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# THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JANUARY 15th, 1890.

No. 3.

NOW READY.

## PRESBYTERIAN YEAR BOOK

FOR THE

DOMINION OF CANADA AND NEWFOUNDLAND,

FOR 1890.

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

### PRESS OPINIONS.

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

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

It is set up in a very neat and attractive, and the arrangement inside is as carefully done. It will be difficult for any loyal Presbyterian to get along without it.—*Guelph Mercury*.

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

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## Notes of the Week.

MR. D. L. MOODY has been conducting evangelistic meetings in London, Ont. They have been very largely attended. The distinguished evangelist is as earnest, fervid, direct and evangelical in his mode of address as ever.

THE *Christian Leader* says: Canon Fremantle, who is doing Jerome for Dr. Schaff's series of early Christian Fathers, remarked to an American visitor the other day. When I see such men as Chalmers and Tholuck, I have little patience with the theory that denies them a place among true ministers of Christ, to give a monopoly of sacramental magic to those in the historic succession.

A MOVEMENT is on foot to celebrate in a suitable manner the centenary of the death of John Howard. That great philanthropist, for whom unselfish labour on behalf of prisoners won immortal fame, died on January 20, 1790, at Kherson, in Russia. An influential committee has been formed by the mayor of Bedford, his native city, with a view to the proper celebration of the event. Howard's labours were much appreciated in Russia, and the Czar's government has offered a handsome money prize for the best essay on prisons and prison discipline as its memorial to the great prison reformer.

IN the delightful new volume of "Letters," Dr. Ker writes, under date December 2, 1875, on the approaching appointment of United Presbyterian Professors: Some of us have a strong opinion that we should look for the best men anywhere—men of faith and life in any land or Church. I would take one at least from the continent—a man like Naville or Christlieb. It would freshen our thinking and make us more Catholic every way. But I fear we are still too "Philistine," and the common view is, "Have we not good enough men of our own?" So every Presbytery and Mutual Admiration Society blows the trumpet of its little hero.

DR. BERSIER'S last discourse, uttered a few hours before his death, was given at the M'All Mission Hall in the Boulevard Ornano, Paris, where he had been in the habit of delivering a popular lecture on the Monday of every week for several years past. It was his most cherished wish that he should be removed whilst still on his feet and intent on his work, and this desire has been granted. One of his latest works was the drawing up of a liturgy which the French synods are at present studying, and which the forthcoming General Synod will be invited definitely to adopt or to reject. His seven volumes of sermons have been translated into almost every European tongue.

EX-PROVOST SWAN, of Kirkcaldy, a man widely known, died lately. The event was not unexpected, the deceased gentleman, though ever cheerful, having been seriously ill for several weeks and under medical treatment. The late ex-Provost was born on August 19, 1808. He was a warm supporter of the Free Church, with which he has been connected since Disruption days, taking a deep interest in its missionary and evangelical work. Mr. Swan was, so far as is known, the last survivor of Carlyle's pupils at the Kirkcaldy Burgh School. He well remembered the rigour with which Carlyle used to administer discipline, with the help of the "tawse," on careless or disrespectful boys.

RECENT accounts state that the revolt in the United Presbyterian Hall still continues at an acute stage. A committee of students, five from each year, are conducting negotiations with the college committee. The complaint is against Prof. Johnston that he teaches as if all his students were beginners in exegesis and that he omits all reference to modern thought on the ground that students would make better ministers if they knew less of German criticism. The fifteen delegates who appeared before the College Committee were asked to give specific examples of lectures to which they objected, but this they did not find themselves prepared to do. Their complaint referred to the general line of Professor Johnston's teaching, which they said gave little stimulus to their studies. As a result of the conference, which lasted about four hours, the matter was remitted to a small sub-committee for consideration.

A PRIVATE conference of a number of ministers and elders of the Free Church in Glasgow and district was held recently in the Religious Institution Rooms, to consider what steps should be taken in regard to the views enunciated by Dr. Marcus Dods. Regret was expressed that men who were untrue to the well-understood creed of the Church should have found their way into Theological Chairs; and a committee was appointed to collate the objectionable passages in the writings of Professors Dods and Bruce and report. The circular to attend this meeting was signed by the following: Revs. Wm. Ross, Andrew A. Bonar, D.D.; Hugh Mair, John J. Mackay, John Riddell, Gilbert Lawrie and Robt. Howie, of Glasgow; Revs. Matthew G. Easton, D.D., Darvel, George Wallace, Hamilton; John M'Fwan, Rosneath; William Findlay, Larkhall, and Peter Thomson, Greenock.

A SCOTCH minister, the Rev. C. M'Neil, of St. George's, Dumfries, finds in the policy of Joseph when governor of Egypt a contribution to the vexed question of the better housing of the poor. The whole resources of the land were used as a trust for the well-being of the people. The ruling idea was that against the return of prosperity they would be properly housed and fed and equipped for industry. It is a fearful blot on our Christian civilization that there should be such a destitute population—thousands upon thousands living under the eye of boundless wealth herded together like wild beasts in their dens in the very heart of London, with the young growing up in the knowledge of nothing beyond vice and crime. The difficulties surrounding the question are doubtless enormous but Christianity is bound to face them and find a way of asserting and exerting its beneficent powers.

THE *Indian Standard*, referring to the Rev. James Gray, Ajmere, one of the pioneer missionaries of the Scotch United Presbyterian Church in India, says: One of the pleasantest duties that fell to both the committee and the Presbytery of Rajputana mission at their half-yearly conference, was the presenting of addresses of congratulation to Mr. Gray, of Ajmere, on the occasion of his semi-jubilee. Mr. Gray has laboured all these years with an ability, an earnestness, and devotedness that are worthy of all praise. His knowledge of Hindi and Urdu is the admiration and envy of his younger brethren, and is so idiomatic as to deceive native listeners into a belief of his Hindu origin. He has rendered service to the whole Church of India by his translations of some of our most popular hymns, and he is at present a member of the Hindi Testament Revision

Committee. He is the third of our missionaries to attain his semi-jubilee, and, with Dr. Shoolbred and Mr. Robb, looks as fit for work as the very youngest of us.

THE *British Weekly* says: "An Old Shepherd" sends us a little tract on the inefficiency of the ministry movement, "A Remedy for Ministerial Inefficiency." His plan to secure an efficient ministry would be to have a re-election of ministers in all congregations for five or seven years. Ministers, of course, to have the same opportunity during that time as they have at present—namely, to accept a call from another congregation, but at the end of five or seven years from a minister's ordination or induction congregations to be bound to make a new election; the present minister always to be a candidate if he choose, along with not fewer than other two, one of whom to be chosen for a short tect with the present minister; and each member of the congregation to be supplied at their own homes with a voting paper, to be returned as directed in sealed envelope. We cannot conceive of any plan more likely to lead to misery and heart-burning all round than this. The fact is, congregations as a rule have pretty good powers of protecting themselves against an inefficient ministry, and do not hesitate to use them. If things go on as they are doing no man will enter the Dissenting ministry, when so many excellent openings are presented by the strikes of the gas stokers and other workmen.

A CONFERENCE of ministers of the Free Church in the Northern Synods was held at Inverness to consider the doctrines propounded by Dr. Marcus Dods. There were two meetings. The first one, held in the forenoon, was for ministers and office-bearers only, and was private. Dr. Aird, Ex-Moderator of the General Assembly, occupied the chair, and two motions were unanimously carried. The first one expressed the conviction that it was the duty of the northern ministers to unite and assist one another in endeavouring to uphold and defend evangelical truth according to the Westminster Standards. The second called upon the College Committee to inquire into the views of Dr. Dods and to take steps to allay the fears which have been excited, and do justice to all the important interests in the case. A large public meeting was held in the evening in the music hall. Four resolutions were put and carried. The first motion protested against Dr. Dods' views as seriously affecting the doctrines of grace. The second, which urged that these views be authoritatively and immediately dealt with, was moved by the Rev. Mr. Macaskill, who made a long speech in support of it. Various speakers supported the resolutions, most of them characterizing the views of Dr. Dods as heretical, and most disastrous to the Free Church.

