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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, FEBRUARY 5th, 1890.

No. 6.

NOW READY. PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA AND NEWFOUNDLAND, FOR 1890.

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

PREMIER OPINIONS.

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

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

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

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

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THE PRESBYTERIAN PRINTING AND PUBLISHING CO. (LTD),
5 JORDAN STREET, TORONTO.

Notes of the Week.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our Contributors.

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

BY KNOXIAN

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

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

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

Some of you religious people are very angry at me for cutting down the attendance at your churches and Sabbath schools. You think that was an unmixed evil. I don't think anything of the kind. If a thin congregation for a Sabbath or two should teach ministers and elders and class leaders and all these excellent people who manage churches to depend more on the power of the Holy Spirit, and less on mere numbers, my visit will bring about a genuine revival of religion in Canada. Many of you Canadian people depend too much on crowds and too little on the power of truth and the power of the Spirit. You utterly ignore the fact that the Spirit is the only real agent in the conversion of men. So far as the efficacious 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 them on the understanding that they have any power to convert each other. If you good people have been led to think that there is not necessarily any moral or spiritual power in mere numbers you should not be so angry at me for thinning out your churches and reducing your collections. My visit may do you as much good as a sermon.

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

THIS GREAT CHURCH.

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

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

SELFISHNESS

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

PENURIOUSNESS

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

WHISKEY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Toronto, Jan. 28, 1890.

K.

A CALL FROM BRITISH COLUMBIA.

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

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

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

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

DONALD FRASER,

H. M. Convener, Presbytery of Columbia.

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

GAVAZZI IN THE COLISEUM.

TRANSLATED FROM THE ITALIAN.

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

On the receipt of the news of the success of the Lombard revolution, Gavazzi commemorated in the Campidoglio* the dead of those glorious days, in a discourse which stirred up an indescribable enthusiasm in the people. I will try to paint with pale colours the power of the words of Gavazzi. Pius IX. had, at last, decided to send a contingent of troops to the holy war against the foreigner; and in Rome, the enlisting of volunteers had begun. Public notice was given that Gavazzi would make an appeal to the people in the Coliseum—that immense skeleton of stone, where, till a few years ago, a cross stood in the arena formerly soaked with the blood of the martyrs for faith of Jesus Christ. A glorious March sunset shed its bright beams on the slopes invaded by an immense multitude. Fluttering in the breeze, hundreds of tricolor flags display themselves. Gavazzi, having crossed the arena, goes up into a modest pulpit. On the breast of his Barnabite dress, he wears a red cross. With open face, with manly countenance he surveys the silent multitude. "Brethren!" he cries out "brethren! the day of deliverance is at hand. The hour of the holy crusade has struck. To arms! To arms! God wills it. When the people of the West desired to seize the sepulchre of Him who, of the cross of Golgotha, made a pedestal for liberty, they wore crosses on their breasts as badges and, under the banner of Christ, rushed forward to the East. Their cause was righteous; more righteous, and more holy is ours. To arms, Romans! The Austrian, a hundred times more barbarous than the Moslem, is at our gates. Like the Crusaders, let us raise the Christian banner, and onward, O brethren, for God wills it! He is not worthy to call himself a Roman who prefers his private interests to the interests of all, who sets his own affections before affection for his country. He is not worthy of the name of Roman who, cowardly deaf to the call, stays idly back by his household gods. An unworthy descendant of the fathers of the world, an unworthy heir of the conquerors of the Capitol, would he be who would not wish to conquer or die for the independence of Italy. Unworthy, O woman! thou wouldest be of the Roman name, and to be a citizen mother, who wouldest curb in thy arms, the boldness of a lover or the noble longings of a son. They are the lovers, husbands, and sons of the country. Romans, your fathers conquered the world; do you desire to be worthy of their memories?"—"Yes, yes," answered thousands of voices in a single one—"Romans, do you desire with the chains of your slavery broken, to march to the obtaining of the most precious of all good things, glory, independence, liberty?"—"Yes, yes," replies the multitude, "we desire it."—"Romans, do 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 ironed shoes. He is named Resi, but the people know him under the title of the poet-shepherd. "I am neither a wise man, nor an orator," says he. "I am only a poor peasant who has learned the story of his country in the great book of ruins; but each of these ruins has a memory, each memory has a name, and each name is an eternal monument set up to the glory of Italy. Name thrice dear! It brings tears to our eyes, and the hand eagerly feels for a sword wherewith to fight. Italy awaits us on her bed of suffering. She calls to us, and asks of us liberty. Shall we be deaf to her call?"—"No, no," answer the voices of the people, "Italy for ever!" Thus applause and oaths follow the splendid speeches. 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 to which he calls the raised from the dead of Rome. Then, enlarging the picture, he thoughtfully renews the traces unalterably impressed on the life of the world by the unconquered legions, gloriously giving life to the past as a spur to the present, and an example to the future.

