inctease in the funds raised fer the various ohiccts of the work. Membership, ninety three; income, \$501. Mich
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, secouded by Professor MeCurdy, that the con
gregation record its humble acknow cJgments to Almighty God or the sugnal success of the missiun. . he netw building pryject was
ndorsed, and the congregation pledges itserf to the heariy support of he projicct. It was announced that conditionally on $\$ 10,000$ or \$ri, ooo being sperit on the proposed new builiting of the Dorsel Mission on Nelson Strect, a nuniber or menivers had agreed to sub. scribe sums amounting to $\$ 5.185$. The subscription book was onened, and will remain so wll the neeessary 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,
um missions received $\$ 3.453 .47$ by monthly offerings. Collections 650042 were contributed. Members paid $\$ 6,60$ the session fun dowment of Queen's Colleese durng the year, and to wipe out the deticu in Honee Missions, $\$ \$ 00$; towards Rev, T. Charbonel's church
at Ditchfield, $\$ 11025$; in the church at Kutrine, $\$ 37$ The mem ership stands at 500 , as against 839 la, year, 156 communicant the close Mr. Macdonnell bretly relerred tor the wurk of the various sucieties, and hoped that the church would c.mntinue to prosper.

Thr cungregation of Kinox Church, Lloca, held is annual meet
 mosiunary purpuses. 1, ify-seven new metmbers were ade. during the year and ten removel, leaving, the membership at present 264.
This has been one of the nust successful years in the hatury of this Thurch.

The annual meeting of Caledonia congregation wis held on Friday, January 24 . There was an attendarce of about 150 . Highly encouraging reports were presented frum anh branches of work. on profession of taith. The present membership is 255 The ance ol $\$ 386$. The congregation have contratuted $\$ 740$ to the schemes of which sum $\$ 255$ was for foreign misions, $\$ 226$ for Home
missions
 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 Thonas, was held last week. The reports from the various depart.
ments of church work showed the church to be in a flourishing con dition. Mr. J. McCrone, treasurer for the church, read the annual statement, showing that the total receipts for the year were $\$ 4,364$. .

 port for the Sabbath schoal showed a balance on hand at last report
of $\$ 16074:$ receipts to lanuary, $1 S 00, \$ 25500$ making a total of
 $\$ 4.47 .44$. Distursements during ISS. $\$ 327 \mathrm{SS}$, leaving a halance
on hand of $\$ 119.56$. The report of the treasurer of the Ladies $S$ ). ceety showed thic reccipts to be, including balance on hand, $\$ 790.25$; expenditures, $\$ 525.40$, leaving a balance on hand of $\$ 26.9 .85$. Nuin ${ }^{2}$ twenty six. Addition to membership. 109 . Withdrawals by certifi cate and death, sixty five , net, pain, forty two ; total meembership 11889 twenty une who united with the claurch were from the Sunday
school. The report refered to the loss the ebutch had sustained through remoral by death of some of the oldeit and most esteemed members, and to the sarrow felt at the intelligence of the death of their former heloved pastor, Rev. Dr. Acchibald.
following church officers were declared elected
Romland, J. R. Camplell, MePherson, and D. M. Tait, E. Mr. McCrone was unanimously re-elected church secretary and treasurec. Messrs. A. McCrimmon and Joseph Mickleborough were
elected auditors.

The annual congregatonal meeting of Knox Church, Regina, was held recently. Mr. P. Lamont, chairman of Managers, occupred the chair. Reports were presented from the various organizations connected with the church, and from these we gather the followng unteresting facts : The report of the session, after touchng upjn the
disabilay under which the session ha.1 laboured in consecuucnce of the want of a regular moderator, and lois of MIr. Pirret, is Clerk, expressedor, and detout gratude to the Lord tor the proofs of the congregation's spintual growth, as evidenced by the adduons to tis membership of :wenty two by certiticate and thiticea by profession, as compared wath six and six respectively durine the preceding year, and a marked increase of attendance at prayer mectung, espectailly durine the fruifful ranistratuon of Mr. Kussell last summer. It re. seventy, as quartedy fispensations of cummunion, also twenty-ore baptisms. The report of the Boar.I of Managers and treasurer showed
the finanecs of the church to be in 2 most syisfacion the finanees of the church to be in 2 most saystactiory condition. Be
sudes paying current expenses and a salary of $\$ 200$ to organist, and at the rate of $\$ 1,200$ per year for pasioral supply, a gallery was cleaned and repaired at a coit of \$650; atso a made on the chareh debt, which is now reduced to $\$ 1,600$. Adilito this the amounts mentioned in the reports of the Ladies' Society. Sunday school and Missionary Sxciety, and the total amount raised by the congregation during the year will exesed $\$ 4.000$. an increase of fully one-lhidd over the precious year. The report of th- Sunday
school was cepecially graifying. Average alleqdance, 130, average school was especially gratifying. Average altendance, 130, zverage
 staff of teachers now numbers sixtcen. $A$ socielv of - King's Daugh ters" had been organized in connection with the school and was
doing a grod work. A childeris prayer mection had been cartied on with marked sucecss Ecven members nf the school had united with ize church during the year. Tne Lhties associatinn reporicd orpandisticis for the visitation of sick and s'rangers. A lazzar had been held, the procerids of whech exerecied $\$ 500$. The iotad
seceipts for the year werce $\$ 65 G$ of which $\$ 350$ haid leen donated to the managers 10 assist in making pyyment on the church debt. The repors of the missionary soclecty referred to its organization and of the chureh was $\$_{157} 35$. heine alour nincty dollars ores schemes
 also made a lengithy report, slowing membership to be fify nine, and the work 10 be proxressini in a satislaciory manact. Afer the re.
ports had beea received the clection to fill five vacancies on the Board of Management was prececticd with. Tbe forlowing were
clected: D. Mowat, A L. Iunan, J. L. McLellan, Dr Cowan and elected. D. Mowal, A. L. Iunan, J. L. McLellan, Dr Conan and
Nobt. Martin. Mr. Lunan was clected sectiary sod Mr. W. C. the Board of Manascrs to purchasc iwelre lots between Lorne and Corneall sircects, iacing the public squarc, as a site for church,
manse and Sunday school building, and to proced this ycar witb the ctection thereon of a brick manse at 2 cost nit to cxicecd $\$ 3,000$.

