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Whole No. 886.

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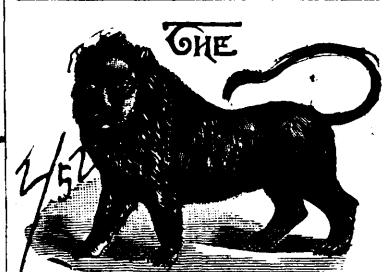
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THE CANADA PRESBYTERIAN.

VOL. 18

TORONTO, WEDNESDAY, JANUARY 30th, 1889.

No. 5.

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Notes of the Week.

THE Australian Presbyterians have invited to their jubilee celebration in May—Dr. Donald Fraser, of London; Dr. McGregor, of West Church, Edinburgh; Dr. Lynd, Moderator of the Irish Presbyterian Assembly; Professor Elmslie, and Professor Drummond, with Messrs. J. A. Campbell, of Stracathro, and Samuel Smith, M.P., and Lord Polwarth, undertaking to pay their expenses. There would have been no impropriety in extending the invitation to a representative of the Canadian Church.

WE feel no disposition, remarks the *British Weekly*, to discuss the proceedings in the Edinburgh Free Presbytery when Mr. McNeill accepted the call to London. Many true friends of the Free Church are perplexed; but the present duty is to welcome and hearten the man who sets his face to a great task, and who will encounter many adversaries. We believe in Mr. McNeill, in the wisdom of the step he has taken, in his power to do a mighty work in London, and surely every generous heart will wish that these faiths may be more than justified. Many Scotchmen are reluctant to let Mr. McNeill depart from his present sphere of labour.

THE English *Presbyterian Messenger* says: The rumour has gained currency that Leo XIII. has at last consented to the use of the Liturgy in Russian instead of Latin in the Roman Catholic Churches in Russia. It is also stated that he has consented to the removal of the Archbishop of Wilna to Siberia. These concessions to Russian official opinion are one more proof that the present Pope puts more faith in a judicious policy in dealing with powerful Governments than in the old-fashioned plan of wholesale denunciation by Bulls and Encyclicals. There is, however, in this method an obvious confession of weakness; and from an Ultramontane point of view, it is little less than a surrender. If the Pope has to humour the notions of secular potentates, or even of bodies of foreign ecclesiastics who profess allegiance to the Holy See, then Rome is no longer Rome. So much the better for the world at large.

AN English contemporary says: By the death of Dr. Joseph Leckie, of Ibrox, Glasgow, the United Presbyterian Church has lost one of her most select and remarkable preachers. His volume of sermons, published some years ago, was hailed by competent judges everywhere, as the work of one who in his own line of tender thoughtfulness was a master. The old-fashioned but pretty word "pensive" best describes their habitual mood. Dr. Leckie's career was shaded by constant ill-health, which often laid him aside from pulpit work. But in the end his abilities were fully recognized by the whole Church, as well

as by a congregation that knew how to value him. We are afraid he has left little behind him in manuscript, but his published sermons will keep him in remembrance. They are fit to stand with Dr. Ker's sermons, and the remarkable and little known posthumous discourses by Dr. French, of Edinburgh.

THE *Ottawa Citizen* says: The Hon. W. W. Lynch has moved in the right direction by introducing a bill in the Quebec Legislature, providing for the recognition of the degrees in arts of duly chartered Universities in admission to the study of the legal, notarial and medical professions in the Province of Quebec. In introducing the bill, Mr. Lynch explained that its object was simply to entitle holders of the degree to admission to the study of any learned profession without examination. He pointed out that a Bachelor's degree was recognized in European countries, in the United States, and in the sister Provinces, and there was no reason, he said, why it should not be so in the Province of Quebec. It offered a premium to young men who saw fit to take a university course. There may be some opposition to the bill, owing to the action of some of the societies, which demand special examinations for admission to study, but the reasonableness of Mr. Lynch's proposal is so manifest, that we have no doubt he will ultimately succeed.

TAX exemptions will to all appearance soon be a live question. Indications are multiplying that people are beginning to question the principle on which they are based. The following from a thoughtful article on the subject in the *Evangelical Churchman* will be read with interest: Really there is no legal or sentimental defence for church exemptions. The sooner that the law is altered the better. Church exemptions go hand-in-hand with exemptions of government and other specialized property. This distributes the burden of taxation unequally, and upon no logical or defensibly consistent principle. It is one of the causes of social discontent to-day, and the Christian Church should not be willing to take advantage of any precedent or vested right which causes discontent, or adds anything to the general burden, even if such privileges be a source of temporal benefit. This question is a serious one, and is worthy of being carefully considered by Christian people. It is bound to come to the front some day; probably in an unpleasant way. Surely it were wise to anticipate public opinion on the subject, even did not right and conscience suggest the duty of themselves.

THE annual meeting of the Toronto Girls' Home was held last week. The report presented was satisfactory. The total number of inmates is 147. The management of the institution, according to the report, is all that can be desired. A Sabbath school is conducted by those who take an active interest in the inmates, and no doubt much good is done. The financial affairs of the institution are in a favourable condition. The following Board of Management was appointed: Directresses—Mrs. McCaul, Mrs. J. G. Scott, Mrs. James Gooderham, and Mrs. Joseph Robinson; treasurer, Mrs. Alfred Denison; recording secretary, Miss Hamilton; corresponding secretary, Mrs. Jacques; managers, Mesdames Beard, Leys, Boddy, Garvin, Smith, Barnett; Misses Ellis and Geikie, Mrs. Walker, Misses Stark and Wardrop, Mesdames Jenkins, Willmott, Briggs, Rannie, Sinclair, Merritt, Misses Strachan, Harris, Mesdames Woodbridge, Carruthers, Davidson, Blain, Miss McLean, Mesdames Cox, Thomas, Miss Clement, and Mrs. Fletcher; honorary members, Mesdames Elliot, Alcorn, Baldwin, Gilmour, Watson, Blain, and Duggan; medical officers, Drs. Wishart, Graham, and Caven; solicitor, J. K. Kerr, Q.C.

THERE is not the same readiness to render implicit and absolute obedience to ecclesiastical superiors in the Roman Catholic Church as in times gone by. The exercise of private judgment in religious matters is manifesting itself in various ways and in different countries. On this continent the number of clerical recalcitrants is growing. The trouble in the Polish community in Detroit seems as far from settlement as ever. A friend of Father Kolasinski, the priest to whom the people are attached, is reported to have said: We do not care

that much (snapping his fingers) for the bishop. We are 2,000 families and are going to have our own church. Of course we do not like to be cut off from the church entirely, but then you know the times are past when church dignitaries could do with the people what they liked. The Polaks want Father Kolasinski, and they are going to have him in spite of the bishop. I shall not excommunicate Kolasinski, said Bishop Foley, he has excommunicated himself as effectually as I could do it. He can return to the church by confessing and doing penance. It is never too late for that. He committed a sacrilege in administering communion, and everybody who received communion knowing his status participated in the sin. With them communion was ineffectual. Kolasinski's *event* gives him no such power.

THE Rev. Charles Morrow, President of the Halton County Alliance, writes. Those who were in the County of Halton during the contest for and against the repeal of the Temperance Act will remember how often the friends of temperance were told by the repealers of the great amount of drinking under the temperance law, and of the consequent drunkenness in the county. According to one paper a terrible state of things existed—shebeens everywhere; people did little else but drink; only substitute license for temperance and what a change there would be. Well, the people did substitute license for temperance, and the change in affairs took place in due course. But not a change so persistently predicted. Instead of a change for the better it was a change for the worse—a change that has brought sadness to many a home in this county. These are the tell-tale figures: Convictions for assault, drunks, drunks and disorderly, disorderly, and drunk and disturbing the peace, for the quarter ending December, 1888, under license, 40; convictions for similar offences for 15 quarters, from quarter ending March, 1884, to quarter ending September, 1887, both inclusive (the only quarters for which I have the figures), under temperance, 88. The figures are worth repeating; convictions under license for one quarter, 40; convictions under temperance fifteen quarters, 88. We had the prophecies of those who were shouting for the bar-rooms—the above is our experience—an experience that ought to make other counties think before they vote out temperance and vote in the bar-room.

THE *British Weekly* thus comments on an after dinner speech of Professor Watts: The difficulties of Presbyterian union, even on a small scale, have been felt to be immense. But to Professor Watts, of Belfast, is to be given the credit of a proposal at once of magnificent scope and practical object. The scope is to include all the Presbyterian churches in Britain in one body. Dr. Watts, whose views were expressed at an ordination dinner in Ireland the other week, and are reported in the *Belfast Witness*, "wishes that there was no General Assembly in Ireland, and no General Assembly in Scotland. He wishes there was an Irish Synod, a Scotch Synod, and an English Synod united in one General Assembly of the British Isles." This takes away our breath; but when we see the practical work laid out for the new Assembly, we begin to feel hopeful. It is no less than the excommunication of Dr. Marcus Dods. "A General Assembly representing all the Presbyterian Churches in these Isles," says Dr. Watts, "would very soon put its hand on such doctrine as that advanced by a Free Church minister at the late Pan-Presbyterian Council, and remove from the membership a man who would dare to assail the foundation of saving truth in an attack on the inspiration of God's Word." Although the Pan-Presbyterian Council sat upon Dr. Dods for a considerable period, he is still alive, and there is too much reason to believe that his hair continues to grow. The simplicity and grandeur of Dr. Watts' plan must commend itself to every candid mind, and we can imagine how the faces of ecclesiastical leaders will brighten as they think of finding a common grave for their hatchets in the Glasgow heretic. With all reverence for the great and good originator of this scheme, we venture to suggest to him one little difficulty. Even the most statesmanlike calculations sometimes fail from one little possibility being overlooked. The point we suggest to Dr. Watts is, What if the United Churches elected Dr. Marcus Dods as their Moderator?

Our Contributors.

AN ANTI POVERTY SOCIETY OF THE OLDEN TIME.

BY KNOXIAN.

Many years ago, the members of an anti poverty society, with their wives and children, met at one of the docks in a British seaport. They met, not to make speeches or pass resolutions, but to embark on the emigrant vessel that was to carry them to America. A few friends accompanied them to the ship. Farewell words are spoken, farewell tears are shed, and the little party go on board the vessel. That evening they watched, with tear dimmed eyes, the fast receding shores of their native land.

There was little room and little good for them on their native soil, but still they loved the land of their birth. They had been turned out to make room for sheep or deer, but even the grim tyranny of the landlord could not quench their love for the old land, and the old flag. Their fathers had carried that flag in triumph on many a bloody field. The sons love it still.

The members of this anti-poverty society possess but a small portion of this world's goods. Their property is packed in a few old fashioned wooden trunks. Somewhere in these trunks you are pretty sure to find a Bible, a Confession of Faith, and a Shorter Catechism, a kind of literature that probably does an anti-poverty society as much good as the meetings of Henry George. Possibly, some members of the society may have a few sovereigns, but the majority had little or nothing when their passages were paid.

After three months battling with wind and wave, the emigrant vessel enters the St. Lawrence. In a few days more she lands at Grosse Island, where many an emigrant sleeps his last sleep. Some members of the society have been taken ill with the emigrant fever on the voyage, and must be left in quarantine. Who can fathom the agony of a family as they sail away from some loved ones who are left, perhaps, to die among strangers.

Quebec is reached, and the society leave the emigrant ship and begin the journey up the St. Lawrence. Many emigrants have said that they suffered more in the river and canal boats than they suffered in three months crossing the Atlantic. The French boatmen swore terribly, and their profanity shocked women and children unaccustomed to such vile language.

A long, weary, tedious journey by water ends at an Upper Canada Lake Port, which we may call Toronto or Hamilton. Here the members of the society engage a number of emigrant waggons and drive one hundred miles into the interior. The roads are largely corduroy, and the women and children get terribly shaken up. The men walk most of the way. Riding over these corduroy roads on emigrant waggons is a good deal harder work than passing resolutions and waiting upon Mr. Mowat.

At length the society comes to the Township in which they intend to take up land. The main road, the road by which the emigrant waggons travel, runs past one side of the township, and the women and children must be left somewhere on this road until the male members of the society go into the township and select their lots. There are no houses to rent, and the women and children must find shelter in sheds, or old shanties that happen to be empty, or any place that can be procured. The women of those days were not quite so particular as some of their daughters have become, and the children were expected to do what they were told, without being paid for the obedience with candy.

The male members of the society enter the township, guided by the surveyor's blaze, travel about in the woods for days, live on bread and the water they drink from springs, and after much anxious thinking, select their lots.

The next thing was to travel many miles to the land office, and have their names entered for their land. This was not always an easy matter, for some of the land agents of those days were as grim and cruel tyrants as ever cursed a new country, or tormented a poor settler. Unless some of them repented suddenly towards the close of life, it would be a good deal easier to locate them now, than it was for some of the early settlers to get the land they were justly entitled to.

Having secured their lands, the next thing was to find shelter for the women and children. So the male members of the society clubbed together, not to pass resolutions and wait on Mr. Mowat, but to build homes for the wives and little ones. Having built the shanties, the next thing was to get wife and children into them. How could they come to their new home? Gentle lady reader, hold your breath while we tell you that your good old mother or grand-mother walked, yes, actually walked and carried the baby, while her husband carried some of the larger children. The new home may have been many miles from the place where the emigrant waggon dumped the family out on the road, and the remainder of the journey had to be made on foot.

New difficulties arise in the anti poverty society. The families have shelter, but no bread. So the male members of the society are compelled to walk to the nearest flour mill, about thirty miles distant, and carry home flour on their backs. This they did for years, until a flour mill was built in their own neighbourhood.

There is many a simpering dude in Ontario to-day, with scarcely enough of energy to part his hair in the middle, whose grandfather carried flour on his back for years to feed his family. Had the brave old man known how rapidly the stock was to degenerate, his burdens would have felt a good deal heavier.

Years roll by, the difficulties of the early settlers are gradually overcome, and the members of this old-fashioned anti-poverty society become comfortable, and some of them rich. Every member that worked hard and let whiskey alone, did well. Comfortable houses, excellent barns, fertile fields, modern implements, and good stock, are found everywhere throughout their township. The sons of the original members drive fine horses, and the daughters, or grand daughters of the women who walked to the shanty and carried the baby, wear silk dresses and \$20 bonnets.

Moral—The best weapons to use against poverty are *not* speeches, resolutions, and interviews with Mr. Mowat. Energy, industry, pluck, muscle and brains, are the right and only successful weapons.

JOHN McNEILL, OF LONDON.

BY REV. I. A. MACDONALD, EDITOR OF "KNOX COLLEGE MONTHLY."

Scotland has lost her Spurgeon. At a meeting of the Free Presbytery of Edinburgh this week the transference of Rev. John McNeill, to Regent Square Church, London, was granted. This move was scarcely expected. Not only McCrie-Roxburgh congregation but the best people in all the churches in Scotland hoped he would remain. He was regarded as a prophet raised up to deliver the word of the Lord to the Scottish people, and do a great work which needs to be done. He spoke to the Scottish heart as no other man of the day speaks. His success has been so uncommon that you wish to know something about the man and the secret of his popularity.

His popularity may have several explanations. I am reminded of a sermon preached at the induction of a minister in Western Ontario a few years ago. The preacher undertook to give reasons for the popularity of John the Baptist. The other ministers who were present have probably forgotten the first and second reasons, but they will remember the third, which, with many repetitions was stated thus: "Now my dear friends I come to the third and main reason for the popularity of John Baptist in his day and generation. John the Baptist was popular because *the people went to hear him.*" In the same way the popularity of John McNeill might be explained. But why do the people go to hear him?

The first time I saw and heard Mr. McNeill was at his regular week-night service two months ago. This service is not an uninteresting Sabbath service on a small scale. It is the Sabbath service on the same scale. Congregational prayer-meetings are not generally a success in Scotland. I arrived at the McCrie-Roxburgh Church early on the Wednesday evening referred to. Already a good congregation had assembled and at eight o'clock nearly every seat both in the area and the galleries was occupied. Presently the vestry door opened and the "Scotch Spurgeon," a well-built, fair-complexioned, full-bearded, West-of-Scotland man, of about thirty years of age, entered. He was quite at ease in the pulpit and his reading of the opening psalm and the chapter showed that he belonged to a different school from the majority of his brethren. His tone was deep and full; his voice pleasant and flexible, and he read as though he had some conception of the author's meaning—a rare thing in this country. His prayer was a simple, earnest pouring forth of the soul before God in adoration, confession, thanksgiving, supplication. He *prayed*. His address or sermon, which occupied about half-an-hour and was delivered without the inevitable "paper"—a delightful change—was based on I. Chron. 11:22. It might not be in accordance with the principles of Knox College homiletics, in fact few Scotch sermons are, but it bristled with telling practical points which were brought to bear with great power on the hearts and consciences of the audience. The name "Benaiah," the God-builed man, did good service, as did also his heroism when "he went down and slew a lion in a pit on a snowy day,"—one of the most unheroic of days, when other men would be sitting by the fire warming their fingers waiting for a more favourable opportunity. I shall never forget the judiciously dramatic representation of Benaiah and the lion in the pit. It was a life and death struggle. One of them must die, perhaps both. How they watched each other with fixed eyes round and round the sides of the pit. My heart seemed to stop. My fists clenched. Then came the fatal spring, and the roar and the desperate tussle, and the lion lay stretched on the ground, dead. Nor will I forget Mr. McNeill's application—how every man has his lion to slay. How some are content that he is in a pit, forgetting that he may break out some day more ravenous than ever because of his confinement. And how there came One who for man faced Passion and Sin and Death in the darkness of "the fearful pit." But it would be impossible to give any fair idea of the sermon in a few sentences. I have since heard Mr. McNeill many times, usually on more familiar texts, and always with delight and profit.

Many things conspire to make Mr. McNeill a powerful preacher. Nature has done much for him. A good physique; a manly voice, a vivid imagination, a kindly heart, earnestness of purpose, fearlessness of faith—these are some of the things. Then, too, he has an inexhaustible fund of humour—genuine Scotch humour—and this sometimes bubbles over in his sermons. That was a capital hit he made in describing Edinburgh as an "East-windy, West-endy place." And in a little brush between himself and Dr. Flint, the distinguished university professor came off second best. There are indeed those who are terribly shocked at what they call Mr. McNeill's "vulgarity." And "vulgarity" is unpardonable sin, the only sin some critics recognize. True it is, Mr. McNeill's unpremeditated speech is not without blemishes and excrescences,

and sometimes well-shot arrows miss their mark because of ill timed humour or undignified wit. But experience and a good literary taste will soon correct these faults. Some affect to despise him as being uneducated, and others find in him an argument against scholarship. Both are mistaken. Mr. McNeill is not, indeed, scholarly like Marcus Dods, nor polished like Walter C. Smith, nor has he even a university degree. But I venture to say that he got more out of the three years he spent in Edinburgh University and the four years in Glasgow Free Church College than the majority of those whose names thrill the generous hearts of lady friends on Convocation Day. He is less learned but more educated. And what he has learned remains his and he knows how to use it.

One striking feature of Mr. McNeill's preaching is its originality. He is decidedly original, that is to say, he is himself. He looks at things with his own eyes. He expresses his thoughts not in the hackneyed phrases of the schools nor with the approved accent of the pulpit. He is perfectly untrammelled by conventionalism either in beliefs or methods. But he is quite orthodox in doctrine and would be so regarded even in Canada. His theology is such as years ago I used to hear from John Ross, of Brucefield, and Lachlan McPherson, of East Williams, a rugged old Calvinism, preached because believed, believed because experienced. Hence his power. The truth he preaches is real to himself. Sin to him is a terrible reality because he has felt its power. Salvation is more than a change of opinion, it is a change of life. He has seen the Lord. With open face he beheld the glory of the Lord. He has had the vision without which no man can be a great preacher. This is the secret of McNeill's power. Not humour, not eloquence, not learning, but an open-faced vision. Would that there were more such prophets. Scotland is not the only country cursed with false prophets; men to whom the Lord has not spoken, to whom, whether broad or narrow, truth has come at second-hand; men who preach truth they have never experienced and, therefore, to whom it is not truth. What wonder then that people do not hear? And what wonder that crowds, gathered from the two extremes of society and all grades between, wait upon the ministry of Dr. Whyte and John McNeill? These men have heard the thunders of Sinai, and have stood by the Cross of Calvary.