A SCOTTISH contemporary says: The meeting in St. Andrew's Hall, Glasgow, perhaps the most magnificent demonstration in behalf of foreign missions ever witnessed in that city, was followed by a succession of well attended meetings in various towns in the west of Scotland. Everywhere a profound impression was made by Dr. Pierson's stirring appeals, and more especially by the figures which he gave, showing how by the self-denial of professing Christians the Gospel might be preached to every creature on the globe in twenty-five years. At the Port-Glasgow evening meeting Mr. Alexander, from Jamaica, drew a vivid picture of the benefits conferred by Christianity on that island, which he effectively contrasted with the neighbouring island of Hayti. Mrs. Armstrong, who addressed the ladies' meeting along with Dr. Pierson, described the work of the Karen mission in Burmah. At Dumbarton the chair was occupied at the evening meeting by Mr. Peter Denny, father of the late William Denny, whose name is now so well known among the churches through the memoir by Prof. Bruce. At Helensburgh Mr. Ross from Manchuria was one of the speakers, and gave reasons from his own experience, showing the necessity of multiplying lady missionaries. Dr. Pierson, referring to the fact that Mr. Ross had urged the ladies to go out and try missionary work for a period of five years, expressed his conviction that if they once went abroad to proclaim the glad tidings to the heathen they would not be likely to wish to return.

## Our Contributors.

### HOW WOULD YOU ARRANGE IT?

BY KNOXIAN.

Complaints about the open winter are general. Some complain on general principles. Some because they have had no skating or curling, or sleigh rides; many because the open weather has injured certain lines of business; and many more because they don't feel well in murky, foggy weather. Frost makes a Canadian feel frisky; fog and damp make him dumpish, and when men are dumpish, they always growl at something or somebody. It is a way they have.

It must be admitted that the lack of sleighing and low prices for agricultural produce have seriously lessened the volume of trade in certain lines, and more or less affected every line. Agriculture is the basis of everything in Canada, and when things are not going well with the farmer they don't go well with anybody except assignees, bailiffs and other officials whose business increases in hard times.

All this is true, but it should be remembered that a certain percentage of people would complain anyway. The habit has grown upon them until they don't know when they are complaining. If an old-fashioned winter had begun in November, some of the very men who grumble about mild weather would salute you every morning with such exclamations as these: "Terrible climate this," "Awful winter." "Never saw such weather." "Enough to freeze the life out of a man." "Must move to a warmer climate." "Canadian winters are dreadful." "Terrible cold country this," etc.

And some of the farmers who complain bitterly for want of sleighing would say that the winters are so long and cold in Canada that all the stuff raised in summer is needed to feed the cattle in winter.

It should be remembered, too, that a considerable number of excellent citizens do really like a mild winter. The very thought of going through a severe winter gives them the shivers every autumn, and they fairly smile with delight these days because every mild day makes the winter a day shorter. These people who like an open winter have feelings that ought to be respected. Most of them are good citizens, who pay their taxes promptly. Why should not they have some weather to suit them? Then there are old people, and weak people, who have scarcely enough vitality to live through five or six months of severe weather, and there are hundreds of poor people who have neither clothes nor fuel to keep them warm when the mercury runs low. Did you ever see a family of small, hungry, ragged children crouched around an old, dilapidated stove, with nothing in it but bits of sticks the ragged children had gathered on the road-side? If you were more familiar with such sights perhaps you would not scold so much about a mild winter.

But supposing the weather is too mild, what are you going to do about it? If you had your own way, under what management would you put the weather? Tell us how you would arrange it.

Imagine, if you can, the storm that would rise if it were decided that the management of the weather in this Dominion should henceforth be put into human hands. In one moment there would be a big fight as to whether the management should be entrusted to the Church or State. This fight would last a century or so, and would perhaps end in a compromise. Then about a century would be spent in drawing a line of some kind, and arranging that the weather on the one side be fixed by the State, and on the other by the Church.

Supposing the fight did not end in a compromise, one party or the other must win, and get the management. If the State won, then there would be a fight between the Dominion and Provincial Governments. Sir John would insist that the weather, like the railways, was for the general benefit of Canada, and that its control should be vested in the Dominion Government. Mr. Mowat would avow that the Ontario people have a right to control their own weather, and would pass a good sound constitutional weather Act. Sir John would veto the Bill, and then we would have a suit in the Privy Council, to be followed by a heavy bill of costs. The other provinces would likely insist on controlling their own weather, and in a short time this country might be smashed into its original atoms, and we might have no weather at all.

Then think of what a time we would have if the politicians could blame each other for not bringing on the right kind of weather. There is wrangling enough now, but who could live in the country if politicians could charge each other with bringing on blizzards from corrupt motives?

The Church would not manage the weather any better than the State—probably much worse. The moment the management was put into the hands of the clergy, denominational jealousy would come in like a whirlwind. The first question would be, Should the Catholics be allowed to have any say in the matter? The men who heard the Constitution crack, and saw the pillars of Protestantism tremble when Archbishop Lynch suggested that "which" be changed into "who" in the Lord's Prayer, would, of course, not allow the Catholics to have anything to do with weather management, and the Catholics might insist that they should have their say. Believers in the historic Episcopate would want to ostracise the mere dissenters, and the dissenters might not take kindly to ostracism. Dry ecclesiastics might naturally want dry weather to prevail, and Baptists might

want to have rain nearly all the time. The only conceivable way in which the denominations could manage the weather would be to appoint a committee of leading men from all the Churches. That plan would not work, because the moment the committee reported in favour of any kind of weather, the leading men who did not get on the committee would begin to kick against the report. Leading men from all the denominations prepared the Ross selections, and the bitterest denunciations against the book came from some of the ministers who appointed them to the work. The committee plan would not work.

"Leave the weather to the people," says somebody. No three people could even agree on the kind of weather needed. That would not do.

Perhaps some one is strongly of the opinion that the Equal Rights Association should have charge of the seasons.

How would it do to leave the matter as it is, and try to feel grateful that there are a few things in this world *not* under human control.

### A SAN FRANCISCO LETTER.

No lack of matter of varied and startling nature has caused delay in sending notes from this coast, but rather aversion to deal with the dark side of things, and that is the view that is most visible everywhere. There seems, in looking back over the past year, to have been not a single day without its sensation—murder, suicide, violent death, divorce, social scandal in high life, some new fraud or dodge, defalcation, notorious lawsuit, clerical cheap John, church feud, etc.—to say nothing of the political pot, which is always boiling, throwing its scum athwart the more decent grades of the community at intervals in this metropolis.

There is doubtless nothing new under the sun in the sense Solomon meant. But in accordance with other Scriptures there are manifestations in these last times of evil and the Evil One hitherto unknown. Certainly there are new methods of evil without number. The Judases having got hold of the balance of power, instead of hanging themselves and throwing away the price of blood, metaphorically hang the true apostles, and put the thirty pieces of silver in the bank against a rainy day!

Take a single specific item of the dark phase and its cause. A published circular by a leading citizen gives 4,459 saloons and places where liquor is sold by license—no account of illicit or unlicensed places, which must be very numerous, as all laws are evaded when money is gained thereby, is given. The population of the city is variously estimated at from 300,000 to 350,000. Chicago with 1,100,000 inhabitants has only 2,100 odd saloons.

There are twenty-three murderers now in the county jail. New York and Chicago evangelists who worked here were appalled at the glaring—often unblushing nameless places of shame on every hand. There is a big lawsuit over a dead millionaire's estate dragging along for months with its daily quota of sensational tid-bits—perjury, embezzlement, new heirs, all claiming to be the children of the dead man, who was never married. These are little items of the by-play of the leading acts and scenes continually being enacted in the grand arena of city life. One hears on the streets or in shops this exclamation, "What's the matter to-day that the daily papers have no murder? no suicide! Something unusual has come to pass—no murder to-day!"

There is a sadder fact still—the truth must be told—it has been left out of all former letters. Some of the worst things in the black record of this city have been enacted by Scotchmen and Canadians. Without touching individuals two general cases may be cited, viz.: It is common to hold the Caledonian games on Sunday. The Dashaway Hall Association (of Canadians), now defunct, has a reputation that "smells to heaven" for consummate villainy. This is the sombre aspect—often before has it been shown that some of the noblest men here are Scotchmen and Canadians, clergy and laymen, in various spheres of business and usefulness.

Gladly I turn to the bright view, the silver lining to the dark clouds.

