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VOL. 18.

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THE AGED AND INFIRM MINISTERS FUND, by J. Macdonald, M.D., Hamilton.  
THE PRESBYTERIAN CHURCH IN IRELAND, by Rev. William Cleland, Toronto.  
THE LONDON MEETING OF THE GENERAL PRESBYTERIAN COUNCIL.  
SKETCHES OF CHURCHES—St. Andrew's Church, London; Knox Church, Toronto, and Erskine Church, Montreal.  
ROLLS OF SYNODS AND PRESBYTERIES.  
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Toronto: Presbyterian Printing and Publishing Co. Montreal: W. Drysdale & Co.; Ottawa: J. Durré & Son; St. John, N.B.: J. A. McMillan; Winnipeg: W. D. Russell, Victoria, B.C.: T. N. Hibben & Co.; St. John's, Newfoundland: J. F. Chisholm.  
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## Notes of the Week.

At a meeting of the Foreign Mission Committee of the Pan-Presbyterian Council, held in Edinburgh lately, it was agreed to endeavour to arrange for joint missionary services in connection with the three Presbyterian Churches in some of the principal towns of Scotland. This, we believe, is the first attempt which has been made towards united action by the three leading denominations representing the Presbyterianism of Scotland.

DR. HAMILTON MAGEE, of Dublin, speaking at Glasgow lately, said it continued to be the almost universal testimony of those who were engaged in missionary work in Ireland that recent agitations had opened rather than closed the door of favourable opportunity. An agent had written to him from the very centre of one of the most disturbed districts, that he was as well received by the Roman Catholics as the Protestants, and that the people were most willing to talk of religion.

THE Presbyterian Union of New York, which is set for the advancement of the Church in that city, in social and other ways, gave a reception to the Committees on Reunion of the Northern and Southern General Assemblies, at the Assembly Rooms of the Metropolitan Opera House on Friday evening last. The occasion proved an interesting one throughout. There were five-minute addresses in plenty, choice selections of vocal and instrumental music, also a collation, and opportunity for social intercourse.

ON referring to the illness of John Bright, the *British Weekly* says: The veteran statesman is facing death with the calm, unshrinking courage with which he has ever met his foes. As we write, there is even a hope that he may rally from this severe attack. The whole nation has stood with reverent anxiety at the bedside of the illustrious man whose moral worth and nobleness, no less than his calm and deep wisdom, have left none to stand beside him but that other veteran from whom his name can never be divided.

A MATTER of great interest, says a contemporary, is understood to be rising in Free St. George's, Edinburgh. For some years past there have been frequent private discussions how the overburden of

work, of which Dr White has always complained, should best be met. This winter there is the same pressure, and, though the great Edinburgh preacher is in more than unusual vigour, the question of his relief has again come to the surface. But on this occasion a colleagueship is being definitely spoken of as the true solution.

THE *Christian World* says: The Rev. Dr. Mathews, the new General Secretary of the Pan-Presbyterian Alliance, is settling down to work in London. His library and household goods are expected to arrive from Quebec this week, but as there has been a fire on board during the voyage, he may have suffered a loss. Papers, just received from Quebec, devote considerable space to the farewell accorded to Dr. Mathews by his large and attached congregations. Dr. Mathews will be an acquisition to London Presbyterianism.

MR. WEIR, of Hampstead, memorialized the London Presbytery to give a deliverance as to whether it was competent or desirable for Presbyterian ministers to become M.P.'s or members of County councils. The Presbytery, however, did not consider it desirable to give such a deliverance. The reference was understood to apply to Rev. Dr. Rentoul, of Woolwich, the barrister-minister, who is mentioned for a County councillorship. Rev. D. Fotheringham, of Tottenham, who was invited to stand, declined because he thought it would interfere with his duties as a minister.

THE large number of meetings which have been held throughout Great Britain in connection with the Armada Commemoration, and the Accession of the Protestant Dynasty, as arranged by the Alliance culminated recently, in two largely attended Conferences, held in the Lower Exeter Hall, and a public meeting in the evening. Colonel Sandys, M.P., presided at the latter, and stirring addresses were delivered, amongst others, by Canon Woodward, Rev. Dr. Wylie, Dean of Achonry, Rev. A. C. Wainwright, Sir A. Blackwood, and Mr. Mark Knowles.

THE Rev. John McNeil, of Edinburgh, has been preaching to crowded congregations in London with great acceptance. He preached at College Park, when considerable numbers of the Regent Square people went to hear him. His subject at College Park was the Cave of Adullam, and the crowded audience were quite delighted with his sermon. Some of his most intimate friends are quite confident that he will accept the call to Regent Square, and others are equally confident that the movement for a tabernacle in Edinburgh will now be pushed forward in order to keep him there. Mr. McNeil himself has, however, not given any indication of his mind on the matter.

SPECIAL services have been held in Greyfriars United Presbyterian Church, Glasgow, in celebration of the third jubilee of the congregation. On Sunday, the pulpit was occupied by Rev. Messrs. W. S. Goodall, J. Buchanan, and Professor Calderwood, the two latter having been ministers of the Church, from 1856 to 1881. At the soiree on Monday, the pastor, Rev. W. S. Goodall, sketched the history of the Secession of which the first minister of the congregation, Rev. A. Fisher, was one of the founders. In connection with the celebration, the Church has been restored at a cost of \$3,685. The membership now stands at 760, of whom 530 have been received during the five years of Mr. Goodall's ministry.

FULL explanations concerning the "Peerless" Bibles are given in another column. They are without exception the handiest and most complete edition of the Sacred Scriptures yet published. The

amount and variety of accurate and carefully-compiled information on all that pertains to a thorough study of the Bible, furnished by several distinguished and scholarly members of the Revision Committee, will surprise the average reader. Whoever uses the "Peerless" Bible has at hand for ready reference all that gives him the fullest information on almost everything the reading of the sacred text can suggest. With such a valuable help to Bible study within reach, ignorance of the contents and meaning of the Sacred Volume is simply inexcusable. When a copy can be secured on terms so easy a little exertion will meet with a most encouraging reward.

THE Canadian Society of Musicians held their annual Conference in Toronto, last week, which was largely attended by members, many of them from great distances. Matters of interest to the profession were ably discussed, among them the comparative merits of the usual notation and the tonic sol-fa system. Enjoyable musical evenings enlivened the meetings. A concluding service of praise was held on Friday evening, at St. Andrew's Church, the galleries of which were crowded, and there was a fair sprinkling of auditors in the body of the church. An extensive selection of classical organ music was rendered by Messrs. Edward Fisher, J. C. Batchelder (of Detroit), E. D. Phillips, and Arthur Dorey. The St. Andrew's choir gave Stainer's anthem, "And all the people saw the thunders," and songs were given by Miss Robinson, Mdle. A. Strauss, and Mr. E. W. Schuch. Rev. D. J. Macdonnell read the lessons, and gave an appropriate address on music and worship.

Two weeks ago the death of Mrs. Thomas Henning was announced. It is now our melancholy duty to chronicle the death of her husband, which sad event took place in Florence, Italy, on Thursday last. Only last week a communication from his graphic pen appeared in these columns, to which for years he was a frequent and valued contributor, his papers being widely appreciated and reproduced by contemporaries. He was a man of varied accomplishments, devout spirit, amiable disposition and blameless life. The following brief and kindly notice appeared in the *Globe* of Saturday: The news comes by cablegram of the death of Mr. Thomas Henning, at Florence, Italy. Only fifteen days ago, or thereabouts, the death of Mrs. Henning in the same city was recorded. Mr. Henning was at that time in fair health, as good as he had enjoyed for some time previously, but never seemed to rally from the shock he sustained by the suddenness of Mrs. Henning's death, and on Dec. 27, he died. The deceased gentleman was widely known and highly esteemed in this city, though for several years past he has resided chiefly in Europe, on account of ill-health on the part of himself and Mrs. Henning. Meantime they travelled considerably, and Mr. Henning, being a keen observer and possessed of literary tastes, contributed frequent articles, descriptive of his journeyings, to THE CANADA PRESBYTERIAN and other magazines and newspapers. Mr. and Mrs. Henning paid a final visit of considerable length to Toronto, which was brought to a close about eighteen months ago. Mr. Henning was a brother-in-law of the late Hon. George Brown, and for about fifteen years was connected with the business management of the *Globe*. He was a native of Loughbrickland, county Down, and was educated in Belfast, Ireland. In his second year at Royal College he received a gold medal and first prize for an essay on the historical and antiquarian associations of his native place. During his early life in Canada he was a teacher in Knox College and other institutions. He was of a quiet, sedentary disposition, an ardent lover of books and a deeply religious man. His death will be a subject of sincere regret to his wide circle of friends.

## Our Contributors.

### THE THINGS BEHIND AND BEFORE.

BY KNOXIAN.

Paul told the Christians of Philippi that he forgot the things that were behind, and reached forward to the things that were before. He did not forget *all* the things that were behind, for we find him elsewhere repeatedly alluding to *some* things that occurred years before he wrote his letter to the Philippians. Probably his meaning is that he forgot the things that it was proper to forget.

Standing as we are now on one of time's watersheds, looking back over the past year, and vainly trying to peer into 1889, this Pauline exercise of forgetting the things that are behind, and reaching forward to those that are before, seems pre-eminently suitable. Should we forget all the things that are behind? Heaven forbid. We should remember a year's blessings bestowed upon us and ours. Health, home, food and raiment, reason, restraining grace, the privileges of the sanctuary, and all other blessings should be gratefully remembered. But whilst there is much to remember there may be a good deal that it is better for ourselves and others to forget. These things we should forget with all our might.

If anybody has wronged us during the year, in most cases it is better to forget all about it. It is not necessary for us to keep a mental record of all the wrongs, cruel though some of them may be, that our enemies inflict upon us. There is a record kept elsewhere, and He who keeps that unerring record will adjust matters at the right time.

Too many people have a habit of exhibiting their wounds to the public gaze. Supposing a man had a sore on his body, it would not be nice for him to exhibit his sore on the street corners, and in the stores, in the railway cars and at public meetings. Fancy a man taking the bandage off a first-class boil, and exhibiting it—not the bandage—to everybody he met. That would not help the boil, and might alienate the friends. Exhibiting a mental wound is not a much more profitable exercise than exhibiting a bodily one. Of course it is hard to suffer in silence. It tries human nature, yes, it tries even divine grace, to meet persistent attacks with dignified silence, but silence is often the best answer. Crossing the unseen line between two years, leave as many wounds as possible behind. It may not do any good to carry them over the line and exhibit them in 1889.

It may be as well to forget the *mistakes* of the old year. They may have been magnified and distorted and attributed to bad motives, but what is the use in worrying over them? Who does not make mistakes at times? The only man who never makes a mistake is the man who does nothing at all, and his whole life is a mistake. His very existence is a mistake. Paul would say that it is something worse than a mistake to feed him.

There is not much to be gained by remembering the *failures* of the past year. Trying anything a certain number of times implies a certain number of failures with every man except Mr. Mowat. He is the only man that succeeds every time.

Here is a brother who worked hard on a sermon that he meant to be a good one. He found out the exact meaning of the text, got a lot of real good matter,—nobody's business where, as long as he made it his own before he used it,—arranged his matter in logical order, lighted it up with good telling illustrations, and got himself and the sermon ready for action. He expects to have a good time in the pulpit, but instead of "taking fire and rising higher," he gets colder and sinks lower. He drags along like a canal horse, and the most exasperating feature of the performance is that he does not know what is the matter with him. Perhaps some person worried him just as he was going into the pulpit. Possibly, after he got in, his eye rested on somebody who had been worrying him during the week. He may have been compelled to consider at the last moment whether a certain "notice" should be given out or not, and to make out a mental reckoning of the number of people who would be offended if he gave it out, and the number who would be if he didn't. This is a delightful exercise for a minister when he is about to speak to the Triune God in his invocation prayer. It is a common exercise in the pulpit and vestry, and is used by the Devil to spoil more good sermons than perhaps any other. It has done ten thousand times more harm than the entire sanctification theory. The best of sermons may be made comparative failures by any one of a dozen things that may happen an hour before a minister gets into his pulpit or during the first ten minutes after he goes in. The better the preparation the more easily is the service spoiled. A finely-tuned piano is much more easily spoiled than the big drum of the Salvation Army. The more highly a sensitive preacher is tuned up—and all good preachers are sensitive—the easier it is to ruin his service.

But, come from what cause they may, what is the use in worrying over even occasional pulpit failures? Let them be forgotten, except in so far as they can be utilized for future successes. When Talmage was preaching his first sermon, a fly went down his throat and spoiled the work. He says he didn't know what course to pursue with that fly. There was no precedent to show whether he should swallow the animal, or eject it, or try to go on with it in his throat. The Synod of Dort, he says, had given no deliverance on such questions. What a fool Talmage would have been had he worried for a year or two over that fly.

Past *wrongs*, past *mistakes*, past *failures* and several other past things are better forgotten. We had intended saying something about reaching forward to the things that are before, but time is up.

Compliments of the season to the many friends who have paid this corner of the paper a weekly visit during the past year, and a thousand thanks for many words of appreciation and encouragement. Happy New Year, friends, one and all.

### EVANGELIZATION IN FRANCE.

The Rev. Mr. Dardier, of La Société Evangelique of Geneva, who some time ago visited Toronto, gave me a letter which he had received from a colporteur in France, the chief field of the Society's labours. The thought that if it were translated it might be interesting to the Christians of Canada, I have fulfilled his wish, the result of which is the following:

Elders Mills.

T. F.

The interest which you take in this work of God in my country leads me to give you briefly some news concerning it. In the church in which I labour we have had great encouragement this year. Notwithstanding the furious opposition of the priests, we have taken from them nearly a score of families, which have joined themselves to our Church, and, in earnest, entered on the path of life. The movement began after the funeral of two miners who were killed. During the service we made an appeal, and some souls were touched. Two young men, in particular, gave up their worldly habits, attended our meetings, and by conversation with each other and the reading of the Bible, found the peace of God to keep their hearts in the midst of the dangers which constantly threaten their bodies.

On the occasion of another funeral,—that of two old men who died almost at the same hour, in the same faith and joy in Christ,—we spoke before a great number of Catholics, of the death of the righteous, and his glorious hope. The last days of one of the old men were a perpetual feast. He lived in a miserable cottage, and the room which contained his bed was so small and low that I could not sit, and I had difficulty in going in by the door. It was too low for one to stand upright. Yet what a glorious abode! It was the dwelling of the King of kings. There Christ revealed Himself, spoke, and laid hold on hearts by the testimony of our brother, which was so powerful. I never saw before such a strong and glorious proof of the reality of Christian happiness.

I have thus described the impressions made on me in the chamber of this aged brother who was so ill-used by fortune, and so privileged by God. In the burying ground, at the edge of the grave, the contrast between the ruin of the body and the wondrous elevation of the soul, was striking. The other old man wrote on a piece of paper, as all he had to give to the pastor,—Psa. xvi. 11: In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." My heart was full of these testimonies. God blessed my word after He gave me it. As we were going out, a Protestant said: "That was not a burial. It was a banquet." Catholics added: "That is not death." At first, three Catholic families joined themselves to the Church. They were followed by two others. What gives us hope is the eagerness which these converts show to come to hear the Gospel, and the thirst which they manifest for the word of God. They read it every day, during all their spare moments. They are greedy to know and understand it.

We have still more interesting instances of the work of God in hearts. I have been told that a woman who was accustomed to attend our meetings had to submit to receive blows with a stick from her husband every time that she had been at one. She persevered; she found rest to her soul, and she won over her husband to a certain degree, for he consented that I should visit him in his house.

Again, there is a man who has been the means of leading his wife to Christ. At first he was a thoroughly worldly man, a gambler, a lover of the tavern, without God, one who never went to church. A year ago he began coming to hear the Gospel; he continued, and found the way of salvation. From that time one could see him often reading the Bible and other religious books. One could hear him singing hymns before his wife and his father-in-law, who were Catholics. His conduct abroad and at home was wholly changed. He had two children to be baptized. His wife, though a Catholic—moved by the change in her husband—had them baptized in the Protestant Church. And soon she herself was won over to the Gospel. She was once a bigoted Catholic; she became a servant of Christ. Now she astonishes even the Protestants by her love to the Saviour. She has, besides, passed through the fire of persecution. His father-in-law, in whose house she stayed, tormented her in every way, and ended by driving her out with her family. She remained steadfast, and is quite joyful on account of the lot which God has assigned her.

These triumphs of the Gospel have put the priests into a fury, and in the nuns' schools some little scenes have taken place which clearly show the spirit of Rome. Converted women removed their daughters from them. When the mothers went for them their effects—books, copy-books, etc.,—were refused them. The good nuns had fits of holy rage, and called them names too disgraceful to put on paper here. Then they said to them that Satan had driven them to the Protestants. They replied that it was the Spirit of God which had won them.

Among these women who were ill-used by the nuns, there was one who was specially so. She attended all the Catholic services, and was on every account worthy of esteem and respect. Her daughter was one of the first, if not the first, in the nuns' school. But lo! one day she comes to our meeting, listens, and is converted. She continues to attend. The priest hears of it, he cries lustily, it is said that he even wept. They came for her, she replies that now she is enlightened. The nuns

become angry. Then they entreat her to, at least, leave her daughter with them. The mother is immovable, the daughter must leave the school. The prizes are about to be given, that is of little consequence. Instead of being in her place at the distribution of the prizes, she will go to the Protestant Church. Her name will be struck off the roll. The nuns, the good Catholics, return to the charge. They entreat her, then they abuse her. All around this woman is drawn a net work of persecutions. To those who urged her, she mildly said in answer, "If you should set before me a tub full of gold, and offer me it instead of what I now have, I would not change." She was very happy, and so joyful, that it gave her great pain not to see her husband of the same mind. But God wrought on him also. When his wife was not there he took the Holy Gospel and read in it. His wife, when she looked through the window, saw him several times in this attitude. She did not go in, in order not to disturb him, and to give him time to lay hold on something. At night he also prayed. At last he agreed to a meeting for edification being held in his house. But his comrades found it out. They began by ridiculing him, then they drove him from his work. He belonged to an association of workmen, who, for the sake of greater gain, undertook work together. They would have no more to do with him. However, he continued steadfast, and now he comes regularly to church. His wife says that she would far rather endure privations than see her husband far from God, and without hope.

We are doing a work among the miners in black and low-sized houses in which the light of the Gospel shines, however, with enlivening strength. Please think on us and recommend us to the Christians of America. People often forget us because we have some connection with the State, but we have also a committee and we cause expense. We are struggling in a Catholic country against a powerful clergy. We ask the sympathy the prayers, and the gifts of more favoured Christians. If you have an opportunity of speaking of us, say that in a country of darkness, the theatre of all kinds of troubles, where sickness and hunger frighten us on all sides, we reckon on the support of all those who labour for the glory of Christ.

### GOSPEL WORK.

#### TESTIMONY.

After a sermon I had been preaching in a university town, a student came up to me and said, "I feel that I can speak to you; will you permit me?"

"Certainly," I replied; "come at once."

"No," said the young man, "thank you. I must be in college at nine o'clock; but, if you will allow me, I will call upon you to-morrow morning."

We made an appointment, and punctually to the time the young man made his appearance, looking very miserable. He sat down, and at once told me how unhappy he was. He said, "I have lost my light and my joy."

I replied, "We do not naturally have light and joy to lose."

"Oh, yes, I know that," rejoined the young man, "but I mean to say, I have had great joy; but it has all gone."

I said, "Now I understand you. Do you mind telling me how you received the joy you refer to?"

He readily complied with the request, and began his own story.

He gave me to understand that he was the son of believing parents, and that he came up to the university a steady well-disposed man. He did not waste his time, as far too many do, in idle amusements, or dissipation; but, on the contrary, applied himself diligently to his books.

Being thus engaged all the week, it was his custom on Sundays to go out for a long walk in the afternoon.