This originality and this truthfulness make John McNeill a preacher to the masses. It is a strange and a sad sight to see the common people, the poor, turn away from Christ and hate his name. Why do the masses distrust Jesus and His Gospel? It was not so when He was on earth and they saw and heard Him. Are not churches to blame in so far as they have hidden, not revealed, Christ? Is there not too much truth in the sneer that Christianity has been tried for eighteen centuries, but the religion of Christ never? From Christ presented by men who know Him, who have seen Him as the apostles saw Him, the masses do not turn away. The publicans and sinners in the Cowgate do not turn away from a man like McNeill.

It is feared by some that Mr. McNeill will not be a success in London because he is so strongly Scotch. They mistake the secret of his success in Scotland. His Scotch humour, Scotch accent, and Scotch sympathies go a long way; but before all and above all is the freshness and power of his message. And wherever there are men struggling with sin and sorrow, whether it be in Edinburgh or in London, preachers like John McNeill will not preach to empty pews.

But while one knows that in London with its seething un-Christian masses there is what Chalmers would call a fine field for men like McNeill, still one regrets his loss to Scotland. It is true that evangelical preachers in London are like the occasional stars of a cloudy sky; at the same time Scotland has none to spare. She has thousands of preachers but her McNeills are few. And it was with sad hearts that Principal Raimy and Dr. Whyte moved the Presbytery to let him go.

His work in London will be peculiarly difficult. London is not Edinburgh. Presbyterianism in England is overshadowed by a pretentious and overbearing establishment, and has scarcely yet recovered from the bad odour of Unitarian defections. And to occupy the Metropolitan pulpit of English Presbyterianism following in the wake of Irving, Hamilton and Dykes—that will test the Scotch graduate of two years ago. But the preaching that gathered 10,000 people in the modern Athens is not likely to prove a failure in the great metropolis. *Edinburgh, 11th January, 1889.*

MANCHURIAN SILK WORMS.

BY THE REV. JOHN MACINTYRE, MANCHURIA.

The Chinese are not a go-ahead people, or they would turn their attention to the ailanthus silkworm. They like a durable material, and they have it here. I have seen a robe made of ailanthus silk which had been worn on occasions for twenty years, and had no end of wear in it, as the owner said. It had a coarse look, to be sure; but the Chinese will pardon that for durability. And then it could be made much finer by foreign machinery. It was dear, the material costing eighty-four strings of cash, *i.e.*, eight Newchwang taels, or twice the price of our common pongee; but then this is because it is rare, there being only a few pieces in the market. I have only heard of one district in the province where it is made (that is, as a matter of trade); and even when I ask for it in the port of Newchang, the article (usually dyed) has come from Shansi. They complain, of course, of the difficulty of reeling it, the process used in the oak cocoons being useless here. In fact, they want enterprise and they want machinery. Everything else is to hand. The tree known as "Ailanthus glandulosa," by the Chinese here as

"Ch'ou Ch'un," grows everywhere. The worm wants practically no care, and the moths may be entirely left to themselves as in the wild state. This species is more clearly marked off for man's use than any other I have seen. The oak-feeding worm is called semi-domestic, because the cocoon is taken into the house, and the eggs hatched under cover, while the worm is yet fed in the open—on the tree. But while the cocoon of this oak-feeder may winter out and remain suspended on the tree, the cocoon of the ailanthus feeder cannot; that is to say, the tree sheds everything, even to its thickest twigs. Nothing is left on the ailanthus for a cocoon to cling to, and the worm clearly relies on man for its winter accommodation, or it would have the sense to fix itself to the main stem. Yet I have seen this tree from Newchang to the Jalos, and in the far East it used to shock me to see it used as fuel. For garden purposes the tree has a fault; it comes late and goes early, and is anything but picturesque when it is bare. Yet few trees are more graceful in full foliage; and though it has neither flower nor autumn-colour tints, it will reward the grower—all the more if he cares to indulge in silkworms. The ailanthus silkworm is not supposed to be a native here: but how and when imported from Shansi I have not been able to make out. I hear of it at Kiuchow, in the south of this province; and I have had very fine cocoons from the eastern Hills. The cultivation must be on a very small scale indeed, and when I had seen it the people confessed it was put used merely as a pastime. In what follows I propose to give the results of some two years experiences, in the hope it may lead some to a practical interest in this subject.

I shall not dwell here on the cocoon itself, nor yet on the moth—though this may seem to be the natural beginning, and was the starting point of my own studies. I shall rather describe the cocoons as they were afterwards formed under my own eye, and shall leave the moths to be described at a later stage of my acquaintance, and not on very first introduction. The cocoons, I may say, were brought to me as those of wild silkworms. They had, some of them, been picked off the ground, and were in bad condition, having lain out all winter. Some were from a relative's house, the donor said, where, occasionally the cocoons were worked up into silk, and specimens of thread and silk material were shown me. This was late in May, and I was told the moths were bound to emerge in a day or two. By the 5th of June the first moth appeared. I had been instructed to hang the cocoons carefully, to give the moth free egress, and I fixed them on a letter file on my writing desk. By mere accident my eye caught the first moth in the act of emerging. A wondrous vision, as it seemed to me. Here was a beautifully-marked creature, apparently without wings, which, as if by magic, by the time I had looked again, had developed wings with a span of five inches (it was a male), and was now as if fanning itself with a gentle motion, in reality getting its wings into shape and fit for use. The creature seemed so quiet that I left it quite free. If handled it did not resent the interference, but might be carried about on the finger. This was my first introduction.

Years before I had read Mr. Fauvel's mention of this species (as the *Attacus Cynthia*) in his racy article on Shantung silkworms, but was hardly prepared for such a lovely specimen. In due course others followed, and within the week a female, the eggs of which I secured. These hatched by the 15th of June, taking nearly fifteen days, whereas in the autumn crop (from cocoons formed by these same worms) the actual time of hatching was ten days. The egg is white, and is slightly hollow on the top. It is from this hollow point the worm emerges. The worm, though a mere pin point in size begins to move about at once. It seems quite black at first but soon begins to show yellow spots, and then appears as a yellow worm with black spots. But at first the black outbids the yellow. A simple plan is to tie the paper or twig which contains the eggs to a branch of the ailanthus, and let the worms go off at their leisure. As a rule, no time is lost; there is a general rush for the nearest leaf. But they seem instinctively to keep together, and they invariably get under the leaf, forming a black spot the size of a dollar. At this stage they do not attack the edge of the leaf. They eat out the fine skin of the under part, never perforating the leaf.

(To be concluded.)

THE MINISTER OF CHRIST.

In an able and comprehensive paper read by Rev. J. A. Turnbull, LL.B., before the Presbytery of Stratford, the following passages occur:

If we are to speak as Jesus would speak, and to act as He would act, we must be characterized by Love. Whilst we can never reach up to the great height of His love, to love as He loved should be our aspiration. He did not love men because He beheld in them that which is pleasing and attractive to the human eye; but He loved them in spite of their deformities, and the entire absence of that holiness which alone can delight the eye of God. A minister may naturally feel himself drawn towards those who possess an amiable disposition, and with whom an hour can be spent pleasantly and profitably; but for these things, much as they may be admired and appreciated when found, the minister must not be searching before he will love. Jesus loves a man, although there is ingrained into his very nature, that which is most distasteful to Him. Next to the glory of God, the burning love for souls must be the great motor-power which prompts every utterance and incites to every act on behalf of fallen humanity. Who that loves the Master and prays for the prosperity of His kingdom can remain unmoved by the appeal to the elders of Ephesus, proclaiming as it does, the preciousness of the soul. Christ's

great love for it, and the enormous price paid to redeem it, "Feed the church of God which He purchased with His own blood."

And, to success, such is absolutely necessary, as has been quietly said, 'Truth may be taken from the head, but it must be carried through the heart.' The cold sermon, the unfeeling remark, the touch of the hand, which lacks the warmth of love, these repel instead of attracting. As an argument, such a sermon may convince, but it will fail to win and convert. Polemics in the pulpit may be necessary, but they must be tempered with love. The cold north wind, sweeping everything before it, as it beats upon the frozen lake, renders it only the more frozen and hard; but let the warm April sun send forth its messages of love, and, melting it, will arise in vapour to kiss the sun and return his embrace. On Christ's behalf, speak the truth in love and all opposition is disarmed, and the door thrown open to admit and welcome it. For he would be of all men the most base and ungrateful who could strike the hand that in love is outstretched to snatch him back from the terrible precipice, down which he was about to fall.

There are results which are sure to follow the right apprehension, by the minister, of his position and work. It will prevent his stooping to that which is low. He is an ambassador, Christ's representative, intrusted with a message; should he then by the employment of the ridiculous, drag the blood-stained cross down through the mire and dirt, bringing a stigma on the Gospel which he proclaims, and on the Master whom he represents? Various methods have been adopted by which to commend the truth to man, but, depend upon it, popular as these may be for a time, much as they may seem to promise success, the promise is delusive, and the results ephemeral, and positively detrimental to the progress of Christianity. There is nothing it can stand the test like the sacred majesty and dignity of the Bible, and of Jesus whose spirit breathes throughout it, and whose life is recorded in it; nothing else can gain for Christianity that abiding influence and power, to exert which it exists. The man, or the society, who seeks to bring the pulpit down to the people, and the ways of the world, instead of lifting them up to it, is guilty of a great wrong, and will do untold injury to the cause.

Further, it is the true preventive of pride. When success is achieved, and the people praise, then is the time for the minister to remember that the work, but especially the result, is not his, that he is only an ambassador, God's servant, through whom He has been pleased to accomplish wonderful things. Fable speaks of the silly animal, which carrying an image in a religious procession, through a town, on seeing the people who passed by, making a low reverence, and supposing that all this worship was intended for himself, became puffed up with pride. Among all classes, high respect is shown to the office of the ministry, because of Him who ordained it; and truly foolish is the man who is filled with pride. The respect which is shown him, is not on his own account mainly, but because of the sovereign whom he represents.

On the other hand, it will prevent fawning or falling down at the feet of those who may be our superiors in wealth, or in any other respect. It is the only antidote for such a state of affairs, as Dr. Parker, of London, England, would have us believe exists when he says, "Always allowing for exceptions, the pulpit is the paid slave of respectable society." Dr. Gregory, president of Lake Forest University, Illinois, says, "There is, in many cases, a growing feeling, on the part of the rich pews, that the minister is hired by them to bring a message that suits them, and the old message of sin and salvation is at a discount." We trust, that, neither of these statements is true, or that they refer to a class so small, as scarcely worthy of being recognized as an exception. Is it possible that intelligent people can come together avowedly to study God's Word, which teems with instruction, and admonition concerning sin, and with presentation and promise concerning salvation, to look on these only with a frown, blinding their eyes to these great truths, and preparing to spring in the dark into eternity; praising and paying the minister, who, because of sycophantish cowardice, refuses to tear the bandage from their eyes? They may praise and pay now, but they will condemn and curse, throughout all eternity, those who have been so unfaithful to God, and unkind to them. The minister never can become what these noted divines would seem to say, ministers sometimes do become, without actually stepping out of the place into which God called, and refusing to deliver the message which He has entrusted to them. The ministry never can afford to come begging for patronage from any class. One only is our patron, and should such a state of affairs as is here spoken of become prevalent, not only would the Church and the Gospel ministry be forsaken by the poor, but the rich, in disgust at creatures so faithless and abject, would spurn them from them. But God be thanked, there is a noble band of men, who have apprehended their position and work, and neither the threats of the powerful, the smiles of the influential, nor the gold of the wealthy can drive or induce them to become faithless and base. They will speak the truth, while the heavens stand, let men frown, or demons fight, but they will speak it in love.

Again, it will produce strong and ever growing faith in the Gospel, as the method of saving the soul. The question is frequently asked, "Is the pulpit's power waning? Is it wanting in that influence which it once exercised? And some have even spoken of its passing away. Brethren! such can never be the case, so long as the minister extends one hand heavenward, that God may lay hold of it, and reaches out the other to man, then whilst God's omnipotence endures, and the Gospel of Jesus is the instrument with which he works, the pulpit never can lose its power. But, if ministers are lacking in faith, and there is wanting in their hearts that deep conviction which the apostle possessed, when he speaks of not

being ashamed of the Gospel of Christ, knowing it to be the power of God, if we join hands with those to whom amid their speculating and philosophizing the Gospel seems to be foolishness, then so far as we are concerned, the pulpit will lose its power. We place on the palm of our hand a little of that grayish powder, and some one says, What you hold in your hand is sufficient to tear that mass of rock into pieces, we smile incredulously, and say "foolishness", to prove it, it is placed in a receptacle of the rock, the match applied, and with a shock that makes the earth tremble under our feet, the rock is broken into a hundred pieces. We call that powder "dynamite," because of its power. The Gospel is called the dynamis of God, the power of God. And if we, feeling our own weakness and insufficiency, despairing of success, saying, Who is sufficient for these things? would but remember, that when, as Christ's representative, we preach the Gospel, we are handling the dynamite of God, and to it and not to man belongs the power.

ANOTHER LETTER FROM REV. D. MCGILLIVRAY.

The following letter dated Chefoo, December 3, addressed to Dr Kellogg through whose kindness it is placed before our readers will be read with much interest

After a delightful sail, varied by twenty hours delay at anchor in a small bay south of NE promontory of Shantung, owing to head winds, I landed here at five p.m. on December 18th, Saturday I found Dr McL., and Dr. S. and Mrs S., and Miss Sutherland all in good health and spirits. They were expecting me. I take tiffin with Dr. Corbett today, and by this evening will probably know my fate whether I shall be conducted to Chefoo for the winter, or go to some mission station inland, nearer Honan Dr McL. and I will work together in the future. He is a first rate fellow and I have been very happy with him since I landed I found him praying for six men for Honan I am the first of the six. This will give three men to each city, instead of the two to each as I thought I attended Dr Corbett's Chinese church yesterday. He incidentally mentioned at the close in reference to one of the people who came up and shook his hands at him that he was a blind man who the other day heard him on the streets of Chefoo and said that the more he heard the more he wanted to hear, and so Dr. Corbett took him home for a few days on the hillside. This gave me a glimpse of the glory in store for us in Honan We held a thanksgiving meeting at Dr Smith's house on Saturday evening. The little band of Canadians is growing. Mr Goforth, wife and child are for the winter with the American Board missionaries at a town north-east of Honan, from which they will turn into Honan as opportunity offers in the next year At the close of the first Sabbath in China I praise God for what of His glory my eyes have been permitted to see in Chefoo, and we prayed "Lord, show us Thy glory in Honan." Dr Nevins is absent touring among his stations. The weather here is very comfortable at present.

DONALD MCGILLIVRAY.

WINNIPEG ICELANDIC MISSION.

MR. EDITOR. - I send you further accounts of our Icelandic work in Winnipeg, as some of your readers were much interested in the former short sketch. On Sabbath evening last we had the first communion for our Icelandic converts. The Presbytery had associated with me two well-known Winnipeg elders, Messrs. James Thompson, of Knox, and William McGaw, of St. Andrew's Churches. There were received fifty-eight members - all Icelandic converts. On the Sabbath evening our mission church was uncomfortably crowded—upwards of 200 being present. Mr. Larus Johannson preached in Icelandic, after which I dispensed the communion to fifty-five persons. The service was remarkable and impressive, being the first of the kind. An after-meeting was then held conducted by Jonas Johannson, when nineteen others professed faith. The movement is continuing, and is surprising all connected with it. May God give us wisdom to rightly direct it.

GEORGE BRYCE.

Winnipeg, Jan. 17, 1889.

THE SALOON AND THE NEWSPAPER.

The Rev. Dr. Henson, of Chicago, in a recent discourse, uttered the following strong and timely truths: A very large number of newspapers are printed that are unfit to read in a decent house. Dana says that it is the business of newspapers to publish the news. I deny it. There is a great deal that happens that has no business in print anywhere. It is not decent. It may be news, but it is news that ought never to see the light of day. There have to be police courts, and so there have to be sewers, but in God's name let the sewers run under ground! It is the business of a newspaper to publish such news as the public ought to know, such news as is fit for the public's moral health. It is customary for everybody to charge the saloons with the abomination of desolation. The saloon is responsible for a great deal, there is no doubt about that murders, thefts, burglaries and innumerable crimes of the deepest dye but it is not responsible for everything. I tell you, debauched literature is responsible, perhaps more vitally, deeply and directly than the saloon. The saloon simply debauches the boys and men as a rule, but here is a subtle, insidious, pernicious, infamous influence that debauches the whole of society, including the young members.

The surest way of not being conformed to the world, is to be transformed by the renewing of our mind. "If the bushel is filled with wheat," says Cecil, "we may defy the devil to fill it with tares."—*Wm. Jay.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

PRAISE.

BY E. A. T., TORONTO.

Heavenly Father, we will praise Thee,
For it is both meet and right;
Praise Thee in the morning sunlight
And the lovely star-lit night.
Praise Thee for the glowing landscape
Spread for our admiring gaze,
For the fruit and for the flowers
Unto Thee our thanks we raise.

Praise Thee for the abundant harvest
Of ripened fruit and golden grain;
For the cattle in the pasture,
And the sheep upon the plain.
Praise Thee for the summer sunshine,
For the winter's frost and snow;
For the beauty of the seasons
As in turn they come and go.

Praise Thee for the pleasant music
Floating round us in the air;
For the merry little warblers
Singing to us everywhere.
Praise Thee for the ties of kindred,
How dear, no language can express;
Praise Thee for the satisfaction
Of domestic happiness.

Praise Thee for the hope of heaven,
For the joy Thy words afford;
For the pardon, peace and safety,
Found in Christ our risen Lord.
Praise Thee in the early morning,
Praise Thee at the noontide hour,
And when all our toils are over
We will praise Thee more and more.

THE PLEIADES.