The year opened with the Moody work for a month, one of the best ever realized here or anywhere by him. Then followed Sam Jones for another month or more. It must be admitted that he roused and reached the people, especially the non-church-going elements, more than Moody. As Mr. Jones put it himself in regard to his preaching and methods, "Hell drives a large part of my machinery." Hell is a word never heard in the most orthodox pulpits—ignored by all, denied by many preachers rated "thoroughly evangelical" by the elastic slipshod conscience and theology of this place and time.

Sam Jones' old style Methodist denunciation of sin and its punishment forever in hell—for all sorts of sins and sinners, paupers or millionaires, low-bred or high-toned transgressors—burst like a western cyclone on this community. It was an unprecedented sight to see 500 conscience-stricken men out of an audience of 5,000 men—no women or children—go forward to the altar after an hour's scorching sermon on the judgment. He raked every evil-doer from the governor down—legislators, politicians, etc., to the common policeman or saloon-keeper—with red-hot shot from the arsenal of the law and Gospel. What was the effect? The same as of old. Some were "cut to the heart," and went out of the meeting stamping and cursing the preacher (Acts v. 33). Others were "pricked in their hearts" (Acts ii. 37) and saved as those of old. Saloonists and corner grocers went home and

knocked in the whiskey barrel-heads and gave up the business—did not wait to sell out their stock to some one else. Inevitable drunkards were made new men, no half-way reformation for the moment, while the excitement lasted like so many temperance and other spurt revivals. "Strange women" of the street, like the woman of Samaria at the well, not only quit their evil life but became messengers to others. Many lives and persons once darkened and cursed by sin now bless God that Sam Jones ever came to this coast. Moody benefited Christians more, but Sam Jones reached sinners more than any or all the evangelists that have ever come to this coast. His is the style for the case-hardened, conscience-seared old sinners, pioneers, forty-niners, to whom Moody's monotone of love I love I only "soft sawder" and falls off like water from a duck's back.

It was very striking in the Moody meetings when he chanced once or twice to preach both sides—the law and the Gospel there were more inquirers than in the after-meeting than from any other of his meetings when he preached in his usual way.

Of course the so-called religious people and churches—except the Methodist—stood aloof, yea aghast, as the Episcopal and a few others did from Moody. The van-guard of real Christian workers of all sects rallied around both Moody and Jones. The writer has the best means of knowing and judging the work of both evangelists. Moody is more after his own training and preferences yet a true estimate must be given of the results.

The National Convention of Charities and Correction was held in this city this season. It brought from most States of this Union some of the best men and women in the nation; hence the papers read, reports and discussions thereon were unusually interesting, profitable and practical, as the whole range of charity, punishment of crime, and treatment of paupers, insane, blind and all helpless or mendicant classes were treated by those whose life-work is in these various lines—being officials in State institutions. The proceedings will be published in book form and will be a mine of information of rare value to all who have to deal with these classes. It can be ordered from the Secretary, Mrs. Barrows, Boston.

This city has been privileged to hear Prof. Rainy and Prof. Blaikie, and Dr. Ormiston preach such sermons as are not often delivered—since the late Dr. Scott passed away—in the pulpits here, with one or two exceptions—one a Scotch minister, another of Scotch-Irish descent. With these exceptions of the local clergy any of the sermons of the above visitors contained at a moderate estimate fifty times more Scripture or solid theology—practical, too—than the average Sunday essay (miscalled a sermon, having only a text as a sort of motto) in the Presbyterian or other orthodox pulpits of the city.

The San Francisco Presbyterian Theological Seminary has had a "boom" lately, raising its endowment to half a million. An adherent of the Church outside the city has given his cheque for \$250,000 on condition that a friend of his, Rev. Dr. McKenzie, be appointed a professor. The gift has been accepted and Dr. McKenzie has accepted the new chair—Apologetics and Missions. He had been recently called to the church in New York Dr. Ormiston formerly ministered to. Dr. McKenzie retains his pastorate in the First Church, the people generously furnishing an assistant. Dr. McKenzie is a native of Scotland.

As one of the little varieties of life of the west it may be mentioned that this generous benefactor of the Theological Seminary not long ago was married by a Presbyterian minister while a revolver was held before his face to brace him up for the ordeal. Take another trifling vagary. One of the older professors in the aforesaid Theological Seminary relieves the monotony of lectures to the incipient clergy by devoting his time partly to a grape ranch to make wine, brandy, etc.—"that maketh glad the heart of man." Such is life "out west."

Were space not over-drawn there is a strong inclination to touch old country matters, bearing on theological discussion, and the Revision of the Confession there and in America—of which the air is full. Since the "new departure" in the Andover case or the Robertson-Smith case, no subject has taken such hold of the Presbyterian clergy and laity.

This must now be postponed with the suggestion that you give your readers what Spurgeon says on the subject in the December *Sword and Trowel*, both in the leading article, "This must be a soldier's battle," and his review or notice of Dr. Dods' (Prof.) sermon, "What is a Christian?"

Prof. Briggs' book "Whither?" tempts a remark. The whole solution is in a nutshell. Unconverted and unconsecrated professors, preachers and similar hearers cause all the stir. The Holy Spirit is the only Conservator of orthodoxy.

San Francisco, Dec., 1889.

### KNOX COLLEGE.

Mr. W. Mortimer Clark, Chairman of the Board of Management of Knox College, writes:

As the season has now arrived at which our congregations usually apportion the results of their liberalities during the past year, it is desirable that they should possess full information as to the requirements of the various schemes and colleges of the Church.

The supply of a well-educated ministry lies in the very foundation of all our schemes of home and foreign effort. The maintenance in full efficiency of our institutions for the training of those who are to be the ministers of our Church is therefore our paramount duty. Among the seminaries for

the theological education of those looking forward to the ministry of our Church, none has greater claims on the liberal support of our congregations than Knox College. University College at Toronto is annually attracting from all parts of Canada an ever-increasing number of students, a very large proportion of whom are Presbyterians.

From the development of University College and the remarkable growth of Toronto as an educational centre, the greater number of our theological students are seeking, and will continue even to a greater extent to seek, their literary education in that city. Knox College has been affiliated with the University, and as the latter has no theological faculty this College is necessarily the institution at which all our students educated at Toronto will seek their instruction in theology. It must therefore be obvious that it is of the greatest consequence to the whole Church that a theological school be maintained in the utmost efficiency in connection with the University at Toronto. To enable the Board of Management to carry on the work of the College in a manner in keeping with the requirements of the Church and on an equality with the theological seminaries of other denominations now centering their institutions in Toronto, a largely increased liberality on the part of our congregations is absolutely necessary. In advocating the claims of this College the Board would remind the Church that the whole money contributed to this College goes directly to the purposes of theological education, and that no part of the funds contributed by members of the Church are applied in supporting professors other than those forming the theological staff. They would further recall the fact that this College has educated a number of ministers far exceeding the total number of those who have received their training in all the other colleges. The revenue during the past year was \$17,621.80, and the expenditure during the same period amounted to \$18,390.80, leaving a deficiency of \$479 on the year's income.

The Rev. R. Y. Thomson was recently appointed lecturer by the Assembly. Owing to the urgent request of the Senate, Manitoba College was permitted to enjoy his services for one half of this session, and that College therefore assumed payment of one half of his salary. In future Knox College will receive the benefit of his valued assistance during the whole session. This will of itself require an immediate additional expenditure of \$650, and the annual charge of his whole salary for 1890-91. So far it has been impossible to do anything toward meeting the clamant need for an increased professorial staff and securing the more complete equipment of the College in order to enable it to fulfil its important functions. The Board, therefore, urgently call the attention of the Church to the need of increased support being extended to them to enable them to sustain with proper efficiency the work of the College.

#### INDIFFERENCE AND HYPOCRISY IN RELIGIOUS MATTERS AMONG CHRISTIANS.

MR. EDITOR,—A curious heading you all say is this—nevertheless it is true, and can it be that a man or woman who believes that the Lord Jesus is at the right hand of God—is God—and that we enter, after the death of the body here, into a spiritual life eternally will be indifferent to such an awful truth? Awake, my reader, and ask yourself if you are one of the indifferent! What says St. Paul? "Absent from the body is to be present with Christ."