He said, "Upon one occasion, as I was passing a certain church, I heard the two bells ringing. They seemed to my ears to say, Come in, come in, come in. I looked towards the church, but could see no one; also up and down the street, but not a person was approaching. Yet the bells pleaded on as distinctly as before, Come in, come in."

"As I walked forward the thought came to my mind, Why do you not come in? I come in? No, I am going for my walk. I have been reading hard all week, I have been to college chapel this morning, and intend going to church again this evening; I am going for my walk now."

"Still the bells went on with their distinct Come in, come in. No, I said, I am going for a walk, I cannot; but the bells seemed to say more vehemently than before, Come in, come in, come in. I said, I won't, striking the ground at the same time with my stick. That very instant the bells stopped."

"It was foolish of me, you will say, but I could not help myself; I was all of a tremble, and felt inclined to turn back and go into the church. However, I rallied myself, and set out resolutely for my walk, inwardly saying, I will not be so superstitious. For all this, I was obliged to return, and go into church."

"It was rather late, as you may suppose; but I took a seat near the door, and joined in the service."

"As the curate was reading the second lesson, he looked off his book straight at me, and uttered the words, 'By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast' (Eph. ii. 8, 9). I heard no more, and cannot describe to you the effect those words had upon me. I was, as it were, arrested, I trembled, and fell upon my knees. 'By grace . . . through faith . . . not of works.' These words convicted me. Hitherto I had been trying to lead a good life in order to go to heaven; but all that was brought to an end now. Before the service was over I was as happy as I

could be, and down at the bottom of the high pew was thanking God, wondering what had happened.

"At the conclusion of the service I went away in haste, and on my way met one of the men, who said, 'Halloa, what's the matter with you; you have good news?' I did not speak; but hurried to my rooms. There I sat down, 'lost in wonder, love and praise,' as the hymn says, at what the Lord had done for me."

He continued: "I went on rejoicing in my heart, with a sense of sins forgiven, and was so happy that I could not hide it. Men in college made remarks about my appearance, and asked whether I had received a legacy or what. 'Have you got the vacant scholarship?' said one; but I evaded all their questions.

"Why did you not tell them your experience?" I asked. "It would have increased your joy, and most likely have done them good too. Were you afraid they would laugh at you, or what?"

"No," he replied, "I did not think about that, I cannot tell what made me so reserved."

"Go on with your story," I said, "and tell me all."

He continued: "When the vacation began I went down, and on my arrival home my dear mother remarked: 'I am very pleased to see you looking so well; and so happy,' she added, significantly. But somehow, though I knew what she was referring to, and what joy it would have given her to hear the good news, I did not tell her why I was so happy.

"My father also asked me many pointed questions—whether we had had any special services or meetings during the past term, and so on. Still I was silent, and did not tell them about myself.

After the vacation I came back to college as happy as before; but all at once my joy went away, and I have been most miserable ever since. Last night, while you were speaking, I thought you could help me. I am——"

There he paused. I said, "Are you miserable now?"

"No," he replied; "strange to say, I feel happy again."

"I did not like to interrupt his story, but while he was speaking I could see his countenance brightening. "Shall I tell you?" I said, "why your joy went away, and why it has come back again? You lost your joy because you did not tell of it, and you have received it back because you have borne testimony. We are but broken cisterns at best, which cannot hold water, though we may do very well for channels to transmit it."

"I am very much obliged to you," said the young man, "for the encouragement you give me, and thank you sincerely."

"I accept your thanks," I said, "and will ask you to show your gratitude in two ways. First, I should like you to write home to your parents at once, and tell them why you were so happy at Christmas; and secondly, I want you to tell some of your college friends what the Lord has done for you."

He promised me he would comply with these two requests. Some time after this he told me that the first he found comparatively easy, but the second cost him a great struggle. He said he went to several of the men, but had much difficulty in originating the subject.

At last he communicated his secret to one of his friends, who, to his astonishment, replied, "I take shame to myself that I have never spoken to you. I am a converted man too." They rejoiced together, and then went in company with each other to a third man whom they suspected, and found that he was a believer also. In this way they discovered several more who could sympathize with them. They all came to my service in the evening.

My friend of the morning looked up with a bright face, as if he would say, "See the six men I have brought with me." None of them were gloomy, or sad of countenance.

Afterwards I talked to these men, and impressed upon them the importance and advantage of testimony. I pointed out how much we lose if we do not testify, and what encouragement we have if we do.—*William Haslam, M.A.*

#### GREAT PRESBYTERIAN DIVINES ON DOCTRINAL TEXTS AND CHURCH MEMBERSHIP.

MR. EDITOR,—The following were words from the admirable discourse of Dr. Marcus Dods at the recent Pan-Presbyterian Council, and are hereby commended to the careful consideration of the Session of Knox Church, Gal., and the Presbytery which has endorsed their action. The subject was, "To what extent is the Church responsible for modern superstition?"

"If Christianity," says Dr. Dods, "has been presented as a religion of obscurantism, the Church is responsible in so far as it has allowed faith in Christ to become identified in the popular mind with faith in a number of doctrines regarding Him, instead of contenting itself with what Christ Himself demands of His disciples, which is simply to follow Him. He does not ask them to accept certain propositions about Himself, but to take Him as the Master of their lives. We have no right to ask more or to bar up the door of His house. We ought to be satisfied with what He has said, 'He that is not against me is for me.' He who has really taken Him for his Master is a Christian."

To which M. de Pressense, the eminent French Presbyterian divine, thus adds, in an article on Presbyterianism, in the *Contemporary Review*:

"If we ask ourselves, What is the spirit that prevails more and more in this important section of the Church? we recognize that it is that of a wide-spread catholicity, thinking much more of that which unites Christians than that which divides them."

This was the prominent feature of Dr. Oswald Dykes' inaugural discourse. His grand unfolding of the Standard of the Reformation, on which is engraved the noble device, "Gospel Liberty," could hardly have been surpassed. He brought into full light that great emancipation of conscience from all human authority, brought about by the Reformation, in the name of Him who gives us pardon by reconciling us unto God, and re-opening to pardoned men the arms of the divine Father. We can hardly approve too much this way of understanding the enfranchisement accomplished by the Reformation, which is indeed inseparable from what may be called its essentially religious work.

History emphatically proves that the right of private judgment is the child of justification by faith. But this great principle was not grasped in its full sense,—the liberty of souls was again restricted by divers usurpations. Scholastic orthodoxy stepped between the soul and the only Master to whom it owed allegiance. From this sprang divisions, from this narrow-mindedness, which nothing can destroy, until we return to the only Authority which we ought to recognize—that of Christ, who gives us both the right and the duty of direct union with Himself. Such is the master thought of this inaugural discourse.

So speak some of the first Presbyterian theologians of the day. Let us not forget, too, the practical counsels of a large-minded and large-hearted Presbyterian layman—the late Dr. Holland, who wrote as follows some twenty years ago: "I learn and believe in the New Testament that He who believes in the Lord Jesus Christ shall be saved. A man who does this belongs at least to the visible Church, and I do not recognize the right of a body of men calling themselves a Church to shut out from their communion any man or woman who belongs to the Church invisible, or any one whom the Master counts among His disciples.

"Why should you build a high rail around your Church, and insist that every man shall climb every rail, when the first is all that the Master asks him to climb? I recognize repentance and trust as the basis of a Christian character and life; and I regard character the one grand result at which the Founder of Christianity aimed. He desired to make good men out of bad men, and repentance and trust form the bases of that process. When you go beyond this with your dogmas and your creeds, you infringe on the liberty of those whom repentance and trust have made free."

It will be interesting to notice whether the Presbyterian Church in Canada is to be guided by the enlightened and catholic spirit of such words as these—so unanimous in their conclusions—or by a narrow dogmatic exclusiveness, which would soon make our Presbyterianism as sectarian as the close communion Baptists. PRESBYTERIAN.

#### THE NEW YEAR.

MR. EDITOR.—The expiration of the Old Year and the commencement of the New one are too often seasons of mere dissipation and festivity. But let us pause and dedicate a little time to serious meditation. It is wise to reflect on the past and to contemplate the future. Behind us we survey an unbroken chain of mercies extending from our birth to the present time, and before us a succession of blessings secured by the promise of God and stretching away into eternity.

A considerable portion of our life is now gone forever, a year has just elapsed, a year that was big with events. To thousands it was joyful or melancholy, fatal or glorious, as it rolled along, many pleasing prospects were blighted, and many towering hopes laid prostrate in the dust; many sinners were summoned away in their wickedness, and many saints admitted to everlasting life. We should sit in judgment on ourselves and try at the bar of conscience and of Scripture our thoughts, words, actions, pursuits and principles. A frequent anticipation of the Day of Judgment will divest that solemn period of its horrors.

During the course of the year just concluded our heavenly Father conferred on us innumerable favours, some of which were unobserved. Others were noticed but not acknowledged and but few have been properly improved. Some of the most valuable gave us pain and excited perhaps our dissatisfaction. Yet affliction is a treasure of inestimable worth. It is promised to the Christian as a blessing, not denounced against him as a curse. If it please God to afflict us, shall it displease us to be afflicted. Some He deprived of their property, others of their health, and some of friends whom they loved as their own souls. These losses are undoubtedly severe, but we must remember they were lent not given, and God when He lent reserved to Himself the power of resuming them again. Shall we then relinquish them in sullen silence or lowering discontent, but should we not as we return them acknowledge His goodness in allowing us to retain them so long, and to derive so many and such varied pleasures from them. But the religious wealth of the Christian is unimpaired, for salvation intended as a gift not as a loan. Christians can say, "Christ is my Redeemer, God is my Father, the Holy Ghost is my Comforter, the promises are my portion, heaven's my home, life and death are my privileges." And shall they complain and murmur over a few troubles and inconveniences, which are allotted them in the covenant of grace and given to them for their good.

Cold and insensible is the heart which can view this conduct of God without glowing with love and gratitude. Has He not watched us and kept us all our lives long? Has He not borne with us in our folly, perverseness and unthankfulness? Has He not supplied our wants in the most seasonable time and suitable manner? Has He not soothed our griefs and comforted us in trouble? and when His providence has obscured our worldly prospects, His grace has opened to us

the boundless prospect of glory in the skies. Moments journey fast, but mercies faster. Each instant brings with it a multitude of blessings.

The importance of time arises out of its connection with eternity. Time in itself is of little importance, but when considered as the foundation upon which our eternal happiness must be reared, it is of inestimable value. God whose bounty is in all other respects unlimited is very parsimonious of time. He deals it out by moments, withdrawing the first before He gives the second, and retaining the third in His own hands and so leaving it very uncertain whether He will give it or not. The year upon which we have just entered may be our last, that it may be so to millions is certain, that it may be so to us is not improbable. But why should Christians fear to die, death will only terminate their sorrows and imperfections, expand their opening graces to instant maturity, translate them to heaven, and place them before the throne of God.

The opening year addresses each of us in solemn, silent, but expressive language, "Prepare to meet thy God." Let sinners hear and tremble! The benefits that flow from the Atonement will endure forever, but it is only in this life that we can obtain a title to them. And while the wicked are multiplying their crimes, and the feeble-minded are halting between two opinions, life is contracting, time is flying, ordinances decreasing, death advancing, judgment approaching, and the power of sin growing stronger and stronger. M.

#### VAIN OBLATIONS.

MR. EDITOR,—Does it not strike you sometimes, in looking over the columns of contributions in your own and other papers, that the fashion of straining at a gnat and swallowing a camel dies hard in spite of all our boasted progress in the art of thinking?

It certainly seems to me that hymns and organs (and I am in love with neither) are very small gnats; that even the deceased wife's sister is a gnat compared with the widely-extended practice of raising money for church purposes by all sorts of schemes. Yet a line of mild protest against this practice to a column of heated controversy about hymns and organs and "sisters" is about the proportion.

Passing now the consideration of the figure the Church cuts when posing as a "social club," surely it requires no argument to show that the raising of money by these dodges is at once injurious to the spiritual life of the Church and dishonouring to the Church's Head.

Are church members and officers supposed to pay any attention to the legislation of the General Assembly? That body, at its last meeting, passed a strong recommendation against this practice, yet in a recent issue of one of your Church contemporaries I find no less than nine notices of Presbyterian Church entertainments with "proceeds."

If an army in the field disregarded its general orders in that style, what chance would it have in the presence of the enemy?

Perhaps I am old-fashioned, but I could not help thinking when I read an article in the *Globe* lately, about the quarrels and failures of missionaries, that if the money which went into our Church treasury was cleaner, the record of our work would be cleaner also. N. T. C.

*Up-in-the-Woods, Dec. 1888.*

#### THE ASSEMBLY MINUTES.

MR. EDITOR,—I have been lately perusing the Minutes of the last Assembly of the Presbyterian Church in Canada, and was much pleased with the same. They are very interesting and encouraging on the whole. There are two funny mistakes in the Address to the Queen. First, the address congratulates her Majesty on the completion of the fiftieth year of her reign instead of the fifty-first. Second, her Majesty's daughter Victoria is styled the "Dowager Empress," when in fact her mother-in-law, the Empress Augusta, is the Dowager Empress.

With regard to the financial statistics, it would be an improvement if the sources of the income were shown. A column should show the actual contributions from the people; and a second column, from other sources, for we know that large amounts are gathered in from bazaars, soirees, concerts, strawberry festivals, garden parties, etc., and it is hardly fair that those should be counted as congregational contributions, and credited to families and individuals.

CANADIAN PRESBYTERIAN.

*December, 1888.*

#### IS THERE MISMANAGEMENT?

MR. EDITOR,—The elders and managers of the Presbyterian Church, Strathclair, Manitoba, have petitioned the Presbytery of Brandon in reference to Okanase Indian Mission—calling attention to the wasteful expenditure thereon, and advising that, in the interest of economy and efficiency, that mission be carried on under a white missionary, and in connection with several Home Mission stations.

Okanase embraces only some twenty-five families, of which number ten or more families are Pagans, and therefore practically outsiders. Yet the Church sees some \$1,800 thrown annually into that small concern, where, at the same time, the whole work of Sunday and week days might easily be conducted for one-third the amount.

Mismanagement, such as here referred to, tends to make Indian work a by-word. X.



## Pastor and People.

### NOTES ON ANOTHER OF THE GREAT HYMNS.

BY THE REV. D. MORRISON, M.A., OWEN SOUND.

#### ALL HAIL THE POWER OF JESUS' NAME.

All hail the power of Jesus' name !  
Let angels prostrate fall ;  
Bring forth the royal diadem,  
To crown Him Lord of all.

Crown Him, ye martyrs of your God,  
Who from His altar call ;  
Extol the stem of Jesse's rod,  
And crown Him Lord of all.

Ye seed of Israel's chosen race,  
Ye ransomed from the fall,  
Hail Him who saves you by His grace,  
And crown Him Lord of all.

Ye Gentile sinners ! ne'er forget  
The wormwood and the gall,  
Go, spread your trophies at His feet,  
And crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.  
Oh, that with yonder sacred throng  
We at His feet may fall !  
Join in the everlasting song,  
And crown Him Lord of all.

#### LATIN VERSION.

Ave, Nomen prepotens,  
Procumbent seraphim ;  
Efferte stephanum, Regem,  
Cor'nate omnium.

Pulsate auream lyram,  
Sereni cherubim,  
Docentes choros, et Regem  
Cor'nate omnium.

Clamantes martyres sancti,  
Imis altarium ;  
Laudetur Jesse stirps—Regem  
Cor'nate omnium.

O Israel, electa gens,  
Allata gloriam ;  
Laudate jam Eum, Regem  
Cor'nate omnium.

Mementi hoc fel Golgathae,  
Quoque absinthium ;  
Tropaeas ferte ad pedes,  
Cor'nate omnium.

Utinam illic novum nos  
Carmen psallentium,  
Jungamus turbae se, Regem  
Cor'nates omnium !

This great hymn first saw the light in 1780. The author is Edward Perronet. He published quite a number of others, and though they all bear the stamp of his genius, this is the one that has found the highest place and secured for him an undying name. It is regarded by many as the most inspiring hymn in the language.

The author was the son of the Rev. Vincent Perronet, vicar of Shoreham, England, for fifty years. Edward left the Established Church in early life and became a Methodist. He was a bosom friend of the Rev. Charles Wesley with whom he often travelled and by whom he was familiarly called "Ned." He was one of the preachers appointed under the patronage of the Countess of Huntingdon, and, adding much zeal and industry to a warm and sympathetic nature, his labours were greatly blessed. But Perronet at heart was a Dissenter, and as such was opposed to Church and State connection, and publishing an anonymous poem under the name *Mitre*—a satire on the State Church—he brought down upon himself the frown of that noble lady. Thereupon he severed his connection from the Church and became pastor of a small congregation of Dissenters—so small towards the close of his long life that he could gather them in his kitchen. Yet it was so this handful of godly people the hymn was first presented, and by them first sung ! So obscure was the origin—so humble the circumstances in which this plant of renown that has filled the land took its rise.

The author died at Canterbury, 1792. His was a grand life and a triumphant death, and as an evidence of that holy fire which warmed his heart and that all conquering faith which sustained him in dark days, we quote the following as among his last words :

Glory to God in the height of His divinity,  
Glory to God in the depth of His humanity,  
Glory to God in His all-sufficiency,  
Into Thy hands I commend my spirit !

It is not easy accounting for the genesis of this hymn. The author was a preacher, as well as a poet, and it was not unusual for the poet-preacher in those days, as Watts and Wesley and Doddridge, to close his sermon with a fitting hymn as a peroration. In this way not a few of our great hymns, it is believed, came into being, as "Jesus shall Reign," etc., "O God of Bethel," etc., and it is not unlikely that it was in this way that the hymn under consideration had its rise—a very obscure rise—a very humble origin indeed ; but God gave this word, this regal hymn, and great has been the company that has published it. How grand the strain ! How fragrant with the one Great Name !

Crown Him Lord of all, of all worlds, all sovereignties, all in the realm of redemption, in the realm of grace, in the realm of nature. "For by Him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by Him and for Him, and He is before all things, and by Him all things consist. And He is the Head of the body, the Church, who is the Beginning, the first born from

the dead, that in all things He might have the pre-eminence ; for it pleased the Father that in Him all fulness should dwell ; and having made peace through the blood of His cross, by Him to reconcile all things to Himself ; by Him, I say, whether they be things on earth or things in heaven." Even in the light of humanity and measured by earthly standards how great are His claims on our devotion. Others besides Napoleon the Great, the disappointed emperor, and Rousseau the fascinating writer on infidelity, have sung His praises without yielding their hearts. But the day is come when all hearts and all homes shall be filled with His devotion. There have been many kings that have filled a great space in public eye, but He is the greatest. Other crowns flash splendour from stones beyond price, but no stone ever yet was to be valued with those spikes of thorns for glorious beauty. What is a diamond, an emerald, an opal, but mere cold, physical beauty ? But every thorn in that crown is a symbol of Divine love. Every thorn stood in a drop of blood, as every sorrow stood deep in the heart of the Saviour. And the great anguish, the shame, the indignation, the abandonment, the injustice, and that other unknown anguish which a God may feel but a man may not understand—all these were accepted in gentleness, in quietness, without repelling, without protest, without examination, without surprise, without anger, without even regret. He was to teach the world a new life. He was to teach the heart a new ideal of character. He was to teach a new power in the administration of justice. A Divine lesson was needed—the lesson that love is the essence of Divinity—that love suffering for another is the highest form of love, that that love when administered carries with it everything that there is of purity and power and justice, and not only that love is the fulfilling of the law, but that God Himself is love, and this lesson He has taught.

One great excellency of this hymn is its strongly objective character. It does not ask us to look in upon the working of our own hearts. It makes no demand on our experience, our penitence, etc. It deals with a great outward reality and not with the inward state—a living Church, His willing obedience even unto death, the grandeur of His triumphs, the glories of His reign, the homage of all ages and orders of intelligent beings in heaven above or on earth below, and calls upon them to join in the chorus ; and this it does in terms so direct—simple, martial in their strain and withal so fitted to touch the imagination and quicken the soul that the coldest heart is ready to respond and the dullest intellect to take in the situation. Some of our hymns appeal to our love, our faith, our experience, to such a high experience in the Divine life that comparatively few can understand them or at least enter into their spirit ; but this hymn is for all classes and all ages, the young and the old, the learned and the unlearned, the believer that is far advanced in the Divine life and the believer that has just taken Christian ground and cast in his lot with the Lord Jesus.