As an eminent Professor has well remarked. "There are glories in the Bible on which the eye of man has not gazed sufficiently long to admire them: there are difficulties the depth and inwardness of which require a measure of the same qualities in the interpreter himself. There are notes struck in places, which, like some discoveries of science, have sounded before their time, and only after many days been caught up, and found a response on the earth. There are germs of truth which, after thousands of years, have never yet taken root in the world." The question in Job, chapter xxxvii., 31, contains a remarkable example of one of these far-reaching and anticipative truths. If our translators have correctly identified the group of stars to which they have given the familiar name of Pleiades—and we have every reason to confide in their fidelity—we have a striking proof here afforded to us of the perfect harmony that exists between the revelations of science and those of the Bible—the one illustrating and confirming the other. We know not what progress the Chaldeans may have made in astronomical discovery at this early period; but it is not at all likely that the great truth in question was known to Job—unless, indeed, specially revealed to him, in order to enlarge his apprehensions of the wisdom and power of the Creator. So far as he was concerned, the question, "Canst thou bind the sweet influences of the Pleiades?" might have referred solely to what was then the common belief, viz., that the genial weather of spring was somehow caused by the peculiar position of the Pleiades in the sky at that season; as if God had simply said, "Canst thou hinder or retard the spring?" It remained for modern science to make a wider and grander application of it, and to show in this, as in other instances, that the Bible is so framed as to expand its horizon with the march of discovery—that the requisite stability of a moral rule is, in it, most admirably combined with the capability of movement and progress. If we examine the text in the original, we find that the Chaldaic word translated in our version Pleiades is *Chimah*, meaning literally a hinge, pivot, or axle, which turns round and moves other bodies along with it. Now, strange to say, the group of stars thus characterized has recently been ascertained, by a series of independent calculations—in utter ignorance of the meaning of the text—to be actually the hinge or axle round which the solar system resolves. It was long known as one of the most elementary truths of astronomy, that the earth and the planets revolve around the sun, but the question recently began to be raised among astronomers "Does the sun stand still? or does it move round some other object in space, carrying its train of planets and their satellites along with it in its orbit?" Attention being thus specially directed to this subject, it was soon found that the sun had an appreciable motion, which tended in the direction of a lily-shaped group of small stars, called the constellation of Hercules. Towards this constellation the stars seem to be opening out; while at the opposite point of the sky their mutual distances are apparently diminishing—as if they were drifting away, like the foaming wake of a ship, from the sun's course. When this great physical truth was established beyond the possibility of a doubt, the next subject of investigation was the point or centre round which the sun performed this marvellous revolution; and after a series of elaborate observations and most ingenious calculations, this intricate problem was also satisfactorily solved—one of the great triumphs of human genius. M. Mad'er, of Dorpat, found that Alcyone, the brightest star of the Pleiades, is the centre of gravity of our vast solar system—the luminous *hinge* in the heavens round which our sun and his attendant planets are moving through space. The very com-

plexity and isolation of the system of the Pleiades, exhibiting seven distinct orbs closely compressed to the naked eye, but nine or ten times that number when seen through a telescope—forming a grand cluster, whose individuals are united to each other more closely than to the general mass of stars—indicate the amazing attractive energy that must be concentrated in that spot. Vast as is the distance which separates our sun from this central group—a distance thirty-four millions of times greater than the distance between the sun and our earth—yet so tremendous is the force exerted by Alcyone that it draws our system irresistibly around it at the rate of 422,000 miles a day, in an orbit which it will take many thousands of years to complete. With this new explanation how remarkably striking and appropriate does the original word for Pleiades appear! What a lofty significance does the question of the Almighty receive from this interpretation! "Canst thou bind the sweet influences of the Pleiades?" Canst thou arrest or in any degree modify that attractive influence which it exerts upon our sun and all its planetary worlds, whirling them round its pivot in an orbit of such inconceivable dimensions, and with a velocity so utterly bewildering! Silence the most profound can be the only answer to such a question. Man can but stand afar off, and in awful astonishment and profound humility exclaim with the Psalmist: "O Lord, my God, Thou art very great!" In accordance with this higher interpretation, the influences of the Pleiades may be called *sweet*, as indicating the harmonious operation of those great laws by which our system revolves around them. In this vast and complex arrangement, not one wheel jars or creaks—not a single discordant sound disturbs the deep, solemn quietude of the midnight sky. Smoothly and silently each star performs its sublime revolutions. Although our system is composed of so many bodies—differing in size, form, and consistence—they are all exquisitely poised in space in relation to one another, and to their common centre; their antagonistic forces are so nicely adjusted as to curb every orb in its destined path, and to preserve the safety and harmony of the whole. Moons revolve around planets, planets and comets around the sun, the sun around Alcyone, and Alcyone around some other unknown sun hid far away in some unexplored depths of our galaxy; and grand beyond conception, this cluster of systems around the centre of ten thousand centres—the great white throne of the Eternal and Infinite; and all with a rhythm so perfect that we might almost believe in the old poetic fable of "The Music of the Spheres." What vast and almost infinite consequences depend upon that little star, that gleams out upon us from the midnight sky, among a cluster of diamond points, itself scarcely larger than a drop of lucent dew! What profound interest gathers around it! It is a blessed thought that it is not a capricious, changeable Being who holds the helm of our universe, but the just and merciful Jehovah—"the same yesterday, to-day, and for ever"—the Father who pitieth His children, knowing the frailty of their frames. In this vision of orbits and revolutions, more awful and stupendous than Ezekiel's vision of wheels within wheels, we see seated on the throne above the firmament, not a blind chance or a passionless fate, but one like unto the Son of Man—He whom John saw in Patmos, holding the mystery of the seven stars in His right hand—possessed of infinite love as well as infinite power—binding the sweet influences of the Pleiades solely for the order and good of His creation.—*Bible Teachings in Nature*, by Rev. Hugh McMillan, LL.D.

TAKING THE OATH.

THE primary idea of taking an oath is that we call upon the Deity to bear witness to the sincerity or truth of what we assert, and so, as it were, register our oath in heaven. When Abraham, for example, raised his hands to heaven while swearing an oath to the King of Sodom, he pointed to the supposed residence of the Creator. Afterward, when men set up inferior deities of their own, they appealed to the material images or symbols that represented them, whenever an oath was administered. The most usual form of swearing among the ancients was, however, by touching the altar of the gods. Other rites, such as libations, the burning of incense and sacrifices accompanied the touching of the altar. Demosthenes swore by the souls of those who fell at Marathon. Anciently, too, mariners swore by their ships, fishermen by their nets, soldiers by their spears, and kings by their sceptres. The ancient Persians swore by the sun, which was the common object of their adoration, while the Scythians pledged themselves by the air they breathed and by their scimitars. Descending to more modern times, the Saxons pledged themselves to support their homes and privileges by their arms; and the punishment for perjury or non-fulfilment of an oath was the loss of the hand that had held the weapon at the compact. The Spartans were wont to assemble around a brazier of fire, and, pointing their short swords to the sky, call upon the gods to bear witness to the compact. Swearing by the sword, in fact, retained its significance down to the comparatively modern times, though in a slightly modified form. Thus, while the pagans extended the point of the weapon toward the supposed residence of the gods, the warriors of Christianity, after kissing it, directed the hilt—the true emblem of their faith—to heaven. A later form of oath was the pressing of the thumb upon the blade. Gradually, however, the practice became obsolete; and the kissing of the hilt, accompanying the words "By this good sword!" was handed down almost to the time when the wearing of a sword by gentlemen was abolished,

as one of the strictest codes of civil honour. During the Grecian dynasty, whenever an Athenian householder made an oath, he caused his children to stand before him, and, laying his hand upon their heads, prayed that a curse might fall upon them if he swore falsely. If he had no children he pronounced destruction upon himself and his whole race, while he touched the altar of the gods or the victims upon it. Going back to Biblical times we find this curious rite in connection with the lives of Abraham and Jacob. The former says to his servant Eliezer: "Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. But thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac." The like ceremony is performed by Joseph when Jacob makes him promise to carry him out of Egypt and bury him in the tomb of his forefathers. The explanation of this is, that placing the hand upon the thigh was equivalent to swearing by the Messiah, who was to spring from the loins of Abraham. Afterward the Jews confirmed their oaths by touching the book of the law, or their phylacteries, upon which extracts of the law are inscribed. The Mohammedans laid their hands upon the Koran. When, therefore, Christians kiss the Bible or lay their hands upon the tomb of a martyr, or any other sacred relic, the source whence the practice has been derived is at once recognized; yet it must be admitted that kissing the book is a distinctly Christian institution, founded upon the kiss upon the sword hilt by the Crusaders.—*London Standard*.

PUBLIC WORSHIP.

When Robertson reached the pulpit, generally, it must be admitted, a few minutes late, there was no sign of haste or flurry, but the most becoming reverence, as with deep, sonorous voice he, after the good old Scottish manner, announced and read the opening psalm. Sometimes, if a thought struck him as he read it, he would throw in a word of exposition to make the service of song more intelligent and hearty. This was a survival of another Scottish custom, now obsolete, but in which some of the old ministers greatly excelled of "pre-facing" the morning psalm. When the psalm had been sung he rose—the congregation in those early days rising with him—and with clasped hands began the morning prayer. No liturgy ever excelled the stately march of his well ordered sentences, or that deep spirit of devotion which they breathed, as with perfect freedom in the words and arrangement, he yet embraced all that should be remembered in common prayer. Then followed the reading of the Scriptures, which he generally accompanied with some comment or exposition—often the most impressive and instructive part of the service.

After another psalm or hymn, came the sermon. He did not read it, neither did he deliver it *memoriter*, but though every sentence was prepared, and every thought represented by some marking, more or less legible on the manuscript before him, he spoke as one who was at the moment in communion with the truth, and setting it forth as it revealed itself to him. I once asked him, with reference to a powerful description I had heard him give of the passage of the Israelites through the Red Sea, how he had given it. He said that he had called up the scene before him. The Church, the listening congregation—everything was for the time out of sight, and he was looking on at the procession of the tribes through the depths, simply telling what he saw. The effect of his preaching may be judged of by the testimony of two men of widely different temperament, when they had heard him for the first time. One of these was Dr. Andrew Somerville, the Foreign Mission secretary of the United Presbyterian Church, a man of great shrewdness and intelligence, but entirely unimaginative. He had been assisting at the communion services at Irvine, and on his return to Edinburgh, met Mr. James Robertson, who asked him what kind of sermon William had preached. "Sermon!" was the reply, "it was not a sermon at all; it was an epic poem." The other was Dr. John Service, himself a preacher of no mean distinction in after years, but then a student of theology. He wrote to the friend on whose recommendation he had gone to hear Robertson, that the sermon had sent him away in the same mood, as the Campsie fiddler, who having heard Paganini, hastened home and thrust his own fiddle into the fire.—*Life of Rev. W. B. Robertson*.

CHURCH ROUNDERS.

In every great city there are a multitude of people who may be called "rounders," who go to church when it is convenient, and are at hand early and late to get good seats. They have no church ties, and care only for the pleasure of sitting with well dressed people, and listening to the music and the sermon. They take no part in the services, and often sit half upright in prayer, and show by irreverence and conversation that they have no sympathy with the spiritual worship and teaching of the place. These persons fill the places which rightfully belong to the reverent and pious strangers who are in every city on the Sabbath, and it is in a large measure due to this class of attendants upon public worship that Christian visitors find such scant accommodations. It may be said that they have souls to be saved and minds to be instructed, but in many cases it is taking the children's bread and giving it to the dogs, to spend effort and eloquence upon them. They live in the city, and there is no reason why they should not identify themselves with a congregation, bear a part of its burdens, and do some of its duties; but this they do not desire. They will be found wherever a famous preacher from abroad is to preach, and on all church festivals they come in crowds to the special services or the decorated church, just as they would fill a music hall or a theatre if it cost nothing. And some of them have money enough to lavish on finery and jewels, and make plain Christians ashamed of their company by their foolish and extravagant display. The plain, poor man, who is eager to worship in spirit and in truth, has a better claim to a seat in a sanctuary than they, but his modesty stands little chance when these intrusive and urgent vagabonds assert their claims and push themselves forward as if they owned the place.—*New York Observer*.

Our Young Folks.

THE CHILD'S ANGEL.

"In heaven their angels do always behold the face of my Father which is in heaven."

Elder sister, Elder brother,
Come and go around the mother,
As she bids them come and go:
But the babe in her embrace
Rests and gazes on her face,
And is most happy so.

Christ our Lord, in his evangel,
Tells us how the young child's angel,
In the world of heavenly rest,
Gazes in enraptured trance
On his Father's countenance,
And is supremely blest.

Other angels come and go
At the Lord's will, to and fro,
Some to earth on missions fleet,
Some stand singing, some are winging
Their swift flight, homeward bringing
The saved to Jesus' feet.

Angel hosts, all mingling, changing,
Circle above circle ranging,
Marshalling, throng God's holy place
But the children's angels, dearest,
To thy Father's heart, come nearest,
They always see His face.

And oh! if every beauty beaming'
From frail mother's face, rush streaming,
Deep into her infant's heart,
What rare beauty theirs must be,
Heavenly God who gaze on Thee I
Who see Thee as Thou art I

—Rev. W. B. Robertson, D.D.

CHOOSING COMPANIONS.

The world judges us by the company we keep; judges all by the worst of the company. Nor is this so far from wrong. There is more probability of our becoming bad than of the worst becoming good. A man owned a swearing parrot, and to reform him kept him in the company of another that never used bad language. It was not long before both parrots became very profane. Vice works more quickly than virtue, and sticks more closely.

The world not only judges us by the company we keep, but is ready to treat us as the worst of our companions deserve. Success or failure in life depends very much on the company one keeps. What, then, must be done to have good company?

Choose your companions. Do not take whoever may choose you, but choose for yourself your own company.

Choose those whom you know. You would hardly trust strangers with property; will you trust them with that which is worth far more—your comfort, your reputation, your life your soul?

Choose such as you can trust. He who deceives or flatters others may flatter and deceive you. If he be unfaithful to another, what assurance can you have of his faithfulness to you?

Choose such as tell you kindly, yet frankly, your faults. Only true friends will do that. "Faithful are the wounds of a friend."

Choose those who respect their parents and are loved at home. Nowhere is there such an opportunity given to study one's character so closely studied, as at home. Those who respect their parents will respect what is worthy and good in you, and those whom the little ones of home love and trust you may regard as worthy your confidence. Respect for parents and love and care for little ones are rarely found in hearts that are very bad.

Choose true Christians. They live from principle, and believe that God's eye is upon them. Being friends of God, they will bring you into the best company; and they will be likely in their prayers to keep you before the mind of the Almighty, so that you may share in their own blessings. Their friendship will last. They are everlasting friends, for heaven—the place you hope for—is their home. You never need say a last "Good-bye" to such friends.

TAKING FATHER'S WORD

There was once a great preacher by the name of Monod. In one of his sermons he told a story about two little girls who were watching the sunset. The older one told her sister to notice what a long way the sun had travelled since morning. The little one reminded her that her father had told them only that morning that the sun did not move. "Yes," said the older sister, "But I don't believe it. I saw the sun rise over there this very morning; and now it is away over here. How can a thing go all that distance without moving? If we didn't move we should always be where we are now, up on this hill."

"But," said the little one, "you know father said it was the earth that moved."

"I know it," said the other, "but I don't believe that either. I am standing on the earth now, and so are you. How can you pretend to think it moves when you see it does not stir?"

Said the great preacher, "These simple ones might divide mankind between them, and carry the banner of their parties through the world. There never has been, and there never will be any other division, but they that take, and they that will not take, their Father's word."

What Father do you think he meant?

CONQUERED BY KINDNESS.

Boys often go astray, from the very energy and restlessness of their natures, without any vicious purpose. If, in such cases, they are treated with severity, and coerced by a stern authority, there is great peril that they may go from bad to worse, and end in a shipwreck of character. But such boys often have a nature which may be reached by genuine sympathy and kindness, and moulded to generous manhood. The following anecdote was told at a meeting of the London Sunday School Union, of Mr. James Kershaw, who died when member of Parliament for Southport:

When a lad ten years of age, he was in a Sunday school class in Manchester. The name of the superintendent of the school was Steele, a name very fragrant in that great town. James was a very troublesome boy. The teacher came in with his name to the superintendent, and again and again said:

"I cannot do anything with him."

"But," said Mr. Steele, "I am sure there is something in James, if one knew how to develop it."

Again and again came the complaint, and again and again did this kind-hearted superintendent set it aside. At last this little boy broke through a rule which involved exclusion; and when the next Sunday came, the inquiry was, we believe, somewhat in this form:

"Who of you have been to the races during the past week?"

None in this class, none in the other, none anywhere but James.

"Well," said the teacher, "you see the boy must go, Mr. Steele; a diseased sheep will infect the flock."

"But," said the superintendent, "I cannot part with that boy; let us have him up in the presence of the whole school."

Up he came, a fine, daring, defiant, handsome little fellow. All the school looked on, and the superintendent said:

"Now, James, I am sure, when you come to think of it you are sorry you went to the races."

This little fellow shrugged his shoulders; he was not at all sorry. Then just as one of you ladies would touch the keys of a piano, did the superintendent in his address try to touch the keys of that boy's heart, till at length he had produced some effect. Turning to the hundreds of boys in his presence, he said:

"My lads, if we turn James out of school, he will go to bad, and become worse. Shall he go?"

"No, no, no!" shouted three hundred voices, and James burst into tears, fairly conquered by affection—fairly won by love.

He became a member of Parliament, he became a member of a Christian Church. His £100 a year was always carefully paid into the London Missionary Society, and 60 guineas, as I know, to the Manchester City Mission; and I may also say, as I happened to have some pleasant acquaintance with him, that there were many things which his right hand did which his left was not allowed to know. Now he has gone—one of the brightest trophies of Sunday school instruction.

PLANNING.

"Make your head save your heels," is a familiar saying. Your head should be made also to save your hands and your breath and your time and temper. It will pay you to take a few minutes every day to plan the work of the next day. Take every week at least an hour to think over the week past and plan the week to come.

How often we say in the midst of some vexing disappointment, "Oh, if I had only stopped to think before I began, what I might have saved!" But we cannot stop to think when work is to be done. There is a time to work, and then you ought to go through with a rush, as a battle is fought, never halting, or wavering, nor pausing to think. But the battle must be planned, else all the force and energy is wasted.

Aim to have your work "cut out" and ready for you. We are all more or less creatures of moods; we commonly think and say, "I don't feel like this work to-day; but if I only had that other work handy, how easily I could do it!" Bear this in mind in your planning, and get all your work "handy," so that if you cannot overcome your mood you will be able to work in your mood.

But I don't mean by this that you are to have many moods or yield to half of them. By practice and hard trying you can train your mind into regular habits of wanting to do a certain kind of work at a certain time. Everything done in its right time will accomplish most and easiest. You can't afford to stop and plan and think and fall to dreaming in the working hours; people who do this seldom get ahead. It is just as true that it doesn't pay to keep on pottering away at extra work after working hours, only to find yourself in a tangle with next day's work because you did not take time to plan it. Take time to plan each day's work, each week's, and sometimes spend a while thinking seriously over your hopes and chances in life, aiming to know yourself and your possibilities.

If you are to-day in the midst of a struggle, a breathless, blinding fight with poverty or sickness or misfortune, the more do you need to take a little somewhere to plan your way out of it. I know all about it, and I assure you, however black things may look, if you have brains and pluck there is a way out of it. Plan carefully, work hard, and keep a stiff upper lip.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 30th, 1889.

THE *Christian-at-Work* has this to say:

THE CANADA PRESBYTERIAN comes to us in a new winter suit, and enlarged. It will make a capital religious journal when Canada's acceptance of Uncle Sam's proposal is followed by marriage and union.

That is not exactly what we aim at. Our aim is to become the leading religious journal of this continent when Canada has absorbed the United States.

THERE was genuine pathos in the references made by Mr. Mowat and Mr. Meredith in the Legislature, last week, to the fatal illness of Mr. Pardee. The late Commissioner of Crown Lands was an able, genial man, and was popular on both sides of the house. Mr. Meredith's tribute to his late opponent was, no doubt, as sincere as it was well deserved. Many, on reading the Opposition leader's brief speech, would probably ask, "Why don't these politicians speak as well of their opponents when they are alive and in public life, as they speak when they are dying, or dead?" And the politicians would probably answer that question by asking one — Why don't you?

OUR Methodist friends have given another fine illustration of the almost infinite capacity of Methodism to adjust itself to its surroundings. For months the Federationists and Anti-Federationists kept up a hot and heavy fire upon each other. People became weary of the discussion. Some of the newspapers shut down upon it. The public were tired of reading about New and Old Victoria. All at once the controversy stopped. Had the war continued, Methodism would have suffered, and a good Methodist will stop any discussion rather than hurt his Church. It is a great thing to know when to stop. Some discussions would be better stopped, as an Irishman once said, *before they begin*. We congratulate our neighbours on the marvellous quickness with which they can put the brakes on themselves.