"This night [says Christ to the thief on the cross] thou shalt be with Me in Paradise." St. Stephen, when being stoned to death, looked up to heaven, and saw the Son of Man standing on the right hand of God (Acts vii. 55). When the Day of Pentecost was come, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts ii. 2). We find these things in the New Testament. Are they true or fictitious? The Lord Jesus spoke positively of God and eternal life. St. John, St. Peter and St. Paul wrote and spoke of what they saw. A risen Jesus—an ascending Jesus—an ascended Jesus in glory. Do Christians speak so now? Some do, many do not, yet it is true that Jesus has risen and is alive for ever more! Why, then, any indifference or hypocrisy in religion? Remember Moses and the prophets. Did they speak or write as if there was any doubt that God lived and heard and rewarded? There was a ring of certainty in what they said. Did they doubt that their prayers were heard? Did Elijah doubt when he called forth fire to descend from heaven? Now, as I wrote in my article on "Comforting Words," I may say here, we must not trifle with these solemn words and things.

We may say—as many do—as scoffers do—Why, all this is a mystery and doubt—not true! If so, dear reader, what next? Then there is no hope hereafter, and eternal night rests on the human soul. If God has not revealed Himself, how do you know there is a God or life to come? Indifference and hypocrisy in religion are the things which make infidels. Doubt it not. They lie at the bottom of all agnosticism.

What is the remedy? Bold, manly, open, honest prayer! Come before God as if you believed Him. Proclaim the ascension of the Lord Jesus—that He is the Christ of God, the Rock of Ages cleft for thee. Then men will stop their doubts.

Toronto, Jan. 10, 1890.

CHARLES DURAND.

#### QUEEN'S UNIVERSITY JUBILEE.

As long ago as the close of the last century the project of a university for what is now the Province of Ontario was entertained, but after some discussion abandoned. In 1819 the Executive again took it up, and recommended a grant of crown lands as an endowment. In March, 1827, a charter was obtained, and in January, 1828, a patent was issued granting 225,944 acres of land for endowment. The matter appears after this to have hung fire for some time, and it was not till 1843 that the first matriculation examination was held and the first classes opened in King's College, Toronto, in temporary quarters, which had been secured till a building, of which the corner stone had been laid in 1842, was ready for its accommodation.

Meantime the Presbyterian Synod of Canada felt the necessity of a training school for its ministers. The question of establishing a college began to be seriously considered in 1832, and in 1839, at a meeting held at Hamilton in July, it was decided to proceed with it, as the opening of King's College seemed problematical. A commission was instructed to take the necessary steps, and it met on the 8th of November to formulate plans. Kingston had been fixed upon as the site, and it was then resolved to establish a university, open to all and without any religious tests. An Act of Incorporation was passed by the Legislature in 1840, but this was disallowed by the Imperial authorities, who substituted therefor a royal charter, bearing date October 16th, 1841. It gave the new university the name of Queen's. In March, 1842, the classes were opened in a frame building on Colborne Street, with eleven students, and a few others who had not matriculated also attended the classes. For years the College struggled with difficulties, the result of a small attendance and financial embarrassments arising from the poorness of the country. But it has persevered in its work, and now ranks as one of the best equipped institutions of learning in the country.

On the 18th of December, 1839, after the decision of the Synod and its commission had been made known, a public meeting was held at Kingston, at which the project to establish the University in that city was heartily endorsed, and a subscription list opened to which a liberal response was made. This might be considered the definite launching of the scheme, and in arranging for a jubilee celebration that date was fixed upon. The arrangements were entrusted to a joint committee of the City and University Councils, and their labours were crowned with the greatest success. The celebration embraced a thanksgiving service in the morning, a special convocation in the afternoon, and a banquet in the evening. Invitations were extended to His Excellency the Governor-General, the Lieutenant-Governor of Ontario, Sir John A. Macdonald, Premier of Canada; the Minister of Education and other prominent men, many of whom were present. The opportunity was embraced to confer the honorary degree of LL.D. upon Lord Stanley, who graced the occasion with his presence.

Rev. Dr. Cook, of Quebec, the only one of the founders who survives, was asked to preach the sermon at the thanksgiving service, but enfeebled health prevented his being present, and his place was taken by Rev. J. Mackie, of St. Andrew's Church, Kingston, who preached an able discourse. Besides the Te Deum, a thanksgiving hymn written for the occasion by Miss Machar (Fidelis) was sung, and the service closed with a thanksgiving ode by Mrs. Annie Rothwell, read by the Principal. The following are the words of the hymn and the ode:—

#### THANKSGIVING HYMN.

Oh God of endless ages,  
Oh Father, ever near,  
Oh Hope of saints and sages,  
Our glad thanksgiving hear!—  
Our thanks for years of blessing  
Upon our fathers' plan;—  
May we, their faith possessing,  
Still build as they began!

Though gone from us, Our Father,  
We know they live in Thee;  
We shall rejoice together  
When Harvest-Home shall be!  
Still may Thy faithful Spirit  
Bless seed, oft sown in tears,  
Still may our sons inherit  
The fruit of toilsome years!

Within these halls of learning  
Thy Truth for ever shine;  
Her lamp, still brightly burning,  
Make Nature's face divine!  
Thy Wisdom furl her pinion  
O'er this, her temple fair;  
While through our wide Dominion,  
Her sons her light shall bear!

Oh Saviour,—life-revealing,—  
We pray Thee to impart  
With Thine own touch of Healing,  
Thine own most tender heart!  
And grant Thine own anointing  
To those who, in Thy Name,  
Go forth, by Thine appointing,  
Thy message to proclaim!

May every teacher share it,—  
That spark of heavenly fire;  
With Thy light-giving Spirit  
Each youthful soul inspire!  
Till pales the light of Knowledge  
In lustre from above;  
And Wisdom's sons acknowledge  
The noble Name of LOVE!

—Agnes M. Machar.

#### THANKSGIVING ODE.

When the half-century o'er man's head has rolled  
Comes his decadence. Full of years and full  
Of the years' wisdom, for a little space  
On time's best gifts he keeps a trembling hold;  
Then—loosening fingers, thought and vision dull,  
And then the common lot—a vacant place.

Other the fate the ages hold for her  
Whose fifty years are but as childhood fled—  
As preparation for a noble strife,  
Who in her veins feels youth's fresh vigour stir,  
And stands firm-footed and with lifted head,  
And hands addressed to all the task of life.

How shall we liken her? To a stately tree  
Nurtured alike by Heaven's shine and clouds,  
With fruit immortal, not of "mortal taste"?  
A fair ship, launched upon the human sea  
Rich-freighted, masts of gold and silver shrouds,  
And spotless sails by favouring gales embraced?

A strain of lofty music echoing sweet  
Through time's broad aisles, to linger in the thought  
And haunt the listening heart, though heard no more?  
A mine, in whose dim depths the powers meet  
That move the world—where wealth dwells yet unsought  
And tools unforged lie hid in virgin ore?

A light clear; streaming from a midnight rock  
Round whose dark base doubt's waves in vain shall rage,  
Beacon and warning when life's winds are rude?  
A fortress, to withstand the utmost shock  
Of fierce assault that unbelief shall wage,  
Untried by valour and calm fortitude?

What need of similes? Her college halls  
Are their own best exponent. Here young hearts,  
Fired with all generous impulse, find their goal;  
Here toil is joy—here wisdom's mantle falls  
On willing arms—and power to play life's parts  
Is given to the silent, seeking soul.

Here learning, large and gentle, points the way,  
Through patient labour and through lofty aim,  
To ends accomplished and to laurels won.  
Here, lit by faith unerring, glows the ray  
That lights alike the steep ascent to fame  
And cheers the path of duty humbly done.

Mother and moulder of the men to be!  
Hold on thy course with bold and steadfast tread,  
Strong with the strength of everlasting youth,  
Wise with best wisdom, with God's freedom free.  
All else shall die, but never with the dead  
Can fall the harvest from the seed of truth.

So shalt thou, guarded through all time of trial,  
And by a gracious hand securely led,  
Endure through chance and change of earthly scenes.  
Ne'er shall thy future prove thy past's denial,  
And they who share the light thy torch has shed  
Shall say with love and reverence, "God bless Queen's."

—Annie Rothwell.