We need not wonder then at the power of this hymn, and as an illustration let me cite the following : Mr. William Reynolds, of Peoria, Illinois, the well known Sunday school worker, tells the following, which he had from the lips of the missionary himself. This missionary, Rev. E. P. Scott, while labouring in India, saw on the street one of the strangest looking heathen his eyes had ever lit upon. On inquiry he found that he was a representative of one of the inland tribes that lived away in the mountain districts and that came down once a year to trade. Upon further investigation he found that the Gospel had never been preached to them and that it was dangerous to venture among them because of their murderous tendencies. He was stirred with much desire to break unto them the Bread of Life. He went to his lodging-place, fell upon his knees and pleaded for Divine direction. Arising he packed his valise, took his violin with which he was accustomed to sing and his pilgrim staff, and started in direction of the Macedonian cry.

As he bade his fellow missionaries farewell, they said, "We shall never see you again. It is madness for you to go." For two days he travelled, scarcely meeting a human being, until at last he found himself in the mountains surrounded by a crowd of savages. Every spear was pointed at his heart. Not knowing of any other resource he tried the power of singing the name of Jesus to them. Drawing forth his violin he began with closed eyes.

All hail the power of Jesus' name ! etc.

Afraid to open his eyes he sang on till the third verse, and while singing this verse—

Let every kindred, every tribe, etc.—

he opened his eyes to see what they were going to do, when, lo ! the spears had dropped from their hands and the big tears were falling from their eyes. They afterwards invited him to their homes, an invitation which he gladly accepted. He spent two years and a half amongst them. His labours were greatly blessed, and he had so won upon their affections that when he was compelled to leave on account of impaired health for this country, they followed him for thirty miles. "O missionary," they said, "come back to us again." He has gone back and there he is labouring still.

We could fill many pages with illustrations of the power of this regal hymn—how in some instances it has roused whole congregations that had been at ease in Zion—lifted them to a higher life, breaking in upon the coldness and deadness and barrenness of souls, but this must suffice. Christ is King of glory, His name the mighty power that will expel every demon and fill every soul. "Oh could some prophet's prayer have touched the eyes of those that stood about him, that for a moment they might have seen the sight behind and within the flesh, how strange would have been their gazing ! How would the spiritual beauty and power have risen up before him ! Stand by him now and look down through centuries to

come." From this point of view interpret the passage, "Who for the joy that was set before Him endured the cross, despising the shame." Ages are to roll by ; nations are to die, and nations are to rise and take their places ; laws are to grow old and from new germs, laws are to unfold ; old civilizations are to crumble and new eras are to dawn with higher culture ; but to the end of time it will be seen that this figure stands high above every other in the history of man ! A name which is above every name—like ointment poured forth, given to Him, not for the sake of fame, but for a far higher end—to win many sons and daughters to glory. The crown of thorns is the world's crown of redemption. The power of suffering love which has already worked such changes in the world is to work on with nobler disclosures and in wider spheres.

#### THE MISSIONARY WORLD.

##### ROMANCE IN MODERN MISSIONS.

Truth is often stranger than fiction. The history of the Victoria Nyanza Mission in Uganda affords ample illustration of this trite remark. Its formation by the Christian Missionary Society in the time of King Mtesa in consequence of an appeal by Mr. H. M. Stanley ; the unflinching heroism of its first converts when persecuted unto death by King Mwanga ; the martyrdom of Bishop Hannington when almost within sight of King Mwanga's capital ; the gallantry of our country man, Mr. A. M. Mackay, in remaining at his post alone in the midst of Arab intrigues and at the mercy of the capricious despot ; the untimely death of Bishop Parker, Hannington's successor ;—all these events have made the mission in Uganda a subject of the deepest interest to the friends of missions. When Mr. Mackay left Uganda in consequence of the intrigues of the Arabs, Mwanga only parted with him on condition of another missionary taking his place. Mr. Mackay left in July 1887, and his place at Rubaga, the capital, was taken without hesitation by the Rev. E. C. Gordon, the nephew and former companion of the martyred bishop. For some months Mr. Gordon was alone in the lion's den, encouraging the Christians who had still to remain in hiding ; but by and by with rare courage the Rev. R. H. Walker accepted the commission entrusted to him to be Mr. Gordon's colleague, and once more the little mission boat sped across the Victoria Nyanza with her gallant freight. Meanwhile a change had come over King Mwanga. His dread of being chastised for the murder of the Bishop, as well as his fear of his country, being "eaten up" by annexing English or Germans, had subsided, and the two missionaries have now for some time had a free hand for mission work. Mr. Walker reached the capital of Uganda on 17th April, and under date 25th April he writes giving a graphic account of his reception. It is so interesting that we venture to copy a portion of it from the *November Church Missionary Intelligencer* for the benefit of our readers :

The native Christians came to welcome me, and on the Sunday 150 or 200 were present at the morning service, and nearly as many at the service at two p.m. It was a most refreshing and gladdening sight ; it cheered me much. Really, Ashe, Mackay, and the others have done, by the grace of God, a glorious work here ; it is a great privilege, but great responsibility, to follow up such good work. Many of the Christians and others well disposed towards us brought us very uncomfortable stories every day. They told us that it was a mistake to wait so long before going to see the king ; that the king had arranged that a mistake should be made in court ; and that we were both to be shot. Such stories did not affect us much, as we remembered that we were in good hands, and none could harm us without His sanction.

On Tuesday morning early the king's messenger came for us, and at half-past seven a.m., we set off for the court, dressed in black coats and white trousers. Crowds of people passed us on the road hurrying along towards the king's court-house. The road for 300 yards from the entrance gate was lined with warriors, armed with spears and shields, dressed in native style, many of them with faces painted red, others with curious arrangements of their hair to give a look of fierceness to them. I suppose there were 600 or 700 of them, as they they lined the road on both sides for such a distance. As we entered between their ranks, the drums beat and all of them shouted and kept up a sort of tremulous cry, quivering their spears as they held them above their heads. When we entered the first gate, the courtyard inside was full of soldiers dressed in white and armed with guns ; many of them carried red and white flags. We marched between their ranks, and they at a given word marched quickly past us on both sides, and returned behind the first rows ; thus making their number seem very great. I suppose there were 300 or 400 of these men in white.

The king asked me if I was a smith or a carpenter. Gordon assured him I was neither, but like himself simply a teacher. He seemed pleased and satisfied. I watched his face, as our presents were shown to him, at a distance, and he looked pleased and rather surprised at the size of the piece of carpet. The chair is a very much better throne than the thing he has at present, and the carpet will be a great improvement on the red and green tablecloth that now is placed under and before the throne. From the description others have given of King Mwanga, you may know that he looks twenty-three or so, has a weak-looking mouth and rather a silly sort of laugh and smile ; he raises his eyebrows very high, and twitches them in surprise or in giving assent to a statement. He looked a young, frivolous sort of man, very weak and easily led—passionate, and, if provoked, petulant. He looked as if he would be very easily frightened, and possessed of very little courage or self-control.

## Our Young Folks.

### A HAPPY NEW YEAR.

The beautiful stars with their brilliant light,  
Like angels guards by the throne of night,  
And the sun with its fitful hide-and-seek play,  
A "Happy New Year!" to the children say.

The clouds that gather, the winds that blow,  
The glittering frost and the drifting snow,  
As they bluster and frown on their own mad way,  
A "Happy New Year!" to the children say.

River and pond are like seas of glass,  
And the coasting-places hard to pass;  
While skates and runners in arrowy play,  
A "Happy New Year!" to the children say.

The school goes easy after the fun;  
The brain where the summer cobwebs spun  
Is clear, and the lessons from day to day,  
A "Happy New Year!" to the children say.

And, oh, when the lamps of home are bright,  
And round them gather, each blessed night,  
Parents and children in love's sweet way,  
A "Happy New Year!" doth the whole world say.

### GOLDEN GRAIN BIBLE READINGS

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

#### THE GODLY MAN'S WAYS.

1. It is a way of light, Psa. xcvi. 11; Pro. iv. 18.  
Because God is light, Psa. xxvii. 1. The word is a light,  
Psa. cxix. 105.  
Christ is the light, Jno. viii. 12.
2. It is a way of peace, Col. iii. 15; 2 Thess. iii. 16.  
Because in Christ he has peace, John xvi. 33; John xiv.  
27.
3. It is a way of conflict, 1 Tim. vi. 12; 1 Cor. ix. 25.  
Because it lies through the midst of an alien world,  
John xvi. 33; John xv. 18-21.
4. It is a way of victory, 1 John v. 4; 2 Cor. ii. 14.  
Because Christ is Captain of the host, 1 Cor. xv. 57;  
Matt. xii. 20.
5. It is a way of human fellowship, Isa. xxxv. 10; 1 John  
i. 3.  
Because the godly go in bands, drawn together by the  
Spirit heavenward, Heb. xiii. 13-15.
6. It is a way of divine communion, Isa. lxiv. 5; first  
clause.  
Because God goes with the godly man, Heb. xiii. 5; Josh.  
i. 5.
7. It is a way of divine revelation, Psa. xxv. 14; Proverbs  
iii. 32.  
Because God is ever saying to the faithful soul, "Friend,  
come up higher."

### TELL THE TRUTH.

There are too many persons who sometimes find it convenient to "lie a little." The following incident in the life of General Grant is a severe rebuke to such persons.

An important conference was being held in the executive mansion in Washington. A caller had sent in his card, but either the caller was unwelcome or the time was quite unsuitable for his admission. One of the persons present turned to a servant and said:

"Tell the person who sent up the card that the President is not in."

"No," said General Grant, "tell him no such thing." Then turning to his friends the General remarked:

"I don't lie myself, and I don't want my servants to lie for me."

That was noble. If our boys want to copy the example of great men, let them pick out such things as this and follow them. Great men, as well as others, make mistakes. The mistakes they make are not any better or nearer right because they were made by great and leading men. We are not to be excused for following great men into wrong-doing. We should follow only their examples when they do right. The example of General Grant in reference to telling the truth is worthy of copying. His words, with a little change, are worthy of being used as a motto: "I don't lie for myself, and I don't want anyone else to lie for me."

### HOW TO CURE A BAD TEMPER.

"Well, if I have a bad temper, how can I help it? A little thing puts me out, and then I am sure to be very angry." Such were the words of a little boy named Fred Smith. And as he spoke them a frown rested on his face.

A lady who was on a visit to Fred's father's heard these words. The few days she had been in the family had brought to her notice the bad conduct of the little boy. As she had been much grieved about it, she felt it was her duty to speak to him on the subject.

One evening they were in the library. Soon she began to talk to him about the folly and sin of allowing his angry temper to overcome him. "Try to cure it, Fred," said she, "for it must make you unhappy in your own mind, as it makes you unlovely in the eyes of your friends. Consider, too, how wicked it is in the sight of God. If you would see how such conduct appears, and what it leads to, read the story of Cain in Genesis iv. 3-15, and then turn to Matthew v. 21-24, and hear what our Lord says of anger."

"I will try to cure my bad temper—that I am resolved," said Fred; but he made the resolve in his own strength. The next day showed him how weak he was in himself, for on only

a slight affront he flew into a passion with his cousin Charles who got before him in class; he scolded his sister Mary, who had by accident broken the tail off his kite, and burst into a fit of anger when he stumbled over the yard dog as it lay basking in the sunshine.

A few weeks after the day the lady had left, he sat down and wrote her a letter, in which he said:

"To-day is my birthday, and I mean to turn over a new leaf, as father calls it. I have quite made up my mind to attend to what you told me. I will never more be angry. I will always fight against my naughty temper. It makes me unhappy, and my parents are unhappy too. And you say that it offends the Holy God."

Now this was quite right, but then Fred had forgotten to pray. He had again resolved in his own strength to fight against his temper. He had not asked to be forgiven his past sins, nor sought help from God to overcome his evil passions.

The kind lady to whom he wrote sent a reply, in which were these words:

"I am glad you have made up your mind boldly to resist all bad temper. This is as it should be; but we can do nothing without the help of the Holy Spirit, nor can we hope to be pardoned except we believe in our Lord Jesus Christ. The Apostle Paul felt that he could do all things if Christ gave him strength; and we know what he overcame and what he did through the grace of his Saviour. Do not forget, then, to seek of God for that help you need. If you seek it, you shall find it."

Fred did indeed pray, and God heard his prayer. From that time he began to "watch and pray." He then fought with success, and became known among all his friends as "Little Fred, the kind-tempered boy."

So let us all watch against whatever may lead us into evil or awaken bad tempers within us. Let us watch against the first risings of passion in our hearts, and watch unto prayer. Whilst we pray that we enter not into temptation, we must "avoid it, pass not by it and pass away." Proverbs iv. 15. And if we are at any time over-astay, let us truly repent of our sins, and ask for more grace for the time to come, while we look in faith to Jesus, that, for His sake, we may be forgiving.

"When for some little insult given,  
My angry passions rise,  
I'll think how Jesus came from heaven,  
And bore his injuries.

"When upon the cross He bled,  
With all His friends in view,  
'Father, forgive them,' 'twas, He said;  
They know not what they do."

### A GOOD WORD IS NEVER LOST.

Field Marshal Suvaroff, Commander-in-Chief of the Russian Army in the reign of Catherine II., was famous for his pithy sayings. He was small of stature, with an ugly face and shabby attire, but by sympathy and tact as well as by masterly military ability he won greater power over his own soldiers than any Russian general before or after.

Just before one of his campaigns he gathered together a number of his best men, and thus addressed them: "We are about to fight the French. Remember, whatever you encounter, you must go bravely forward. If the enemy resist, kill them; if they yield, spare them, a Russian soldier is not a robber, but a Christian! Now go, and tell your comrades what I have said!"

Soon a great battle took place, and the French were defeated. A brave soldier named Mitrophanoff captured, with the help of another, a French officer and two of his men. Mitrophanoff bound up the wounded officer's arm, and finding that the prisoners were faint for want of food, shared with them his own loaf of coarse rye bread.

When they had finished eating, several Russian grenadiers, fresh from the heat of battle, rushed upon them, crying out: "What! three of these French dogs still living! Die, villains!" levelling their bayonets as they spoke.

"Hold, lads!" cried Mitrophanoff, "the lives that I have saved you cannot touch!"

But the infuriated soldiers would not hear him, and were about to carry out their purpose when a stern voice from behind shouted out: "Halt, I tell you! On your peril advance a step further." and a little pug-nosed, dingy-faced man, dressed in a coarse linen shirt and tattered trousers, stepped in among them.

Had he been a ghost these fierce soldiers could not have been more abashed.

Skulking away quietly, they had only time to mutter: "The General."

"Yes, the General," growled Suvaroff; "he will assuredly have some of you shot if you cannot learn to obey orders better. And you, Mitrophanoff," turning to the soldier, "who, pray, taught you to be so good? we did not think you were made of such stuff."

"You taught me yourself, sir," answered the grenadier, proudly. "Did you think I had forgotten what you told us last week, that a Russian soldier should be a Christian, and not a robber!"

"Right, my man," exclaimed Suvaroff, his face all aglow with the consciousness of a well-taught lesson, "a good word is never lost, you see! Give me your hand, my lad. You will be a sergeant to-morrow, and a right good one you'll make, too!"

True to his word, the Russian general promoted Mitrophanoff the next day, and all because of the few words of counsel which had fallen upon his heart and made him tender and true, altogether changing his mode of action.

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— PUBLISHED BY THE —

Presbyterian Printing & Publishing Company,  
AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

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

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

## The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 2nd, 1889.

ACCORDING to the *Telegram's* census, Dr. Wild has the largest evening congregation in Toronto. Whether the Doctor is to be praised, or the city to be blamed for this fact, is a question which everyone must decide for himself.

THERE are two men in America at this moment in great danger. The name of the one is William O'Connor, and of the other Benjamin Harrison. If O'Connor can stand the sporting crowd that are gathering around him, and Harrison, the politicians that are taking him in charge, there is more power of resistance in this world than many people think.

THE Rev. Mr. Jackson, pastor of Knox Church, Galt, in a letter to the *Globe*, has this to say about the conduct of the persons suspended for propagating heresy:

Then their whole course has been in the direction of stirring up strife in the Church. At Church meetings they made the most outrageous attacks on the officers and members of it. They held rival meetings and importuned members of the Church to attend theirs. One of them, although in good circumstances and pursuing this course, has not paid a cent to the support of the Church for several years.

Stirring up strife in the Church, holding rival meetings and importuning members to attend them, outrageously attacking officers and members of the Church and refusing to pay a cent in support of ordinances are acts which in themselves deserve suspension apart altogether from the question of teaching heretical doctrine. Ordinary mortals who lay no claim to great theological learning would, perhaps, say that conduct such as Mr. Jackson describes is of itself evidence that the parties have not attained to entire sanctification.

THERE is no capital in the Galt case for our Methodist friends. One of their own ministers, says the Rev. Mr. Jackson, was lately dealt with by a committee of his Conference for inviting the suspended parties into his pulpit, and for "teaching the same nonsense which they have been teaching." The brother denied that he had been teaching the same doctrines, but was not able to deny that he had some of the suspended parties in his pulpit. He was advised "to be a good boy and not do so again." One of the least lovely things about Methodism is a disposition to profit by doctrinal difficulties that may at any time arise in other churches. When such difficulties occur, some Methodists are always ready to show the parties that Methodist doctrine meets their wants exactly. That little plan cannot work in the Galt case. The Galt variety of perfectionism is not the kind John Wesley taught. Judging from the letters that are finding their way into the secular press, we infer that the writers think Wesley's position on entire sanctification is being assailed. These writers may as well possess their souls in patience. Nobody is saying anything about Wesley, and there is nothing to be gained for Methodism by denouncing the Session of Knox Church, Galt.

THE *Telegram* took the census of the Toronto churches on the 16th of last month, and found that there were 31,068 people in church in the forenoon, and 46,252 in the evening. The population of the city and suburbs—suburban churches were included in the census—is about 175,000. Six years ago the *Globe* took a similar census, and found

a total attendance of 58,194. The population was then about 86,000. The *Globe* estimated that one-third of the worshippers present in the evening were also present at the morning service, and thus made the actual attendance 38,796. According to the *Telegram's* figures there were 77,320 at both services. Deducting one-third, to represent those who went to church twice on the 16th, the total actual attendance would be 51,547, or 12,751 more than in 1882. Any number of questions arise as one examines these figures. Are they correct? Is not one-third too low an estimate of the number of people who attend two services each Sabbath? In some churches undoubtedly it is, while in others it may be about correct. Assuming the count to be approximately correct, can Toronto be called a church-going city? These and many other questions arise as one examines the *Telegram's* elaborate figures, and the replies given will depend very much on the kind of man who gives them.

ACCORDING to the *Telegram's* statistics there were 6,000 more hearers in the Methodist Churches of Toronto on the evening of the 16th December than in the Presbyterian. Six thousand is a considerable number and if the difference had been only the half of 6,000 it would be well worth while to enquire into the causes that produced it. There are twenty-seven Methodist Churches in and around the city, and only twenty-four Presbyterian. That would make some difference, but not anything like a difference of 6,000. No reasonable man would say that the Methodist preaching is so much better than the Presbyterian that the Methodist pulpit draw 6,000 more people. Well, then, what makes the difference? Are the pew arrangements of the Methodist Churches better than ours? Are the Churches more comfortable? Is the music better? Are the services more attractive? It explains nothing to say that certain kinds of people will go to the Methodist Church on Sabbath evening. The question is, Why do they go? Congregations are made up of people, and Presbyterians should be as able and willing to draw them as any other body. If we fail to hold our own on Sabbath evenings, why do we fail? The question will stand reflection and discussion, but let the reflection come first.