WE are constantly reminded that Toronto is a "great city." The aldermen tell us so in nearly all their speeches; the city reporters work the fact into nearly all their reports; and the city editors rarely write on city affairs without saying in some place that Toronto is a "great city." Well, Toronto, though not so large as New York, or London, or Glasgow, is considerable of a city, and is growing very fast. Some of its people, however, have habits that the intelligent people of any remote village would be too dignified to indulge in. Canon Knox-Little, or Sam Jones, or somebody else visits the city, says his say on the platform or in the pulpit, and says exactly what any sensible person would expect him to say. Next day there is a deluge of letters, and the day following a deluge of replies. Why make this undignified fuss over every visitor? What did Canon Little say about Apostolic Succession and Transubstantiation that everybody has not heard a hundred times? Did he utter a syllable that our local high church men have not said scores of times? A stranger, looking into the Toronto daily papers for the last few days would think that the people of Toronto had just heard about Apostolic Succession and the Eucharist for the first time.

ONTARIO'S representatives are again at work in the venerable pile on Front Street. Taking them all round, they are, perhaps, the best body of men that ever met in this Province for parliamentary purposes. Looking around upon the assembled wisdom, you are impressed with the idea that the members are strong, sensible, solid men. No doubt there are brilliant men among them, and if occasion required, many who usually make little better

display could give a good oratorical account of themselves. You never know what is in any man until an emergency calls it out. Taken as a whole, Ontario has good reason to feel gratified that so many able and useful men are willing to give two months of the year to the work of legislation. The people of Ontario are not millionaires, and many of those who give their time and labours to the public service injure their own business by doing so. A visit to the old chamber impresses one with another pleasing fact, and that is that intelligence and ability are well distributed over the Province. Able men come from all parts. The best speech in any debate may be delivered by a member who resides in a small village, or on a farm. The centres of population have no intellectual monopoly in Ontario. There are good, able men everywhere. That is one reason why Ontario is such a splendid little country.

THE *Interior* is of the opinion that pessimism is of Satan. Our contemporary says it is

One of his shrewdest devices for discouraging the hearts and thus blighting the hopes of men, this modern theory, that life is not worth living; that all our boasted advance in civilization is only gilding the surface, while there is rottenness at the core; that Christianity is a failure; that there are more heathen on the globe to-day than ever before; that our boasted missionary activities are only dipping up a little water from a great ocean. There are various grades of pessimists, but all inhale the smoke which comes out of the bottomless pit. Blinded and stupefied by its fumes they cannot see what God is now doing in the world, or understand his magnificent prophecies in regard to the future.

No doubt the great adversary knows that if he can trim a good man into a pessimist, the man's energies are paralyzed, and his influence is gone. The *Interior* is of the opinion that some ministers are pessimists of the worst kind:

We have read with sadness and surprise some recent reports of speeches by good men who aspire to be leaders in Israel. They do not talk, they croak. They tell us that only two-fifths of the people in this country go to church—that "the common people" who heard Christ gladly do not, and will not, hear his ambassadors at all. They say that a large proportion of the nominal Christians whom we reckon on the Lord's side are formalists, having only a name to live; that our ministers—themselves only excepted—are men who have entered the priest's office because they could not succeed in any other calling, etc., etc. This lugubrious croaking reminds us of the story of the Scotch elder who, when asked about the state of religion in his church of several hundred members, shook his head, and replied, "There be no real Christians here, but myself and Sandy, and sometimes I have my doubts about Sandy."

A chronic pessimist is unfit to lead the Lord's sacramental host. The true leader—the leader the King always honours—is a man of faith and hope. The best remedy for pessimism is a vivid realization of the facts, that the King is on His throne, and that He has promised to make His cause triumph in this world.

A LIVELY critic says in one of our exchanges. that Gladstone and the ministers of the Gospel are mainly responsible for the fact that "Robert Elsmere" has gone up into the hundreds of thousands: "The popularity of Mrs. Ward is entirely due to the criticism of her book by Mr. Gladstone and the supplementary aid of the ministers of the Gospel she attacks. It is safe to say that had Mr. Gladstone and the ministers of religion been silent, the first edition of "Robert Elsmere" would not have been sold out. There would have been but few persons brave enough to undertake those two bulky volumes without this imprimatur placed upon them. The story, with its cumbersome, heavy movement would never appeal to the ordinary novel reader; and the theological discussions would have been contemptuously thrown aside by those who sought in it a new argument against Christianity as old objections which had their life long "thrashed out" of them. Mrs. Ward has resuscitated the old polemics of Paley's time, which was attempted before some years ago by the unlucky author of "Supernatural Religion," with such disastrous results to himself. All theological readers remember how the scholarship, the philosophy, the logic and the facts of that (fortunately for him) unrevealed writer were pulverized and demolished with such merciless completeness by Bishop Lightfoot in the *Contemporary Review*. The chastisement was so thorough that that writer has never been heard from from that day to this, until Mrs. Ward hashed up his arguments in a new form." There is much good sense in the foregoing. The average novel-reader would not be likely to read "Robert Elsmere," and most assuredly no intelligent sceptic would dream of looking into Mrs. Ward's story for new weapons to attack Christianity. It would be interesting to know just how many people bought that book because Gladstone and the clergy brought it into notice. Some people are candid enough to acknowledge that when the clergy advertised the story they bought a copy and *tried* to read it.

HOME LIFE.

HOME is a word that charms both ear and heart. It is one of the most pleasant in the language, and calls up agreeable thoughts in the minds of most people belonging to the Anglo-Saxon race. In the French tongue the word is wanting, neither in that bright and vivacious speech is there any adequate equivalent for so expressive a monosyllable. The attractive charms of home and its associations have been graphically delineated in all departments of the fine arts; poets and painters have vied with each other in symbolizing its excellencies. True, the author of "Home, Sweet Home" may only have given expression to the longing to whose fulfilment he was ever a stranger, but the main sentiment of his song, which has become immortal, is none the less true to life because in that instance it is a transcript of the imagination rather than of actual experience.

The value of a good home life cannot be overrated; neither can the influence of unhappy surroundings in the early and most susceptible years of life be too deeply deplored. If there is truth in the saying that has become a part of the circulating medium of speech, "the child is father of the man," then the environments of childhood should be of the best. Past experience shows how the influence of parental character and the associations of home leave an indelible impress on the mind. The finer the nature of the child, the more susceptible it is to what it silently and unconsciously observes and absorbs in its earlier years. A callous nature exposed to untoward home influences in youth may remain comparatively unaffected in after life. It may escape the evil bias to which it was exposed, but it is also deprived of one of the most powerful incentives that impel in the direction of true thinking and right living.

Happy homes are not only sublimed recollections of a vanished past. They are numerous throughout this Dominion. Even in the stately and showy mansions that the architecture of the period is giving with lavish hand; in the necessarily humble abode of the artisan in city or town; in the snug and comfortable farm home of the old settlement; or in the newer and more remote log-house of the recent immigrant there are happy families where age finds repose after busy turmoil, where virtue and intelligence find strong support, where youth dreams its brightest visions, where childhood enjoys its innocent glee, and has its fullest share of unaffected gladness. The question, however, sometimes forces itself on the attention of the thoughtful: Is home, as an institution so well fitted to promote moral and spiritual well-being, yielding its largest possible results? Is it now as great a factor in daily life as it might be? It has its enemies, some of them fully recognized and confessed. In that war that goes bravely on between Temperance and the drinking habit, home has become the symbol and the watchword of one of the parties in a strife that will go on until a permanent triumph on the side of home is achieved. True, strong drink is one of the deadliest foes of the happiness of home life. If that passion becomes a guest in any home, then happiness must reluctantly but inevitably depart. Wherever that destructive intruder has been expelled happiness and comfort replace misery and heartache. As will be remembered, temperance is but one of the virtues in that beautiful series the Apostle Peter enumerates and no home can have its full share of possible happiness without them all.

In a great city are there more houses than homes? Is it true, as cynical observers are sometimes disposed to say, that several stately palaces, with all their costly adornments, are only the abodes of splendid misery? Is there not in these days a striving after grand effects, greater outward appearances in the abodes of the well-to-do, at the expense of homely comfort? It looks as if undue effort were made to gratify the lust of the eye and the pride of life, rather than the promotion of what should be the chief enjoyment of home. Whatever can legitimately add to the real attractions of home, and can without undue sacrifice be secured will, by most people, be thought laudable enough. But this high pressure of living, mainly for purposes of ostentatious display, is sure to bring its own Nemesis. Even now people are beginning to ask, To what will it lead?

One other feature of our modern life, not altogether conducive to the success of home life, needs mention. There is high-pressure in Church and social life, as well as in business activity. The week presents such a round of attractions and engagements, that if one would attend to the half of them, he would be the greatest stranger in his own dwelling. In Church life we have made great advances in effective organization, and there is not the remotest disposition to weaken these in any respect, but let us not forget that a well-ordered, Christian home,

where quiet and profitable evenings might be agreeably spent, is not one of the precious means of grace a beneficent Heavenly Father has placed within our reach.

THE ONTARIO ALLIANCE.

THERE was a rousing meeting of the Ontario Temperance Alliance in Toronto, last week. Numerous delegates from various points of the Province were present, and most of the organizations were well represented. In addition to the ordinary routine business of the Alliance, the political work that should be done by the organization gave rise, as usual, to animated discussion. This is the one point on which full unanimity is difficult of attainment. Good people may inveigh against the evils of party and professedly seek its abolition, but that to all appearance is an impossible task. Temperance reformers are to be found in the ranks of either party, and have done good service in their respective spheres. Men who have for many years been identified with the trials and triumphs of the political party that most nearly embodies their ideas of public policy do not readily renounce their political affiliations. Obviously such, if they are sound temperance men, can do the best service to the cause they have espoused by pressing its claims on the attention of those with whom they are politically allied. There are others who think that the evils of partizanship can be remedied by the formation of another, whose chief aim would be the accomplishment of prohibition. Though all temperance organizations declare their adherence to prohibition principles, all are not agreed as to the best methods of reaching an end so desirable. The advocates of a third party have been strenuous in their endeavours to commend it, but as yet, many earnest temperance reformers appear to hesitate.

Woman suffrage gave rise to a lively discussion, not that the extension of the franchise to women elicited anything like formal opposition, but the enthusiasm of its advocates was in several instances of the most fervid description. It is needless to add that the motion in favour of woman suffrage was most cordially adopted.

One of the positive results of the Alliance meeting was the decided and unequivocal way in which the principle of prohibition was maintained, and the firm stand to be taken for the maintenance and extension of the Scott Act. On these matters there was no wavering, no inclination whatever to falter. Such constant devotion to the duty of the hour will not be without its effect. The Alliance resolved to appoint an agent, whose duty it shall be to promote organization throughout the Province, and to promote the Temperance cause generally. The meeting of the Dominion Alliance is announced to take place in Ottawa on the 7th prox.

THE MORISSETTE CASE.

A WAY down in the Province of Quebec a remarkable religious trial has for some time been in progress before the courts. A young woman named Morissette, who lived with her parents below Quebec, had been sent by them to Montreal for educational reasons. She was consigned to the care of her uncle's family. While resident there the family left the Roman Catholic Church and joined a Baptist congregation. Miss Morissette at the same time came under the power of the truth, and also desired to join the same Evangelical communion. The pastor of the congregation at first declined to accede to her request on the ground that it was desirable to receive the consent of her parents to the step she proposed. It was afterwards ascertained that that consent was peremptorily withheld. She was then admitted. Now the parental wrath was aroused, and the poor girl, dreading its consequences, among them if she resolved to remain faithful to her religious convictions, she was sure to be immured, it might be for the term of her natural life, within convent walls; terrified at the prospect before her, she appealed for shelter at the Grande Ligne Mission.

On entering the institution Miss Morissette was told that she was free to return to her parents if she so desired. She was quite willing to go home if her religious convictions were respected, but if she was compelled to choose between home and duty, as she understood it, her choice was to remain in the institution. Thither her parents went to visit her, and were courteously received and treated until they began to compass her removal by force. On appeal from her, the heads of the institution resolved to give her the protection she asked.

The next chapter in this eventful history was the issue of a writ of *habeas corpus* at the instance of the girl's parents. The trial was tedious, yet intensely

interesting. Able legal talent was employed on both sides, and a considerable amount of testimony was taken, and eloquent appeals made, chiefly on the inviolable nature of parental rights on the one side and the sacredness and freedom of conscience on the other. The learned judge, no doubt impressed with a sense of the importance of the case, was in no haste to render what has been termed an extraordinary judgment. After a lengthy interval the judge read his carefully-prepared deliverance. The judgment is based on the theory that a minor is, in all things, except where clearly specified by law, under the absolute control of the parent, and the decision was announced that the writ of *habeas corpus* was the only proper procedure in the circumstances. The counsel for the defence urged delay of twenty-four hours to give an opportunity for appeal to the Court of Queen's Bench then in session. Without hesitation this was refused, and the decision was immediately enforced. The poor girl uttered a shriek, and was carried out of court by the high constable and her father, placed in a cab and driven away. The Grande Ligne people have resolved to leave the matter where it is. They have done what they could to vindicate personal freedom and liberty of conscience in matters of religion. It is painful in the extreme to have to take part in family contention, and it is more seemly to retire when every legitimate and honourable effort has been made to secure personal rights and religious liberty from the tyrannous encroachments of the most gigantic despotism now remaining on the earth.

But when, it may be asked, did ever Rome refrain from violating parental rights or disrupting families if thereby her ends might be gained? Is there a land on the face of the earth where she has held the home sacred, or regarded parental desires if they opposed her imperious will? The Mortara case is not yet forgotten, and readers can call up other instances no less outrageous, and which in these days of greater personal freedom and independence Rome dare not attempt to repeat.

Parental authority is right and proper within its own sphere, and in these days of growing laxity nothing should be said or done to weaken its legitimate exercise. It is, nevertheless, to be remembered that it has its limitations. Take the case of the Morissette parents, for instance. It was their duty to train their child religiously and morally up to the full measure of their ability. It would most naturally be their desire to see their daughter grow up the devotee of a church to which they themselves were attached. But here their province rightly ended. They have no warrant from Scripture to coerce the spiritual nature of the child. The moral law lays down that parents are to be honoured and obeyed. The apostle exhorts children to obey their parents in the Lord. Parents have no authority over conscience, neither has any created being, be he priest or pope. If a parent inflict undue bodily chastisement on a child the law would punish him for his cruelty, but according to this legal rendering in Quebec a father is lord of his child's conscience up to the time that the child has reached its majority.

Whatever gentlemen learned in the law may say concerning the propriety or impropriety of the decision in the Morissette case, it is certain that every lover of civil and religious liberty, inside or outside the Church of Rome, in Canada or elsewhere, will be forced to the conclusion that the genius of liberty and the masterful rule of the Church of Rome are irreconcilably opposed.

Books and Magazines.

A NEW poetical work of much merit, "Gentle-man Dick o' the Greys, and Other Poems," by H. K. Cockin, is announced.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—The conductors of this admirable monthly for juvenile readers know well how to adapt their efforts to the wants and tastes of their interesting constituency.

LIFE OF GEORGE CRABBE. By T. E. Kebbel, M.A. (London: Walter Scott; Toronto: W. J. Gage & Co.)—This is one of the excellent "Great Writers" series these enterprising publishers are bringing within the reach of all. The story of Crabbe's life is interestingly and discriminatingly told in this volume, which will be prized by all who desire to possess an intelligent acquaintance with English literature.

SAVED BY GRACE; or, the Last Week in the Life of Davis Johnson, jun. By John D. Wells, D.D. (Philadelphia: Presbyterian Board of Publication.)—This is an interesting biographical sketch of a young man early called to his reward, but not until he had made deep impression for Christ upon those

who knew him. The narrative should perpetuate this impression and lead other young people to devote their lives to Christ.

THE RELIGIONS OF THE WORLD. An outline of the Great Religious Systems. By David James Burrell, D.D. (Philadelphia: Presbyterian Board of Publication.)—This book ought to have interest for all who desire to know why Christianity is the only true religion. It contains a concise account of the religions opposed to Christianity.

THE STORM OF '92. A Grandfather's Tale told in 1932. (Toronto: The Shepherd Publishing, Co.)—The "Battle of Dorking" has incited numerous imitators. Now a Canadian has tried his hand, and produced a story that he makes the grandfather of 1932 tell remarkably well, but it's only a story, and nothing more. The chances are, that when the year specified comes round, there will be stories of thrilling interest, undreamed of now, to tell.

THE BATTLE OF THE SWASH AND THE CAPTURE OF CANADA. By Samuel Barton. (Montreal: J. Theo. Robinson.)—This is another of the "Battle of Dorking" style of literature. It may be alarming or amusing, as suits the gentle reader's fancy. "The Battle of Dorking" may be played once successfully, but repetitions are perilous. The chief merit of this little work is the republication of Dr. W. George Beers' patriotic speech, delivered at Albany.

LIGHT FROM PENICIL on the Christian Warfare. By Rev. William Johnston, Wamphray. (Edinburgh: Andrew Stevenson; Toronto: John Young.)—Jacob's experience at Penicil forms the groundwork of this able and concise little book. The lessons derived from that far off divine event are read in the light of the present day and their adaptation clearly pointed out and enforced with earnestness and evangelical fervour. Mr. Johnston the accomplished author of this little work, visited Canada for the benefit of his health, and preached with great acceptance in many of our congregations.

JESSIE VEITCH. City Missionary and Soldiers' Friend. (Edinburgh: Andrew Stevenson; Toronto: John Young, Upper Canada Tract and Book Depository.)—This is not only a fitting tribute to a woman of great worth, who in a humble sphere was a faithful witness in word and deed to the power of the Gospel, it is also a powerful reminder of how much might be done for the good of others, if only an honest trial were made. The author, Rev. Alexander Millar, for many years the successful and trusted superintendent of the Edinburgh City Mission, adds to Jessie Veitch's story another no less interesting, "Helen Barrie and her City Arabs."

THE ALTAR OF EARTH. By Mrs. T. S. Childs. (Philadelphia: Presbyterian Board of Publication.)—There are many people, even Christian people, whose idea of the Old Testament sacrifices are very vague and inadequate. The object of this excellent little volume is to teach the meaning of these sacrifices and their typical relation to Christ as pictures of His one great sacrifice. This is done in the form of a series of letters from a Bible class teacher to a pupil who is confused on the subject. The various Old Testament sacrifices are taken up and treated, and it is shown how they all pointed to Christ and had their fulfilment in Him. The book is one that will prove very instructive, particularly to young Bible students.

THE PRESBYTERIAN YEAR BOOK for the Dominion of Canada and Newfoundland. Edited by Rev. George Simpson. (Toronto: Presbyterian Printing and Publishing Co.)—All of the Toronto morning dailies have kindly notices of the YEAR BOOK. The following, one of the briefest, is from the Toronto World: This valuable annual, first issued in 1875, is now out for 1889. The frontispiece is a portrait of Rev. W. T. McMullen, of Knox Church, Woodstock, present Moderator of the Presbyterian General Assembly of the Presbyterian Church in Canada, and in a following page is a list of his predecessors in the same office, back to 1875. The book is in beautiful clear print, on the best paper and counts over 100 pages of useful and valuable information. Full lists of officers of the General Assembly are given, also of the officers and committees of the various Presbyterian colleges. Church Statistics, Sabbath School Work, Religious Training of the Young, Temperance, Indian Missions, Manitoba and the North-West, the Strength of the Church, Presbyteries and Presbytery Meetings in the Old Time, and other subjects are treated at judicious length by various writers. There are also full lists of congregations and ministers, and following these is an alphabetical list of ministers besides. On the whole a most complete and well-got-up annual, full of information regarding the Presbyterian Church in Canada and Newfoundland.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER XII.

"A man may choose to begin love, but not to end it."

The spring passed quickly and summer came on, and then something happened which made a little stir of pleasure in the manse, and in the pleasure Allison shared, because of little Marjorie. Mrs. Esselmont came home.