At the convocation there were present upon the platform the only three persons now alive who were at the meeting in Kingston fifty years before. After the degree of LL.D. had been conferred upon His Excellency, Lord Stanley, in recognition of his valuable services to the State, and he had made a suitable reply, two of the gentlemen referred to, Sir John A. Macdonald and Rev. Dr. Reid of Toronto, gave some interesting reminiscences of the early days of Queen's. The third, R. M. Rose, now registrar of Frontenac, did not speak. Rev. Dr. Wardrope, of Guelph, one of the first students of Queen's, gave an interesting account of student life in those early days. The memory of the founders and benefactors is to be preserved by means of two memorial brass tablets set in the wall of convocation hall, which were unveiled, one of them by Rev. Dr. Williamson, now over eighty years of age, and who has been a professor at Queen's from the beginning of its career. The daily press has told of the numerous addresses delivered that afternoon, as well as at the banquet in the evening, at which there was a brilliant array of talent, such as the old limestone city seldom witnesses. However, semi-centennials of universities come but seldom.

Fifty years is a very respectable age for a university to have attained in a new country like Canada. What wonder then that the friends of Queen's should rejoice; and that Principal Grant, to whose indefatigable efforts the prosperous condition of the institution is so largely due, should feel a little pardonable pride when he regards the healthy growth which has signalized his administration of its affairs.

Two points with reference to Queen's deserve to be emphasized. In the first place it is, like the Scottish institution after which it is modelled, a self-governing university. The Synod wisely thought it best to have the professors appointed by a small body of learned men, and being above the lust of patronage, placed such appointments in the hands of a board of trustees, who have invariably exercised it with discrimination. The other point is that while its chief *raison d'être* was the necessity for having an educated ministry, to assist in obtaining which bursaries were established by the Church of Scotland, it recognized from the outset the desirability of a higher intellectual training for the general growth of the country. It rose, therefore, above denominationalism, which cannot be said of all self-governing universities in this country; and from the outset, although to a certain extent under Presbyterian influence, its doors have been open to all, regardless of creed, without religious test of any kind. Nor is it under political influence, which can hardly be said of any university controlled, or in which the appointments are made, by a government.

Queen's, then, takes rank as the first university to commence teaching in this province. The charter of King's College, now the University of Toronto, is of considerably older date; but Queen's commenced the work of instruction a year before the first students were admitted to King's. Her first graduate is yet alive in the person of Rev. Dr. George Bell, who fills the position of registrar of his Alma Mater, and who comprised in himself the whole of the first class in theology.

J. J. BELL.

## Pastor and People.

### LIFE'S VOLUME.

Open before my wondering eyes,  
Great God, life's mystic volume lies;  
I wait to see thy hand define  
The fadeless record of each line.

No leaf once closed may I retrace  
To add a word, or word erase;  
Nor may I guess the joy or gloom  
Inscribed on pages yet to come.

The past in light I clearly count,  
Judge their intent, tell their amount;  
But hid in clouds I cannot see  
The history yet awaiting me.

But knowing this, that, great or small,  
My Father's hand will write it all;  
I trust the future, and submit  
To what is past—what's writ is writ.

But hear this prayer, O Power Divine!  
That lift'st each leaf, and writ'st each line,  
That where my hands have left a stain  
Christ's blood may make all pure again.

Where the last sentence hath its end  
In mercy, Maker, Father, Friend,  
Write for the sake of Thy dear Son,  
"Servant of Jesus Christ, well done!"

—Charles F. Deems.

### A HIGHER KEY.

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

Thorwaldsen, the famous sculptor, was busy one day adding a few finishing touches to one of his masterpieces—a statue of Christ—when a friend called upon him, who found him in an exceedingly despondent and unhappy state of mind. On asking him the reason, Thorwaldsen, pointing to his work, said: "I can see no fault in it; my genius is decaying; it is the first of my works I have felt satisfied with."

There is a profound and far-reaching truth in the sculptor's statement. Self-satisfaction is a sign that should not pass without reflection. It is a mark of arrested development, or of intellectual, moral or spiritual decay. Whatever is not growing and building up its strength is undergoing a process of decay. There is no point where there is rest and continuance. We must be either going forward in the way of nobler achievements or falling backward in a sense of loss. We may, perchance, be losing unconsciously; the loss is so small, it is going on among a multiplicity of affairs, that we are insensible of it, and take no note of it till we have been deprived of so much that we are startled into profound alarm. The usual precursor of this undesirable discovery is a self-content that is without any concern or anxiety. The healthy, growing, expanding mind is full of hungry desire. It is like the infant that must have milk; it craves nourishment; it must have food; it looks out beyond all that it has attained to, a fulness and completeness which demand greater exertions and a larger growth. If there come to it occasions on which it is tempted to rest, there come also, and that speedily, hints that hold forth its need of betterment.

Such a hint was given to Dr. Thomas Arnold, of Rugby, in this wise: "He said that he had been much troubled to find that the change from attendance on the death-bed of one of the boys in his house to his school work had been very great; he thought that there ought not to be such a contrast, and that it was probably owing to the school work not being sufficiently sanctified to God's glory; that if it were made really a religious work, the transition from it to a death-bed would be slight; he therefore intended for the future to offer a prayer before the first lesson, that the day's work might be undertaken and carried on solely to the glory of God and their improvement—that he might be the better enabled to do his work."

When Sir Thomas Fowell Buxton was full of philanthropic activity, doing his utmost for the poor and needy, his soul was not satisfied. His letters show the eagerness of his desire to be employing his energies in warring against the evils around him. "I want to be living in a higher key," he remarked; "to do something good before I die." His prayers, too, we are told, were incessant that God would employ him as an instrument of spreading His kingdom, and of doing good to mankind. He had great delight in the service of his Lord and Master; nor did he ever forget to thank God with deep gratitude when any opportunity, however trifling, was afforded him of exerting himself for others. This fine spirit runs all through his life. He was ever striving upward, and ever seeking better things for his fellow-men. As the soul grows, and its noble powers develop and put themselves forth, there is always the living embodiment of Longfellow's "Excelsior." Not always ending in death 'mid snow and ice, however, but in grand and glorious achievement.

William Wordsworth utters a truth when he sings in his own sublimely simple way:

Man, if he do but live within the light  
Of high endeavours, daily spreads abroad  
His being, armed with strength that cannot fail.

We are impelled onward, if we are dealing honestly by ourselves. We are ever striving upward, like the eagle, and striking outward, like a strong swimmer, that we may have the joy of reaching something better than we have hitherto

attained. That is the temper of our hearts and the tendency of our nature. In other words, it is the God-given impulse. God works in us through the constitution He has given us. We are not made for mean and low ends. We are made for millenniums of progress. Our capacities have an expansive power beyond all we can conceive of them now. They discover this, too, when acted upon by the right motive force and when presented with the proper object. These exert a magnetic influence on the capacities of our nature. They are like sunshine to the bud, or warmth and moisture to the seed. One, therefore, may never know his powers till he gives himself a fair chance of growth. Look at the palm tree in a flower-pot in our cold, unfavourable northern latitudes, and then think of its stately majesty in the south or in the burning desert, where it rises like an Eiffel Tower, forming a guide to the traveller and a store-house to the needy. Who would imagine that the palm in the flower-pot was the same tree as that which is the glory of the desert? The conditions in which it is placed make all the difference. In the north the cold chills it so that it cannot grow; in the south the heat calls it forth to its fullest development. Could it but speak while it sojourned in the cold latitudes, it would say: "I want to grow, but I am cramped and held fast in fetters of iron." It is keyed up to the stature and strength of the tree in the sunny south, but its conditions are killing it. And terrible is the pain it endures. It is a veritable martyrdom in the vegetable kingdom.

And so many men are held back by the unfavourable conditions in which they are, either by force of events over which they have no control, or by their own choice, not being brave enough to break forth and strive after better things. Do they require to be divinely gifted to do this? As Tennyson now sings:

As some divinely gifted man,  
Whose life in low estate began,  
And on a simple village green;  
Who breaks his birth's invidious bar,  
And grasps the skirts of happy chance,  
And breaths the blows of circumstance,  
And grapples with his evil star;  
Who makes by force his merit known,  
And lives to clutch the golden keys,  
To mould a mighty state's decrees,  
And shape the whisper of the throne;  
And moving up from high to higher  
Becomes on Fortune's crowning slope  
The pillar of a people's hope,  
The centre of a world's desire.