A CLEVER pessimist might take the *Telegram's* figures and prove to the satisfaction of everybody who wanted to believe him that the Churches in Toronto, are in a bad way. He might show that of a population of 175,000, only 51,547, or less than one-third were in church on the 16th of December. Of course he would ignore the fact that there was a raw, drizzling rain all day, which prevented aged and infirm people from going to church. He would also ignore the fact that there are thousands of infants and small children in Toronto, and hundreds of sick people on any Sabbath in the year. He would also ignore the fact that hundreds, yes thousands of families keep no servant, and the husbands and wives go to church "time about." The pessimist would be careful to say nothing more than that not one-third of the people of Toronto go to church. That would be literally true, so far as one wet Sabbath was concerned, but it would be a huge lie all the same. Chronic pessimists are greatly given to telling truths that are not truths. The pessimist might also prove that the Presbyterian Church is going to ruin, and the Methodist Church growing rapidly because there were six thousand more people in the Methodist than in the Presbyterian Churches on a particular Sabbath evening. He might come down to particulars and show that some individual congregations are on the high road to ruin, because there were only three or four hundred people in churches that have over twenty thousand dollars of debt. He might, by a skilful handling of the figures prove that the Churches of Toronto are scarcely a factor in the city's life at all. And yet the fact remains that the Presbyterian Churches of Toronto never were as prosperous and aggressive, never did as much for missions, at home and abroad; never took a deeper or more active interest in every good work; never were a greater power for good in the community. Pessimistic figures on spiritual work may be made terribly misleading.

## A SALUTATION.

READERS of THE CANADA PRESBYTERIAN will perceive that to-day it comes to them in enlarged and improved form. For some considerable time demands on its space which could not always be conceded, occasioned not a little regret and embarrassment. Several of the departments suffered in consequence. The enlarged page affords much more scope, as will readily be seen since nearly fifty per cent. is added to the reading matter in each issue. Further improvements are in contemplation which will greatly add to the usefulness and attractiveness of this weekly visitant to so many of the best home circles in the Dominion.

Matters pertaining to the general welfare of the Church and to the advancement of religious life will find as heretofore a welcome place in its columns. Correspondents will, within well-known and recognized journalistic lines, be free to discuss questions of interest and utility to the general reader with all legitimate freedom and without fear or favour. It has never been, and will not now be, the organ of any clique or party within the Church, but will strive to be the outspoken and independent exponent of all that is best in the principles and polity of Presbyterianism.

Missionary, temperance and Sabbath school work will find favourable and encouraging records in its pages. Larger space will now be devoted to what congregations and religious associations are doing in the promotion of the cause of Christ.

The present opportunity cannot be permitted to pass without a frank expression of gratitude for the large measure of kindly appreciation so long extended to THE CANADA PRESBYTERIAN, now entering on its eighteenth year of publication. It has been such as to stimulate to renewed exertion and endeavour to make it still more worthy of the patronage extended to it and the confidence reposed in it. Appreciated effort is a strong incentive to redoubled diligence. May we not then with some degree of confidence appeal to our many friends and well-wishers to speak a kindly word in our behalf and thereby help to extend the circulation of a paper whose aim is the advancement of pure and undefiled religion and the promotion of the best and truest interests of Canada. We enter on the New Year with resolute hope and steady endeavour, and is it too much to say that in wishing our increasing circle of readers a Happy New Year, it will be the aim of THE CANADA PRESBYTERIAN to diffuse help and happiness in every home where it is privileged to enter?

## CONSECRATION.

WHEN a coin is issued from the mint, its milled edges are crisp and bright, the images and lettering are clear and well-defined; after circulating for a time it loses both lustre and distinctness, and at length inscription and likeness are all but effaced. It is much the same with words. Conditions arise when old familiar terms acquire a new significance. They soon, like new coins, get into general circulation, but by diffusion they lose much of their meaning. Of late, consecration is a word that has become very common. It is on the lips of many, and it is to be feared, that it is glibly uttered by some who have but dim conceptions of the grand fact it is meant to represent. Meaningless repetition of phrases that for a time are popular is apt to mislead, and there is in the natural heart a latent resistance to important things whose names are bandied about with a lightness and flippancy that unfortunately in some cases may become active.

What does consecration imply? Rightly considered it means very much. It takes for granted that when one speaks of consecration he has consciously and intelligently accepted the Gospel method of salvation; that to him Christ has become all in all. It means that like Saul on the way to Damascus, he inquires, "Lord, what wilt Thou have me do?" He is desirous of learning what service God requires of him, and is willing to render that service and obedience which full consecration requires. It means, therefore that solemn dedication to the service of God involves the complete surrender of the human will to the will of God. It is much easier to

speaking of religious duties than it is to perform them. Not only those whose lives have been openly at variance with the precepts of the Gospel have to exercise strong self-denial and watchfulness if they would live godly lives; there are those with true sympathies and holy aspirations who find it extremely difficult to reach that degree of self-abnegation which entire consecration signifies. Of this class the New Testament gives a well-defined example. The young man who came to Christ with the question, "What shall I do to inherit eternal life?" was, in the estimation of Him who knows what is in man, not far from the kingdom of God. To him the test of his sincerity and his capacity for obedience was the surrender of his earthly possessions. This he found to be a hard test, one too hard for him to comply with. The result was that his life in its truest, highest sense was a failure.

In consecration to the service of Christ, obedience is one of its most essential elements. This is the kind of consecration of which there is much apparent need in the present day. It is not meant that compliance with current customs and servile deference to human opinion is the obedience that God requires. Heart fealty to Him may sometimes place one in the position that he has to answer for himself the question, "Whether is it right to obey God rather than men?" Consecration pledges one to a faithful discharge of religious duty, attendance on ordinances, liberal and systematic contributions for their support, and for the extension of the Gospel at home and abroad. Above all, it pledges to consistent Christian living, to the exemplification in the daily life at home and in the world the doctrines, the virtues and the graces of Christ's religion. If consecration will lessen the gap that too often separates profession from practice, it is something that in many cases is urgently required. Beatific religious enjoyment and fervour on Sabbath do not harmonize with undisguised worldliness on all the other days of the week. Consecration implies consistency.

Now on the threshold of the New Year, may not consecration be the duty of the hour? Has the past witnessed the rise or the decline of our spiritual life? Has character become more consistent and fuller-orbed, reflecting the light of Him who lighteth every man that cometh into the world? Are we larger-hearted, more sympathetic and generous with opportunity, than we were twelve months ago? Are we trying, with the aid of divine grace, to be good and to do all the good we can to others? Are we nearer to heaven than we were a year ago? The present is a good time to review in a spirit of humility and humble dependence on promised heavenly help, our consecration to Him who loved us and gave Himself for us, and to purpose that we love Him more and serve Him better than in any of the years that are gone.

#### THE SITUATION IN FRANCE.

At intervals M. Gustave Monod, of Paris, contributes to the pages of the *Contemporary Review* papers on "Contemporary Life and Thought in France." They are extremely interesting, from the fact that he is a keen observer of passing events and while not aiming at being a citizen of the world, he is remarkably free from national prejudices and unreasoning likes and dislikes above which it is difficult even for distinguished Frenchmen to rise. Though not a bigoted Frenchman, M. Monod is genuinely patriotic. He loves his country too well to hide from himself and his fellow-citizens the dangers by which it is at present menaced. His papers are interesting because he speaks frankly, and though not without political sympathies, with a spirit of rare justice and candour. These papers are likewise interesting because they convey to the reader a much more connected and comprehensive idea of French political and social life than can be gleaned from the meagre and fragmentary character of the despatches appearing in morning newspapers, or the more elaborate but equally unsatisfactory letters of special correspondents who write under the journalistic restraints by which they are bound.

The political condition of France is at present the farthest from being one of stability and hopeful-

ness. M. Monod recognizes that France is diplomatically isolated. With Germany she is inconciliable while Alsace-Lorraine continues a part of the German Empire. Italy, especially under the guidance of Premier Crispi, seems bent on provoking a quarrel with France. While M. Monod generously admits that French people are to blame for the bitterness of feeling existing between France and Germany, in the case of Italy it is otherwise. The provocations he sees are all on the side of the Italians. He comes to the conclusion that M. Crispi is bent on the provocation of hostilities to afford an opportunity to Germany to join in the fray without incurring the odium of taking the initiative in the rupture of European peace. For reasons not clearly defined, M. Monod thinks an alliance between England and France well-nigh impossible, and certainly at present there are few indications of mutual attraction. A Franco-Russian alliance, though much talked of, he does not consider probable, or likely to be lasting, as it can only be brought about by stress of circumstances. Russia is so autocratic, so out of sympathy with modern French aspirations that only the fear of the strong triple alliance arrayed against her could possibly induce a country so arbitrarily governed as Russia to join hands with Republican France.

Though having but a poor opinion of the individual merits of General Boulanger, M. Monod does not underrate the strength of Boulangism. In the heterogeneous elements composing it, he sees grave danger to French republican institutions. He does not make a rosy forecast of the political crisis through which France will pass in the conflicts that the elections to take place this year are sure to occasion. He estimates aright to all appearance the strength of contending factions, but he wisely refrains from entering the realm of prophecy; he does not even hint what may be the form of government in France a year hence.

It is said that what France specially needs is rest from agitation and a stable government, but how that is to be secured no one can venture to predict.

If the political outlook is dark and threatening, the moral condition of the French people, according to this observant Frenchman, is far from reassuring. To a considerable extent he forms his estimate from the character of the current literature that finds the greatest relish with the masses of the people. Even the most tolerant, or rather the most indifferent, cannot but regard with alarm the character of the works that obtain the most extensive popular welcome. Good men are coming to the front and urging the repression of the unwholesome and vicious literature that, to a great extent, creates the demand it seeks to supply. Dr. Presenssé, who unites the dual functions of pastor and legislator, recently made a powerful speech in the Senate, in favour of the suppression of immoral literature, and has inaugurated a popular movement, with the view of arousing the popular conscience to perceive the enormity of the danger that threatens the social and national life from this impure source alone. It is a sign of the times when novelists like Daudet and Zola, aspire to become members of the French academy, a distinction, however, obviously beyond the reach of both at present.

While M. Monod, himself belonging to a distinguished family of French Protestant pastors, speaks so freely and so intelligently of political, social, literary and artistic matters, he is strangely silent on a subject of still higher importance. He leaves the religious condition of France out of his survey. Why, it is difficult to understand. It is essentially one of the most important elements in contemporary life and thought. There is very pronounced scepticism, there is defiant atheism, there is a wide-spread indifferentism, and there is much religious zeal and activity likewise. The Roman Catholic priesthood are diligent, in view of possible political contingencies, which many of them deem more favourable to the Papacy than any republican régime can ever be. Protestantism is not inactive; it is doing what it can to ensure the stability of civil and religious liberty, and the McAll movement labours indefatigably for the evangelization of the masses. The future of France is not without uncertainty, neither is it without hope.

## Books and Magazines.

THE American edition of the *Illustrated London News* continues to be very attractive, and is rapidly gaining an assured position on this Continent. The Christmas number was an artistic triumph.

THE VEST POCKET ANATOMIST. Founded upon Gray. By C. Henri Leonard, M.A., M.D. Fourteenth Revised Edition. (Detroit: Illustrated Medical Journal Co.)—The little volume contains a great amount of anatomical information, well arranged. It is clearly printed and extensively illustrated.

ENDLESS BEING, or Man made for Eternity. By Rev. J. L. Barlow. Introduction by Rev. P. S. Henson, D.D. An unanswerable work; meeting the so-called annihilation and kindred theories most satisfactorily. The author held for years these errors, and writes as one fully conversant with the ground he covers. It is a work which should be widely circulated.

LIFE OF JOHN STUART MILL. By W. L. Courtney. (London: Walter Scott; Toronto: W. J. Gage & Co.)—The life story of the great logician and political economist is told in a very interesting manner by an intelligent and appreciative admirer of one who exercised a great influence on the thought of the time. The volume forms one of "The Great Writers" series.

THE POETICAL WORKS OF GEORGE CRABBE. With Prefatory Notice, Biographical and Critical. By Edward Lamplough. (London: Walter Scott; Toronto: W. J. Gage & Co.)—This neat and tasteful little volume forms one of the admirable series of "The Canterbury Poets." The realistic powers of George Crabbe will give a new generation of readers, to whom this cheap series will introduce them, unfeigned pleasure.

BIBLE STUDIES. From the Old and New Testament covering the International Sunday-School Lessons for 1889. By George F. Pentecost, D.D. (New York & Chicago: A. S. Barnes & Co.)—Dr. Pentecost, known as a successful evangelist on two continents, has in this handy volume provided all interested in Sabbath school work with a most valuable aid for the study of the International series of lessons for the year.

THE ESSAYS OF SAMUEL JOHNSON. Selected from the *Rambler*, the *Adventurer*, and the *Idler*. With Biographical Introduction and Notes by Stuart J. Reid. (London: Walter Scott; Toronto: W. J. Gage & Co.)—The series of literary classics of which this volume forms one is "The Camelot." The writings of Dr. Samuel Johnson will long hold a prominent place in English literature. His lofty thinking and grandiose style, apart from his interesting personal history so minutely recorded by his hero-worshipping Boswell, render it impossible for any one with literary predilections to remain voluntarily ignorant of the writings of Samuel Johnson.

THE ONLY WAY OUT. A Story of Doubt and Belief. By Leander S. Keyser. (New York: Anson D. F. Randolph & Co.)—The purpose of the author is to present a faithful portrait of the honest doubter; to describe his experiences, perplexities, and mental phases in general, and to point out the only way of escape from doubt. He believes that there are many earnest and intelligent young men and women in our colleges and elsewhere, who honestly doubt the Divine authority of the Bible, and who would gladly welcome the truth if they were persuaded that it is to be found. Such persons will find many of their perplexities depicted in the story, while their objections are dealt with as fairly and thoroughly as possible. Other sceptics, not so sincere, may yet be benefited if the truth is presented to them in the proper manner. There is more fact than fiction in the spiritual experiences delineated, for the author has only described a land through which he himself has travelled, and is, therefore, familiar with the trials of the journey. The morally depleting influence of doubt, the inadequacy of modern materialism to satisfy the higher rational needs of the soul, and the gradual descent of the sceptic into pessimism and despair, are also described.



## Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Gair.

BY MARGARET M. ROBERTSON.

## CHAPTER IX.

"The honest man how'er so poor,  
Is king o' men for a' that."

John Beaton's father had been John Beaton also, and so had his father before him. The first John had farmed a three-cornered nook of land, which had found a place among the gray stones scattered closely over a certain part of the high coast that looks down upon one of the narrow bays setting in from the North Sea.

He must have been a strong man, this John, for on this bit of land he lived and laboured for sixty years and more, and on it he brought up, and then sent out, to make a place for themselves, in their own, or in other lands, five strong sons and four fair daughters. And he had so brought them up that never, as long as he lived, did he, or any one else, hear aught of son or daughter to cause him to bow his good gray head before the face of man.

One son, neither the eldest, nor the youngest, stayed near home. First, he had broken stones on one of the great highways, which they were stretching through Scotland about that time. Then he learned to cut and dress the gray granite of his native hills, and then to build it into houses, under another man's eye, and at another man's bidding. After a time he took his turn, first as overseer, and then as master-builder, and succeeded, and men began to speak of him as a rising man, and one well-to-do in the world. All this was before he had got beyond middle life.

Then he married a woman "much above him," it was said, but that was a mistake. For though Marion Sinclair came of a good stock, and had all her life lived in a home well placed and well plished, among folk who might have thought themselves, and whom others might have thought to be John Beaton's superiors, yet no man or woman of them all had a right to look down on John Beaton. He stood firm on his own feet, in a place which his own hand had won. No step had he ever taken which he had needed to go back upon, nor had he ever had cause to cast down his eyes before the face of man, because of any doubtful deed done, or false word spoken.

And Marion Sinclair, no longer in her first youth, might well go a proud and happy bride to the home of a man wise and strong, far-seeing, honest, and successful—one who loved her dearly, as a man of middle age may love, who in his youth has told himself that he had neither will nor time for such sweet folly.

With all his strong and sterling qualities, he was regarded by the world in general, as, perhaps, a little hard and self-opinioned. But he was never hard to her, or to the one son who was born to them. He exacted what was his due from the rest of the world, but he was always soft and yielding to them in all things. He was proud of his success and of his good name in the country-side, and he offended some of those who came in contact with him by letting his pride in all this be too plainly seen. But he was prouder far of his wife, and his happy home, and of his young son, with whom, to his thought, no prince in all the land could compare.

And so it went well with him, till one day the end came suddenly. A broken bank, a dishonoured name, scathe and scorn to some—to him among the rest—who was, God knows, neither in deed nor in thought, guilty of the sin which had brought ruin upon thousands.

He made a gallant stand for his good name and his well-earned fortune, and for his fellow sufferers; but he was an old man by this time, and he died of it.

Mrs. Beaton had never all her life been a strong woman, and had never needed to think and act for herself in trying circumstances. She had not the skill to plan nor the strength to execute, and it was too late to begin now. But she could endure, and she did so, with long patience; and though her face grew thin and white, she gave no sign of anger, or discontent, or of breaking down under her troubles, as all her little world had believed she would surely do.

Amid the din and dulness of the great town in which they first took refuge for a while, she made a home for her son, and waited patiently to see what his young strength might do for them both, and never, by word or look, made his struggle for standing room in the crowd harder for him, or his daily disappointment worse to bear.

He fought his way to standing room at last—standing room at a high desk in a dark office, at work which he had still to learn, and which, though he loathed it, he might have learned to do in time if it had not "floored him" first.

"Mother," he cried one night in despair, "let us get away from this place—anywhere, where there is room to breathe. I will work with my hands as my father did before me. There are still surely stones to break somewhere up there in the north. We'll get fresh air at least."

So, without a word of doubt or of expostulation, she made haste to get ready, while they had yet the means of going, and they went north together, where they found, indeed, fresh air, and for a time they found nothing else. But fresh air was something to rejoice in, since it brought back the colour to the lad's cheek and lightened the heart of the mother, and they kept up one another's courage as well as might be.

A chance to earn their bread, that was all John wanted, and it came at last; but it was dry bread only for a while.

"What can you do? And what are you willing to do?" said a man who was the overseer of other men, and whom John had seen several times at the place when his work was done. John answered:

"I am willing to do anything. And I think I could break stones."

"I think I see you!" said the man with a shrug.

"I only wish I had a chance to show you. I think I might even chip away at cutting them, to as good purpose as some of those lads yonder."

"Here, Sandy," said the overseer. "Give this lad your hammer, and let him try his hand, for the fun o' the thing."

The man laughed, but John Beaton was in earnest. In a minute his coat was off, and he set to work with a will. He needed a hint or two, and he got them, with a little banter thrown in. The lad stuck to his work, and could, as his friend said, "do no' that ill." He had, perhaps, inherited the power to do the work, since he could do it, he thought, and he asked leave to come again in the morning.

"Ye hae earned your shilling," said the overseer, when it was time to go, and he held one out to John. He hardly expected the lad to take it, but he took it gladly, and looked at it, the man thought, in a curious way.

"Is it the first shilling ye ever earned?" said he.

"The very first! May I come back to-morrow?"

"O, ay! gin ye like; but I should think that this is hardly the kind o' work ye're best fitted for."

"One must take what one can get," said John.

That was the beginning. He went again, and as hands happened to be scarce at the time, he was kept on, and his wages were raised as his skill and his strength increased. By and by he was offered permanent work on a mill that was to be built in a country place at some distance. It would take months to build, and he would be sure of work for that time; so he took his mother with him, and what household stuff they had left, and lived in a tiny room in a cottage for a while.

Not very far from the new mill was Nethermuir, a quiet place, out of the way, where they might live, they said to one another, unknown and forgotten. And here, after many thoughts about it, they resolved to make themselves a home.