Mrs. Esselmont had been, in former days, one of the great ladies of the shire, and, with a difference, she was one of its great ladies still. Marjorie had been "kirstened after her," as they used to call it in that country. The child was "Marjorie Esselmont Hume," and she was right proud of her own name.

But Mrs. Esselmont did not come back this time to Esselmont House, which had been the home of the Esselmonts for many a year and day. Her husband was dead and her sons also, and the great house, and the wide lands which lay about it, had passed to another Esselmont, a stranger, though of the same blood. She came back, as indeed she had gone away, a sorrowful woman, for she had just parted from her youngest and dearest daughter, who was going, as was her duty, to Canada with her soldier husband.

The acquaintance of Mrs. Esselmont and the minister had commenced soon after the coming of Mr. Hume—then little more than a lad—a "missioner" to Nethermuir. At the bedside of one whom the lady had long befriended they met by chance—if one may so speak of a meeting which was the beginning of so much to them both. The poor woman in whom both were interested was drawing nigh to the end of all trouble, and these two did not meet again for years.

The next meeting was in no sense by chance. In a time of great sorrow Mrs. Esselmont came to the minister for help, because she remembered how his words, spoken in God's name, had brought peace to one who had sinned and suffered, and who was sore afraid as the end drew near. And that was the beginning of a lasting friendship between them.

They had not met often during the last few years. Mrs. Esselmont had lived much in England with her daughters, and had only once returned to her own house during the summer. Now she said she must look upon Firhill as her permanent home, and she did not speak very cheerfully when she said it.

For though she was a good woman, she was not of a cheerful nature, and she had had many a trouble in the course of her life. Some of them had been troubles to which, at the time, it seemed wrong for her to submit, but which it was in vain, and worse than in vain, to resent. They were troubles which could only be ignored as far as the world was concerned, but which, she told herself, could never be forgotten or forgiven. They were all over now, buried in graves, forgiven and forgotten. But the scars were there still of wounds which had hurt sorely and healed slowly, and now she was looking sadly forward to a solitary old age.

She had been long away, but Marjorie had not been allowed to forget her. Gifts and kind wishes had come often to the child from her friend, and her name had often been named in the household. But her coming was a shock to Marjorie. What she had imagined of the writer of the letters which she had heard read, and of the giver of the gifts which she had received, no one could say. But the first glimpse which she got of the tall form, shrouded in trailing, black garments, and of the pale face, encircled by the border of the widow's cap, and shaded by the heavy widow's veil, struck her with something like terror, which must have ended in tears and sobs and painful excitement if her mother had not seen the danger in time and carried her away.

"Poor darling! I fear she is no stronger as time goes on," said the lady gently.

"Yes, we think her a little stronger. Indeed we think there is a decided change for the better since spring opened. She is able to stand now, and even to walk a little in the garden. But she is very frail still, our poor little girl," said the mother with a sigh.

"What has helped her, do you think?"

"Nature, it must be, and Allison Bain. The doctor has done nothing for her for more than a year, but even he acknowledges that there is a change for the better, though he does not give us much reason to hope that she will ever be very strong."

"It is God's will," said Mrs. Esselmont with a sigh.

"We can only wait and see what God will send her. As it is, she is a blessing in the house."

"Yes. Still, with your large family and your many cares, she must be a constant anxiety to you both night and day."

"Well, we get used with even care and anxiety. And she is a happy little creature naturally. Allison has helped us greatly with her. She is very kind and sensible in all her ways of doing for her."

"And who is Allison?"

It was on Mrs. Hume's lips to say: "We do not know who she is," but she did not say it.

"She came to fill Kirstin's place. Poor Kirstin was called home to nurse her mother, who is lingering still, though she was supposed to be dying when her daughter was sent for."

And then Mrs. Hume went on to speak of something else.

Allison was "coming to herself," growing "like other folk," only bonnier and better than most. There was no need to call attention to her as in any way different from the rest. Allison had been good to Marjorie, and Marjorie was fond of Allison. That was all that need be said even to Mrs. Esselmont. But the lady and Allison were good friends before all was done.

For many of Mrs. Esselmont's lonely days were brightened by the visits of the child Marjorie. And though the pony carriage was sometimes sent for her, and though she enjoyed greatly the honour and glory of driving away from the door in the sight of all the bairns who gathered in the street to see, she owned that she felt safer and more at her ease in the arms of "her own Allie," and so, when it was possible, it was in Allison's arms that she was brought home.

If there had been nothing else to commend her to the pleased notice of Mrs. Esselmont, Allison's devotion to the child must have done so. And this stately young woman, with her soft voice, and her silence, and her beautiful, sor-

rowful eyes, was worth observing for her own sake. But Allison was as silent with her as with the rest of her little world, though her smile grew brighter and more responsive as the days went on.

Mrs. Esselmont's house stood on the hillside, facing the west. Behind it rose the seven dark firs which had given to the place its name. The tall firs and the hill-top hid from the house the sunshine of the early morning, but they stood a welcome shelter between it and the bleak east wind which came from the sea when the dreary time of the year had come.

The house was built of dull gray stone, with no attempt at ornament of any kind visible upon it. All its beauty was due to the ivy, which grew close and thick over the two ends, covering the high gables, and even the chimneys, and creeping more loosely about the windows in the front. Without the ivy and the two laburnums, which were scattering their golden blossoms over the grass when Allison saw it first, the place would have looked gloomy and sad.

But when one had fairly passed up the avenue, or rather the lane, lying between a hedge of hawthorn on one side and the rough stone dyke which marked the bounds of the nearest neighbour on the other, and entered at the gate which opened on the lawn, it was not the dull gray house which one noticed first, but the garden.

"The lovely, lovely garden!" Marjorie always called it. She had not seen many gardens, nor had Allison, and the wealth of blossoms which covered every spot where the green grass was not growing, was wonderful in their eyes.

The place was kept in order by an old man, who had long been gardener at Esselmont House, and it was as well kept in the absence of the mistress as when she was there to see it. The garden was full of roses, and of the common sweet-smelling flowers, for which there seems little room in fine gardens nowadays, and it was tended by one who loved flowers for their own sake.

It was shut in and sheltered by a high stone wall on the east, and by a hawthorn hedge on the north, but the walls on the other side were low; and sitting beneath the laburnums near the house, on the upper edge of the sloping lawn, one could see the fields, and the hills, and a farmhouse or two, and the windings of the burn, which nearly made an island of the town. From the end of the west wall, where it touched the hawthorn hedge, one could see the town itself. The manse and the kirk could be distinguished, but not very clearly. Seen from the hill the place looked only an irregular group of little gray houses, for the green of the narrow gardens behind was mostly hidden, and even the trees along the lanes seemed small in the distance. But Marjorie liked to look down over it now and then, to make sure that all was safe there when she was away.

It was a strange experience to her to be for hours away from her own home, and even out of the town. Poor little Marjorie had passed more time on her couch in her mother's parlour, during her life of eleven years, than in all other places put together. She was happy in the change, and enjoyed greatly the sight of something new, and there were many beautiful things for her to see in Mrs. Esselmont's house. But she needed "to get used with it," and just at first a day at a time was quite enough for her strength. The day was not allowed to be very long, and the pleasure of getting home again was almost as great as the pleasure of getting away had been. But the best of all was, that the child was getting a little stronger.

There was much besides this to make it a good and happy summer at the manse. The younger lads were busy at school under a new master, who seemed to be in a fair way to make scholars of them all. Robin was full of delight at the thought that at last he was to go to college, and he fully intended to distinguish himself there. He said "at last," though he was only a month or two past sixteen, and had all his life before him.

"Ay, ye hae a ye're life afore ye, in which to serve the Lord or the devil," Saunners Crombie took the opportunity to say to him, one night after the evening meeting, when he first heard that the lad was going away.

Robin looked at him with angry eyes, and turned his back on him without a word.

"Hoot, man Saunners! There is no fear o' the laddie," said his more hopeful crouy, Peter Gilchrist.

"Maybe no, and maybe ay. It'll be nae haffin course that yon lad will tak'. He'll do verra well or verra ill, and I see no signs o' grace in him so far."

"Dinna bode ill o' the lad. The Lord'll hae the son o' his father and mother in His good keeping. And there's John Beaton, forby (besides), to hae an e'e upon him. No' but that there will be mony temptations in the toon for a lad like him," added Peter, desirous to avoid any discussion with his friend.

"John Beaton, say ye? I doubt he'll need himsel' all the help the Lord is like to give to ane that's neither could nor het. It's wi' stumblin' steps he'll gang himsel', if I'm no mista'en."

But to this Peter had nothing to say. They had been over the ground before, and more than once, and each had failed to convince the other. Crombie went on:

"He carries his head ower heich (high), yon lad. He's nae likely to see the stanes at his ain feet, to say naethin o' being a help to the like o' Robert Hume."

"Hae ye had any words wi' him of late?" asked Peter gravely.

"Nae me! He's been here often eneuch. But except in the kirk, where he sits glowerin' straicht afore him, as gin there was naebody worthy o' a glance within the four walls, I have na set my een upon him. It's inborn pride that ails him, or else he has gotten something no' canny upon his mind."

"His mother's no' just so strong. It's that which brings him hame sae often. His heart is just set on his mother."

"It's no' like to do his mother muckle gude to be forced to leave her ain house, and take lodgin' in a toon. But gin he be pleased, that'll please her," said Saunners sourly.

"Hae ye ony special reason for thinkin' and sayin' that the lad has onything on his mind? He's dull like whites, but—"

"I'm no' in the way o' sayin' things for which I hae nae reason," said Saunners shortly. "As to special—it's nae mair special to me than to yourself. Has he been the same lad this while that he ance was, think ye? Gude-nicht to ye."

"Gude-nicht," said Peter meekly. "Eh! but he's dour whites, is Saunners! He is a gude man. Oh! ay, he's a gude man. But he's hard on folk whites. As for John Beaton—I maun hae a crack (a little talk) with himsel'."

But Peter did not get his crack with John at this time, and if he had had, it is doubtful whether he would have got much satisfaction out of it.

John was not altogether at ease with regard to the state of his mother's health, but it cannot be said that he was especially anxious. For though the last winter had tried her, the summer "was setting her up again," she always told him cheerfully when he came. And she was always at her best when her son was with her.

Her little maid, Annie Thom, to whom she had become much attached, and whom she had trained to do the work of the house in a neat and orderly manner, was permitted to do many things which had until now been done by the careful hands of her mistress. She was "little Annie" no longer, but a well-grown, sensible lass of sixteen, who thought herself a woman, able to do all that any woman might do. She was willing even to put on the thick muslin cap of her class if her mistress would have consented that she should so disguise herself and cover her pretty hair.

No, John was not anxious about his mother. He was more at ease about her than he had been since he had been obliged to leave her so much at home alone. But he came home more frequently to see her. He had more time, and he could bear the expense better. Besides, the office work which he had to do now kept him closer, and made change and exercise more necessary for him, and so he came, knowing that he could not come too often for his mother's pleasure.

This was what he said to her and to himself, but he knew in his heart that there was another reason for his coming; he called himself a fool for his pains, but still he came.

He knew now that it was the thought of Allison Bain which would not let him rest, which drew him ever to return. For the thought of her was with him night and day. Her "bonny een" looked up at him from his papers, and his books, and from the waves of the sea, when his restlessness urged him forth to his nightly wanderings on the shore.

But even when he turned his face toward Nethermuir, he scorned himself for his weakness. It was a kind of madness that was on him, he thought—a madness that would surely come to an end soon.

"Few men escape it, at one time or another of their lives, as I have heard said. The sooner it comes, the sooner it is over. It has gone ill with many a one. But I am a strong man, and it will pass. Yes! It shall pass."

This was what he said to himself, and he said also that Allison's indifference, which he could not but see, her utter unconsciousness of him and his comings and goings, his words and his ways, was something for which he might be glad, for all that would help him through with it and hasten his cure.

But he was not so sure after a while—sure, that is, that Allison's indifference and unconsciousness of him and his feelings made it easier for him to put her out of his thoughts. There were times when, with a sort of anger, he longed to make her look at him, or speak to him, even though her words might hurt him. He was angry with her and with himself, and with all the world; and there was truth in old Crombie's accusation that he carried his head high and neglected his friends.

It was all that he could do sometimes to endure patiently the company of Robert Hume or his brothers. Even Davie, who was not exacting in the matter of response to his talk, missed something in his chief friend, and had serious misgivings about it.

And Davie's mother had her own thoughts also, and she was not well pleased with John. That "his time was come" she knew by many a token, and she knew also, or guessed, the nature of the struggle that was going on in him. She acknowledged that his prudence was praiseworthy, and that it might not be the best wisdom for him to yield to impulse in a matter so important, but she also told herself scornfully that if his love were "true love," he would never have waited for prudence or for ambition to put in a word, but would have gladly taken his chance whatever might befall.

"Though indeed he might have cause to repent it afterward," she acknowledged with a sigh.

And since Allison was not thinking at all about him, little ill would be done. The lad would get his discipline and go his way, and might never know what a chance of happiness he had let slip out of his hands.

"For he could make her learn to love if he wer' to try," said Mrs. Hume to herself. "But he must not try unless—And if he should say or do anything likely to bring watchful eyes or gossiping tongues upon Allison, I shall have something to say to the lad mysel'."

Some one else was having her own thoughts about these two. Mistress Jamieson had seen the lad when "his een first lighted on the lass," and she had guessed what had happened to him. Now she waited and watched with interest expecting more. She had not counted on the blindness or long-continued indifference of Allison.

Was it indifference on her part? Or was it prudence, or a proper pride? And the conclusion the mistress came to was this:

"She's no' heedin' him. Ay, ye're a braw lad, John Beaton, and a clever; but it'll do ye nae ill to be neglectit for a while, or even set at naucht. Ye thoct to tak' her captive wi' a smile and a few saft words! And ye'll do it yet, I daursay, since it's the nature o' woman to be sae beguiled," added the mistress with a sigh.

But her interest was a silent interest. She never named their names together in a neighbour's hearing.

It was of her brother that Allison was thinking all this time—of poor Willie, who, as she believed, had never seen the sunshine, or even the light, of all these summer days. Every night and every morning she counted the days that must pass before he should be set free to go to his own house; and she rejoiced and suffered beforehand, as he must rejoice and suffer when that time came.

It would be November then. She knew just how Grassie would look to him under the gray sky, or the slanting rain, with the mists lying low in the hollows, and the wind sighing among the fir trees on the height. She could see the dull patches of stubble, and the bare hedges, and the garden where only a touch of green lingered among the withered rose-bushes and berry bushes, and the bare stalks of the flowers which they used to care for together.

She saw the wet ricks in the corn-yard, and the little pools left in the footmarks of the beasts about the door. She heard the lowing of the cows in the byre, and the bleating of the sheep in the fold, and she knew how all familiar sights and sounds would hurt the lad, who would never more

see the face or hear the voice of kith or kin in the house where he was born. How could he ever bear it?

"O! God, be good to him when that day comes!" was her cry.

And since they had agreed that they must not meet on this side of the sea, was there no other way in which she might reach him for his good? She had thought of many impossible ways before she thought of John Beaton. It was in the kirk, one Sabbath day, that the thought of him came.

The day was wet and windy, and Marjorie was not there to fill her thoughts, and they wandered away to Willie in the prison, and she fell to counting the days again, saying to herself: "How could he ever bear it?"

She was afraid for him. She strove against her fears, but she was afraid—of the evil ways into which, being left to himself, or to the guidance of evil men, he might be tempted to fall. Oh! if she might go to him! Or if she had a friend whom she might trust to go in her stead!

And then she lifted her eyes and met those of John Beaton. She did not start, nor grow red, nor turn away. But her whole face changed. There came over it a look which cannot be described, but which made it for the moment truly beautiful—a look hopeful, trustful, joyful.

Allison was saying to herself:

"Oh, Willie! if I might only dare to speak and bid him go to you."

(To be continued.)

FAITH AND SIGHT.

If the Great Ruler of the Worlds should be
Moved to descend from His eternal place,
To veil the awful splendour of His face
And lay aside invisibility.
So that our feeble eyes unblindedly
Might bear the softened glory, by His grace—
How gladly should we hasten to embrace
The privilege of worship at His knee!
From every corner of earth's peopled space,
From every island shouldered by the sea,
How would all souls, of every clime and race,
Gather to pour strong prayer and tremulous plea,
Unuttered now, because we cannot trace
The way to Him, and lack the faith to see!

—Elizabeth Akers, in *New York Independent*.

THE PYRAMIDS BY NIGHT.

The had just come down the Nile, having arrived at Shepherd's Hotel, Cairo, late in the afternoon. After a better dinner than we had seen for many weeks, Vincent and I strolled out on the terrace to follow the custom of the place by drinking black Turkish coffee and smoking Egyptian cigarettes. Around us in animated groups sat English lords, American railway kings, native and foreign army officers, French and Italian scientists, and indeed travellers from every quarter of the globe. Had you cared to listen you could hear conversations being carried on in half a dozen different languages at once for it was February and the height of the short Egyptian season. Outside the fence, a few yards away, are the gay and animated street donkey boys, fighting and quarrelling for a place of vantage in front of the hotel, dragomen in wait for the unwary, for travellers are their peculiar prey, Arab boys holding up tempting bunches of roses, street vendors with their shrill cries, while every now and then the mounted patrol of the English army of occupation passes along the street. The evening was clear and the moon shone on the white walls across the road in a flood of light, carrying your eyes from the brilliant lanterns below to the more beautiful sky above. Two men, evidently travellers, now come out and crossing the piazza pause at the top of the steps to consult their dragoman. From fragments of the conversation, it seems they are about to take a last look at the Pyramids before leaving for home. Presently they step down on the pavement and get into a victoria; the dragoman jumps up beside the driver and they are off up the street at a rattling pace, the ais running in front to clear the way in the crowded street. Perhaps it is the mysterious fascination of the Pyramids that is stealing over us, for tired though we are, a few minutes later we too, in another carriage are on the same road. There is pleasure enough even here, watching the changing throng, with every now and then the driver's shout of warning to those who are almost under the horses feet. A crack of the whip and we are round a sharp turn to the right and on a quieter road. Soon the street passes the splendid palaces of Husen and Hasán Pasha and then a British barracks where from an open window comes snatches of an English song. Tommy Atkins seldom gets homesick even in Eastern lands but some of Tommy's songs often send his hearers home. Over the great iron bridge at Kasr-en-Nil we pass through a corner of the Khedive's gardens in which the moonlight shining on the countless little canals makes them look like a network of silver. Our way runs out in the country now and the scene, though quieter, is more lovely. At the next angle of the road we overtake half a dozen camels with their solemn tread and impatient drivers huddled up behind. Perhaps they are going but a mile or two farther on to a fellah village, but their heavy loads may mean a journey across the great desert.