This is a finely painted picture of progress. And is true of a few chosen ones. It portrays the accomplishment of an in-wrought purpose in the face of tremendous disadvantages. Do not all things bow to the force of an indomitable will? Do not circumstances themselves, though at first adverse, change front, and become helps? Very often. A faithful use of the gifts men have, and also an obedience to the monitions of one's own nature, in a word, dealing honestly by one's self, would change the face and colour of many a life. Apart from genius altogether—every man has a sufficiency of divine gifts to enable him to live on a higher key, and be an infinitely better man and do greater and grander things in his life,—if he only will. "Ye would not" will one day sound out the judgment of a terrible condemnation to all the disobedient. Hence it is proper that we should utter the old prophetic cry, "Turn ye! Turn ye! Why will ye die?" Ye die morally, intellectually, spiritually by resisting the God-given impulse of your nature, and the every-day opportunity of your life. To all who will advance the way is open. To all who would be nobler every assistance is offered. By whom? God.

### DEATH OF M. BERSIER.

The Rev. G. D. Matthews, D.D., Secretary of the Presbyterian Alliance writes to the *Presbyterian Messenger*:

One of my errands to Paris at present was to see M. Bersier, and confer with him on some matters connected with the work of our Presbyterian Alliance. I reached here on Wednesday night, and half-an-hour afterwards read in the newspaper that M. Bersier was dead. Stricken by apoplexy during Monday night, he had passed away before help could even be summoned.

M. Bersier was a Frenchman of the French. His ancestry was Huguenot; while he himself was born in 1831 in Vaud. In early life he emigrated to the United States and engaged in teaching. But France was his country, and having saved a little money, he came back in 1855 that he might study for the ministry. At once he connected himself with the evangelical movement of Monod and Pressense; and, selecting the Faubourg St. Antoine as the field of his labours, began his ministry in the Free Church of France. After a short time he joined the National Church, and was one of its pastors at the time of his death. He was, however, the pastor of a self-supporting congregation, always refusing to accept of any subsidy from the State. M. Bersier believed that French Protestantism would lose greatly in prestige and social influence if the Protestant Church were not acknowledged and recognized by the State as a legal institution. He therefore defended the union of Church and State, while setting little value on State endowments. But his position was not regarded with much sympathy by many of his friends—old or new.

During the Franco-Prussian War, Bersier was one of those that did not despair of the Republic; and for his patriotic and benevolent exertions during the siege of Paris, he was decorated in 1871 with the Order of the Legion of Honour.

Gradually Bersier's fame was rising. He had caught the ear of the matured and scholarly intellect of the day, and sought to lift France up to the Gospel rather than to bring the Gospel down to France. He was looked up to not more for his eloquence than for the clearness of his perceptions and the sobriety of his judgments. His style, it has been said, was clear, chaste and simple, never declamatory; but when circumstances required it, his brilliant eloquence could sway any audience. A distinguished writer in the *Journal des Debats*, who wished to draw Bersier into literature, compared him to Bourdilonne and Massillon, alleging that the latter orator had more than an equal in the Protestant Bersier.

But Bersier's heart was set on the evangelization of France. Mainly through his labour there was erected during the last year that splendid statue of Coligny which now adorns the Rue de Rivoli, and fronts that Louvre in which Catherine de Medicis was wont to live. He had come to be regarded by all Protestant Churches as a "foremost" man, for his sympathy with every Christian work was felt to be genuine and deep. Bersier was a great man. His soul had realized something of the greatness of that Gospel he loved and preached. His last sermon was preached to the children of his congregation, and his last public work was an address given on Monday night at a McCall meeting. From that meeting he went home—to die! What a grand close to a busy, noble life! His latest work preaching what some call the elementary truths of the Gospel—in seeking, like his Master, "to save that which was lost."

The funeral took place yesterday. An immense crowd filled the large church. The walls were richly draped with black cloth, the pulpit and reading-desk alone being as usual. The body, in a plain coffin, was in front of the pulpit, but hidden from view by the masses of wreaths of flowers. Short addresses were delivered by several pastors representing different Churches, for Bersier was a leader of men. Then the hearse, followed by a crowd of devout "men," moved away to Châtillon, where lie buried many who fell during the Siege of Paris. A number of deaconesses were waiting around the open grave, recalling the presence of certain women at another grave. Then a short address from M. Stapfer, one of M. Bersier's sons-in-law; and we came away, leaving behind us one who, in the highest and truest sense, had been "A Defender of Paris."

### BELIEVE IN YOUR WORK.

The English governor of one of the provinces of the British Empire in India, commenting on his good fortune in getting out of the country before the breaking out of the Mutiny, said: "I could never have fought well, for I could never make up my mind whether our conquest of India was a divinely inspired act or a great dacoity." The remark showed sound knowledge of life. No man can fight vigorously and successfully if he is uncertain of his right to fight. The soldier who leaves behind him the open question of whether a thing ought to be done or not, in nine cases out of ten will retreat along that line. The advance line is held only by the man who believes in the end that lies before him and in his right to secure that end. Nothing blights faith in a purpose or saps the strength to carry it out like scepticism; the scepticism need not be very deep or very radical; a very little of it will go a great way in destroying a man's working power. It is one of the mental and spiritual diseases of our time that so many men and women are uncertain whether the thing they are doing is worth while. They are fighting a losing battle, not because they have not the force or the equipment to fight a winning one, but because they can never quite make up their minds whether the fight ought to be made or not. A half-hearted or questioning Stanley would be an absurdity. The man who is to cross Africa through the heart of its vast forests and its deadly morasses must be a man who believes that doing that particular thing is worth every exertion that a human being can make, and that if his life goes into the work the loss will be well made. No less of faith than this could have given Stanley the impulse which has again sent him through the heart of Africa. If Mr. Edison spent his nights in querying whether his work by day was worth the doing, the wonderful development of the practical use of electricity which he has secured for the benefit of men would never have been made. Doubt is a healthy stage in the life of every man who thinks, but it is only a stage, not a permanent condition. Sooner or later the man who achieves anything in life leaves doubt behind him and puts his hand in the resolute grasp of a clean, clear, triumphant faith in some cause, or purpose, or principle or aim. When we stop to ask ourselves whether life is worth living, we ought at once to call in the family physician; that question means disease either of body or mind; it is a question which no healthy man or woman has any business to make.—*Christian Union*.

### COURTESY IN THE FAMILY.

There is nothing so necessary to gain perfect order as kindness. It must predominate. The home which is governed by harshness could never become an ideal home. It is difficult for an ordinarily observant person to see at once what kind of spirit prevails in a family. A person must be dull who partakes of a meal without forming some opinion of the prevailing spirit. In homes where true courtesy prevails it seems to meet one on the threshold. The kindly welcome is felt on entering. It is beautifully expressed, "Kind words are the music of the world." Hard words, on the other hand "are like hailstones in summer beating down and destroying what they would nourish were they melted into drops of rain." Life without love would be a world without a sun; without one blossom of delight, of feeling, or of taste.

## Our Young Folks.

### A SONG OF YOUTH

Early seeking, early finding,  
Happy, happy we !  
Looking up in life's sweet morning,  
Looking up to Thee !  
We begin our children's days,  
Lord on glory, with Thy praise.

Early asking, early getting,  
Happy, happy we !  
We would daily, blessed Jesus,  
Find our all in Thee.  
In Thy fulness is the store  
Of the life forevermore.

Early knocking, early opening,  
Happy we, happy we !  
By the holy gate we enter,  
Lord, to dwell with Thee !  
In the city of the blest,  
In the home of heavenly rest.

Early loving, early trusting,  
Happy we, happy we !  
Looking upward, pressing onward,  
Day by day to Thee !  
Leaving this poor world behind,  
All in Thee, O Christ, to find.

—Horatius Bonar, D.D.

### TAKING THE BOY'S MEASURE.

Jimmy Jackson was in high glee. He had just been measured for his new spring suit, and was to have it next week, in time to wear down to Squadunk on the picnic excursion.

"Pin check," said Jimmy; "picked it out myself; that is, mother and I did. Didn't we, mother? Smith says he can fit me to a T. Good shape. Some boys have crooked shoulders, and some grasshopper legs. Hard to fit. Take a twenty-four, I do. Remember all the measurements, 'most—twenty-four breast, fourteen collar, twenty-nine long, twenty—Say there, Dick, let that bat alone, I tell you! Yes, mother, I'm going in a minute—didn't I tell you so (impatiently)? soon's I settle Sue, here, for nabbing my ear."

"What are you looking at, Uncle Harry?"

"O, nothing much! Just thought what a chance it was for the recording angel to take your measure—that's all."