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

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

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 representative on earth. Romans, from this day you win back the sovereignty of the people!"

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

Elders Mills, Ont.

TRACTS FOR THE TIMES.

REHOBAM REDIVIVUS.

WHO SHOULD LEAD IN CHURCH MATTERS—PARENTS OR CHILDREN?

The question is suggested by complaints often made by parents that they have difficulty in inducing their children to accompany them to church. They seem to think that the only way in which this difficulty can be overcome is to introduce into religious exercises and meetings more that is pleasing to juvenile taste. It is thought necessary to provide, at various church meetings, amusements, such as songs, readings, recitations and theatrical acting. As there is a good deal of competition in this method of popularizing religion, it is not easy to say to what extremities it may be carried. While it is admitted that the young need amusement, yet it is not clear that 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 fitted to gratify it. They can make what is read the subject of conversation at table and at the fireside in the evenings. Thus the intellectual wants of the young would be supplied, and home would be made so attractive that they would find in it their chief enjoyment. Parents and children would be kept at home, the minds of both would be improved, and domestic life would be enriched. The young would then not require to seek constantly the society of other young persons whose minds are as empty and frivolous as their own. A process of mental assimilation between parents and children would take place, corresponding to what is called a family likeness, and the family would acquire a distinctive character of its own. In this case parents would find that their children would gladly accompany them to church or to any 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 God?" Were they to do so they would find their children sympathizing and co-operating with them most heartily.

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

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

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

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

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

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

ALIIQUIS.

JOSEPH'S LAND POLICY.

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

Jan. 18, 1890.

X.

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

* The modern Capitol on the Capitoline Hill.

Pastor and People.

BE STILL, MY SOUL.

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

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

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

—From the German.

AMBITION.

As this is generally regarded as an undesirable trait, the word has rather a forbidding sound. Yet there are many things it is both proper and wise to be ambitious concerning. The tenth commandment forbids covetousness, yet the apostle says, "Covet earnestly the best gifts." That ambition furnishes one of the chief characteristics of an active, intelligent mind is only too apparent, and yet a nature with ambition left out would be but poorly equipped to cope with the stern, uphill conflicts of daily life. There seems to be an increasing lack on the part of parents, and with mothers, especially, of watchfulness over the development of the characteristics of their children. It is particularly delightful in reading the biography of eminent men and women of past days, to note with what care the mother almost invariably watched over and instructed the child while very young and during all the formative period of youth. It is not enough that food, raiment and warmth be provided ; some one must see to it that the clothing is properly fitted to the little form, that food is eaten and digested, that warmth is duly noticed and enjoyed. Just so, it is not sufficient that children appear to have sufficient pride, energy and ambition to carry 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 society, and of the world at large. The nobler ambitions of men and women of the past seem to have lost much of their attraction and charm.

The decoration of the house, the delicacies of the table, the thousand and one fripperies of toilet, the latest popular novel, the oft-recurring reception, all these unsatisfying and comparatively unimportant considerations crowd out much of the solid, substantial, manly and womanly occupations and ambitions of by-gone years. It is true, institutions for learning are more numerous as the years increase ; women are admitted freely to college halls, and the higher professions are open to them as well as to men, but are the aims and purposes higher or of as high an order to-day as they were years ago when less attention was accorded the superficial, showy decorations of the room and the attire, when books were read and re-read, and there was strong, healthy ambition in the hearts of the rising generation to excel in mental calibre and all the best graces of heart and soul? We read in the book just published, depicting scenes in the life of Harriet Beecher Stowe, that when the apples were being prepared for the winter's cider apple sauce, Dr. Beecher proposed that he and the children should tell what they knew of Scott's novels to make the work go off faster. This made the work fly, "while Harriet often made a correction or supplied with joyful eagerness some points they had omitted." This was when the great writer was a mere child ; but the Beecher family was not the only one in which it was the custom to blend healthful occupation with mental stimulant, and so inspire even the children to know something useful and worth remembering. The wonder is that any thinking, reasoning being can become satisfied with the mere petty, unworthy ambition attaching to a desire to outshine a neighbour in the glitter of showy ornaments in parlour or chamber, or the gloss of fine dress when the soul's equipment for living and shining and climbing on wards 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 greater we believe will be the capacity for further knowledge and enjoyment in heaven. Always pressing onward and coveting earnestly the best gifts, ambition will become only another name for lofty desires and very noble aspirations.