In answer to an enquiry our dragoman says: "Yes, master, one route to the desert, not much water and three months to Khartoum." The mention of that fatal city keeps us musing till we are well on our way up the straight road to Gizeh, so well kept, and planted on either side with a row of beautiful lebbek trees. As the road runs near the fellah village of Et-Talbiyah, some youthful plunderers following for a good mile behind importune us for bakshish. Vincent at last weakly throws

the boys a couple of piastres that, judging from the cries which follow, produce a perfect riot down the road. The drive from Cairo to the Great Pyramid is, perhaps, not above three miles, and as we near this most wonderful and greatest monument of time, a feeling of awe creeps over us, intensified by the hour and the calm and beautiful night. High over our heads shine millions of stars, while down below the shadows thrown across our path are heavy and sharp, not a sound is to be heard. A rude stone wall but a few feet high now protects the road from being blocked by the sand of the desert. Farther on, the last turn brings us in full view of what we had travelled so far and longed so often to see. A little to our left, seemingly just above us, rises in peaceful grandeur the Great Pyramid. The carriage had stopped and for several minutes we are silenced by the scene. The stony road in front winds up the gradual incline to the base of Kheops. One side of the Pyramid, bathed in the moonlight, is thrown into high relief by the dark shadows on the other. Its apex seems to rest against the sky. Leaving the carriage at the little inn on the right, without a word we hurry up the white road through the heavy sand, never stopping till at the base of the Pyramid we touch with a pilgrim's joy one of its great rude stones. After wandering round for half an hour or so I make up my mind to try to reach the top. One of the peculiar features of Gizeh is the tribe of Bedouin guides, who are ruled absolutely by their sheik. He receives the traveller's fee, and his followers look chiefly for their gains to the bakshish they may extort from their charge in the awful gloom of the king's chamber, where they sometimes profess their inability to find their way out, or offer to leave you wait the judgment in the sarcophagus that lies upon the floor. Vincent, too weak yet to venture the ascent, returns with the dragoman to the carriage. I first hand what money and valuables I have to my friend in sight of the Bedouin guides to save myself from their importunities, and then, fortifying myself with a long drink of Nile water out of an earthen jar, with a barefooted guide grasping each hand I begin the ascent at the north-eastern corner. The way is rough and uneven, and without assistance dangerous, especially at night. A steady climb of about ten minutes, however, broken by an occasional pause, brings us at last to the top, where hot and quite out of breath I sit down on the narrow platform formed by the removal of the topmost stones. The guides crouch down in a nook a short distance below and begin to smoke. Even time seems to go for very little here.

Everything fears Time, but Time fears the Pyramids, says an ancient writer. With a feeling almost of oppression, I look forth on this awful and deathlike scene. Everything speaks of the past and the forgotten. On one side stretches in its eternity of sand the Great Libyan Desert, mocking even at its border the efforts of men. Far away on the other side, gleaming like a silver thread, flows to the sea the mysterious Nile. On its farther bank lies the great fanatical city, the domes and minarets of its pagan temples throwing back the moonbeams on the night, hiding within its walls the treachery and cruelty of centuries. On this side lies that wonderful valley covered with corn fields which nurtured nations ages before the prairies of the new world had yielded to the plow. Right down in front stands the second Pyramid, only less great than this. Close by, out of the sand, rises like a half smothered monster the mysterious form of the Sphinx, caring not whether kingdoms dissolve or dynasties pass away, or whether this land or even the whole world becomes desolate as the sands he looks across. In a place such as this reflection cannot be stifled, and the charm that has possessed me is not shaken off when an hour after we are again rattling through the streets of Cairo.

DUGALD MACMURCHY.

SPIRITUALISM AND INSANITY.

Is belief in spiritualism ever evidence of insanity *per se*? Such was the title of a paper read at a late meeting of the New York Medical Society by Dr. Matthew Field. He believes that there are three classes of spiritualists—namely, first, those who make it a business to delude and mystify, the so-called mediums; secondly, those who attend *séances* and are deluded and mystified, being caused to see curious things, as hands and faces of the dead, or hear rappings and voices, or receive written communications in some mysterious manner, or are told things that they supposed nobody knew but themselves. They are so astonished by these things, and so incapable of comprehending how they could be accomplished, except by supernatural agency, that they believe; this class never receive these manifestations except through the instrumentality of members of the first class. In the third class he places those who actually believe they see the dead and those at a distance, face to face in the material form, and that they communicate with them, hearing their voices clearly and distinctly. The second class embraces a large number who are of weak mind; those who are superstitious, and of unstable and neurotic organization, who require but a slight cause to make them insane; yet many persons of fine intelligence and brilliant mind are found in this class. All who belong to the third class are insane. It is often difficult to determine whether a person belongs to the first or third class. The third class do not require the intervention of any medium or second person; they are the victims of well-defined sensory hallucinations, and as they actually believe in the reality of their sensations, it is evident that they do not correct their false perceptions by other senses or by their intelligence, but rather build up a distinct false belief. The medical members of the society who took part in the discussion all expressed their practical concurrence in Dr. Field's views.—*Lancet*.

British and Foreign.

THE Lutherans in the United States now number over one million.

DR. PENTECOST is conducting a series of union evangelistic meetings in Glasgow.

MR. SANKEY has been invited by Mr. McAll, of Paris, to assist in holding meetings in that city during the exhibition.

THE Rev. E. F. Sampson, of Ballymena, prepared the New Year's Address to Sunday Schools, entitled "Our Valleys."

SIR J. P. CORY has been speaking on the great increase and improvement in church buildings which marks the present time.

THE Baptist Union of Scotland consists of 88 churches. The total membership is 11,540. The Sunday-schools number 76, and the scholars 10,021.

THE Rev. Dr. Munro Gibson and Rev J. W. Rodger, of Bournemouth, are taking a ten days' exchange of duties to secure for each a little rest and change.

AT a meeting of influential members of the London Missionary Society, held at Bhowanipore, delegates were elected to the Native National Indian Congress.

THE Rev. T. F. Robertson, of Strathblane Free Church, has accepted an invitation from the Colonial Committee of the Church to proceed to a charge in New Zealand.

MR. SPURGEON fell down a flight of marble stairs, at Mentone, and his system has received a severe shock. His knee is very bad, and he is closely confined to his room.

IN his fourth letter from India, Mr. W. S. Caine, M.P., says the National Congress is a movement exciting more interest in India than anything that has happened since the Mutiny.

AT the invitation of Dr. Gibson and the office-bearers at St. John's Wood the domestic servants of the congregation were recently entertained in the lecture-hall, and passed a pleasant social evening.

IN a lecture in Dundee, giving an account of a missionary journey across Africa, Mr. T. S. Arnot said he met two old Africans who repeated portions of Scripture, read to them by Livingstone thirty years ago.

A WALDENSIAN village bazaar which has just been held in the Ulster Hall for the enlargement of the church at Newington, Belfast, and for the erection of school buildings, has with donations received, realized \$11,255.

ON a recent Sunday Rev. Evan Maclean, minister of the United Presbyterian Mission Church in the island of Lismore, had to conduct his services in the open air, he having been locked out of his church by his elders.

THE Rev. Dr. Mathews, the new General Secretary of the Pan-Presbyterian Alliance, has settled at 25 Christ Church Road, Brondesbury, London, N.W., which will be the office of the Alliance, where all communications should be addressed.

AN oak pulpit of handsome design has been placed in the Moray Aisle, of St. Giles' Cathedral, Edinburgh. The pulpit is the gift of Mr. John Ritchie Findlay, and commemorates the resumption of daily service in St. Giles' after an interval of 200 years.

MR. ANDREW HARPER, late Principal of the Ladies' College, Melbourne, has been appointed lecturer in Hebrew and Old Testament Exegesis in the Theological Hall, Melbourne. It is expected that a permanent chair will be founded, of which Mr. Harper will be the occupant.

ANOTHER of "The Men" has passed away in the person of Mr. John Ross, farmer of Rhibreck. He was born with the century, and settled in Edderton in 1833. None of "The Men" could excel him as an able and judicious speaker, and he was possessed of a clear and logical mind.

PROFESSOR KENNEDY, who occupies the chair of Oriental Languages in Aberdeen University, has applied to the Presbytery of the Granite City for ordination, in order that he may be properly qualified to discharge the duties of the chair. After a length discussion the application was granted.

IT is said that Miss Robertson, who contributed so largely the material for the life of her brother, Dr. William Robertson, of Irvine, and has no small share of his gifts, has in preparation a volume of his lectures and sermons, with other material that has not yet been published, which it is hoped will appear soon.

MATTERS progress favourably with the New Hebrides Mission, now that the French troops have been removed. The Australian Assembly have instructed the Foreign Mission Committee to consult with the mission committees of the other Colonial Churches, before purchasing a mission steamship, to be used in the interest of the missionaries.

TWO thousand destitute children were treated to a substantial supper lately by Dr. Barnardo, at the Edinburgh Castle Coffee Tavern, Burdett Road. This annual supper has now been given for fourteen years; and the object of it is not merely to supply a meal, but to draft into the homes those who are eligible through utter destitution.

THERE is still every likelihood that the Canonbury congregation will call Rev. W. Hughes Parry, of Aberdare. Mr. Parry is a Calvinistic Methodist, and the call to him will mark a new departure, London Presbyterians not being in the habit of looking to the principality for ministers. He is said to possess all the fire and enthusiasm of a Welshman.

OVER 100 families at Barrow, within the jurisdiction of the Liverpool Presbytery, mostly made up of Irish Presbyterians, have made application to the Belfast Presbytery to be formed into a congregation under the auspices of the Irish Presbyterian Church. The Presbytery received the memorial and decided to communicate with the Presbytery of Liverpool.

MR. ROBERT WHYTE, one of the Regent-square elders, at the next meeting of the London Presbytery, will nominate Rev. Charles Moinet, of Kensington, for the vacant General Secretaryship. Mr. Moinet is known to be a good platform man, which will be required in the future General Secretary, if, as is supposed, he will more than in the past be required to go about among the churches.

THERE was an interesting gathering at Portsmouth, lately to celebrate the extinction of the debt on Rev. Andrew Halliday's church. It was attended by five Episcopal clergymen, four Presbyterian ministers, one Congregationalist, and one Baptist. During the evening, Mrs. Halliday, on behalf of the ladies, presented a dressing-case to Dr. Donald Fraser, who has lent valuable aid in procuring subscriptions towards the debt.

Ministers and Churches.

THE Rev. Dr. Smyth, of Calvin Church, Montreal, was in Toronto last week attending his father's funeral.

THE following have been elected to the eldership in Knox Church, Orillia: Dr. Beeton, Messrs. Cook, Miller and Robinson.

INTELLIGENCE has come of the death of Mrs. McLaughlin, wife of the Rev. A. McLaughlin, of the St. Paul Institute, Tarsus.

THE Rev. William Patterson, of Cooke's Church, Toronto, is engaged to preach the anniversary sermons in Berlin Presbyterian Church. Mr. Tait, pastor of Berlin Church, will occupy the pulpit in Cooke's Church.

THE Rev. John McKay, B.A., Knox Church, Scarborough, at the Sabbath-school anniversary, held on the 15th inst., as a token of the high personal esteem in which he is held, was presented by the congregation with a handsome and valuable Persian lamb suit.

THE call to the Rev. John Laidie, late of Pinkerton, from the congregations of North Bruce and St. Andrew's, Saugeen, has been largely signed. The call will be issued at a special meeting of Presbytery, to be held in St. Andrew's Church, Paisley, on Tuesday, Feb. 5th.

THE Rev. Peter Wright, B.D., Stratford, Convener of the Assembly's Committee on Temperance, writes: Kindly permit me, through your paper, to call the attention of Sessions to the fact that the questions on temperance are to be found in the "Acts and Proceedings" of last General Assembly, at the close of the Temperance Report. From enquiries made regarding the questions, it is evident that many sessions are not aware that they have them already in their possession.

ST. ANDREW'S CHURCH, Markham, had their communion on the 20th inst., which was very impressive. There were sixteen new members added to the communion roll. Preparatory services were held every night during the week. The pastor was assisted by the Revs. Messrs. John Neil, W. G. Wallace, and Wm. Patterson, Toronto; D. B. McDonald, Scarborough, and E. Cockburn, Uxbridge. The sermons preached by these gentlemen were uncommonly able, earnest and impressive.

G. B. HOWIE, of Brussels, preached in Acton on the 13th, and lectured on the 14th, on "Lebanon and my School Days There." The week before he had given two lectures in Chesterfield. Questions from the audience elicited the following: (a) It is safe to travel in Palestine west of Jordan. (b) That conversion from Mohammedanism to any other religion is punishable. (c) That the efforts of the Bible Society place the Scriptures within reach of everybody in Syria. When Mr. Howie was at school there, about 1860, the book of Psalms cost three shillings, this sum now buys three copies of the whole Bible.

THE Presbyterian congregation of Penetanguishene held the first anniversary services in their new church on Sabbath, the 13th inst., when the Rev. D. D. McLeod, of Barrie, preached able and eloquent sermons to large and appreciative audiences. On the following evening a very successful tea meeting was held, presided over by the pastor, the Rev. Hugh Currie, when very interesting addresses were delivered by the Revs. G. Clarke (Methodist) of Penetanguishene, D. James, of Midland, and Mr. McLeod, who congratulated Mr. and Mrs. Currie upon the great work which they had been enabled to accomplish since their settlement in Penetanguishene. The choir as usual, under the able leadership of Mr. G. H. Wright, added very much to the pleasure of the services with excellent and well-rendered music.

PRESBYTERY OF PARIS.—The quarterly meeting of Paris Presbytery was held in Tilsonburg on the 15th of January, Rev. M. McGregor, M.A., presiding as Moderator. Dr. Cochrane reported as to the supplying of Onondaga, and submitted a telegram from Hamilton Presbytery, proposing union of Onondaga with a station in said Presbytery, both to be placed under either Presbytery as may be found desirable. Dr. Cochrane was appointed to act for Paris Presbytery in reference to proposed union. A written report was received from Rev. M. Beattie, agent old St. Andrew's Church property, E. Oxford. Messrs. McMullen, McKay, and their representative elders, with Mr. S. R. Wallace, were appointed a committee to dispose of said property if the way be open. It was resolved to overture the Synod and Assembly agent students, vacancies and probationers. A moderation was granted to Princeton and Drumbo to be conducted by Rev. W. Robertson, M.A. Rev. W. S. McTavish was appointed to visit Mount Pleasant and Burford agent reducing grant. The report on new Book of Procedure was received, and proposed alterations generally approved. Next ordinary meeting is to be held in Chalmers' Church, Woodstock, on the 12th of March.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met in Orangeville, Jan. 5th, twelve ministers and four elders present. Rev. Messrs. McClung, of Stratford Presbytery, N. Clark, of Peterboro' Presbytery and J. C. Tormie, being present were asked to sit with the Presbytery. The Moderator's term having expired, Rev. D. McLeod, of Priceville, was appointed for the ensuing six months. In the absence of Mr. McLeod, Mr. McClelland remained in the chair. The Clerk reported that as the people of Black's Corners, Laurel and Waidemar, had decided to have, if possible, a settled pastor he did not advertise for an ordained missionary. Delegates from these three stations being present asked the Presbytery to rescind their former resolution and an ordained missionary, to appoint one of its members to moderate in a call, and apply for \$150 per annum from the Augmentation Fund. The Presbytery appointed the Clerk to moderate as soon as they are ready. In the absence of Mr. McLeod the Clerk read the report of the committee appointed to examine the new book of Forms, which was adopted and ordered to be forwarded to the Convener of the Assembly's committee. The Clerk read an extract minute of the Presbytery of Lindsay, to the effect that Rev. E. Cockburn, of Uxbridge, had refused the call from Orangeville. The Presbytery took into consideration the best connection for Primrose. The Clerk was instructed to correspond with the Clerk of the Barrie Presbytery, with a view to forming a union between Binda and Airtie in said Presbytery, and Honeywood, the charge to be in connection with Orangeville Presbytery. This would enable the Presbytery to unite Horning's Mills and Primrose. The Clerk was instructed to cite all parties interested to appear at next meeting of Presbytery. Rev. J. A. Ross, B.A., tendered his resignation of the charge of Dundalk and Ventry. Messrs. Cooper and Abbott appeared from Ventry, and Messrs. Kirkton and Jewell from Dundalk. These all expressed the high esteem in which Mr. Ross was held by the people and their regret at the prospect of losing him. A resolution passed by the Ventry congregation was read, as follows: "That the members and adherents of this station are in perfect harmony with Rev. J. A. Ross, and highly appreciate his labours amongst them as pastor, and it is with regret and sorrow that we think of his departure, knowing that he has done much towards forwarding the cause of Christ and building up our congregation since coming here as our pastor." Mr. Ross stated that he was in perfect harmony with the people, that through additions, largely of young people, Ventry had doubled and Dundalk had trebled its membership; but owing to the removal of families, Dundalk was much weakened financially. He pressed his resignation which was reluctantly accepted by the Presbytery, to take effect on the last day of January. Mr. McNeil, of Osprey, was appointed Interim Moderator of Session, and to declare the pulpits vacant on the first Sabbath of February. Rev. W. C. Armstrong tendered his resignation of the pastoral charge of Hillsburgh and Price's Corners. His resignation was laid on the table and the Clerk ordered to cite said congregations to appear for their interests at next regular meeting of Presbytery. Mr. Ballantyne was appointed to divide, pro rata,