At the end of the street on which stood the missioner kirk and manse, was a small house which had once been of the better sort, but which had been vacant for some time, and had fallen into disrepair. The thatch was rotten and the roof had partly fallen in, but the foundation was firm, and the walls were thick and strong. This house John leased for seven years, at a very small rent, and by his own strength, and skill, and will, with some help from his fellow workmen, he made of it such a house as was not unworthy of being a home for his mother; and in it, while her son went here and there as his work called him, she lived content.

Terrible as the blow was which took from them husband, and father, and home, it might have been worse in the end had John Beaton died a rich man. So said some of the lookers-on, who, long before that time, had declared that his son, having all his life long got more of his own will than was good for him, was in a fair way to become a "spoiled laddie" at last.

Some said it who envied the lad, and others said it who loved him well, and it is possible that they were not far wrong in the belief. John the younger was a "bonny lad," tall and strong, sweet-tempered and light-hearted, a favourite with all. But he was open to temptation like the rest of his kind, even more so than many, and not all of those who gathered round him in his prosperous days were of the sort likely to influence him for good. He went through the first years at the university without getting much good from it, it was said. He had disappointed his father greatly, as well as his teachers; but though he had been foolish and idle, he had not disgraced himself by anything beyond idleness and folly. Whether he would have gone through the course without doing worse, might be questioned.

The chance was not given him. His father died, and instead of inheriting what would have been called wealth among those who were his friends, he found himself penniless, having his own bread, and possibly his mother's also to win. And seeing there was good stuff in the lad, his mother's helplessness and desolation might be the saving of him, said one of his mother's humble friends.

They had friends—yes, many of them—but some of them had suffered, and had no power to help except with kind words. Others who had the power to help had not the will, or only the will to help in their own way. Others added to their offers advice that could not be followed, or they hurt the sore hearts of the lad and his mother with words which implied censure on the dead, because he had not foreseen and provided against the coming of evil days. And so, seeing no help among "kenned folk," the two went out, "not knowing whither they went."

They had gone away bravely enough, and even through the dark days which came first, it cannot be said that they quite lost heart or hope. As long as his mother was content, John told himself, he did not care what fell to him to do or to endure; and as long as John was well, and within reach of hand or voice, it was well with the mother. It was not till the first months were over that John's heart seemed to fail. When the mill was finished, instead of going with the men to other work in another direction, he remained in Nethermuir, hoping to find something to do in the neighbourhood, so that he might be near his mother. He found enough to do for a time in making the little house a comfortable and even beautiful home for her. Then he prepared the neglected bit of ground around it for a garden, and took pleasure in doing it. It was work which he liked, and which he knew how to do, but it put nothing into the family purse, which was getting low, and something must be done to replenish it.

He worked for a few weeks in harvest in the narrow fields of Peter Gilchrist, and to good purpose, though the work was new to him; and he made friends with Peter himself, which was something. But the harvest wore over and winter was coming on, and then he wrote to Jamie Dunn, his first friend, saying he was now ready and willing to go wherever he should be sent.

But in his heart he knew that for the only work which was left for him to do, he was neither ready nor willing, nor for the kind of life which he saw stretching a long, weary way before him.

He could do as his father had done before him, he told his mother cheerfully, and who had done better than he? But to himself he owned that this was to be doubted. He could never do as his father had done; he was not the man his father had been, or he could never have played the fool, wasting his time and losing his opportunities, as he had done. He had been spoiled with softness, with idle days, and the pleasant things of life, which he could not forget, and which, like a weakling, he was in his secret heart longing for still. And even his father had not won what men called success, and a firm footing among his fellows, till the best part of his life was over.

But his father had been content through all his days as they came, and with his day's work and his day's wages. And his father had known his own strength and could bide his time. As for his son, John told himself that he was neither strong nor wise. He knew, or he feared at this time, that only the thought of his mother and her need of him kept him from despair.

He called it despair, poor lad, not knowing what he said. The depths of despair came to him with the thought of enlisting as a common soldier, to go away and live his life with as little exercise of his own will as the musket he carried, and to death and a nameless grave. Or it meant to sail away before the mast, a slave to some tyrant who held the power of life and death, because he held the power of the lash. And it might

have come to one or other of these possibilities with him, if had not been for his mother and her need of him.

For the dead level of the life which he saw stretching out before him seemed even worse to him than that—the life of ceaseless, ill-remunerated labour, the companionship of men grown dull through a changeless routine of toilsome days or debased through ignorance or self-indulgence, a life and companionship with which he might at last grow content, but no stronger or wiser than other men.

These were dark days for the young man. At last he took his mother's gently spoken words of counsel to heart, and opened the box in which she had secretly packed his college books, and where they had laid hidden all this time. But the sight of them, and the associations they called up, made him heartsick and ashamed, and it was only by the exercise of strong self-restraint that he made himself pretend to take some interest in them for his mother's sake. After this he fell into the way of taking long walks in all directions, and did a turn of work here and there as he could get it, and generally came home hungry, and tired, and ready for his bed, so that no reading could be expected of him.

But the days were growing short, and the dark hours many and long, and the mother heart "grew wae" for her son many a time. By and by something happened.

It was a good thing for the minister's Davie that John Beaton was within sound of the voices of the lad's terrified companions the day that he fell into "Burney's Pot," and it was a good thing also for John. The little lad was nearly gone when he was pulled out of the water, and having no knowledge of his home or name, since his young companions had taken to their heels as soon as they saw Davie safe, John took him home to his mother, and together they did what could be done for his help.

This was the beginning. Davie was allowed to fall asleep in Mrs. Beaton's bed, and in the gloaming, John carried him home wrapped in a blanket, and then he saw the minister and his wife, and Marjorie. It was the beginning for John of more than can well be told.

His manner of life from that time was changed. Not that he went often to the manse at first, though the door was always open to him, and a welcome awaiting him. But the life he saw there, the words he heard, and the spirit that showed in all that was done, or said, or planned, in great things and in small, came like a new revelation to him; and the more he saw and thought of it all, the less he thought about his own loss, and his changed life, and his unhelpful prospects.

He had more days of leisure that winter than well pleased him, but not one of them was spent in wandering aimlessly about the dreary hills. He had company, most days, wherever he went. If he had not Robin or Jack, there was always Davie, who seemed to think he had a special claim upon him. Davie had not yet been promoted to a seat in the parish school, but was beginning to think himself, at eight, too big a boy for Mistress Jamieson's rule, since he could say the Catechism from end to end, proofs, and petitions, and all. With Davie trotting along at his side, John had little chance for brooding. Besides, he had taken to his books again, and meant to employ his leisure and make up for lost time if such a thing might be. It was not likely that he would have much use for Latin or Logic in the life that lay before him, he told himself; but he might as well make the most of the idle days, and keep his mind from stagnation.

And he had less of leisure after a while. It was about this time that he had begun to try his hand at the making of "headstones" for the kirkyard. Chance put such work in his way, and being ready of hand and quick of eye, and having long patience and much need of a job, he set to work with a will. He did not succeed in pleasing himself, but he pleased his employer, which answered the purpose; and he did more at the work, at odd times, when he could get nothing else to do.

The life which he saw lived in the manse did something for him, and the Word as it was held forth in the little kirk did more: but that came long afterward. The minister was the busiest of men, either among his books or among his people, or in his garden, or his land; but he was never too busy for a cheery word to John, or for help or counsel to any one who needed them. And the same might be said of the minister's wife. She was active and had enough to do at home, but she was glad to help those who needed help anywhere. She had good sense and good judgment, and was ready with sweet words or sharp words as the case presented seemed to demand. She was firm where firmness seemed to be required, but had long patience and unfailing gentleness in her dealings with the weak and even with the wilful; and as the days passed, John took heed of her words and ways with ever-growing interest.

She had not an easy life, but she had usually firm health, and she had a cheerful nature, and the peace of God was in her heart. So she "stood in her lot" strong and unafraid, whatever might befall.

She was a loving mother to her sons, but her rule was firm as well as gentle. There was no need in that house to appeal to the father's stronger will, where obedience was not promptly given. It was a serious matter indeed that needed an appeal to their father. To the lads their mother's word was law. Not that the law was not forgotten sometimes, or even wilfully broken in times of strong temptation. But confession of sins, though not always prompt, was, in course of time, quite certain. She had their confidence entirely. It was an unhappy boy, indeed, who carried about, for even a few days, a sinful or sorrowful secret hidden from his mother.

In among these lads, John came as another brother, and Mrs. Hume was kind and gracious in her intercourse with him. She was faithful also, and told him of faults and failings which his own mother never acknowledged, and helped him to correct them, as, even had she seen them, his own mother might have hesitated to do. It was, indeed, a good day for John when the door of the manse was opened to him.

(To be continued.)

THE Rev. John McNeill, of Edinburgh, had overflowing congregations, when he preached at the Metropolitan Tabernacle, for Mr. Spurgeon. There was an unusually large proportion of London Scots present, and the Regent Square people attended in large numbers.

IN Dumbarton Presbytery, the refusal to hear Assembly delegates on Foreign Missions, at a former meeting, was brought up, on motion by Mr. King, that the delegates be invited to address them. Mr. Warr objected, and spoke on principle, not out of disrespect to these deputies. On a vote, sixteen were for inviting, and six for refusing the deputies.



JERUSALEM THE GOLDEN.

Oh land of peace! Oh land of love!  
Oh land of life eternal!  
What earthly hand shall stretch above  
And quench Thy light supernal?

Oh gates of pearl, where mortals lay  
Earth's burdens by for ever!  
Oh streets of gold, whose shining way  
Leads by the beauteous river!

Oh wondrous light, whose rays stream down  
And flood death's vale with glory!  
Oh victor's palm! Oh martyr's crown!  
Oh ever sweet old story!

Ah mo! these days how wise we've grown?  
We search the place of thunder,  
Beliefs upon the winds we've strown,  
And creeds have torn asunder.

But Oh, learned sirs, life is so hard  
Despite our light, our science;  
So much remains to hurt—retard,  
So little worth reliance.

So vain our growing care to mark  
All things with wider vision,  
With but the grace so deep—so dark  
To swallow life's fruition.

Yet one quaint hymn, a sweet old strain  
From out the vanished ages,  
Hope's lost key-note can sound again  
With power unknown to sages.

It sings of life beyond the grave,  
Of love, of sin forgiven;  
Till fain we cry—take all we have  
But leave us poor our heaven.—*The Week.*

THE PARADOXES OF SCIENCE.

The water which drowns us, a fluent stream, can be walked upon as ice. The bullet, which, when fired from a musket, carries death, will be harmless if ground to dust before being fired. The crystallized part of an oil of roses, so graceful in its fragrance—a solid at ordinary temperatures, though readily volatile—is a compound substance, containing exactly the same elements, and in exactly the same proportions, as the gas with which we light our streets. The tea which we daily drink, with benefit and pleasure, produces palpitations, nervous tremblings, and even paralysis, if taken in excess; yet the peculiar organic agent called theine, to which tea owes its qualities, may be taken by itself as theine, not as tea, without any appreciable effect. The water which will allay our burning thirst augments it when coagulated into snow; so that it is stated by explorers of the Arctic regions that the natives "prefer enduring the utmost extremity of thirst rather than attempt to remove it by eating snow." Yet if the snow be melted it becomes drinkable water. Nevertheless, although if melted before entering the mouth it assuages thirst like other water, when melted in the mouth it has the opposite effect. To render this paradox more striking, we have only to remember that ice, which melts more slowly in the mouth, is very efficient in allaying thirst.—*Blackwood's Magazine.*

CIVILIZATION AND SUICIDE.

It has been generally accepted as true that, in proportion to the population, the number of those who commit suicide is rapidly increasing, and the common theory has been that the increase is due to overwork, the restless activity of Americans in business. But recent scientific investigations into the subject of suicide in foreign countries, more thorough than have been made in this, show quite conclusively that self-destruction is increasing as rapidly in other civilized countries as in this. In England, from 1830 to 1840, there were 62.3 suicides out of every million of population, while in 1876 the proportion was seventy-three. In France, in 1827, the suicides were forty-eight in a million. Twenty-five years later the proportion was 102. Of all the Governments in Europe, Saxony leads in the matter of suicide. In 1849 the proportion was 149 to a million, and in 1877 it had increased to 391. If the result of this investigation can be relied on, it would certainly appear that there is some injustice in attributing the increase in suicides in this country to the overwork of mind and body to the extent that has been customary. There is not in Saxony or in England that habitual nervous strain in business affairs that there is in this country. The inhabitants of both these countries are more easy-going than the American people. When it is considered to be generally true that suicide is most common among people of the highest civilization, the first and most natural inference is that it is all due to the mental activity required to keep pace with human progress. But it is quite as likely that mental and physical breakdowns, which are largely the cause of suicides, are due largely to the peculiarities in the modes of living imposed by higher civilization. Industry of itself is conducive to health of body and mind.—*Providence Journal.*

BURIAL REFORM.

Within a few days the Home Secretary will receive a deputation from the Church of England Funeral Reform Association. The object of the deputation is to ask for an inquiry by Royal Commission into the condition of cemeteries and modes of burial, with a view to further legislation, the consolidation and simplification of the existing Burial Acts, and the abolition of the power of selling the right of burial into perpetuity. So much has already appeared in our columns on the subject of burial reform that it is only necessary to indicate the principal reforms which are needed. The first is greater uniformity of practice, and more safeguards against abuse in the burial of newly-born infants, whether premature, still-born, or deceased. The second is greater simplicity as regards the

burial of the wealthier classes, the total abolition of imperishable coffins, and of catacombs, vaults, or bricked graves; in short, burial in the literal sense of the word, and the resolution of the body to earth in a reasonable space of time. The third reform required is burial of the lower classes in grave plots rather than in "pits" in "common" or "public" graves, as being both more in conformity with sanitary laws and respect for the dead. There ought, in truth, to be little if any difference between the burial of peer and pauper. In the former, reform is required (with some few happy exceptions) in the reduction of excess; in the latter, more recognition of the grand principle that in death we are all equal. It is to be hoped that the deputation will not end with the usual stereotyped speeches, or even with the appointment of a Royal Commission and an elaborate report, but with "something attempted, something done." We frequently experience from time to time the disastrous results of the method of disposal of the dead in past ages; let that of the present and of the future be such as shall give offence to none.—*Lancel.*

CHRISTMAS CONSOLIDATION.

To look back upon the past year, and see how little we have striven, and to what small purpose; and how often we have been cowardly and hung back, or temerarious, and rushed unwisely in; and how every day and all day long we have transgressed the law of kindness; it may seem a paradox, but in the bitterness of these discoveries, a certain consolation resides. Life is not designed to minister to a man's vanity. He goes upon his long business most of the time with a hanging head, and all the time like a blind child. Full of rewards and pleasures as it is—so that to see the daybreak or the moon rise, or to meet a friend, or to hear the dinner call when he is hungry, fills him with surprising joys—this world is yet for him no abiding city. Friendships fall through, health fails, weariness assails him; year after year, he must thumb the hardly varying record of his own weakness and folly. It is a friendly process of detachment. When the time comes that he should go, there need be few illusions left about himself. Here lies one who meant well, tried a little, failed much: surely that may be his epitaph, of which he need not be ashamed. Nor will he complain at the summons, which calls a defeated soldier from the field. defeated, ay, if he were Paul or Marcus Aurelius!—but, if there is still one inch of fight in his old spirit, undishonoured.

Give him a march with his old bones; there, out of the glorious sun-coloured earth, out of the day and the dust, and the ecstasy—there goes another Faithful Failure!—*R. L. Stevenson, in December Scribner's.*

WHAT MAKES A GOOD NURSE?

The instinct of self-preservation—one may as well call it by a high-sounding name—makes a perfect vampire of a sick man. It is not altogether watching, or care, or constant service, or the keen sense of responsibility which exhausts a nurse, nor all of them combined. It is the presence of the patient's famished body, taking in at every pore the nervous energy of whoever is near. The weakling pants for life. Life he must have. Give me your hand. Send the full charge of your human battery along my veins. That is better than wine, better than the broad, impersonal warmth of the sun. It is the quickening of pulse by pulse, the kindling of life by life. Strange and unaccountable are physical influences, but more potent in this world than men are willing to own. They are unheeded in the hurrying crowd, where electricity passes constantly with the jostling of elbows. But the sensibilities of the insulated invalid quiver like pith-balls when brought into contact with positive and negative forces. Certain persons give and others take from him the strength which is his carefully hoarded treasure. He rebels against proximity with one, and clings like a frightened child to another. To say that the well and strong are the attractive is not enough. Often they repel by those very characteristics. Goodness and virtue have little to do with it, and sympathy is but a moderate factor. The feeling is almost wholly unreasonable.—*A. B. Ward, in the January Scribner's.*

THE CURIOUS BIBLES.

We have the Breeches Bible, which is indebted for its strange sobriquet to the translation "Adam and Eve made themselves breeches," etc. For this edition, which first appeared 1560, in quarto form, we are indebted to the English reformers exiled at Geneva; during the reign of Elizabeth, it served as the regular family Bible, its popularity being mainly due to the Calvinistic comments, which appeared freely on the margin. Then we have an edition, printed in 1717, at the Clarendon Press, known as the Vinegar Bible, because the parable of the Vineyard in the title to St. Luke xx. is a printed "Parable of the Vinegar." Matthew's Bible, printed in London, in 1551, was nicknamed the Bug Bible, from Psalm xci. 5, being translated, "So that thou shalt not need to be afraid for any Bugges by night." The original idea of the word—terror—is still to be traced in bugbear, bugaboo. The Wicked Bible was printed in London, in 1631, and was so called from the fact that the negation was omitted in certain of the Commandments, the result being that the edition was suppressed, and the printer fined £300 by Archbishop Laud, the money being, it is said, devoted to the purchase of a supply of Greek type for the use of the University of Oxford. The Whig or Placemaker's Bible, obtained its name from an error occurring in St. Matthew v. 9, where "Blessed are the placemakers" is substituted for "peacemakers." The Treacle Bible has the passage in Jeremiah: "Is there no balm in Gilead?" rendered "Is there no treacle in Gilead?" And the Douay (R. C.) version has been described as the Rosin Bible, because the same passage has the word rosin instead of treacle. Many years ago there existed in the Stowe library, the Book of Gospels, on which the English Kings, down to Edward the IV. took the coronation oath, with a huge brazen crucifix, which the monarchs kissed on its cover. The binding was of ponderous oak boards an inch or so in thickness, fastened by huge leather thongs. The Printers' Bible makes David pathetically complain that printers, in place of princes, have "persecuted him without a cause."—*Murray's Magazine.*

MR. JAMES B. WOOKEY has been addressing a series of meetings in Edinburgh in behalf of Dr. Barnardo's homes. Professor Simpson presided over the first, held in Dr. Alexander Whyte's Church, and Sir William Muir took the chair at a great gathering on Sunday in the Synod Hall.

British and Foreign.

REV. F. B. MEYER, B.A., has undertaken the editorship of the *Christian Treasury*.

DUNBLANE Presbytery has approved of the plan for the restoration of the cathedral.

THE Presbyterian Church in Australasia has now nearly 500 ministers in settled charges.

THE Queen has accepted a copy of Professor Bruce's "Life of William Denny, of Dumbarton."

DR. DONALD FRASER, has returned from his visit to India, and Ceylon, and has recommenced his pulpit duties.

THE stained-glass window of heraldic design, forming part of the Montrose memorial in St. Giles, has been completed.

THE Rev. William Morison, of Rosehall Church, Edinburgh, has obtained leave of absence for six months owing to ill-health.

SIR E. CURRIE, the great London distiller, has been a total abstainer for some time, and has now given up his connection with the business.

ST. ANDREW'S Presbytery, on the motion of Professor Mitchell, has approved unanimously of the Assembly's overture on creed subscription.

THE Rev. G. D. Cullen is now the only surviving member of the original Board of Directors of the Edinburgh Medical Missionary Society, which was founded in 1841.

LADY ABERDEEN is the president of a society for promoting the return of women as county councillors. Lady Sandhurst and Miss Cobden have already consented to stand.