Build thee more stately mansions, O my soul,
 As the swift seasons roll !
 Leave thy low-vaulted past !
 Let each new temple, nobler than the last,
 Shut thee from heaven, within a dome more vast,
 Till thou alone art free,
 Leaving thy outgrown shell by life's unresting sea !

—Christian-at-Work.

ENTERTAINMENT VERSUS WORSHIP.

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

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

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

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

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

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

The handwriting of God upon the walls of his earthly presence chamber, "Holiness becometh My house," presents no great difficulty 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 in an inglorious defeat of the Church in her noble mission.

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

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

CLEAN LIVING.

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

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

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

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

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

A REASONABLE SERVICE.

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

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

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

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

UNSPOKEN WORDS.

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

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

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

MOSES AND HIS CRITICS.

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

Our Young Folks.

TWELVE GOLDEN RULES.

- I. When called to rise without delay ;
- II. To think before and while I pray ;
- III. My tongue and temper well to sway ;
- IV. No low or ribald word to say ;
- V. To tell the truth, let come what may ;
- VI. To catch "odd moments" ere they stray ;
- VII. Without an answer, to obey ;
- VIII. To sulk no more when friends say nay ;
- IX. About no tax to lounge or stray ;
- X. To know my lessons ere I play ;
- XI. To take my share of giving way ;
- XII. And read my Bible every day.

THE SPIDER AND HIS NET.

The spider's net is a wonderful thing. It is more beautiful, and serves its purpose infinitely better, than any that man has ever made. One may get a precious lesson by sitting down beside a spider's web and watching the owner's 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 sticks to the feet of a fly, and the struggles of the captive serve only to fasten the net on its wings and head, as well as on its limbs.

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

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

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

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

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

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

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

CAST A LINE FOR YOURSELF.

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

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

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

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

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

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

TWELVE HELPFUL RULES.

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

1. Do not interrupt others in conversation unnecessarily.
2. Be unselfish.
3. Have courage to speak the truth.
4. Do not shirk.
5. If you have been to blame, do not try to throw the blame on some one else. "If she hadn't done so-and-so, it wouldn't have happened."
6. When you have used an article put it back in its place, especially if it is one used by the family in common.
7. Remember that by your conduct persons judge of your home training and home influences.
8. Be careful to meet your engagements promptly.
9. Be punctual at meals.
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 been riding on the waves was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up upon the shore. He had been wrecked against this Lonely Rock.

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

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

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

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

GOOD NATURE.

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

SLEEP AND DEATH.

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

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

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

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

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

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

BE A MAN.

- Not of the "dude" species.
- Not of the kind that stand on street corners.
- Not of the kind that prides himself on being a "masher."
- Not of the kind that sneers at the idea of personal purity.
- 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 everybody else.
- Not of the kind that is a connoisseur of whiskey.
- "Not of the "yes, yes" kind.
- Not of the kind that calls mother "old woman" and father "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, scuffling, shuffling-through-life kind, "having no hope, and without God in the world."

A GOOD NAME.

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

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

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

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

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

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

THE ALPHABET IN ONE VERSE.

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

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

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

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,
AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line, 6 months, \$1.75 per line, 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, FEBRUARY 5th, 1890.

Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme, in convenient form, can be had at 50 Cents a hundred, at the office of
THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD).
JORDAN STREET, TORONTO.REFERRING to the prolonged debate in the New York Presbytery on Revision, the *In-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 exhilarating in exhibitions of that kind of science.

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

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 course and for anything anybody knows to the contrary may be plucked half a dozen times before he is licensed to preach. The *Christian-at-Work* is of the opinion that it would be better if young men in the seminaries would attend to their studies and apply for work when they are ready to do it. Undoubtedly it would. The spectacle of a body like the American Board contending over a youth who might get plucked at his next examination is not for edification. But the young man has got no small amount of notoriety and perhaps that was what he wanted.