the sum of \$240 amongst the congregations of this Presbytery, said sum being the amount allotted to this Presbytery by the Convener of the Aged and Infirm Ministers' Fund. The next regular meeting of Presbytery will be held in Orangeville on Tuesday, 12th of March, at 10.30 a.m.—H. CRÖZIER, Pres. Clerk.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met at Bowmanville on the 15th of January. There was a large attendance of members. Mr. Leslie, of Newtonville, was appointed Moderator for the present year. The call to Mr. Carmichael from Portage la Prairie was taken up; Dr. Robertson, Mr. Stalker, and Mr. Campbell, Commissioners from Brandon Presbytery, pleaded strongly for his transference, while Messrs. Holiday, Beal, Ritchie, McCulloch, and Ormiston, Commissioners from Columbus and Booklin, pleaded as strongly for him to remain with them. Mr. Carmichael intimated his desire to continue in his present field of labour. The Presbytery agreed not to translate and set the call aside. A call was laid on the table from the congregation of Pickering, to Mr. Louis Perrin, B.A., of Kirkfield, Lindsay Presbytery—promising a stipend of \$550 and a manse. The call was sustained and was ordered to be transmitted to the Clerk of the Lindsay Presbytery with the request that it be disposed of at their earliest convenience. Messrs. Craig and McMechan were appointed to prosecute the call before the Lindsay Presbytery. The resignation of Mr. Craig which was laid on the table at the last regular meeting, was taken up and considered. Delegates from Dunbarton and Melville Church, Scarborough, were heard, but Mr. Craig pressed his resignation and the Presbytery with great reluctance accepted the same and agreed that the pastoral tie between Mr. Craig and the congregations of Dunbarton and Melville Church, Scarborough, be dissolved, said dissolution to take effect on the 31st of January. Mr. Abraham was appointed to declare the churches vacant on the first Sabbath of February—to be Moderator of Sessions *ad interim* and together with Mr. Eastman to provide for the supply of the pulpits. Mr. Eastman was appointed treasurer of the Presbytery Fund in place of Mr. Craig, resigned, and Mr. McKeen, Convener of Sabbath-school work, to whom the reports are to be returned. Some time ago, a paper on Systematic Beneficence signed by Principal Caven, was laid before the Presbytery and a committee was appointed to consider it and report thereon. Mr. Fraser, Convener of the committee read a lengthened report on that subject. Its recommendations were adopted by the Presbytery and the committee was reappointed to carry them into effect. 1. That ministers be urged to faithful and frequent exposition of what the Scriptures teach concerning giving for God's work; and to bring the schemes of the church from time to time fully and in detail before the people from the pulpit. 2. That the following standard be aimed at for the present throughout the Presbytery: (a) Each individual to set apart a definite proportion of his income for religious work. (b) The weekly envelope offering for congregational funds. (c) A monthly envelope or monthly collection for the schemes with a canvas at the beginning of the year by the elders or others for promises of the amounts to be given. (d) Each congregation to contribute to all the schemes—no blanks. 3. That arrangements be made for a visitation of all the congregations by deputations of a minister and a layman, to confer with elders and Board of Management, and to bring the whole matter before the people, such visitation to be entirely separate from any special appeal for money. 4. That in regard to the proportion to be allocated to each of the schemes, the estimates sent out year by year by the treasurers of the church be taken as a general guide. 5. That congregations be recommended to publish annually for the information of the people a statement of the financial affairs of the congregation. 6. That the attention of the Assembly's Committee be urgently drawn to the desirability of preparing and circulating in all the congregations of the church helpful literature on systematic beneficence, and of using the columns of the church papers to bring the subject more widely before the people. The report of the Presbyterian Women's Foreign Missionary Society was laid on the table. Messrs. McMechan and Eastman were appointed to convey to the ladies met in the church, the gratification of the Presbytery in hearing of their continued success in the Master's work. Messrs. Abraham, Fraser, Carmichael, and Blakely were appointed a committee to confer on the arrangement of the field in Cartwright and vicinity, so as to save the Home Mission Funds, with a committee that may be appointed by the Presbytery of Peterboro' for the same object. A draft copy of a petition and Bill to be laid before the legislature of Ontario, for the purpose of disposing of the property of St. Andrew's Church, Darlington, which is no longer needed, was read and committed to the committee already appointed to confer with the solicitor. The report on the Book of Forms was given in and adopted. A letter was read from Mr. McClelland in which he stated that his health was greatly improved and he hoped in a short time to resume his work. He also thanked the Presbytery for supplying his pulpit for two months during his illness. The next meeting of Presbytery is to be held in Whitby on the third Tuesday of April, at 10.30 a.m. The Presbyterial W.F.M.S., held their meeting in the church in the afternoon, which was well attended. The officers of last year were re-elected. The meeting agreed that their next annual meeting be held in the month of October. A very interesting and well-attended public meeting was held in the evening, addressed by Dr. Robertson, Superintendent of missions in the Northwest, Dr. McTavish, of Toronto, and Mr. McKeen, of Orono, who succeeded in throwing around the subject of missions, and especially "the women's work," an influence for good and an incentive to still nobler efforts to reach their sisters in heathen lands and tell them the old old story of Jesus and his love.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on the 11th December, Rev. W. M. Roger, Moderator. The attendance of members was good, there being twenty-one ministers, and seven-and-seventy elders. A call from Dutton, signed by sixty members and 106 adherents, was laid on the table and read; promising \$500 stipend and manse. The call was in favour of Rev. Thomas Wilson, Tottenham and Beeton, Presbytery of Barrie. After hearing commissioners, the call was sustained as a regular Gospel call, and ordered to be transmitted to the Presbytery of Barrie for consideration. It was also agreed that, in the event of Mr. Wilson's acceptance of the call, the induction take place at an adjourned meeting of Presbytery at Dutton, on the 3rd day of January, 1889, at eleven a.m., Mr. Urquhart to preside, Mr. Kelso to preach, Mr. Sutherland to address the minister, and Mr. Francis the congregation. Mr. Ball, as Convener of the Committee on Re-arrangement, presented a petition from Appin and Tait's Corners, requesting more Sabbath services; and in order to this asking, that they be separated from the congregation of Glencoe; and form a separate charge under the designation of Appin and Tait's Corners. The petition was signed by fifty three members, and 150 adherents. There was also accompanying the petition a subscription list, amounting to \$633, for supply of ordinances. After hearing commissioners from all the congregations interested and affected by this arrangement, the Presbytery agreed to grant the prayer of the memorialists, the same to take effect on the first Sabbath of January, 1889, and that Mr. Dugald Currie, the Moderator, with the elders at Appin, form a provisional Session for the whole charge. It was also agreed that Mr. Currie inform the congregations concerned of this action of Presbytery, on the next two Sabbaths. The report of the committee ancient re-arrangement of Melbourne and associated station, was remitted to the committee, with instructions to visit the fields again, and report at the adjourned meeting in Dutton. The ministers present reported the action of their respective congregations, in contributing to the Schemes of the Church. Mr. Roger, as Convener of the Committee on Evangelistic Services submitted a report on the subject, and moved that the same be received and considered *seriatim*. This motion was duly seconded. Moved in amendment by Mr. J. Currie, seconded by Mr. J. Munro, that the report be again remitted to the committee, to have it so modified as to respect more clearly the constitutional rights of Sessions, and report at a future sederunt; the amendment carried. Ministers present reported the diligence of their respective

congregations in contributing to the church building at Aylmer. The reports were received, and such congregations as have failed to contribute were enjoined to do so, and report at March meeting. Mr. Ball, as Convener of the committee on Presbyterian Visitation, submitted the draft of a Scheme on the subject. After discussing the various recommendations of the Scheme very fully, it was agreed on motion of Mr. Murray, to remit the Scheme again to the committee, instructing them to prepare a series of questions, in lieu of those suggested in the draft of the new Book of Forms, to be used by the deputations, and report at the March meeting. Rev. F. Ballantyne was added to the committee. Communications from Dr. Cochrane and Mr. Macdonnell, agent the Home Mission and Augmentation Schemes were read and discussed. It was agreed to appoint Mr. F. Ballantyne, to draft estimates of the amount expected from congregations, and send circulars to that effect to each Session. The Presbytery considered next the remittance of the travelling expenses of commissioners. The Presbytery resolved to send the remittance down to Sessions, to be reported on at the March meeting. The draft of the Book of Forms was remitted to the following committee: Messrs. Sawers, Convener, J. A. Brown and J. Armstrong, M.P., to report at March meeting. The congregation of East Williams was recognized as a regular congregation, without a settled pastor. Mr. Sawers reported that the arrears of South Delaware congregation were fully paid. The report was received with gratification. Mr. Boyle was appointed to address London Foreign Mission Presbyterial Association at their annual meeting on 22nd January, 1889. Mr. Urquhart gave in the annual report on Statistics and Finance. It was agreed to adopt the report, thank the committee, and specially the Convener, for their diligence, and request Mr. Urquhart to get the report printed for circulation among the families within the bounds. After transacting some other items of minor importance, the Presbytery adjourned, to meet at Dutton on 3rd January, and hold the regular meeting in the First Presbyterian Church, London, on the second Tuesday of March, at eleven a.m.—GEORGE SUTHERLAND, Pres. Clerk.

CONGREGATIONAL MEETINGS.

THE annual meeting of the West Presbyterian Church, Toronto, was held last week, Rev. Robert Wallace in the chair. During the past year 104 members were received into the church, the total membership now being 750. The attendance at the Sunday-school was largely in excess of previous years. The names registered were 665 and the average 533. At Claremont Street school the number of children under instruction was 115 with twenty four teachers. The total income for all purposes during 1888 was \$6,161 and expenditure \$6,000. Messrs. Smith, McCaul, McGee, Dixon and Colquhoun were elected managers.

THE adjourned annual meeting of the Bloor Street Presbyterian Church, Toronto, was held last week after the induction of ex-Ald. Harvie into the office of deacon of the church. The Rev. W. G. Wallace, pastor, presided. The report of the Missionary Committee for 1888 was read and showed the amount of contributions to have been \$1,615 for missions of all kinds. The reports of the Sabbath-school, the Women's Foreign Mission Society, and the Women's Association were read. Messrs. A. Milne, James Fraser, A. Elliott, Darcy Fenton, James McMaster and Dr. Gordon were appointed the Missionary Committee for the ensuing year. Mr. Barr was appointed organist at a salary of \$125 per annum, subject to control of session.

THE annual meeting of West Winchester congregation was held on the 14th inst. The treasurer's statement showed a balance on hand of \$118 00; missionary contributions during year \$163.84, besides which the Sabbath school provides a scholarship in the Point-aux-Trembles school. Mr. James Maxwell, one of the elders, and also a member of the Board of Managers, having passed away during the year, several members feelingly bore tribute to his blameless life, and untiring zeal in the work of the church. Mr. Alex. Ross, jr., having retired from the office of clerk and treasurer after eleven years' service, a large number of the congregation met at his house and presented him with an elegant silver tea service and an address, expressive of the appreciation in which his personal worth and valuable services are held. Mr. Ross fittingly replied. Thereafter an enjoyable evening was spent.

THE condition of St. Andrew's Church, Perth, Rev. A. H. Scott, pastor, is made known by the published reports in the Perth papers. The year 1888 is eventful by the settlement of a new pastor. The congregation has taken a fresh start. The revenue of the congregation for the year was about \$5,500. The Managing Board for home purposes handled nearly \$3,000. Apart from Sunday-school and other congregational expenses this church has given for purposes outside of itself over \$2,000 for the year. The *Expositor* says: "At their annual meeting on Monday the congregation of St. Andrew's decided to proceed at once with the erection of a new and handsome church building which will be an ornament to the town and a credit to the congregation. A subscription list was opened when some \$6,000 was subscribed. We understand that it is proposed to spend \$30,000 on the new building and as the congregation is one of the wealthiest in town they are quite able to undertake the cost."

THE annual congregational meeting of the John St. Presbyterian Church, Belleville, was held last week. The statements of the various committees and organizations in connection with the church showed how much can be accomplished by earnestness and zealous work in the proper direction. Notwithstanding the fact that the church was partially destroyed by fire just a year ago, their trials seem to, if possible, have knit them more closely together and animated one and all with the desire to show that sometimes, if not always, afflictions are for the best. They have since placed a beautiful new pipe organ in the church at the cost of \$2,000 to which is attached a water motor thus dispensing with manual labour. The financial reports of the different organizations show a very satisfactory condition of affairs, no less a sum than about \$6,000 having been raised for the various requirements of the church by this energetic congregation. The report of the Managing Committee says: This encouraging statement no doubt is due we think to the efficient services of our esteemed pastor Dr. George, who has laboured faithfully and successfully for the spiritual and temporal welfare of the congregation.

THE annual meeting of Parkdale Presbyterian Church was held last week, the pastor, Rev. R. P. McKay, presiding, and Mr. A. G. Gowanlock acting as Secretary. The attendance of members was very large, and a deep interest was evinced in the temporal welfare of the congregation. Treasurer W. C. Hewish and Mr. Joseph Norwich, chairman of the Board of Managers, submitted the annual statement, showing the receipts for the year to have been \$5,640 and the expenditure \$5,056. The estimated expenditure for 1889 was placed at about \$7,600. The pastor reported 377 names on the communion roll, seven-y-five having been added during the year. Superintendent M. Swarion gave the number of children on the Sabbath school roll as 373, with forty teachers and forty-eight in the Bible class. The collections for the year amounted to \$313. The Ruth Street mission is in a flourishing condition, Mr. J. Jolly being in charge of the Sabbath-school and evening services being conducted by Knox College students. The debt remaining on the new church, which was opened about a year ago at a cost of \$34,067, is \$20,000. An effort will be made next year to considerably reduce this indebtedness. The new managers elected were Messrs. John Wanless, Jr., J. B. Perry, A. Laidlaw, James Stewart, James Crichton and James Hunter. The Mayor, Mr. Geo. S. Booth, received the same number of ballots as Mr. Hunter, but retired in his favour.

THE annual meeting of the Port Elgin Presbyterian Church was attended by most of the members and adherents of the congregation. The ladies of the Woman's Foreign Missionary Society provided a

tea from six to eight o'clock, and a very pleasant and social time was passed. At the regular business meeting which followed, the chair was occupied by the pastor, the Rev. Jas. Gourlay, M.A. The Session's report spoke of the increased attendance at church and prayer meeting, as well as the growing liberality of the people. The report also recommended that steps be taken to secure additional church accommodation. The contributions for the schemes of the church during the year amounted to \$437 90, being about \$2 60 per member. Of this amount, the Woman's Foreign Missionary Society contributed \$163 68. This society has now a membership of 52, and has done much to deepen an interest in mission work. Much praise is due the president of the society, Mrs. Gourlay, for her earnestness and untiring efforts on behalf of this as well as other departments of the congregation's work. The Sunday school has an attendance of about 150, with an efficient staff of teachers. The congregation voted \$30 to add to the books in the library. The meeting was a most encouraging and harmonious one, and evidenced the success attending the labours of the pastor in his work. The sum of \$100 had been added to his salary during the year, which may be taken as a slight mark of the appreciation with which his efforts are looked upon in Port Elgin.

A MOST successful and harmonious congregational meeting was held in the Presbyterian Church, East Toronto, lately. Full reports from the Session, managers, and Sabbath School were read, and the different recommendations they contained carefully considered. The Session asked for Mr. R. Davie to be associated with them in the eldership, and the necessary steps will be taken at once to effect this. The managers recommended an increase of their board from five to eight, but the congregation voted for nine, so that one-third could retire every year, beginning with the top of the roll. The Sabbath school report recommended to the notice of the congregation those who had aided in making the Christmas tree such a success, special mention being made of Miss Phillips, whose efforts had been very creditable indeed. The treasurer's account showed that there was a balance of \$18.49 on hand after all liabilities had been paid, and that \$33.56 are in the Sabbath school treasury, to be expended mainly in increasing the library lately organized. The following gentlemen were then elected by ballot to be the managing board for the ensuing year: Messrs. R. Davie, W. Allan, senior; F. W. Monteith, James Cameron, P. McJuckie, J. Rutherford, J. A. McNeish, M. Looney, W. Muirhead. Messrs. C. Bruce and A. Simpson were appointed auditors for the next annual meeting. The company then adjourned to the vestry where the ladies had provided a bountiful supply of good things that were specially enjoyed, after which the meeting closed.

THE congregation of St. James' Square Presbyterian Church, Toronto, met in annual session last week. The meeting was a large one and disposed of the evening's business in a manner that evidenced the harmony and quiet progressiveness of the congregation. The opening devotional exercises were conducted by the pastor, Rev. Dr. Kellogg, after which Mr. Thomas Kirkland was asked to preside during the evening, and Mr. Wm. E. Long was appointed secretary. The treasurer's statement of receipts gives evidence of well sustained liberality, and compares favourably with that of former years. They were as follows:—Weekly collections, \$2 398 99; weekly offerings, \$5 465 23; quarterly contributions, \$558 40; contributions on account of floating debt and St. John's mission, \$2,546 00. The receipts were, \$11 068 62; the expenditure was, \$11,481 99, leaving a balance due the treasurer of \$413 37, as compared with balance due him at end of 1887 of \$1,563 58. Messrs. A. Jeffrey, R. Carie, A. A. Allan, George Inglis, R. M. Gray and Jas. R. Peattie, were elected managers. Dr. Kellogg stated that there had been received during 1888, on profession of faith, forty-eight; on certificate, sixty-one; total, 109. Losses by removal and death, forty-eight; number now on roll, 635, as compared with 624 last year. He stated that as a congregation they had agreed to raise \$750 annually for missionary McGillivray. This year they had already secured \$867, of which \$520 had been paid in cash. Mr. John Douglas, leader of the choir, was tendered a vote of thanks and the sum of \$300 for his services. Messrs. S. F. McKinnon and Wm. Douglas were appointed auditors for the year.

THE annual congregational meeting of St. Andrew's Church, Strathroy, was held on the 15th January, the Rev. Thomas Macadam presiding. The *Strathroy Dispatch* says: The meeting was much larger than usual and was characterized by a very earnest and hearty interest in all the affairs of the congregation. The Session gave in a very jubilant report of the spiritual side of the congregation's work, showing an accession of thirty-seven members on Profession of Faith, and fourteen by certificate, more than counterbalancing the unusually large number of members removed during the year. Statistics of the communion attendance were given, showing a gain of over 60 per cent, as compared with 1883, and making a steady increase. Prayer meetings have also increased, and the congregation of late apparently have improved in attendance at Sabbath services, while the young people of the congregation appear to be organized in a way highly hopeful for future work. Increased numbers were reported from the Sabbath school. The managers' report showed a decline in the weekly envelope collections, but a gain in plate collections, making the receipts for ordinary purposes \$1,908, as against \$1,925 the previous year. Over against this slight decrease is to be set a very large increase in the receipts of the Ladies' Aid Society, which amounted to \$513. Through their efforts over \$500 of debt on the church building has been paid off, a reduction which has been going on nearly at the same rate for the last four years, during which this sinking fund has extinguished about \$2,000 of debt on the property. For the missionary and other schemes of the Church, about \$400 were raised. The total actual receipts for all purposes, when added up amount, according to the reports, to something over \$2,900, as against \$2,660 the previous year. The other business transacted consisted of the election of the various officers.

THE annual business meeting of the congregation of Knox Church, Galt, was held lately, and was largely attended the basement being crowded. At the unanimous request of the managers, the pastor, Rev. Alex. Jackson, occupied the chair, and Mr. J. Y. Graham acted as secretary. The various reports showed the congregation to be in a most prosperous condition. The session reported that they had recently purged the roll, removing the names of all those removed beyond the bounds, the present membership being 930. There were added to the membership of the church during the year 115 persons: forty by certificate from other churches and seventy-five by profession of their faith in Christ. Thirty-one had been removed during the year: fourteen by death and seventeen by certificate. Seven had been suspended. The session in their report also made appropriate reference to the resignation and removal of Rev. Dr. Smith and the unanimous call extended to Rev. Alex. Jackson. The treasurer's report showed the congregation to be in a prosperous condition financially. Messrs. George Hogg, A. Landreth, and James Cowan were re-elected trustees of church property. The following gentlemen were elected managing trustees: Messrs. John Perry, George Oliver, Andrew Turnbull, John Wilson, P. Gillies, J. Y. Graham, A. C. Fraser, D. Paisley, W. Cowan and Andrew Elliott. Auditors—J. M. Hood and James McKae. A report was read from the Sabbath school in reference to the necessity of a more suitable school room. This report gave rise to a lengthy discussion, at the conclusion of which a resolution—moved by Mr. Spiers, seconded by Mr. Murray—to the effect that it is the wish of the congregation that a suitable schoolroom be erected as soon as possible, was carried unanimously. The organ question next came up for discussion, a resolution—moved by Dr. Vardon, seconded by Mr. Robert Wilkinson—that a suitable pipe organ be placed in the church as soon as possible, meeting with very little opposition. Both schemes were left in the hands of the managers, with power to add to their numbers. It was also decided that hereafter the financial year should date from January 1st to December 31st.

THE annual meeting of the First Presbyterian Church, Toronto, was held last week, Rev. J. M. Cameron, pastor, in the chair. The report of the Session stated that the year just past was one to be remembered, being a year of removal and transition, a year of parting from the old and building up of the new, a year of trial, faith and patience, and yet a year of rich blessing. During the year twenty-seven children were baptized, and there were removed by death, those in full communion, five. Last year the church membership was 575. Last year fifty-nine were added by certificate and ten on profession of faith, making a total of 644, but sixty-six were removed by certificate and five by death, seventy-one in all, leaving a membership of 574. Two elders were added to the Session last year, making a staff of ten. The collections for the poor fund amounted to \$110 99, and there have been expended \$84, leaving a balance in hand of \$26 99. Never before were the prospects of the congregation so bright, humanly speaking, as they are now. The treasurer's annual report showed the year's annual receipts to be large. The Sabbath collections for fifty-three Sundays amounted to \$2,522 53. Proceeds of old church, \$3,873. Subscriptions to the Building Fund, \$568. The expenditure was: Minister's stipend, \$1,800; precursor's salary, \$200, etc. The Board of Managers' report was very satisfactory, referring principally to the progress on the new church building, the sale of the old property and the cheerful prospects for the present year. When completed the new property will cost \$45,000, on which there will probably be a mortgage of \$33,000. The mission report showed \$617 53 received during the year, which was allocated to different schemes of the Church. The scrutineers' report, and the Men's Missionary Society and Sunday School reports were read. The Sunday School report stated that there was an average attendance every Sunday of 475, an increase of ninety-five during the year. The school was never in a more flourishing condition than at present. The report of the Association of Christian Workers showed a membership of seventy-five. The report of the mission Sabbath school showed an average attendance each Sabbath of twenty-five.

MONTREAL NOTES.