PROFESSOR ROBINSON SMITH delivered the Burnett lectures in Marischal College, Aberdeen: his subject this year being "The Religious Institutions of the Ancient Semites."

PROFESSOR CANDLISH gave notice in Glasgow Presbytery that at next meeting he will move an overture to the Assembly calling for an alteration of the formula of the Confession.

THE Edinburgh deaconess institution and training home is having a series of lectures to women on the subject of Church work. Rev. George Wilson, St. Michael's, delivered the first recently.

THE Rev. Dr. Kennedy, of North Richmond Street Church, Edinburgh, has obtained leave of absence in order to avail himself of an opportunity of visiting Egypt and Palestine.

THE German military authorities have issued a general order, prohibiting under pain of severe punishment, the imperial mariners at Kiel, from attending the services of the Salvation Army.

MELBOURNE is to be made the headquarters of the New Hebrides mission. The largest number of missionaries of any Church on that group of islands are supported by the Presbyterian Church of Victoria.

MR. HENRY GEORGE delivered an address in the City Temple at the close of Dr. Parker's morning service, his subject being the land question from a Christian point of view. There was a large congregation.

THE Rev. John Moore Fergusson, M.A., who has been ordained to Rockferry Church, Cheshire, as colleague to Mr. Henderson, is a son of Rev. Donald Fergusson, of Leven, Fife, and studied at Edinburgh and Princeton.

MR. LAIRD, of Cupar, has received congratulations on his selection for the Moderator's chair of the Free Church Assembly, not only from the Presbytery of Cupar, but also from many ministers of the Establishment and other Churches.

THE severance of Glasgow U. P. Presbytery into two, appears not to have been altogether a success. Mr. Brown, of Pollokshields, has given notice that he will move at next meeting of South Presbytery that reunion take place.

THE U. P. Synod's Disestablishment Committee have issued a memorandum, urging that the question of disestablishment should be pressed on political representatives and candidates, and not set aside because of the Irish question.

THE Rev. William Watt, of Tanna, strongly urges the formation of a British New Hebrides trading company. He believes it would be a financial success, while benefiting immensely the natives and lightening the burden of the mission vessel on the Church.

THE brilliant success of the performance of the "Messiah" by the Royal Society of Musicians in Westminster Abbey lately, has led to the suggestion that the venerable building should be utilized more frequently in this manner. The effect was far more imposing than it could be in the concert-room.

MR. THOMAS M'LELLAN, on the attainment of his fiftieth year as a manager of Barrhead Church, was presented at a congregational soiree on a recent Friday with a photograph of a pony phaeton that is being made for him, subscribed for by the members. He has been for forty-five years an elder and for forty, treasurer of the church.

DR. THOMAS SMITH gave notice, in Edinburgh Presbytery, of an overture to have one collection every two months for the eight or nine collections in the course of a year that are prescribed by the Assembly. Rev. W. Balfour would abolish all collections and take up the contributions for all the missions quarterly like the Sustentation Fund.

DR. MATHEWS, secretary of the Pan-Presbyterian Council, at a meeting in its behalf in Mayfield Church, Edinburgh, said there were in the world about eighty different Presbyterian organizations, with 22,000 ministers and about 20,000,000 members and adherents. Wherever the English language was spoken Presbyterianism seemed to be in the ascendant.

SOME excitement has been created in the Borders on its becoming known that through the death of a gipsy named Blythe in California three years ago a share of an enormous fortune will come to the Faas of Yetholm. The United States Consul at Edinburgh is at Yetholm this week collecting evidence from the late "queen" Esther's sisters and other gipsies.

A HINDU god, two and one-half inches in height, made of gold, and studded with precious stones, was sold by public auction last week, the price being \$12,750 and the buyer a New Bond Street jeweller. It was preserved in an ancient temple at Delhi for more than a thousand years, and was purchased during the mutiny from the Queen of Delhi when pressed for money.

## Ministers and Churches.

The ladies of the Presbyterian Church lately held their bazaar in Bellamy's Hall, Moosjaw. The attendance was large.

The Sarnia Presbytery at its meeting last week sustained a call from Gutirie Church, Wilkesport, to Rev. Mr. McClung, of Shakespeare.

In answer to numerous inquiries we are pleased to be able to state that the Rev. Dr. Kellogg is steadily recovering from his recent illness.

The Rev. Dr. Macrae, St. John, received from a number of his congregation a well filled purse and a handsome pulpit gown of the richest silk.

The Rev. Thomas Davidson, M.A., was inducted on 24th Dec. to the pastoral charge of the congregation of Wroaxeter in the Presbytery of Maitland.

The anniversary sermons in Knox Church, Mitchell, on a recent Sabbath, were preached by Rev. Mr. Danby, of Seaforth. They were very able and instructive discourses.

We have received from Mr. Thomas Kerr, Inspector, Standard Life Assurance Company, a copy of the very handsome and useful Almanac and Diary for 1889 issued by that company.

On Christmas night the Willing Workers in connection with the Presbyterian Church, Uxbridge, gave an excellent entertainment in the Ontario Hall, being the Cantata of Ruth the Moabitess.

The Rev. Mr. Puhlado, late of Winnipeg, has resigned the pastorate of Calvary Church, San Francisco, and accepted a call to a congregation in San Rosa, where the work will be much lighter.

The Belmont Presbyterian congregation is discussing the advisability of building a new church next summer, owing to the large increase in the attendance, both at Church and Sunday school services.

Rev. A. H. Scott, of St. Andrew's Presbyterian Church, Perth, preached at Almonte on Monday evening and the services are being conducted through the week by the resident clergyman, Rev. Mr. Stuart.

The Rev. William Moore, D.D., the pastor of Bank Street Presbyterian Church, Ottawa, was on Christmas eve presented by the ladies of his congregation with a Persian lamb overcoat, cap and gauntlets.

The annual meeting of the Presbyterian Congregation, of Harwich was held in the Blenheim Church on Wednesday afternoon last week. The reports submitted showed the congregation to be in a healthy and prosperous condition.

A SOCIAL was held in the hall of the First Presbyterian Church Truro N. S. last evening during which the ladies of Mrs. Robbins' bible class presented that lady with a gold watch guard and address. A very agreeable evening was passed.

MR. JAMES MITCHELL, who resides in California, has paid off the debt of the Reformed Presbyterian Church, St. John, \$2,732. He lived in New Brunswick forty years ago, and his sister is a member of the church which he has so generously helped.

A KINGSTON paper says: Mr. Russell, a student, has been preaching a strange doctrine at Onslow Mission. The young man's sermon will be analyzed by the Lanark Presbytery, and the attention of the college authorities called to the matter.

The members and congregation connected with Knox Church, Ayr, assembled in the lecture-room, and partook of a tea a few evenings ago; after which Mr. D. Goldie read an address, welcoming Rev. I. Thomson and his wife on their return to Ayr.

A MEAFORD paper states that the Rev. A. T. Colter sent in his resignation of the pastorate of the Meaford Presbyterian Church at the last meeting of the Presbytery. He is at present in Manitoba, and, we understand, intends to make his home there, as the climate agrees with him.

FRIDAY evening week, the Presbyterian Young Peoples' Association, Brampton, gave an entertainment which was well attended. The programme was good, all the numbers being well rendered. One feature of the evening was a debate. Resolved—"That Nature is to be preferred to Art."

The Rev. J. A. R. Dickson, B.D., conducted anniversary services in Chalmers Church, Toronto, last Sabbath. In the morning Mr. Dickson spoke chiefly to parents; in the afternoon to children, and in the evening to young men. All three services were largely attended by attentive audiences.

The news of the death of Rev. John Gibson, missionary of the Presbyterian Church in Canada to the coolies of Demerara, has just been received. His death was caused by an attack of dysentery. He leaves a widow and an infant child. Mr. Gibson has been at work in Demerara a little over three years.

The Rev. T. Cumming, of St. Andrew's Church, Truro, Nova Scotia, delivered before the students of Presbyterian College, Halifax, lately, the first of a series of lectures on the faiths of the world, his subject being "Man as a religious being." Rev. J. Robbins is the lecturer for January 22, subject, "The Religion of the Hindus."

The congregation of Knox Church, Woodstock, were greatly pleased on Sunday evening week to once more see their pastor, the Rev. Mr. McMullen, in his accustomed place, that he has so eminently filled for many years. He has completely recovered from his attack of sickness, and is feeling better than for some time. His sermons on Sunday were listened to with great interest by large congregations.

KNOX CHURCH, Brussels, Sabbath-school, held their annual entertainment on 27th December, Elder Thomas Strachan in the chair. The usual round of singing, readings and recitations was satisfactorily gone through. The Pastor's (G. B. Howie) contribution was an account of his journey in 1877 from Scotland through Europe and Asia Minor to Syria with a word about day and Sabbath-schools there.

The Rev. A. MacDougall, B.A., of the Presbyterian College, Halifax, and Ph.D. of the Syracuse University, Syracuse, N. Y., received from the Presbyterian College, Montreal, the degree of B.D., *ad eundem gradum* at a meeting of the senate of that College held lately. The rev. doctor carried off the first prize in each year of his course in that institution, and since that time has received, upon examination the degrees mentioned above.

The many friends of Mr. J. K. McGillivray, a graduate of Manitoba College, who a few months ago left Winnipeg for Princeton Theological Seminary, will doubtless be pleased to learn that he recently distinguished himself as a Hebrew student, winning 1st prizes in the New Haven correspondence school in Hebrew. The prize was awarded for having done during the past year the most satisfactory work, both as to merit and the number of exercises sent in during the year.

A LITERARY and improvement society has been formed in connection with the Presbyterian Church, Prince Albert, known as St. Paul's Young People's Association. The officers elected are as follows: President, Rev. Dr. Jardine; first vice-president, T. N. Campbell; second vice-president, H. W. Neelands; sec. -treas., H. W. Neelands; committee: W. Knox, J. F. A. Stull; J. Kernaghan, Miss McGregor, and Mrs. Potter. It is intended that an entertainment be held every fortnight.

The Rev. Mr. Townsend of Knox Church, Manitou, has intimated to the elders that owing to ill health he felt himself unable to attend to the increased duties devolving upon him and expressed a desire to visit a milder climate in the hope that his health would be fully restored. Under the circumstances the elders present decided to leave the question in abeyance until the annual meeting in January, when it

if thought that matters can be so arranged as to grant the pastor leave of absence for a time.

THE Y. P. A. of the new Edinburgh Presbyterian Church held their second annual social in the Albert hall, New Edinburgh. After refreshments had been served by the young ladies and gentlemen and a short conversation had been indulged in, the honorary president, Rev. G. M. Clark who acted as chairman, addressed the assembly in a very pleasing manner giving words of counsel and encouragement to the association. He then announced the programme which was chiefly musical, well rendered and highly appreciated.

ON Friday evening week the Young People's Society of Christian Endeavour in connection with the Presbyterian Church, Kirkwall, held their annual social, which was a great success in every respect. The pastor, Rev. Mr. Carruthers, occupied the chair, and addresses were delivered by Rev. Messrs. Dickson and Jackson, of Galt, and Mr. J. G. Cochran, of Sheffield. The choir of the Methodist Church gave a number of selections during the evening. Miss Taylor, of Galt, also gave a reading, and Mr. Ziegler a humorous recitation.

THE annual social of the Presbyterian Church, Gladstone, Man., here held last week was a splendid success financially and otherwise. The choir discoursed some first class music and certainly have the hearty thanks of the public. Their leader, Mr. Mason, takes great delight in having everything first class and no hitch. The speaking was chiefly confined to the clergy and was very interesting. The question of union of the churches was touched upon by two or three of them and the conclusion arrived at was that organized union is distant.

OSHAWA was recently favoured with a visit from Rev. J. Wilkie, of Indore. His address on mission work in India was intensely interesting and instructive,—pronounced one of the best ever given in the church. Mr. Wilkie's visits to our congregations cannot but deepen the interest in Foreign Missions,—especially in our India mission,—and it is to be hoped that he will be greeted by the full houses that such addresses as he gives deserve. Those who absent themselves learn what they miss too late to get the benefit of the visit.

A FEW of the members of the Presbyterian and Union Sabbath-school of Cypress River gathered at the Rev. Mr. Haig's on Friday evening week and presented Mrs. Haig with a purse as a slight token of appreciation of the interest she has taken as organist in both Sunday school and church services. After the address was read a sumptuous repast was handed around by the ladies. The following are the names of those who took part in the programme amusements: Mr. and Mrs. Haig, Mr. and Mrs. Diehl, Mr. F. Shultz, Mr. H. Stewart.

IN Knox Church, Guelph, the pastor, Rev. R. J. Beattie, entered upon the sixth year of his pastorate lately, and preached a sermon based upon the first chapter of 1st Thess., setting forth the characteristics and influence of a church having the true spirit of the Lord. A short statement concerning the congregation was made. The number of members added during the last five years was 373. The present membership is 461. Number of baptisms, 121. In the evening the pastor preached an appropriate sermon on the duty of church members.

A GENTLEMAN from Port Stanley, connected with the Presbyterian Church there, lately called upon Rev. Mr. McConnachie, in London, and presented him with a sum of money amounting to \$53, as a token of the esteem of his late congregation and their sympathy with himself and family in his affliction. Mr. McConnachie's many friends will be glad to learn that, though very ill, his condition is not so bad as recently rumoured. The last few weeks have not developed any aggravation of his malady. He is able to be up and down stairs daily.

ON Sunday morning week Rev. Mr. Wilson, of King, occupied the pulpit of the Presbyterian Church, Brampton, and preached a sermon to the Sabbath school children from the text, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." In the evening he preached to those more advanced in years on the subject, "How am I to become a Christian?" Both sermons were intensely interesting, and were delivered in such a pleasing style as to awaken rapt attention and produce serious thoughts.

THE *Brantford Expositor* quoting from a Charleston paper the following: The Rev. Dr. Beattie, of Canada, who recently succeeded the Rev. Dr. Woodrow in the Perkins professorship of the Columbia Seminary, preached to day in the First Presbyterian Church and he made a fine impression on the congregation. He sustained his reputation as a minister of eloquence and striking ability. The *Expositor* adds: The reverend doctor seems to have met the expectations of the people in the South, and his many friends in this city and county will be glad to know it.

A VERY interesting social was held in the Presbyterian Church, Princeton, Ont., lately. The chairman was Mr. Somerville, M.P., who did his duties admirably. There was a good attendance and the proceedings were much enjoyed. Rev. Mr. Tolmie spoke on the future of Canada; Rev. Mr. Beattie (St. Andrew's Church, Oxford and Blenheim) also gave an address. Rev. Mr. Robertson, of Chesier ville delivered a happy address. Music was furnished by local talent. Proceeds were ample to cover their debt and set them free. The children had a social the next evening.

THERE was a missionary meeting in the West Flamboro' Presbyterian Church lately. Rev. D. Wardrope, of Guelph, Convener of the Foreign Mission committee, addressed the meeting upon missions. Rev. Dr. Laing followed, giving special attention to the wants of the home field, French Canadian and colleges. The West Flamboro' congregation has raised \$409 for missions during the year. A proposition was made at the meeting to adopt the envelope system for the funds of the church. This congregation is very prosperous notwithstanding the establishment of the Church at Lynden.

AT the annual entertainment in connection with St. Andrew's Church, Blyth, on Wednesday evening week, a very pleasant and profitable evening was spent listening to musical and literary selections. There was a good attendance and the proceeds amounted to upwards of \$50 at an admission fee of ten and fifteen cents. One commendable feature in the programme was the presentation to the respected pastor, Rev. A. McLean, of a valuable cutter robe and whip as a memento of good will from the congregation. Mr. McLean made a feeling and very nice reply to the address, which was read by Mr. J. S. McKinnon.

LAST night was a field one for the scholars of the Methodist and Presbyterian Churches, Brandon. Each presented an elaborate programme, partaking of songs, choruses and recitations, which ran smoothly and nicely, showing careful training. Large audiences greeted both performances. A pleasing feature of the Presbyterian children's concert was the presentation by his class to J. F. Howard, Bible class teacher, of a beautiful easy chair as a token of their appreciation of his labour. Alderman-elect, John A. Brown, in a neat speech, conveyed to Mr. Howard the feeling of the Bible class toward him.

The *Elora Express* says: The anniversary services in connection with Knox Church, held on Sunday and Monday, were a pleasing success in every particular. The Rev. Alex. Jackson, of Galt, preached to large congregations on Sunday morning and evening. Mr. Jackson is recently of Pittsburg, Pa. He is one of the greatest pulpit orators in the Presbyterian Church of Canada, besides being considerable of a scientist. His sermons smack strongly of science, and he possesses the power of conciliating religion with science in a marked degree. His sermon on Sunday evening was a treat which has never been excelled inside the walls of an Elora church.

ON Christmas night the basement of Georgetown Presbyterian Church was taxed to its utmost to accommodate the large number

of adults and children who attended the Christmas tree. Everything passed off to the satisfaction of everybody. The tree was tastefully decked with elegant and valuable presents that the recipients received with the greatest pleasure. The singing by the Sunday-school was well done and thoroughly entertaining. Mrs. Longman, on whom was placed this responsibility, is worthy of commendation for the efficiency with which the scholars performed their part. The music by the orchestra was of a high order and helped to make the already good programme first-class.

THE new Presbyterian Church at Mill Branch, Kent Co., N. B. was formally dedicated last Sunday. The dedication sermon in the morning was preached by Rev. G. M. Robinson, of Moncton, who took as his text the words: "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this the gate of heaven." Gen. 28: 17. Rev. Mr. Bell, Methodist minister of Weldford, preached in the afternoon. The fine new church building cost \$1,700 and nearly all of this amount has been either promised or already paid in. Rev. J. H. Cameron is pastor on this circuit, which is to be divided, Bass River and some adjoining sections forming one congregation and Weldford and Mill Branch another.

THE Rev. G. B. Howie, of Brussels, late of Mount Lebanon, delivered three lectures in Ashfield last week on Canaan, its geography and the customs of its people. These points were discussed in so far as they touch the Bible and chiefly for the benefit of Sabbath schools. Mr. Howie said that it is the well-known opinion of pious and wise Christian scholars that knowledge of Palestine is necessary to a better understanding of Scripture. He added that congregations in favourable circumstances ought by all means to give their pastors the best opportunity to visit the East. It will pay. Mr. Howie surprised his hearers when he said that about \$200 will defray the cost of a return trip to Jerusalem, though five years ago a thousand would have been necessary.

THE ninth anniversary of the dedication of the Collingwood Presbyterian Church was observed last Sabbath. The Rev. Professor MacLaren, D.D., preached in the morning and evening. The very name of Dr. MacLaren was sufficient to create an interest in the services. The sermons were clear and powerful expositions of the truth. The Doctor's earnestness in presenting the way of salvation made an impression which will not soon be forgotten. The collection which was for the building debt amounted to \$250 50. The congregation raised for the Church debt during the year nearly \$1 400. The congregation has been in bondage by a heavy debt since the church was built, but the debt will soon be a thing of the past.

THE Young People's Society of the Presbyterian Church, Sarnia, held its regular meeting in the school room on Monday evening. The programme opened with two instrumental duets, by Miss Recie Mackenzie and Lucy Robinson and by the Misses Daniel, respectively, after which followed the debate, resolved: "That climate affeets the moral character of man. Messrs. Hossie, Grant and Logan held for affirmative and Dr. Logie, Mr. Nisbet and D. Mackenzie for the negative. The debate was lively from the start and at the close each side had numerous sympathizers in the audience. Rev. Dr. Thompson summed up the arguments and decided in favour of the affirmative. At the close a vote of thanks was tendered Dr. Thompson for the able manner in which he filled the chair.