## ¥abbatb ㅍbool Teacher. <br> INTERNATIONAL LESSONS


Goluen Texr- - Repent ge; for the kingdom of heaven is at hand.-Matt. iii.

The New Testament says lutule about the early years of John the sptust. ministry as the hartunger of the Messtah, hare summed up thus het and waxed sirong in spirit. and was in the cosed in the wilderness at Jadea, the thanty settled region bordening J

1. John the Baptist's Preaching.-John was specially pre. he had been consecrated from his birth, nut lio his parents only. for he was specially called of Gil I Iis training in the desert where
he hal communed with G , hi, his Nazarite vows, anil the presence ill worlaty ands $n$, whin hun, has all tended to raise him high above he wildeeness with all the earnestness and fervuar of the furmer pro phets. Me did not address the people of that day in sweet and
courly phrases. He did not seck to win the favour of his hearers by prophesying smooth things to them. He spoke in the tearer one who is thoroughly in earnest, and he spoke God's message. He ace as he was to tell the meanest sinner to repent. The preaching o
john roused general attention. $p^{\prime}$ eople from ail quarters of Judea rowded to hear him, and many were deeply impressed by what he said. The subject on lohn's preaching was repentance-sorrow for,
c.infesing and forsaking of sin. The baptis! of Joha was a symbol ouncesing and sorsaking or sun. The baptism of john was a symbol ses strong language, calling out, " 0 generation of vipers"-de scendants of venomous serpents. And yet it would be difficult is a deadly poison that destroys the soul's life. It makes people cruel and treacherous, and exercises a benumbing effect on the consience. Starting languge is often needed to arouse the sinner to a sense of his danger. For the sinner there is wrath to come, fom
which, if he would escape, he must flee. Fepentance is the first tep. Where this repentance is genuine it wall prosuce appropriat ruits in the life. To this he earnestly exhorts his hearers. Nothing descended from Abranam if they did not profess Abraham's faith and ender obedience to God as did the father of the faithful. The stones people who min disobedience ol God's law. Then John tells his hearers that destruc she ungeriant sinner, just as the tree that is hewn down is fit only for the fire
II. The Effect of John's Preaching - Many were deeply him in what manner they could best give evidence of their repentheir ad the means, however humble their lot, hould relieve a neightsur was in want of clothes or feod they lorgiveness to their fellow men. Tu the publicans, that is, the tax collectors he said, "Exact no more than is appointed you." Hence thief. The soldiers were warned arainst the sios to which they were especially prone. In the discharge of their duty they were to
be no longer cruel. "Do violence to no man falsely, and be content with your waces." John not only preached the doetrine of repentance, but he bore direct testimony 10 the Messiah. He preached Christ. The people wondered who John pear, and some wondered if John migh not be the long-looked-lor Savinur. Though John was faithful in his office, and because be was faithful, he never desired to app:ar other than he was. There
was a mightier One near at hand, for whom he was unworthy to perform even the humblest service, -to unloose the thongs of His with the IIoly Ghoust and with fise. The Baptist uses stribing and impressive imagery to express the spititual truths he wished to teach The Messiah was likened tn an husbandman who winnowed with a ood wheat from the chaff. In like manner he would separate the useless chaff burned. So the redeemed would be gathered into the heavenly inheritance, and the finally impenitent would perish in their ins. Eerod Antipas, who ruled over Galilee and Perea, had wickedly enliced away his brother Philip's wife, and foz this John crowning act of wickedness that he had cast John into prison. IIe was confined in the fortress nf siacherus, on the east of the Dead Sea, where
he was beheaded.
III. The Baptism of Jesus. - The :apism of Jesus was differ ent from the bamusm of all whers who eame to John. For them it b, olutely sinless. In Iliscase it was 2 n outwaid ance can we enter the kingdom of heaven. So bipusm is the ap Church. To this or entrance into the fellowship of ithe visible praying, in trodily shane like a dove, the IInly Spirat descended upon Ilm, and the manifestation was accompanied by a voice distincily audible, saying, "Thou ant My beloved Son; in Thes I am well
pleased." The ministry of Jesus Christ from its beginning to its close met with the divine approval. On the occasion of Hits baptism. is supernaturally auested by the subicly unolding the wuth of God, it expressice of the divine approval. When Jesus, aecompanied by His discipies. E'cter, James an:? John. was on the ifount of Transfigurano amil hee gloroas hings seen and heard, the dieine voice oace the command was added, "IIear ye Ilim." This was the fulfiment of the prophetac words of I sanh , recorded in the iortr-second chap.
ier, and also of the sccona Psalm, Ilear Ilim. Ile speaks as One cer, and also of the second Psalm, llear
laving authority, and not as the Seribes.