Several of the city congregations have been holding their annual meetings during the past fortnight, and, so far as learned, the past year seems to have been a fairly prosperous one. While the Toronto daily papers of Thursday gave several columns to interesting reports on the annual meetings of some of the Presbyterian Churches in the Queen city, the Montreal newspapers are silent or contain but a brief paragraph concerning similar meetings here. This is to be regretted because the publication of reports in the press has a healthful, stimulating effect, not attained by the printing of the annual report in pamphlet form, the circulation of which is confined chiefly to the members of the individual congregations. In St. Paul's Church, Rev. J. Barclay, M.A., pastor, the revenue from pew rents amounted to \$8,000 and from plate and envelope collections to \$4,000. About \$1 300 were raised for the poor fund: \$750 was the revenue of the Ladies' Aid Society: \$5 300 was collected for missions, etc., by the Schedule System, in addition to the amount contributed for the missionary in India. The congregation has also raised \$12,000 for a manse, the erection of which on the church property to the east of the church is to be immediately proceeded with. The ladies resolved at their annual meeting on Tuesday to become responsible for the \$5 000 or \$6,000 necessary to renovate the interior of the church building next summer. The finances of St. Gabriel Church, notwithstanding heavy exceptional expenditure during the year, are in good condition. The pastor, Rev. Dr. Campbell, is hereafter to sit rent free which means a substantial increase to his salary.

Knox Church has also had a prosperous year. The church property, including the new organ, is entirely free from encumbrance. The net increase to the membership, which now stands at 501, is 50. The ordinary fund receipts amounted to \$5,656. The salary of the pastor, Rev. J. Fleck, B.A., was increased by \$500 during the year. The attendance at the Sabbath services has so increased that additional accommodation will soon be necessary. The following office-bearers were elected for the ensuing year: President of Board of Management, Mr. Robert Henderson; treasurer, Mr. J. McD. Hains; secretary, Mr. John Bulne; three managers, elected for three years, Messrs. W. D. McLaren, John J. McGill and J. W. Roberts; auditors, Messrs. A. C. Clarke and G. Irving. Mr. A. C. Clarke was elected a trustee of the church property in place of the late Mr. Alex. Murray.

Stanley Street Church continues to make encouraging progress under the Rev. F. M. Dewey, M.A. The following is the Board of Management for the current year: President, Jas. A. Ogilvy; vice-president, Col. Stevenson; secretary, J. J. Milne; treasurer, J. Ross; managers, W. D. Duncan, J. A. Ogilvy, jr., A. Hawthorne, John Aird, A. Armour, N. Murray, G. B. Fraser, John Youmie, Rev. J. T. Paterson, J. G. Henderson, J. Wilson, R. King.

In Crescent Street Church, Rev. A. B. McKay, a caretaker's residence was erected during the year and sufficient has been subscribed to pay off the entire indebtedness of the church property and to secure an organ for the church. It has also undertaken the support of a foreign missionary.

In Chalmers' Church the balance is on the right side in the treasurer's book. The ladies of this congregation testified their hearty appreciation of the services of the Rev. G. Colborne Heine, and their esteem for him and Mrs. Heine, by presenting them, at the close of the annual meeting, with a beautiful purse containing one hundred dollars in gold. The addition to the church building during the year has afforded the necessary accommodation for the Sabbath school, besides considerably increasing the number of sittings in the church.

Taylor Church, Rev. T. Bennett, pastor, received during the year 53 additions to the communion roll, which now numbers 209 members. This congregation is to increase its contribution to the minister's salary by \$50 for the current year.

In several of the country congregations in the Presbytery, marked progress was made during the year 1888. This is evidenced by an increase in the membership and in the contributions to the schemes of the church.

The Rev. J. Nichols is at present making an effort to wipe off the entire indebtedness of St. Mark's Church. He is meeting with most encouraging success, having already got upwards of \$1,800 of the \$2,400 required.

On Friday, February 1st, a public Inter-Collegiate debate between McGill undergraduates and students of the Presbyterian College, is to be held in the Redpath Museum. Subject: "Is a constitutional monarchy the most perfect form of government?"

On Thursday last, the Rev. J. Mylre Crombie moderated in a call at L'Orignal, in the Presbytery of Ottawa, in favour of the Rev. J. Bennett, formerly of Cote des Neiges. The call is a unanimous one. The stipend offered is \$600 and mans: from the people, and \$150 expected from the Augmentation Fund.

This has been anniversary meeting week in Montreal. The attendance has been large, larger than for some years past. The speakers from a distance were Revs. Smith Baker, of Lowell, Mass.; Bishop Baldwin, of London, Ont.; Dr. Virgin, of New York, and A. Jackson, of Knox Church, Galt.

The congregation of St. Matthew's Church, Point St. Charles, have taken a new departure as to their *Church Record*. For the past two years they have issued regularly every month a four-page supplement to the *General Assembly's Missionary Record*. This has been enlarged to an eight-page, with coloured cover, making twelve pages in all. It contains seven different departments, each edited by a lady or gentleman appointed for the purpose. The number for January is just out, and presents a neat, attractive appearance. On the front of the outside cover is an engraving of the new church now being erected, and the contents cannot fail to be of interest to the congregation, as well as helpful to the staff of workers employed.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 10, 1889. } THE FIERCE DEMONIAIC. { Mark 5: 1-20.
GOLDEN TEXT.—Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark v. 19.

SHORTER CATECHISM.

Question 6.—Father, Son and Holy Ghost are all this one living and true God. None can doubt that this is true as to the Father. The Bible abundantly proves that (1) the Son is truly God: (2) the Holy Spirit is a distinct person. The Son is truly God.—The proof of the divinity of Christ virtually establishes the doctrine of the Trinity: (1) He existed before His birth from the Virgin (John viii. 58; xvii. 5; iii. 31) (2) All the names and titles of God are habitually given to Him (John i. 1; i John v. 20; Rom. ix. v; Rev. i. 8) (3) All divine attributes are predicated of Him: eternity (John viii. 58); immutability (Heb. i. 10, 11, xiii. 8), omnipresence (Matt. xviii. 20, John iii. 13), omniscience (Matt. xi. 27), omnipotence (John v. 17, Heb. i. 3) (4) All divine works are asserted of Him: Creation (John i. 3 10); preservation and providential government (Col. i. 17), judgment (John v. 22, Matt. xxv. 31, 32), giving eternal life (John x. 28), sending the Holy Ghost (John xvi. 7). (5) Divine worship is to be paid to Him (Heb. i. 6; Rev. i. 5, 6). The Holy Ghost is a distinct Person.—Christ uses all the personal pronouns, I, Thou, He, when speaking of the relation of the Spirit to Himself and to the Father (John xv. 17, 20; xv. 26). The Spirit acts as a Person "teaching," "interceding," "dividing to every man as He wills" (John xvi. 7 14; Rom. viii. 26; i Cor. xii. 11). We are "baptized into His name" as "into the name of the Father." He may be grieved, and wicked men commit "blasphemy against the Holy Ghost" (Eph. iv. 30; Matt. xii. 31, 32). Father, Son and Holy Ghost are distinct Persons. They love one another. They speak to and of one another. They take counsel together and work together to one common end (John xiv. 16, 20; xv. 26; xvi. 13 15; xvii. 5, 6). A. A. Hedge, D.D.

INTRODUCTION.

After speaking the parable of the sower and other parables, at the close of the day, Jesus, with His disciples, crossed the Lake of Galilee in a boat. They were overtaken by a storm on the lake, which Jesus calmed by the word of His power. Next morning they were met in the country of the Gadarenes or Gergesenes by the man grievously afflicted with a demon. His miraculous cure and the results that followed form the theme of the present lesson.

I. The Victim of Demonic Possession.—This terrible malady was common during the time of Christ's ministry on earth. Its nature is not yet properly understood. This much, however, must be taken for granted, that it was not what is now known as insanity, but something distinct from it. This distinction is noted in the New Testament. Luke, who was a physician, makes distinct mention of demonic possession. Demons, evil spirits, subject to the control of the great Adversary, gained ascendancy over the bodies and souls of men. It might have been that some who gave way to sinful courses had sunk so far as to come under this awful visitation. It is sometimes asked, Has this form of suffering and misery disappeared now? The late Dean Alford answers this question by saying, "We cannot tell in how many cases of insanity the malady may not even now be traced to direct demonic possessions." Another writer says: "There are cases in the worst wards of our insane asylums which are very like to those mentioned in the Gospels." The poor man that met Christ in the morning had his dwelling among the tombs. These tombs were sometimes hewn out of the rocky mountain side. In these the victim of this terrible disease found shelter, for he could find none in the abodes of men. These unhappy beings were outcasts. They were dangerous, and no provision was made for their cure and comfort. The humane treatment of the insane and the helpless is the direct result of Christian beneficence. The man possessed with an unclean spirit was entirely ungovernable, and had such unusual strength that he could not be bound with fetters. He was at this time completely beyond control. In his restless agony he could find no repose. He raved higher and thither, now sheltered in a gloomy rock-hewn tomb and now wandering on the mountains, uttering unearthly shrieks or piteous moans, and now with sharp stones inflicting wounds upon himself. When this poor man saw Jesus approaching he ran and worshipped Him. It was the afflicted man, not the demon, who engaged in this reverential act. The devils believe and tremble, but they do not worship. The demon, however, speaks, or rather controls the man's speech.

II. The Cure.—These evil spirits had to obey the voice of Jesus. They came out of the man. Possession of him they had to relinquish. They were most reluctant however, to return to the place prepared for them, so they besought Christ that He would not send them out of the country. They did not care where they went, if they were not driven to the abode of the Evil One. A large herd of swine was feeding on the mountain side. Into these they were willing to enter, and sought permission to go. To the Jews swine were unclean animals and their flesh forbidden for food. Large herds of swine were probably raised for supplying the Roman garrisons. Their destruction therefore was only a vindication of the Jewish law that forbade the use of swine flesh for food. Permission having been given, the man was freed from the awful evil that so terribly afflicted him, and the swine into which the demons entered rushed swiftly into the lake, where they were speedily drowned. Demons' work is always destructive.

III. The Results of the Cure.—The swine herds, astonished at what they had seen, hastened to tell the news. It spread fast and far, and soon multitudes of the Gadarenes were gathered together where Jesus was. What most arrests their attention is the changed condition of the man, who was doubtless well known to them, and of whom they had heard such strange things. He who before was an object of terror, and unclothed, is now in every respect a changed man. He is clothed and in his right mind. His misery and his restlessness are gone, for he is sitting near to Jesus. Feelings of apprehension and fear take possession of the people. Those who had witnessed the cure of the man and the destruction of the swine, as they understood it, told how these things had happened. They were not drawn to Christ; their fear repelled them, and the prayer they uttered was the worst that can come from human lips. Help, healing, salvation were nigh them, but they prayed Him to depart. Their prayer was answered. When about to leave for the western shore of the lake, the healed man desires to go with Jesus. He may have thought that it would be safer for him to be with his Deliverer, and he may have been moved by deep gratitude for the deliverance, and thus sought to show his devotion to Christ. His request for the best of all reasons we may be sure, was denied him. "Go home to thy friends." He who had been lost to his friends and a bitter sorrow to them, is now restored as a comfort to them. There where he was best known, his testimony to Christ would be most effective. He was honoured to be a servant of Christ, by telling what great things the Lord had done for him and how He had compassion on him. Henceforth he was to be one of Christ's witnesses. The rescued man exemplified his faith and love by his obedience. He did as Jesus told him and told over the wide region of Decapolis "how great things Jesus had done for him." Whatever else followed his testimony, it had the effect of arousing the attention and wonder of those who heard it.

PRACTICAL SUGGESTIONS.

Demonic possession is a significant emblem of what an awful thing sin is. The aim of evil spirits is man's destruction. Christ is the only and all sufficient Saviour.

THE MISSIONARY WORLD.

RAMABAI'S INSTITUTIONS FOR CHILD-WIDOWS.

The *Missionary Review of the World* says: The little high-caste Brahman widow, Ramabai, bearing the highest honorary and literary degree bestowed by the Brahmanic brotherhood, and known by the title "Pundita," invented by an English lady for convenience of foreign introduction, came among us in an unostentatious way, studied our institutions and organized support of a cherished plan of her own for elevating and educating "little widows" of high-caste families in India and departed the country as unostentatiously as she entered it. The organization which she accomplished while in this country is entitled "The Ramabai Association," which was formed at Channing Hall, Boston, Dec. 13, 1887. I was supported by Rev. Edward E. Hale, D.D. who was elected president, and Dr. Phillips Brooks, Miss Frances E. Willard, Rev. George A. Gordon, and the since ascended Dean Rachael L. Bodley, M.D., who was Ramabai's patron saint all the while she was in America.

A Board of Trustees was constituted for America, and an "Advisory Board" was appointed for India. Miss A. P. Granger, of Canandaigua, N. Y., became corresponding secretary. Twenty-five thousand dollars was estimated as necessary for purchasing and finishing buildings to accommodate fifty boarders, and \$5,000 annually for its maintenance. Salutations came to the organization from England and from India.

Sir William Wedderburn, of England, lately retired from the Indian Civil Service, writes: "Both Lady Wedderburn and myself are very glad to receive news of Pundita Ramabai. We are both much interested in female education, especially in India, and it will give us much pleasure to do what we can to promote the Pundita's proposed normal school. When you have completed your plans I shall be glad to hear from you again; in the meantime allow me to express the pleasure I feel that Pundita Ramabai has found such good friends and supporters in America."

Dr. Ramakrishna Bhandarkar, Professor of Sanskrit in a college in Poona, India, after a conference with several of his friends, wrote:

"We are glad that you American ladies are going to interest yourselves actively with the amelioration of the condition of your unfortunate sisters in India. I assure you we shall consider it a duty to give you all the assistance we can. I suppose the details of the scheme will be settled when Pundita Ramabai and the female teachers will arrive in India."

Dr. Bhandarkar and his friends were indorsed by Hon. Lionel Ashburner, who was for thirty-six years in the Indian Civil Service, as 'very responsible, influential men.'

On the eve of her departure from the United States we received from her the following personal note:

"VALLEY STATION, NEB., June 16, 1888.
DEAR BROTHER IN CHRIST:

"I received your kind letter a few weeks ago, but could not answer it through want of time. I have sent a few circulars to you already, and am sending a new one which has just come out. It is just twenty months since I have seen you, when we talked about my work and so little of hope seemed to exist, but the Heavenly Father has been with me in all that I have attempted, and my hopes are now almost realized so far as the material assistance goes. The main work is yet to be done, and I hope and pray that the heavenly grace will strengthen and sustain me in my undertaking.

"Many good people seem to have a misunderstanding about the work that I am trying to start, and are generally inclined to discountenance my project. Their fears seem to have arisen from the fact that my institution for child-widows is to be a purely secular one, and also from a misapprehension that its founder is diverting in this direction the energies of Christian women and funds which should properly go into missionary channels. The latter I emphatically deny, having never, in public or private, attempted to do such a thing which will injure the Foreign Missionary cause.

"I have good reasons for making my school purely secular. Such institutions are a necessity at present.

"Because:

"The orthodox Hindu widows will not go to any school home if the study of Christian

religion is made a condition to their admittance.

"It is against their faith, and they will not sacrifice their conscience to worldly advantages.

"Such a condition will prove a strong temptation to many light-minded women, and make hypocrites of them.

"Missionaries do not reach the strictly orthodox widows, who suffer most, and who are in the keeping of their male relatives. Some of these relatives will be glad enough to have their daughters or sisters educated in purely secular schools, but they will by no means let them be instructed by missionaries. Such widows, if once educated and become self-supporting, having all the freedom of action and thought, and untrammelled, it is hoped that they will accept Christ, when they realize the advantages of His religion, which they will be requested to study if they choose to do so. And even if we are disappointed in our hopes for their conversion, we shall at least have the comfort of having done our duty in relieving their sufferings and giving them the means by which they may lift themselves out of the lamentable state of drudgery, and become self-respecting, self-supporting members of society. The Bible will be placed in the hand, but we cannot make its study a condition for the above reasons. I do not ask any people to give their money to this *instead* of to missionary work, but I earnestly solicit the assistance of our friends who have it in their power to help forward more than one good cause.

"Very truly yours, RAMABAI"

Ramabai affirms the unique character of her proposed institution as devoted to high-caste widows—a class which she thinks is wholly unreachd and absolutely unapproachable through missionary or other religious schools. High-caste girls, she says, may be in the missionary schools in some instances prior to marriage, but not after that event, either as wives or widows. She says the missionary schools are open to all castes, as they should be, and are none of them devoted exclusively to high-caste women, much less to high-caste widows. In the circular referred to in her letter, she set forth some features of the case. The movement is truly unique, its author, talented, sincere and standing in her individual capacity for what she esteems an important reform in her own country, by what she thinks

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is the only feasible method for reaching and relieving high-caste Hindu widows, whose trials and deprivations she has experienced. It would seem that even Anglo-Saxon love of fair play, not to say of freedom of speech and press, would justify us, even if we disproved her measures, which we do not, in allowing her to reach those of our readers who may not otherwise have had the opportunity, through the following quotations from her own statements of the case. She says:

"A few Hindu parents would not mind their daughters coming in contact with children or people of inferior castes before the marriage, but this cannot continue after the girl has gone through the marriage ceremony, the only religious sacrament to which she is entitled, and which is considered the means of her regeneration, and by virtue of which she becomes a high caste woman and a member of her husband's family. A few married high-caste girls and women are allowed to be seen and instructed by foreign missionaries in the zenanas, but not in the missionary schools. These women, it must be remembered, do not belong to the strictly orthodox families; their husbands, fathers-in-law or fathers, in whose keeping they happen to be as wives and widows, being half sceptical, half Brahmanical, or, perhaps, partly Brahmo and partly Christian in belief, and all of them men who are educated in Western ideas.

"Even among these families the education of women is limited to merely reading, a little writing, and at the best, the four fundamental rules in arithmetic—an education not so thorough as to enable them to think for themselves or qualify young widows to become teachers or to engage in any occupation which would make them independent of male relatives. There may be a few exceptions to this statement among the Brahmos and other non-orthodox families, but among these the necessity is not so great, as widows are not put to the severest trials as in orthodox communities.

"It is strictly true of every orthodox Hindu family that women are never allowed to be visited or instructed by a foreign missionary. I derive my knowledge of the social condition of the orthodox high-caste Hindu women neither from fables nor from the statements of half-informed persons, but I get it directly from what I have seen and known. I myself

was born and reared in an orthodox Brahmanical household, and though my parents approved of women being educated, they would have been the last persons to allow their daughters under the instruction of missionaries.

"It was not until after their death and when I had attained my legal age, and then there being no male relative to control me, and my education having enabled me to get my independence, that I had any chance of seeing the missionaries and other people not of my own caste, and of reading the books which were antagonistic to my ancestral religion. This is true to-day of every other household like that of my parents.

"I have deduced from these facts that the orthodox high-caste women of India cannot be helped by missionary societies. An agency which is neither identical with or antagonistic to these societies must be employed in order to draw these women out of their secluded homes. Purely secular institutions are the necessity of the hour in India, institutions which will be like homes to the little widows, where their material wants will be supplied, and their physical pain alleviated. The education afforded in these homes must prepare them to face the world and must put within their reach the power which will be the means of their independence, leaving them free at length to think and choose for themselves.

"I am aware that even after setting forth this plan in the plainest language, many Christian people may still misapprehend or misrepresent it without meaning to do so; and, on the other hand, all enemies of women's progress and freedom in Hindustan, together with the pious Hindus who look upon this movement as dangerous heresy, may try to annihilate it.

"But our trust is in the Heavenly Father, who is our strength and who, because He is Almighty, is able to bring us safely out of this serious difficulty."

THE Fiji Island Mission held a jubilee lately. Fifty years ago there was not a Christian in all Fiji, and cannibalism existed. Now there are 1,268 chapels and other preaching places, and 151,150 attendants on public worship.

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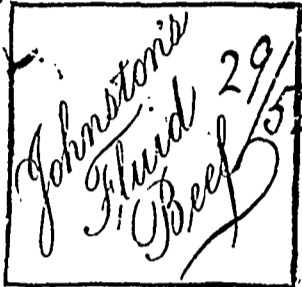
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