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

The average Presbyterian minister is not an angel from heaven; for angels pay no baker's bills. He is not the "just man made perfect" with the eloquence of a Spurgeon and the genius of a Bushnell. He is simply an earnest, God-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 people that wear it act as the veteran doctor describes. Alexander the Great once said to a soldier and a namesake who behaved badly, "Sir, you must change your conduct or change your name." The same might be said to some people who glory in being called Presbyterians. The glorification may be a good thing for them but it is hard on Presbyterianism. Somebody should ask them to change their conduct or change their church.

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

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

MR MULOCK'S loyalty resolution in the House of Commons was timely and he moved it in a manly, dignified speech. The temptation to indulge in some big talk about the Crown and Constitution and the British lion, etc., was strong, but the member for North York resisted it like a gentleman and a scholar—both of which he 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 Annexation on even honourable terms is small, the number who could be driven into political union with our excellent neighbours might be counted on one's fingers. The man who says, "Pinch them commercially and they will pull down their flag," either does not know Canadians or he basely slanders the Canadian people.

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 remedy for national ills would try to teach the people that prosperity depends mainly on the exercise of such old-fashioned virtues as economy, industry, pluck, thrift and plodding self-denial, Canada would soon become a great country. But that kind of thing would not be popular. Men never cheer when you ask them to work, or drink less liquor, or wear their old coats until they can afford to pay for new ones.

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

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

CONGREGATIONAL MEETINGS.

FOR several weeks our columns have contained condensed notices of annual congregational meetings, and many more such notices have yet to 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 earlier business methods of what are now prosperous and influential congregations. Many of the reports state that the attendance at these annual meetings was generally encouraging. This would justify the inference that there is a creditable increase of interest in congregational welfare, and that is something that speaks well for the future. Various excuses have been urged for the large measure of apathy which many have had only too good reason to deplore in the past. How often has it been that barely a quorum have assembled, after repeated announcement, to make the appointments and transact the year's congregational business? Is it matter for surprise that the entire work was left in the hands of a few who might or who might not be best fitted for the responsibilities that the neglect of others imposed on them? A generally diffused interest in all that belongs to the congregation's welfare is much to be desired. Division in work and reasonably frequent changes in office tend to promote a healthy pulsation of congregational life, and prevent that stagnation that inevitably follows the appointment, year after year, of the same individuals to the same offices; it also removes the ground for the excuse that confining the management of the various branches of congregational work to a narrow and select circle is sure to awaken murmurings and disputings in certain 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 they 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 permit their minister to maintain the struggle on the slender pittance with which he began his work, when all were alike comparatively poor. Even ministers are human; the best of them cannot be expected to escape seasons of discouragement, especially when they have reason to believe that their struggles are largely owing to the thoughtlessness or illiberality of those who could do much better if they tried.

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

PRESBYTERIANISM IN NEW ZEALAND.

THE last number of the New Zealand *Presbyterian*, published in Dunedin, contains an outline report of the meeting held in that city of the Synod of the Presbyterian Church of Otago and Southland. It is interesting, not only as giving evidence of the prosperity of the Church in that far off land, but in showing, from the questions that came up for consideration as well as from the modes of procedure, that there is an unmistakable family likeness in the Presbyterian Churches throughout the world. This branch of the Church which met in Synod at Dunedin is not very large, but it is evidently in a healthy and vigorous condition. It embraces five Presbyteries, which sent thirty-four clerical and fifty-eight lay representatives. In this representation we see a slight improvement over what has too long been customary amongst ourselves. Our Church Courts would show a much greater disparity between lay and clerical representation. The proportion was well kept up in all the Presbyteries represented. One had twenty-two ministers and twenty elders; a second, fourteen ministers and thirteen 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 brief address, on vacating the Moderator's chair, nominated the Rev. George Hall, B.A., of Waiholo, to succeed 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 deeply interested in Christian missions everywhere. At the outset of his stirring and comprehensive opening address he said: "This proof of your confidence I value very highly, and regard it as a recognition of the thirty years of labour as a missionary to the heathen, which preceded my coming to Otago—not yet nine years ago. And at once I would bespeak your forbearance and help, as the greatest portion of my life has been spent among the heathen in India, where such meetings as the present cannot yet be held. I am more familiar with the institutes of Manu, the great Hindu legislator, than with Moncrieff's rules for the guidance of Church Courts." In these circumstances it was natural and expedient that his address should be occupied with a consideration of Foreign Missions. It was his desire to see in all other congregations the cultivation of a missionary spirit, not only for the direct good that would thereby be accomplished, but as an important means for the advancement of spiritual life. The Moderator's address is brimful of cheering and inspiring facts relating to the progress of the Gospel in heathen lands. Reference was made to the missionary revival that is spreading over all sections of the Evangelical Church, and he dealt very effectively 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 encouraging 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 department are in a healthy condition. The income reported for the past year was about \$5,125, and the expenditure was within that sum. They have a Sustentation Fund which last year yielded \$1,035 to each settled pastor. The liberality of the New Zealand Church surpasses the Canadian in this respect.