Jimmy went on about his errand, and when he got back it was high bed time and a little past; so, after the usual amount of teasing to wait for just another game, and grumbling at the injustice of sending a boy to bed before it was dark, when all the other boys in town could sit up until ten, he stumbled up the stairs in very bad humour.

He got out of his clothes, but how no one but a boy in bad humour and a hurry to have it over can tell. How he was to get into such a tangled, criss-cross muss the next morning was another puzzle.

"Blessings on the man that invented sleep!" would have been a very appropriate motto to tack on Jimmy's bed that night, for, embraced in its arms, he soon forgot Dick's felonious intentions on his bat, the pending settlement with Sue of the "nabbing" case, and the ill-humour of the last moments, aroused by his sense of ill-treatment, and was living again the proud moments in the merchant tailor's room, where the soft, handsome folds of the "pin-check" goods were being admired, and the hum of the tailor's voice as he said, "Open your vest, please; now lift your arms, so; stand straight, please; fourteen, twenty-four; that will do," etc., rang through his ears.

Presently it became indistinct and confused. Then it began to ring out again with new distinctness:

"Stand straight, please. Humph! Very much shrunken calves, these. One, two,—only two errands for mother today, and a good deal of growling over those. Open the vest, please. Thirteen, breast measure: small heart inside; cold and selfish; wants everything for himself. Some boys with generous hearts measure twenty-five. Stand straight, please! Nineteen high; good deal of a baby yet; whines and pouts like one. A boy with sense and manliness enough to take things reasonable ought to measure about thirty."

By this time Jimmy was tumbling and rolling at a precious rate. Great beads of sweat stood on his brow, and groans broke from his lips.

"Pretty crooked, shrivelled specimen this. Hard to make his robe look decent at all. Got in by the skin of his teeth."

You would have thought Jimmy was trying to put himself through a knot-hole, he shrank into so small a ball in one corner of the bed.

"Cut a sorry figure before the throne. If he'd only thought as much of how his spirit grew, as having a well-shaped bod"—

A long, low, gurgling sound came from under the bed-clothes, which were gripped tight in both Jimmy's fists. Tiptoe, tiptoe, came footsteps down the hall, and a light gleamed along the wall, and then shone into Jimmy's face.

"Oh, how it shines! Let me go away,—away back, please, Mr. Recording Angel, I'm so un"—

"Jimmy, Jimmy! Wake up! What's the matter, my boy?"

"Oh! Mr. An— Why, Uncle Harry! I'm so glad! I—I guess I've been dreaming; but I tell you it was mighty natural. Don't go yet!"

"But what about the recording angel?"  
"Why, don't you know what you said last night about—about"—

"Taking your measure, oh! As good as Smith's?"

"No, but I mean to make it so, Uncle Harry."

### A TALK WITH LITTLE GIRLS.

Some girls are never ready. At the last moment the veil is caught, or gloves are snatched, and away they hurry down the street to the railroad station, or elsewhere, buttoning, tying, fixing. Very few times in one's life this may be necessary, but almost always one may be ready before the street door is opened.

If gloves have but one button, or are laced in simplest fashion, draw on both neatly, and do the little finishing before leaving the house; likewise fasten the veil securely, button sack or fold shawl. One is thus better equipped for that which lies before, then starting off to catch time.

It would be amusing if I should relate some instances under my observation where girls have made a partial toilet on the highway. I actually know of one who combed her hair in a carriage on the way to a concert.

I always feel like asking such a one some questions concerning her home life, and the kind of books and papers she reads; if she has never seen an article on the subject of her being ready that impressed her sufficiently to follow.

The maidenly lady who is ready, who has attended to her small belongings and appointments, has no further need to think of herself on entering a railway car, or setting out for a walk or drive, therefore has eyes and thoughts for what may be around her. She sees more, hears more, exercises her power of observation more than the one who must complete her readiness after starting. Grace of manner is thereby acquired, and an ease in appearance quite in contrast to the fidgety movements of the chronic fixer. Again it is very annoying to accompany such a person.

"Tie my veil, please," is perhaps the first request. Presently, "Oh, do button my glove," and you act as glove-but-toner.

"Is my hat on even?"

You may be studying a fine bit of landscape, but you turn your eyes.

"Not quite," and a gentle push is given.

A little further on, "Are my bangs blown about? I ought to have combed them. Can't you smooth them a little with your hand?"

Your hand is gloved, but you oblige your friend.

Other requests are in order. Will you put a pin where the draping of her over-skirt is down, or arrange her dolman, or lend a hairpin to stay her fallen locks, and by the time she is ready your interest in the walk is abating, or the journey nearly through, or—let us hope this last—your good nature has endured to the end.

A girl who is never ready will probably develop into a woman of the same mould. She will try her life long to catch up with herself and never seem to get there.

A good soldier is trained in habits of precision. Method marks his movements. Military drill is sometimes considered severe, but such drill is doubtless needed to form habits that will build good soldiers doing service for their own country.

Now girls need to be good soldiers—doing good service for themselves and each other. How can this be accomplished without habits that will form strong character—for back of the foundations lies character, and promptness and neatness are elements more desirable than fly-away qualities?

Every girl can mend her ways in the little matter of being ready at the start, and habits so strong that they become second nature, are worth building on the right basis.

### NEW YEAR IN CHINA.

"Pai nieng!" the first man says, and "Pai nieng!" the second man replies. This is the New Year greeting in China, and is about the same as our "Happy New Year!" Sometimes the Chinese wish each other a prosperous year; but if they are Christians, they wish each other peace; that is, "Ping ang!"

The Chinese New Year does not come, as ours does, on the first day of January, but about a month later. They count by the moon, and sometimes the first moon comes in February.

Just before New Year is the busiest time in the whole year. The streets are so full of people coming and going that it is almost impossible for a sedan chair to pass, and the noise is something dreadful. Every man seems to try to shout louder than any other man, as all push forward with their loads on their shoulders. The beggars are worse than at any other time, and the shops are full of bright, pretty things to tempt the people who come there to do their New Year's shopping. If we are not very careful to lay in a supply from the market the day before New Year's, we shall find we have not enough to eat in the first few days afterward.

In the idol shops all of the idols look as bright as fresh paint and gilding can make them. At this time the old kitchen god is taken down, and early in the New Year a new one is put up. It is only a large sheet of paper with an old man, an old woman, and a cow, a pig, and some other animals printed on it in bright colours, and is pasted on the wall over the

cooking furnace in every house where the people are not Christians; but it is considered as necessary as a stovepipe is in an American kitchen. The people offer incense to it, and it superintends the kitchen affairs.

The first time we went to Ku Liang we rented a room, and there was no place to cook, so our landlord let us build a range in his back porch. It was a new thing to have foreigners live on the mountain, and they were a little afraid; so, to make everything safe, they pasted a kitchen god up on the wall over our range. I do not know whether it liked the foreign incense of beefsteak and coffee or not.

### THE NEWSBOY.

A business man of Detroit, whose office is on Woodward Avenue, relates this singular experience in the *Free Press*.

"I wanted a ten dollar bill changed, and as I was alone I stepped to the door and called a little newsboy whom I had frequently employed to run on errands, and told him to carry it to the nearest store and get it changed. I then went inside and waited. My partner came in and ridiculed me for what I had done.

"You will never see the boy or the change again," he said.

"I must say his prophecy looked possible when as hours went by the boy did not return; still I trusted him. I could easier believe that he had been run over or made away with than that he had stolen the money.

"I did not change my mind when a week had passed. I did not know where he lived or who his associates were, and my newsboy seemed to be missing. The second week was nearly gone, when a woman came into my office one day. She was crying.

"Are you Mr.—?" she asked.

"I am, madam. What can I do for you?"

"Then she told me that her little boy was dying; that he had been ill nearly two weeks, and kept constantly calling my name. I went with her and found my missing newsboy. As soon as he saw me he began to rave.

"I lost it! I lost it!" was the burden of his cry, but I alone knew what he referred to. He had lost the ten dollar note, and it had preyed on his mind, causing brain fever. He died in my arms, unconscious that I had trusted him from the very first, and that I would have done anything to save his life. I have not a doubt that he either lost it or had it snatched from him, and his sensitive nature kept him from telling the truth, and he gave his life up in the struggle."

### TWO FOXES.

There is an old story of two foxes who were so lovingly attached to each other that they could not quarrel. One day, however, they made up their minds that life would be less monotonous if they could only have a difference, so they resolved to dispute about a piece of meat which one of them was about to eat.