## practical soggestions

## For ceery sinner God's ummediate message is repent.

Repentance mast be cvidenced by us appropriate fruits,-obedi nce to God's holy hill

## A pious ancestry will not beacfit 20 unepeatant sinac

John was God's faithful minister, yet he suffered mantrydom lor

## Good moining Have you used PEARSSOAP?

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## THE MISSIONARY WORLD

## tie late principal smith.

The Indian Witness of Calcutta has the following notice of the late Rev. W. Smith, M.A., Principal of the Church
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 Monday, the 21st of October, in North SikMonday, the 2ist of October, in North Sik-
kin. of fever and weakness of the heart. Mir. knh. of fever and weakness of the heart. Air.
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 Himalayas with his brother missionary,
Rev. W. S. Sutherland, of Kalimpong. the ist of October they started together for the tuth 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 2oth 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 pattent, but all in vain. 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 sriumphant entrance into the pres ence 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-threc 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 act, 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 his calling, which so impressed all who came into near relation with him. The Calcuta most useful Fellows, as will be seen from the most useful Fellows, as will be seen from the very practical min the have m o the commit ee now sithg on the late examinations. But above all, Mr. Smith was devoled to the tem. poral and etemal incerests of he hundreds of young men who gathered dally, and may be sembly's Institution. To them the loss is irre emblys ind to the collengues who were isso parable, and to the colleagues who were assodistinguished seat of learning Without reflection upon others, it may be said that the two names most affectionately samembered by the largest number of the slumni of the General Assembly's Institution will be that of the Rev. Dr. Ogilvie, who took a yoyage to Singapore to recruit his health a fer severe and long-continued labours, and lefi there his mortal remains, and that of the Rev. William Smith, whose body was laid for rest at Kea dum, i4,000 feet above the level of the sea, and fize dawks beyond Kalimpong.

ECONOMY IN EURELGN MISSIONS.-A PAK ABLE.

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. Mlost 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 here and there a tract of marsh land, and many a thorny patch right in the middle of the most fruifful fields. But farther off there were miles and miles of desert, very thinly sprinkled with labourers, and beyond that was more waste land, which had hardly been pene trated at all.
Now those who inhabited the cultivated part of the king's domain thought it right that the rest should not be left whoily 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 ciear on the matter, they grew very uncasy. 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 his provicion to come? It must mean con siderable fresh self.denial on the part of the home scrvants to furnish supplies for all this fresh need, and so there was much perplexity on the subject. At length a bright idea oc-
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 net to want even such things as were deemed a necessity by
those at home, who, having made nosuch profession, could not fairly be called upon to practise it.
Now the need for the labourers pressed on the hearts of those already at work in the desert 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 ine 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 remem bered that the king's command was given, not to a few, but to all ; and that he had land down this principle-that some should not be burdened in order that others might be eased, but that there should be an equality. What hey said was, however, not received with much attention. It was determined by the majority that the sum hitherto allowed for one abourer should henceforth be divided among wo. Men and women were found who acceptdithe conditions. And thus in a short time, vinout any e.tra self-denial on the part of the ers was doubled and those who had arnaced the matter congratulated who had aranged king's wort was now carried on with so much efficiency forbid?". Thie Chucrch Missionary Gleaner.
 pure, and that wont ry Pr pharenonst that are from the $\begin{gathered}\text { kin and cave it as white and }\end{gathered}$ smooth as : $n$ infan 4, , ins/st upg having HARRIM UUBB ${ }^{\prime}$ R AYEYS RECAMIER
They are endorked by every woman on both continents who mike the preservation of therr beauty a slufly. Notably among them are
MIME Al EL NA

Cinal $y$ Nos $\neq a s t h e$ Oct MY DEAN MRS. AYER-There never has been any hipge equy in mertt to the Kecamer proved by their sc . Inced not dread old amwhile these magic inventions of yours are are while these magic inventions of yours exist.
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