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

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

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

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

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

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

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

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & 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.

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

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

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

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

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

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

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

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

THE CENTURY. (New York: The Century Co.)—The issue for the present month is the mid-winter number, but, like the winter in these parts, there is very little snow and ice in it. The frontispiece is a portrait of Ralph Waldo Emerson as he appeared on the lecture platform. It is *apropos* of a paper on "Emerson's Talks with a College Boy," by Charles J. Woodbury. The first of a series of interesting descriptive papers by John La Farge, "An Artist's Letters from Japan," is begun. Joseph Jefferson's pleasingly-written autobiographical sketches are continued. "The Realm of the Congo," affords subjects for two papers by writers who are competent to tell what they have seen in equatorial Africa. The massive "Life of Abraham Lincoln" is concluded in this number. In permanent form this will doubtless occupy a place among the leading historical works of the century. Professor Fisher contributes the third paper on "The Nature and Methods of Revelation." The other contents of the number, including the serials by Amelia 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 "Protestant Missions a Hundred Years Ago and Now." Dr. Pierson's first letter from Scotland is given, and will be read with intense interest. There is a very remarkable paper on "The Charities of Germany," by Dr. A. H. Bradford, which is instructive reading. Dr. Steele, of New South Wales, has a ringing article on "The Jubilee of the New Hebrides Mission." J. Hudson Taylor rings out a clarion appeal "To every Creature." Secretary Ellinwood sketches with skillful hand "The Credulity of Scepticism." Then follows a graphic picture of Pioneer Missionary Life in Alaska, which will thrill the reader. Dr. Starbuck gives another chapter of translations from the foreign missionary magazines. The literature section closes with an account of the student uprising and work. All the other seven departments are replete with facts, intelligence, correspondence, reports, International papers, Monthly Concert Matter, prepared by Dr. Ellinwood, and Editorial Notes on many live topics. On the whole, we doubt if a better number of this comprehensive and progressive Review has been published.

"I hate him," exclaimed Eglantine passionately. "He is false and cruel. I saw it the first day I met him. I wonder my grandfather could be deceived by him."

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

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

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

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

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

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

"Never! If it comes to that, Rene, I will shield her as I would Agnes herself. God and her mother gave her to me."

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

(To be continued.)

SONNET.

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

So, in that inner world—the mind of man—
Are wastes which once were leaf adorned and dear,
Where beauty throve till fires of passion ran,
And blighted all. When to such deserts drear
The spirit turns, in retrospection wan,
The proudest starts, the boldest shrinks in fear!

—C. Mair, in *The Week*.

THE EUROPEAN OUTLOOK.

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

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

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

LA GRIPPE.

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

It commences suddenly, and is generally attended with an extreme degree of debility, with high fever from the commencement, marked pain in the head, shoulder, and limbs and oppression of the chest, severe cough and little expectoration with a loss of appetite and sometimes diarrhoea; in the course of a few days follow at times free expectorations and copious perspirations.

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

Take two to four of Radway's Pills before retiring at night, swallow thirty to sixty drops of Ready Relief in a half tumbler of water; rub well, applied by the hand, Radway's Ready Relief to the head, throat, chest, shoulders, back or limbs, wherever the pain is felt; get into a good sweat, cover up well, and avoid catching fresh cold. If not entirely cured, repeat the following night.

This treatment has been used before in similar epidemics, has cured thousands, and warded off pneumonia and other fatal diseases which are so ready to step in.

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

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

A WOMAN DRUMMER.

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

British and Foreign.

NEWINGTON Church, Edinburgh, has opened a soup kitchen.

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

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

EX-PROVOST BLACK, of Airdrie, states that the two last strikes in that district cost more than \$500,000.

EDINBURGH Town Council has carried a resolution that no alcoholic liquors will in future be provided at municipal conversations.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE Rev. Wm. Ross laid on the table of Glasgow Free Church Presbytery the discharges of the remaining debt on Cowcaddens Church; and in doing so mentioned the remarkable fact that his congregation had now met for 2,300 nights without intermission in addition to 1,359 days. It has been self-sustaining for three years and there are only twenty-nine congregations in the Presbytery doing better in this respect.