A REGULAR meeting of the Presbytery of Columbia was held in the First Presbyterian Church, Vancouver, Rev. D. McRae, Moderator. Present the Revs. P. McF. McLeod, D. Fraser, T. G. Thomson, R. McKay, R. Jameson, T. Scouler, A. Tait, and Elders McConnan, Flett, Mackie, J. M. Browning, E. Sanders, and others. After the usual routine business had been gone through, miscellaneous matters came up for consideration among which may be mentioned the subject of Home Missions and the consideration of remits from Assembly. The Rev. D. Fraser's resignation of Mount Lehman, and the call extended to the Rev. Mr. McLaren, of Brampton, Ontario, by the congregation of St. Andrew's Church came up for decisive action during the evening. The meeting of the Presbytery was concluded the following day.

A VICTORIA B. C., paper says: On Sunday night the Rev. Mr. Fraser, of the First Presbyterian Church, preached an able and eloquent sermon on "Love," taking his text from John xvi. 9, the congregation completely filling the church. Of late the attendance at this church has been remarkably large and continues to increase every Sunday. Whether this is the result of increased religious fervour through the influence of Mr. Moody or from the earnest discourse of the pastor it is hard to say, but the facts remain that every Sunday and evening the church is filled. The singing is also very attractive, the choir under Mr. Brown doing splendid service. The anthem Sunday evening was very tastefully rendered by about twenty-four voices. It is now probably the largest choir in Victoria and certainly does its leader credit.

THE Christmas entertainment at the William Street Mission, under the auspices of Erskine Church, Toronto, last week, was very successful. The children, to the number of about 100, were seated on raised benches and presented a fine appearance, and they were kept admirably in hand by Mr. Yellowlees, the superintendent, the best of order prevailing. The choruses and recitations were capitally given, while a little girl of ten years, Sarah Welsh, repeated the Ten Commandments without a mistake. Every scholar received a book, a box of candies and an orange, and several received special prizes for repeating the Ten Commandments and golden texts. At the close of the services Mr. Yellowlees was the recipient of a very substantial acknowledgment from Erskine Church for the services he has rendered in connection with their mission. Miss Findlay, the organist, was also kindly remembered.

THE new Presbyterian Church, Clifford, was opened on Dec. 16. Dr. McLaren of Knox College preached in the morning and evening, and Rev. Mr. Jones of Brussels in the afternoon. All the sermons were able and appropriate, and the audiences large. There was a social gathering on the Monday evening at which the following gave addresses, Messrs Stewart, Walker, (Methodist), Cameron, McMullan, M. P., Jones and McNair. There was also a Sabbath school social on the Tuesday evening. Proceeds over \$220. The church is of white brick with basement. The seats in the audience room are circular, every thing is finished in the most modern style and reflects credit both on the contractor and building committee. The ladies of the congregation who provided the furnishings have also displayed good taste. The acoustic properties are perfect. The congregation also purchased the adjoining lot on which they have built substantial sheds. The whole cost is provided for.

THE congregation of Blackheath, Abingdon and East Seneca is having its turn of peace and prosperity. Blackheath Church has been repainted and refurbished, and is now a credit to the community. The Abingdon portion of the congregation have put up additional sheds, as, since the settlement of their pastor, the Rev. J. W. Penman, amongst them seven months ago, the present shed room has proved insufficient for the usual worshipping congregation. East Seneca people are also alive. Their church has been repaired and improved; money has been subscribed for an organ, which will be bought and in use in a few days; and the church will be repainted next summer. Besides all that, forty-six new members have been added to the communion roll within the last five months. Though the distance is nearly thirty miles, each church has its Sabbath service and weekly prayer meeting. A movement will be made shortly to have the congregation self-sustaining. So there is peace, activity and prosperity all along the line.

SEVERAL hundred children and members of the Zion Presbyterian Church Sunday school, Brantford, engaged in celebrating the usual anniversary Wednesday night in that church. Early in the evening a free supper was given the scholars in the school room. The supper was provided by the ladies of the church, and was a bounteous spread. An adjournment to the church proper was in



order afterwards and the auditorium was nearly filled with children and friends of the school. Superintendent Dr. Nichol presided over the meeting in his usual excellent and genial way, and the music, reports and addresses which composed the programme were pleasant to listen to. The treasurer's report showed that there was a balance of between \$30 and \$40 after all liabilities are paid. The superintendent's report was similarly gratifying, showing an increase from 276 in 1887 to 367 in 1888. This year the collections foot up about \$230, showing a deep and increasing interest in missions. An appropriate address was delivered by Rev. Dr. Cochrane.

THE Waterloo North Presbyterian Sunday-school, London, celebrated their first anniversary in St. George's school-house lately. The place was crowded by scholars and friends, and Mr. Jas. Gordon, the efficient superintendent, presided. In January last the school, which may be called a branch of St. Andrew's, started with a membership of between thirty and forty; now there are 120 names on the roll, with an average attendance of over 100. The report of the secretary-treasurer, Mr. H. E. Nelles, showed the school to be in a flourishing condition financially, and it has an excellent library. Rev. Messrs. Murray and Gordon delivered addresses. The programme of solos, choruses, recitations, etc., by the children was well carried out, and reflected credit on the teachers. Special features were the choruses of the infant class, under the direction of Miss Kate Gordon, and Mrs. Gilmour's excellent solo. Mrs. H. E. Nelles presided at the organ most acceptably. Before separating the children were given a treat.

ON Thursday evening, December 27 under the auspices of the Ladies' Aid Society the good people of Cumberland were treated to one of the socials and concerts of sacred music for which we doubt not the choir of the Presbyterian Church there will soon become noted. It is not too much to say that the programme of music rendered would have very heavily taxed many of our city choirs. The accuracy and precision of attack, smoothness and care paid to the light and shade were most commendable. One of the great features of the evening was a male quintette rendered with great spirit, also a duet for ladies' voices with chorus was marked by much sweetness and pathos. The children of the Sunday school also contributed to the evenings' entertainment with recitations and song, all most pleasing given, especially a motto song, "God is love." The speakers were Mr. Reid, of the Baptist Church, the Rev. James Myles Crombie, the pastor, and his father who is always welcomed by a Cumberland audience. The claims of the Ladies' Aid were well enforced and much good is expected to result from this social.

THE Winnipeg Free Press says. An interesting ceremony. The ordination of six additional elders, who were recently elected, took place in Knox Church in the presence of a very large congregation, Rev. Dr. Duval preached an appropriate and instructive sermon dealing first with the various forms of church government now in existence and also those of the past. The duties of elders were then impressed upon all and their great influence for good which they may have over those placed in their charge. At the conclusion of the sermon, the session ranged themselves on the right of the minister, the newly elected elders being in front. The form of procedure according to the laws of the Presbyterian Church was then read and responded to by those being ordained. After this the right hand of fellowship was given to them by the pastor and the members of the session "to take part in the government of this church with us." The names of those ordained are: Geo. A. Young, J. M. Mathew, Kenneth J. Johnston, D. M. Telford, Dr. Gillies, Thos. Young. The choir, solo by Mr. Marwood, rendered splendid music under the leadership of Mr. C. H. Wheeler, who has fully recovered from his recent illness. There will not be any Christmas service in the church on Tuesday.

THE re-opening services in connection with Knox Church, Sutton West, took place on the 16th December. Although the day was very wet and disagreeable, there was a large attendance at each service. The Rev. Dr. Watson of St. Andrew's Church, Beaverton, conducted the morning services, the Rev. D. Cattinach at 3 p. m. and the Rev. J. Little, M. A. of Toronto in the evening. Dr. Watson, although very unwell at the time, preached a very impressive sermon from the words "I was glad when they said unto me, Let us go into the house of the Lord." It was under his ministry that this congregation was formed. He was their first pastor. To them he preached his first sermon, and it was he who conducted the first opening services in the church a quarter of a century ago, and therefore it is not to be wondered at that many especially those who remember the Dr's early ministry were "glad to go into the house of the Lord" to hear the words of life as spoken by one whose ministry God has so signally blessed. May he long be spared to minister to his people the bread of life. The Rev. Mr. Cattinach preached an excellent sermon based on Romans viii. 16, and in the evening the Rev. Mr. Little preached from Math. ix. 9, an eloquent and thoughtful sermon which kept the close attention of the congregation for an hour. On the following Monday evening an enjoyable tea meeting was held in St. James Hall, where addresses were delivered by the resident ministers. The choir of the congregation was assisted by Miss Scott of Toronto, whose solos were highly appreciated. On the following Sabbath the sacrament of the Lord's supper was dispensed. The services were conducted by the pastor who had the satisfaction of seeing more communicants present than on any previous occasion in the history of the congregation.

PRESBYTERY OF OWEN SOUND—The Presbytery met in Division Street Hall, Owen Sound, on the 18th December, and was constituted. The Rev. John Griffith presented papers from the Calvinistic Methodist Church of Wales. After conference with Mr. Griffith the following resolution was unanimously agreed to: "Whereas Mr. Griffith has been designated to this church by the Association of the Calvinistic Methodist Church of Wales, the Presbytery agree to receive him as a minister in full standing in the Presbyterian Church in Canada. The congregations of Daywood, Johnstone and Woolford referred the question of Sabbath services to the Presbytery inasmuch as it was found difficult to have weekly service in all the stations. The Presbytery recommended Johnstone and Daywood to have alternate services, if necessary, for the relief of Mr. Griffith, till the next meeting of Presbytery. It was agreed that Presbytery meet in future at 7.30 p.m., on the third Mondays of December, March, and September, and on the fourth Monday of June, and that the first desideratum be a conference on practical work. Mr. Griffith was appointed to read a paper on the Sabbath schools of Wales at the next meeting, and Messrs. Watts, Somerville, Fraser and Telford, were appointed to arrange for the conferences for the year. Mr. Watts was appointed Convener of the Augmentation Committee and the amounts required or Home Mission and Augmentation were allocated to the various congregations. Committees were appointed to visit the augmented congregations as follows: Knox, Sydenham, and Euphrasia and Holland, Messrs. Waits and Somerville. Berkeley and Williamsford, Messrs. Waits and McAlpine. Sarawak and Kemble, Messrs. Waits and Fraser. Session Records were examined and certified in terms of reports. Mr. Colter resigned the charge of Meaford. With much regret the resignation was accepted to take effect Dec. 31, and Mr. Fleming was chosen Moderator of Session during the vacancy. Presbytery enjoined on all ministers in the bounds to hold Missionary Meetings and see that the claims of the various church schemes were fairly presented. The Presbytery adjourned to meet in the same place on the third Monday in March at 7.30 p.m., and was closed with the Benediction.—JOHN SOMERVILLE, Pres. Clerk.

PRESBYTERY OF KINGSTON.—This Presbytery met in St. Andrew's Church, Belleville, on Monday the 17th of December. There was a moderate attendance of members. The Rev. Robert Laird of Storrington and Pittsburgh was elected moderator for the next six months, and the Rev. A. Young of Nanapan, was appointed stated clerk. in room of the Rev. Thomas S. Chambers who has re-

moved beyond the bounds. Mr. S. Houston reported that in accordance with instructions given at last meeting the pulpits of St. Andrew's Church, Wolfe Island, was declared vacant; and Mr. McLean reported similarly respecting Roslin and Thurlow. The reports were received and the names of the late ministers of these congregations removed from the Presbytery Roll. An extract minute from the Presbytery of Lanark and Renfrew, was read in favour of the Rev. George Porteous, transferring him to the care of the Presbytery of Kingston. It was agreed to receive Mr. Porteous as an ordained Missionary, and add his name to the Presbytery roll. Arrangements were made for the visitation of supplemented congregations; reports of said visits to be given at next regular meeting in March, circulars from the Conveners of the Home Mission Committee, and the Committee on the augmentation of stipends were read, setting forth the amounts needed for these funds for the current year; and that this Presbytery is expected to raise \$1,600 as their share for Home Missions, and \$1,100 for augmentation. It was agreed to recommend that each congregation within the bounds be asked to contribute at an average rate of fifty cents per member for Home Missions, and forty cents per member for augmentation. A circular from the Convener of the Committee on the Aged and Infirm Ministers' Fund was read and arrangements made to raise the amount asked for this deserving object. The committee appointed to prepare a suitable minute respecting the removal of the Rev. T. S. Chambers submitted the following which was adopted, viz:—"The Presbytery having accepted the resignation of the Rev. Thomas S. Chambers of the pastoral charge of St. Andrew's Church, Wolfe Island, unanimously agree to put on record their high estimate of his character and labours as a member of the Presbytery for a period of over thirty-three years. They look back with affectionate interest on the lengthy period of their intercourse with him during which they have had abundant opportunity to mark his genuine and unaffected piety, prudence and soundness of judgment. As pastor of three congregations within the bounds he has been faithful and conscientious. For a period of nearly twenty-three years he held the position of Presbytery Clerk, the duties of which he discharged in a manner creditable to himself, and satisfactory to the court. In view both of the abundance of his labours and of the spirit in which he discharged them, the Presbytery deeply regret that they are to be deprived of his co-operation in the work of the Master, and they pray that God may continue to own and bless him wherever his lot may be cast." The remits on the Book of Forms, and on the Marriage Question, were sent to a Committee to report hereat at next regular meeting, Mr. Houston presented a report from the Committee on the examination of students within the bounds, which was received. Permission to moderate in calls in the congregations of Wolfe Island and Roslin and Thurlow, was granted to the interim Moderators of the respective sessions.—or to procure other supply subject to the Home Mission of the Presbytery. The Presbytery adjourned to meet again in the City of Kingston, and within Cook's Church there on the 18th of March 1889, at three o'clock in the afternoon.—A. YOUNG, Pres. Clerk.

PRESBYTERY OF MAITLAND—This Presbytery held its regular meeting at Lucknow, Dec. 11 h. The Rev. D. G. Cameron, Moderator. There was a large attendance of members. Mr. Stevenson was appointed Moderator. The thanks of the Presbytery were tendered to the Rev. D. G. Cameron, the retiring Moderator for his conduct in the chair. The committee appointed to visit Chalmers' Church, Kincardine Township, reported. The Report sets forth that financial matters were arranged satisfactorily to all. The congregation of Chalmers' Church, Kincardine Township, expressed gratitude to members of Presbytery for gratuitous supply. The following motion in regard to the Rev. Charles Cameron's resignation moved by Mr. MacQueen seconded by Mr. Murray was unanimously passed. "That the Presbytery much regrets Mr. Cameron's departure from among us and expresses its sorrow for the cause that has led him to resign his charge, even ill-health. A brother that has endeared himself to all that had the pleasure of his acquaintance and hath especially endeared himself to his brethren in the Presbytery by his agreeable conversation, Christian character and wise counsel in all deliberation of the Court. A man eminently qualified by grace and talent to declare the riches of Christ to the multitudes of perishing sinners, and for the edifying of the Church. It is the prayer of this Presbytery if it be the will of the Lord that his health may be restored and that in the evening of his pilgrimage he may be of much use to the cause of Christ, and that his own happiness in the Lord may abound." A committee consisting of Messrs. Stevenson, McDonald, Murray, and McPherson, (elder) was appointed to confer with the congregation of Chalmers' Church, Kincardine Township, and Bervie with a view to union into one charge and report to first meeting of Presbytery. The Clerk read a circular from Mr. J. K. MacDonald, Convener of Assembly's Committee on Aged and Infirm Ministers' Fund, setting forth that \$230 are required from this Presbytery for this year for that Fund, and pressing its claims on the liberality of the congregations. It was moved by Mr. Cameron seconded by Mr. MacQueen and agreed to that the circular of Mr. J. K. MacDonald be received and its suggestions be acted upon. That the Rev. H. McQuarrie be appointed to attend to the interests of the Fund in the Presbytery of Maitland. The amounts required for the schemes of the church were read and sessions instructed to use their diligence to secure liberal contributions. A committee consisting of Messrs. Stevenson, McQuarrie, Ross, McNabb, and Harrison was appointed to examine the Draft Book of Forms and recommendation of Assembly's Committee and report to first meeting of Presbytery. Messrs. Ross, Howie, McKee, Hartley and their Presbytery elders were appointed to consider the remit on Vacancies and Settlements, and report. Messrs. McDonald, McQueen, Sutherland, Murray and their Presbytery Elders were appointed to consider the remit on Travelling Expenses of Commissioners to the General Assembly and report to next meeting. The Clerk announced the charges entitled to send commissioners to the General Assembly, viz., Huron, Bluevale, and Elies, Lucknow, Knox Church, Kincardine, Pine River, Ministers, and Ashfield Melville Church, Brusseis, Fordwich and Gorrie, Cranbrook and Ethol, Walton Elders. The committee on the remit on the Marriage Question are Messrs. Murray, Sutherland, McKay, Ross and their Presbytery Elders. A call from the congregation of Wroxeter in favour of Rev. T. Davidson was sustained and handed to Mr. Davidson. The call is unanimous. The stipend promised is \$500 per annum and manse. The stipend is to be paid in half yearly payments. The call was supported by Messrs. J. R. Millar and L. Lovall. Mr. Davidson intimated his acceptance of the call. The induction was appointed to take place on Monday 24 inst., at 1.30. Mr. McLennan was appointed to preach, Mr. Jones to address the minister, and Mr. Ross to address the congregation; Mr. Stevenson to preside. Mr. Smellie gave notice that he will move at next meeting that all regular meetings be held at Wingham. The following were appointed to visit aid receiving congregations: Pine River, Mr. McDonald and his Presbytery Elder; Langside, Messrs. McQuarrie and Harrison; Dungannon and Port Albert, Messrs. McLennan and McKinnon; Belgrave, Messrs. Hartley and his Presbytery Elder. The Clerk read a paper from the Augmentation Committee setting forth that \$550 are required from this Presbytery for the Fund, and a paper from Dr. Cochrane stating that \$200 are required from this Presbytery for Home Missions. The Clerk was instructed to write to the congregations informing them of the amount required from each congregation on the basis of families reported. The supply of vacant congregations was considered. St. Helen's and East Ashfield and Walton ask for one half supply and White Church and East Wawanash one third supply from the Probationers list. Mr. Ross presented the claims of Manitoba College and urged liberality on its behalf. The estimates for the year for the Presbytery Fund were presented and adopted. A conference on Sabbath-schools was held in the evening. The next ordinary meeting of Presbytery will be held at Wingham on Tuesday the 12th day of March, at 12.30 p.m.—JOHN MACNABE, Pres. Clerk.

## Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan 27, 1889. ] A SABBATH IN THE LIFE OF JESUS. [Mark 23-34.  
GOLDEN TEXT.—As His custom was, He went into the synagogue on the Sabbath Day.—Luke iv. 16.  
SHORTER CATECHISM.

THE Shorter Catechism in Question 1 affirms that by nature man is a religious being, created with the ultimate design of promoting the glory of God, and so constituted as to find his highest and permanent blessedness in his communion and service. The first of the great corner-stones upon which the theology of our Catechism rests is, consequently, the religious nature and endowments of man and the validity of his moral and spiritual intuitions. Revealed religion takes for granted natural religion, guarantees and supplements its truths. The design or purpose of the Maker in his work is always the chief end of the work, and in every case this purpose must be known in order to understand the nature of the work. The first question in every case must be, What is the thing for? Our understanding of the entire system of revealed truth, therefore, depends upon the view taken of the ultimate end or design of God in creating, preserving, and redeeming mankind. The Scriptures and our Confession of Faith agree in teaching that the manifestation of His own glory is the great chief end of God in all he has done.—A. A. Hoyle, D. D.

INTRODUCTORY.

Mark does not begin his narrative of Christ's life with an account of the first year of His ministry. More than a year intervened, the principal events of which are recorded by the other evangelists, between the baptism of Jesus and the incidents that form the subject of to day's lesson.

I. At Church.—Christ and the disciples with Him had left Nazareth because of the enmity of the people in the town where He had spent His youthful years. He came to Capernaum, a town on the western shore of the Lake of Galilee. In the Saviour's days it had a numerous population. It was pleasantly situated overlooking the lake and the hill country beyond. Now it is a heap of ruins among which are traces of the synagogue in which Jesus worshipped and taught. From the incident here recorded and from the golden text it is clear that Jesus, who fulfilled all righteousness, was regular in attendance on public worship. Those who neglect this plain duty and deny themselves this privilege do not follow the example of Jesus. He went to the synagogue, the regular Jewish place of worship, on the Sabbath, and taught. The elders conducted the service, which consisted of reading the Scriptures, prayer and exhortation. Here Christ often taught His saving truth. As a teacher, Christ stood alone. Men might reject His teaching, but they were constrained to acknowledge His power. The people in the synagogue were astonished at what He said. It was so unlike what they had been accustomed to. The Scribes in their exposition of the law gave mostly traditional opinions. Christ was Himself the source of truth, and spoke with the absolute assurance of one who knew. Then He spoke the truth in love. He had to denounce evil with stern severity, but there was an attractiveness in His manner which every truth-seeker felt and to which the little children confidently yielded.