32/52

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THE MISSIONARY WORLD.

THE LATE PRINCIPAL SMITH.

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

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

curred to some of them. It was pointed out that those who were already working in the far-off lands had many little comforts and helps by the way which they really might do without, and that as they had chosen the way of self-denial they were bound to carry it out in every particular, and ought not to want even such things as were deemed a necessity by those at home, who, having made no such profession, could not fairly be called upon to 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 the solution of the difficulty. What one could do, all could do. And by distributing the same supplies over a larger area, how many more labourers could be sent out, and how much faster the work would progress!

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



*To Mrs. Herbert Hubbert Ayer
in my pleasant remembrance
Adeline Patti Nicolini
1889.*

A HINT FOR THE PRESERVATION OF THE COMPLEXION.

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ECONOMY IN FOREIGN MISSIONS.—A PARABLE.

There was once a king who owned large tracts of land, which he desired to have cultivated by means of his servants. Everything these servants possessed was given by the king—and given with no niggard hand, for he loved to see them happy. Most of these servants lived close together in one part of the king's domains, and the ground round them was, on the whole, more cultivated, although there was here and there a tract of marsh land, and many a thorny patch right in the middle of the most fruitful fields. But farther off there were miles and miles of desert, very thinly sprinkled with labourers, and beyond that was more waste land, which had hardly been penetrated at all.

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

THE TEMPERANCE AND GENERAL
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cosmetic, but an emollient, to be applied at night, just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots or blotches, and make your face and hands as smooth, as white, and as soft as an infant's.

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The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. — Mary Ann Sears, 7 Hollis st., Boston, Mass.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored. — P. Germain, Dwight st., Holyoke, Mass.

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I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. — G. King, Killingly, Conn.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. — Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. — Mrs. C. Phillips, Glover, Vt.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla, his eyes have been cured, and he is now in perfect health. — Alric Mercier, 3 Harrison ave., Lowell, Mass.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

Ayer's Sarsaparilla

saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong. — H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

and, in a short time, her eyes were completely cured, and her bodily health restored. — C. R. Simmons, Greenbush, Ill. Sold by all Druggists. Price \$1; six bottles, \$5.

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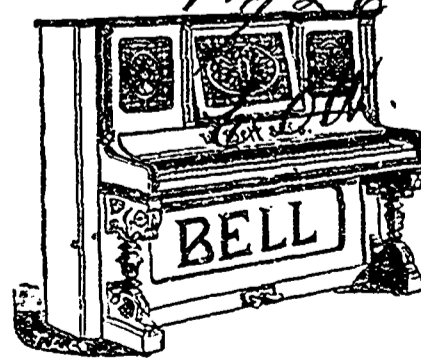
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MARRIED. At the residence of the bride's uncle, Dr. Kerr, Pacific Avenue, West Toronto Junction...

At 54 Sussex Avenue, on the 29th January, Rev. John Dunbar, late of Dunbarton and Glenmorris, aged 72 years.

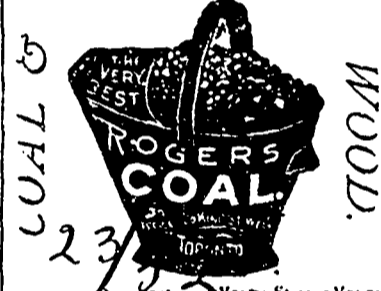
At "Holyrood Villa," 52 Maitland Street, on Thursday, January 30, 1890, in her 58th year, Frances Miriam, the beloved wife of Dr. Walter B. Geikie...

MEETINGS OF PRESBYTERY. BRANDON.—Knox Church, Portage la Prairie, and Tuesday in March, at 7.30 p.m. BROCKVILLE.—At Spencerville, on the second Tuesday in March, 1890, at 1 p.m.

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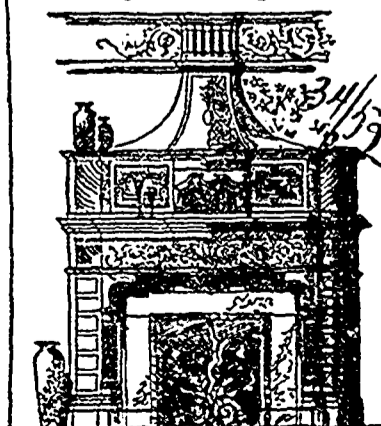
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