II. Christ's Teachings Attested by Miracles.—Among the hearers in the synagogue that day was a poor unfortunate man who was victimized by an unclean spirit. Demoniac possession was common in our Saviour's days, and it was an awful infliction. This poor man in the Synagogue at Capernaum cried out, while the service was proceeding. The unclean spirit possessing the man prompted the cry. The spirit speaks for himself and for other evil spirits. "Let us alone, what have we to do with thee?" The spirit knew who Jesus was, and also the merciful character of His work on earth. To that work evil spirits are hostile, and they only look for destruction. There is great significance in the testimony of this spirit to Christ. One of His bitterest enemies openly acknowledged Him to be the Holy One of God. Jesus silences the evil spirit and gives deliverance to the man whom he tormented. In giving up his unhallowed possession, the evil spirit convulsed the man and left him with a cry of pain. The impressions produced on the people in the synagogue were immediate and powerful. In their amazement, they eagerly asked questions of each other, "What thing is this? What new teaching is this?" That Jesus was superior to the powers of evil was apparent to them, for even the unclean spirit obeyed His word, they were powerless to resist His authority. His teaching by word and deed made a powerful impression, and tidings of it were carried abroad in all that region of country. After leaving the synagogue, Christ went with His disciples to the home of Simon, that is Peter. There was sickness in the house, Peter's wife's mother lay sick of a fever. This leaves no doubt of the fact that Peter was married, though the Pope, who claims to be Peter's successor declares that priests should not marry. Peter's example is against the Pope's teaching. When Jesus enters the dwelling, they tell him of the fever-stricken sufferer. He who is full of sympathy for the distressed; in token of his feeling, took her by the hand and lifted her up. It was the divine will of Jesus that was the wonder working power, not the bodily touch. The word of His power was sufficient for the accomplishment of His marvellous works. Fever, when subdued, leaves the patient weak and exhausted; restoration to health and strength takes time. In this instance, the cure was miraculous thought, "immediately the fever left her and," showing her gratitude at the same time, she ministered unto them. The healing of the sick was a strong manifestation of the Saviour's love and sympathy with all sufferers. The wonderful cures of that day were soon known throughout the city, and when the sun was set, crowds of sick people and those possessed by evil spirits were brought to Jesus. They waited till even that the sufferers might not have their discomfort increased by the great heat, and another reason, it was the Sabbath Day, and they were accustomed to rest till it ended, which was at sunset. Christ extended His healing power to all who were brought to Him. He never sends any empty away. In casting out demons He enjoined silence upon them. They knew Him and recognized His power, but He desires not, nor needs, their testimony. His words and works are striking evidences that He is the Son of God with power.

PRACTICAL SUGGESTIONS.

Jesus has left us an example of faithful attendance on the public worship of God.

Jesus is the one authoritative Teacher. In Him are hid all the treasures of wisdom and knowledge.

Evil spirits are the foes of Christ and of humanity.

Christ came to destroy the works of the devil.

Christ is the Divine Physician. He is able to save unto the uttermost all that come unto God through Him.

LESSON BIBLE READING.

DAILY SERVING.

Commanded (Matt. xxi. 25; John ix. 4).

Idleness rebuked (Matt. xx. 6).

Begin early (Josh. vi. 12-15; vii. 16; Mark i. 35.)

Continue to the end (Eccl. xi. 6.)

Suitable duties (Psa. lxxxiv. 10; cxix. 164; Prov. xxvii. 1; Dan vi. 10-13; Matt. vi. 9-13; xxv. 13; Luke xvii. 4; 1 Peter i. 17.)

Special days (Psa. xxxvii. 13; Mal. iii. 2; Matt. xxv. 50, 51; Acts xvii. 31.)

A wise prayer (Psa. xc. 12.)



## THE GAELIC LANGUAGE

Mr. Neil Macdonald contributes an interesting paper to the *Week* on "The Celtic Races and Languages," from which the following extracts are taken:—

With the general admission of its great antiquity, as one of the oldest languages now spoken in the world, the study of the Celtic dialects was pursued with a zest unknown before; until, now, Celtic chairs are established and handsomely endowed in the leading universities of Europe, and Celtic studies are eagerly promoted in the higher schools of Germany, France, Italy, Denmark and Switzerland. In the University of Oxford it is also taught, and Scotland, after ages of neglect, gave a tardy recognition to its ancient language, by establishing a Gaelic chair in Edinburgh University, with Dr. McKinnon as professor. In Ireland, Parliament made provision for the teaching of Irish in the three colleges constituting Queen's University; but although a prize may be gained for proficiency in that language, its study has not been stimulated to the extent it would otherwise be, were it made one of the subjects in a degree examination. It is also taught in many of the National schools, and there are probably at the present time 2,000 of the National school teachers who are competent to give instructions in Irish. It is still spoken by at least a million people in Ireland; and in the Western Counties and in Mayo the ordinary salutation which travellers receive from the peasantry is almost sure to be in the rich, musical language of the Gael. The most eminent divines of the Catholic Church still preach in that language, and in the extensive archdiocese of Tuam, a knowledge of the ancient tongue is made a *conditio sine qua non* to an admission to holy orders.

Sir Walter Scott, to whom the Gael owes an unbounded debt of gratitude, stayed for a time the operation of those ruinous influences, and popularized, by the charm and magic of his genius, the Highlander, his country, his language and his dress. Before long the influence of his writings on public sentiment became perceptible. The Highlander was no longer regarded as a brigand and a cut-throat, but a man who, even when uneducated, had many of the traits of a gentleman. A keen sense of honour, a loyalty even unto death, and a hospitality that would share the shelter of his rude hut and the last morsel of food with the stranger, were soon regarded as more than palliations for vices and defects, less the result of natural prepossessions than the inevitable outcome of his circumstances and surroundings. Those caricatures of the Celtic face, so long regarded as being characteristic of the race, which sketched him with abnormally high cheek bones, retreating forehead, thick lips and an aspiring nose, ceased to be any longer regarded as distinctive features of this people; and it was conceded as altogether possible that the classic beauty and grace, and charm of manner of a Flora and Fergus MacIvor were sketched from the life among the "Highland savages."

The land of the mountain and the flood, with its mysterious lights and shadows, and romances of love and war became a popular pleasure ground for tourists. Gaelic, hitherto regarded as a barbarous jargon, began to be regarded as a language almost as musical as Italian, and for all the purposes of eloquence and poetry, unsurpassed even by the Greek; and the costume of the Scottish Celt, from being looked upon as fit only for a cattle reiver, was henceforth considered the handsomest dress in Europe.

Recently the study of Gaelic has received a new impulse in Scotland, and Prof. Blackie, an enthusiastic Celtic scholar though a Lowlander, has contributed largely to this result. It is now taught in several hundred schools in the Highland districts, and the importance of preserving their ancient language from decay is felt as it never was before by the Highland population of that country.

It would extend the limits of this paper too far to specially notice other Celtic races, or institute an inquiry into the causes producing the greater differences existing between the Cymric, Breton, and Cornish dialects of the Celtic language respectively; and those slight variations which leave the Irish and Scottish Gaelic so remarkably homogeneous. It would not be difficult to show that the small amount of change undergone by the languages of the latter, separated as the two races were for over a thousand years, is strong presumption of their greater similarity to the original Celtic than those other dialects mentioned, which almost differ as much from each other as they do from the Irish and Scottish Gaelic. Were important changes produced simultaneously in the language of two kindred peoples, separated for centuries, it is very improbable that the variations from the parent type should be precisely the same; but rather that, as century after century passed by, the varied circumstances under which the two races existed would modify still more and more their speech, until, finally, they would differ as much from their common origin as they did from each other. It is not, then, illogical to suppose, that, such changes not being apparent in the Celtic dialects of Scotland and Ireland, they have changed just as little from the language spoken by both when the races became parted ages ago. Why the other Celtic septa speak dialects differing so much from each other, and probably from the original language of the race, is likely owing to the fact of a greater contact and admixture with other races, and from living under circumstances more productive of change and diversity of speech.

In the United States, though there is a large Celtic population, and many thousands who can speak the Celtic language, it is not the medium of communication between people of this race to any great extent. Emigrants having a knowledge of the language, upon arriving there, are almost invariably isolated from others possessing a similar

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knowledge, the consequence being that it falls into disuse; and with the death of the first generation a knowledge of it ceases altogether. In the city of New York and other large cities of the Union efforts have been made of late to stay for a time the extinction of the ancient tongue. Schools have been established for instruction in it and strenuous efforts made to enlist the sympathies of the Irish in behalf of their noble and venerable language. Patriotism has induced many to engage in its study, but the most sanguine and enthusiastic lovers of Gaelic can scarcely hope to retard for any great length of time, its final relegation in that country exclusively to the province of the philologist.

In Canada, Scottish Gaelic is still spoken by a considerable number of the people, and there are many localities where a knowledge of it is almost indispensable. The cause of this prevalence of the language in Canada in contradistinction to its disusage and gradual disappearance in the United States is obvious. In Canada the Highland Scotch emigrants settled together in the same localities, and it was but rarely that a Scotch Celt was so isolated from his people as to be unable to continue the use of the mother tongue. Hence it is that in a thousand districts scattered throughout the Province of Ontario, New Brunswick, Nova Scotia, Prince Edward Island, and the North-West, Gaelic is spoken as freely as in the Highlands; and Glengarry can boast of a much larger Gaelic-speaking population to-day than the old Glengarry which the Macdonald regiment left almost a century ago.

In hundreds of churches scattered over the country, from the Atlantic to the Pacific Ocean, religious services are still conducted in the old language. Those services are, however, more sparsely attended year after year, as the young Canadian, though he may thoroughly understand the Gaelic and feel attached to it as the language of his forefathers, generally feels disinclined to sit out two long services; and that in English being followed immediately by Gaelic, he gives the former the preference, partly because it comes first, and partly because it is the language used generally by the young outside of the immediate family circle. It does not require a great provision of events to predict the ultimate result of all this. The dialect is nowhere in Canada taught in schools, and unless some extraordinary effort is made to retard those destructive influences Gaelic within a few centuries shall have become completely extinct as a spoken language on this continent.

It is almost superfluous to enter into particulars of the part played by the Celt on this continent. He has stamped his glyph deep upon its history, and it needs not a journalist to become the spologist of a race which is able to meet adverse criticism upon its intellectual equality by pointing to its long list of illustrious names.

In almost every department of human activity the Gaelic people in this country have displayed a capacity and talent which has not been surpassed, and this, notwithstanding the fact, that circumstances with which other nationalities had not to contend, were arrayed against them. They have given to Canada many of its leading statesmen,

jurists, clergymen, merchants, and teachers; and surely in view of what they have achieved the most prejudiced in this country can scarcely accuse them of vanity if they adopt as theirs the proud motto of the Forty-second Regiment, "Second to none."

While keenly alive to the importance of the people of Canada becoming homogeneous in sentiment the writer deprecates the notion that in order to be true to the country of his adoption the Englishman, Irishman, Scotchman, or Frenchman should permit his race sympathies to fall into abeyance, and discard as speedily as possible the language and peculiarities of his race. Loyalty demands and requires no such sacrifice. The various cantons of Switzerland, differing as they do in language and religion, are at one in love for their common country, and the Highlander, different as he is from the Lowlander in race and language, does not require to prove at least his equal devotion to the land of his birth.

If loyalty to race does not prove a sufficient motive with many of Celtic descent to prevent the language of their fathers from falling into desuetude, perhaps a more selfish consideration may induce them to regard it with greater favour. It is not a fact that a person becomes less thorough in one language because he knows another, but quite the reverse, and few are so ignorant as not to be aware that to know English well a knowledge of Latin is almost indispensable. The bi-lingual peoples of Europe are undoubtedly superior in range of idea and acuteness to those possessing only one language. If the dull, phlegmatic Dutchman, speaking one language, is compared with his congener the native of Belgium, speaking French and Flemish, or French and Walloon, the intellectual superiority of the latter is apparent. The same holds good of several of the Swiss cantons. Everything else being equal, persons possessing a knowledge of two languages have an expansiveness of intellect which they could not possess were they limited to one form of speech. This argument applies equally to a knowledge of Gaelic, which, added to its utility as a language still extensively spoken, enriches its possessor with a wealth of imagery and poetical figures of speech which cannot fail to be conducive to success in any vocation requiring mental effort.

The Greek of the Academy and the Latin of the Forum are not now spoken by any nation upon the face of the earth, but a language, probably older than either, is still spoken by three or four millions of people and forms now the one living link of speech binding a prehistoric past with the world of to-day. It would be a subject for sincere regret were this noble form of speech to become extinct—a language which probably more than any other is an exponent of the characteristics of the race by which it is spoken; a language so capable of expressing the lights and shadows of the Celtic temperament, with its emotional transports which sweep the entire diapason of feeling, its melancholy and gaiety, its idealisms and devotional raptures; a language which probably more than any other breathes of mystery and the past as the monovalve shell does of the tides and the sea!

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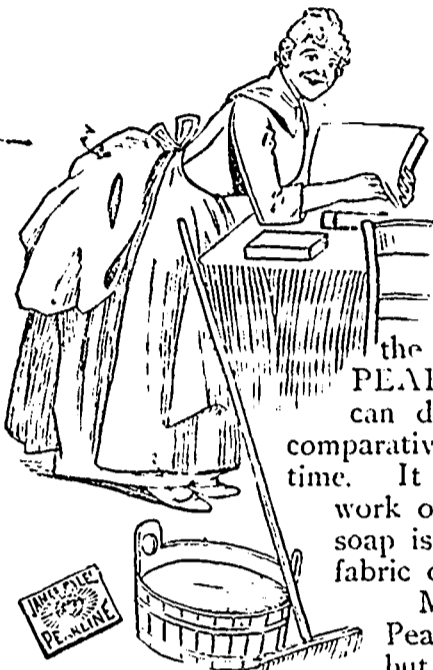
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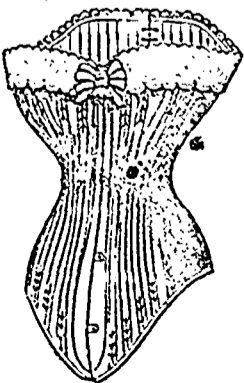
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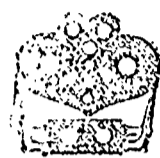
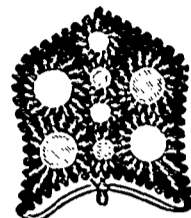
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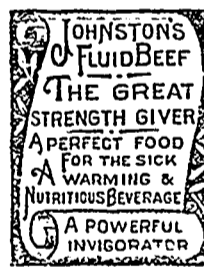
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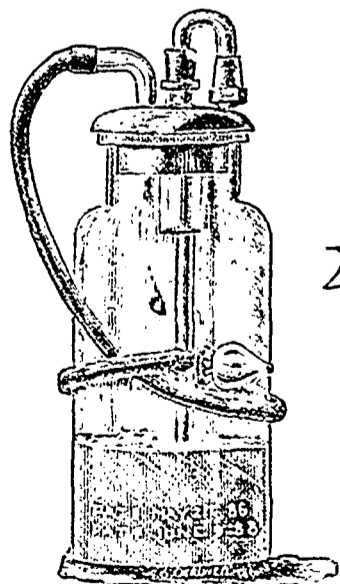
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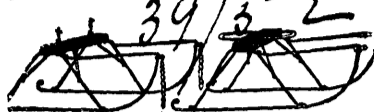
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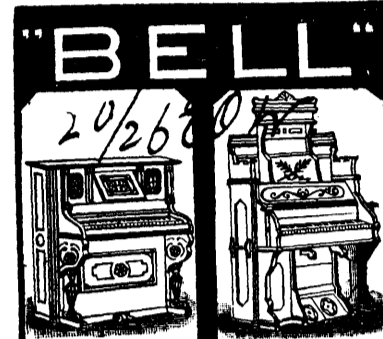
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READ TESTIMONIAL:

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DR. WASHINGTON, 82 McCaul Street, Toronto.

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

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

BIRTH. On Friday, Dec. 14, the wife of W. J. Gage, of a daughter. MARRIED. At Moose Creek, Ont., Dec. 20, by the Rev. John McKenzie, Donald McRae, of Warina, to Mary McRae, both of Roxborough, Ont. At the residence of the bride's father, at the 5th con., Roxborough, on Dec. 25, by the Rev. John McKenzie, Angus Campbell, to Cassie Cameron, both of Roxborough, Ont. At Moose Creek, Ont., on Dec. 26, by the Rev. John McKenzie, Angus M. Kinnon, of the township of Kenyon, to Mary Grant, of the same township, both of the county of Glengarry. At the residence of the bride's father, Newton Farm, Derby, Albert E. Doherty, B.A., of St. Paul's Church, Carluke, brother-in-law of the bride, William C. Henderson, to Lizzie, daughter of Mr. John Duncan. At the residence of the bride's father, Cobourg, December 29, by the Rev. Mr. McWilliams, B.A., Fred. W. Fowlds, of Hastings, to Lizzie, fourth daughter of Mr. John Sutherland, Cobourg. On Dec. 26, at the residence of the bride's mother, 2 Wellington Place, Toronto, by the Rev. D. J. Macdonnell, Annie, third daughter of the late James Bethune, Q.C., to Alexander McDougald, barrister, of Chicago, U. S. A. At the residence of the bride's parents, St. Louis de Gonzague, on Dec. 19, by the Rev. John Turnbull, Robert Stinton to Amelia Gardner, third daughter of John Gardner, Helensville, Quebec. At the residence of the bride's mother, on Dec. 27, by the Rev. S. S. Craig, Dr. Scott, of Claude, to Belle, youngest daughter of the late John McGregor, of Inglewood. At the residence of Mrs. William Barber, Georgetown, aunt of the bride, by the Rev. F. D. Maclaren, B.D. Rev. James Murray, M.A. B.D., of Hamilton, to Madge Webster, of Georgetown. On Thursday, December 27, at the residence of the bride's sister, Bowmanville, by the Rev. R. D. Fraser, William Mackay to Christina Beith. At Portage la Prairie, Man., on Thursday, Dec. 13, by Rev. A. Mc.D. Haig, B.A., of Cypress River, assisted by Rev. A. McTavish, B.A., James Thomson Gibb, of Prospect, to Ida C. Fitzpatrick, of Portage la Prairie. At the residence of the bride's father, Stratford, on Dec. 20, by the Rev. P. Wright, B.D., Mr. George Graham Ewart, jr., of Walkerton, to Maggie, eldest daughter of Mr. Henry Bushfield. At the Manse, Essex Centre, on Dec. 19, by the Rev. W. M. Fleming, brother of the bride, Mr. Archibald Robertson, of the township of Ellice, to Isabel Fleming, of Essex Centre. At Milton, on Dec. 19, by the Rev. R. Had-dow, B.A., John Sinclair McCannell, of Montreal, to Mary Charlotta, eldest daughter of Dr. Robertson, ex-M.P., and Mayor of Milton. DEATH. At Oakville, on Dec. 22, Aggie Waldie, wife of Cecil G. Marlatt, aged twenty-six years. On Friday, Dec. 21, 1888, Annie Somerville, relict of the late Mr. James Pettigrew, J. P., of Norval, aged seventy years, one month and thirteen days. At Essex Centre, on Dec. 25, Barbara M. Fleming, sister-in-law of Mr. A. Stewart, harness-maker, Stratford.

MEETINGS OF PRESBYTERY.

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

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