"I want that!" cried the other.

"Very well, dear fox," said the first, meekly, "take it."

"Oh, no, dear fox," said the other, penitently, "I wouldn't take it away from you for worlds."

Thereupon they concluded that quarrelling was an impossibility, and resolved never to attempt it again.

Dick and Dora are twins, and quite inseparable companions. One day, however, a little cloud rose and blackened upon their horizon.

"What's the matter?" called Dick, finding Dora sulking in a corner.

"Nothing!" was the dignified answer.

"Oh, come now, I know there is. Was it because I was playing with Tom Rogers when you came out of the shed?"

"No, it wasn't that," owned Dora, her eyes filling with angry tears, "but you needn't have told me not to touch your things."

"I didn't mean it that way," protested honest Dick. "Truly I didn't. I just meant, 'Don't joggle till I get that knot tied.'"

"In future," began Dora, with the air of a queen determined not to be pacified, "if you want me to play with you,"—here she paused, and a roguish light rippled over her face,—"you just mention it, and I'll be there!"

And the quarrel of the two little foxes was adjourned.

### DO YOUR BEST.

There is a fable told about a king's garden, in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rose-bush was sad because it could not bear fruit; the vine was sad because it had to cling to the wall and could cast no shadow. "I am not the least use in the world," said the oak. "I might as well die, since I yield no fruit," said the rose-bush. "What good can I do," said the vine.

Then the king saw a little pansy, which held up its glad, fresh face, while all the rest were sad. And the king said: "What makes you so glad, when all the rest pine and are so sad?" "I thought," said the pansy, "that you wanted me here, because here you planted me, and so I made up my mind that I would try and be the best little pansy that could be."

Let us all try to do our best in the little spot where God's hand has placed us.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 15th, 1890.

## Presbyterian Lesson Scheme for 1890.

Copies of the Syllabus of the International Lesson Scheme in convenient form can be had at 50 Cents a hundred, at the office of THE PRESBYTERIAN PRINTING AND PUBLISHING CO., (LTD.), JORDAN STREET, TORONTO.

LARGE bodies move slowly, said the late Dr. Burns on a memorable occasion. Brazil is a large country, and it startled the world lately by changing from a monarchy into a republic in a few hours. The present indications are that there is trouble ahead. Some things should not be done quickly. Brakes are just as necessary as steam, a simple fact which many people in this impatient generation often lose sight of.

SOME people are asking why the Principals of Knox, Queen's, the Montreal Presbyterian College and other institutions were overlooked when Imperial honours were bestowed upon the heads of Toronto and McGill Universities. It is hard to answer that question. Sir William Caven, Sir George Grant and Sir Donald MacVicar are names that would sound well. The two last mentioned are so Highland that they would make every Gaelic man in the country throw up his cap with delight. Montreal would then have two Sir Donalds. Nothing will satisfy this country but a general distribution of titles. Sir John and Mr. Mowat know just how to meet public opinion.

DR. LANGTRY is supposed to have returned from the search of his long-lost brother in Central Africa, and may probably be giving some attention to Church history. What puzzles him is that Professor McLaren, a mere dissenter, sadly out of line with the Historic Episcopate, should know the history of the Church of England so much better than Dr. Langtry does. "My son," said a fond mother to her hopeful, who came home badly beaten, "you look as if somebody had put you through a threshing machine." If this controversy between Dr. Langtry and Professor McLaren does not stop, one of the parties will resemble that boy, and we predict it won't be Professor McLaren.

ONE of the most pleasing items we read in our exchanges is that though the late municipal contests were lively in many places the best of feeling prevailed. Why should it be otherwise? We sons of Adam do many foolish things, but one of the most foolish is to quarrel about elections. Nine times out of ten the candidates that neighbours quarrel about will be found taking a friendly dish of oysters together in less than a month, and perhaps helping the bivalves down with something they should not drink. Two years ago Mayor Clarke was said by some to be the candidate of the liquor interest in Toronto, and his opponent, Mr. Rogers, was described as the temperance candidate, the champion of law, order, morality and every other good thing. Every religious journal, every temperance man, every friend of law, order, and morality was supposed to support Rogers and was denounced by certain parties if the support was not given. Last week and the week before this same Mr. Rogers was one of Mayor Clarke's most vigorous supporters! Men who quarrelled with some of their good neighbours about the relative merits of Clark and Rogers must have had some peculiar sensations when they saw Rogers supporting Clarke last week.

THE pastor of the First Presbyterian congregation, Auburn, N. Y., was so annoyed by the misbehaviour of the choir the other Sabbath that he abruptly dismissed the congregation. The *Christian-at-Work* says: "Blame not the minister." Why should you? If the minister cannot go on, what else can he do but stop? A choir that makes

such a noise during the service that the service has to be stopped is a nuisance, and the sooner the congregation come to that conclusion the better. One of the surest and quickest ways to bring them to the right conclusion is to dismiss them when the choir becomes so boisterous that the service cannot be conducted with proper decorum. There is just one effectual remedy for this growing, scandalous evil, and that is to have choirs composed mainly of people with reputations to lose, who have a recognized position in the Church, and who sing mainly because they wish to help on the good work. If possible, the leader should be a man of influential standing and character. A leader of that kind can usually keep things right without much effort. No Session, nor any other body, can keep a choir out of mischief if its leading members are godless, irresponsible professionals who come to God's house simply to sing.

UNION of the denominations may be a good thing to talk about at meetings where the only thing wanted is mere talk, but it ought to be remembered that the big things are all done by strong denominational men. Mr. James McLaren, like all the McLarens, is a Presbyterian of the true blue order, and he endows a chair in Knox College to the tune of \$50,000. Mr. David Morrice, of Montreal, was brought up on Rouse and the Shorter Catechism, and he builds a wing to the Montreal College at a cost of about \$80,000. The McKays, the Redpaths, and the other princely givers of Montreal are all stalwart Presbyterians. Senator McMaster was a Baptist, and a hard shell at that, but he endowed a university himself. Last, but by no means least, the Hon. Senator Macdonald, who paid his \$40,000 the other day for hospital purposes is a Methodist and a local preacher. When did a mollusc in theology ever do anything big or generous? When did a rounder ever do anything but make insane remarks about the work of other people? There are thousands of men and women in Ontario who, in proportion to their means, are just as liberal as James McLaren, or David Morrice, or Senator Macdonald, but they are all denominational people. There is not a mollusc among them. If you want a new church built, or a college endowed, or a big push given to any good work, to whom do you go for the money? Is there not something inconsistent in denouncing denominations, and then going to denominational men for money to carry on denominational mission and college work? Why don't you go to the gushing people who denounce creeds and "star" at union "metin's"?

THE publication of Prof. McLaren's lecture, and the discussion which followed, have pricked many a bubble. The last one effectually disposed of is the stale Episcopal cry about schisms. When the typical Episcopal priest cannot find anything better to say he always shouts, "Schism," "Schism." People who do not belong to the Church of England are petulantly, impertinently denounced as schismatics. Prof. McLaren says:

These strong assertions are likely to impress people in proportion to their ignorance. The truth is that the word schism occurs only once in the New Testament, and the Greek word usually translated division, from which we derive it, occurs eight times, and only twice is the thing meant referred to in terms of disapproval. But the thing which Dr. Langtry calls schism, a breach in the outward unity of the visible Church, had no existence then, and is not once referred to, unless by implication, in the New Testament. The divisions referred to and deprecated in the New Testament are breaches of charity and brotherly sentiment, which often find entrance among brethren of the same congregation or communion, and have no necessary connection with organic divisions in the Church. Schism such as is discountenanced by Paul may flourish, as it did in the apostolic age, under the cover of external unity, and may be largely absent where external divisions in the Church exist. The schism which some men regard as worse than the breach of all the ten commandments is a purely artificial sin, manufactured out of a false view of the Church and its unity, and which, I shall not say, "was invented," but is admirably suited, to make ill-constructed people submit to all the claims of a sacerdotal despotism.

The thing which the Episcopal priest impertinently denounces as schism,—non-union with his own Church—is not the sin condemned in the New Testament as schism. A breach of the law of love is the schism Paul condemns and schisms of that kind may exist in a body organically one. If you doubt it read the organs of the High and the Low in the Episcopal Church.

THE *Christian-at-Work* tells us that an anxious mother wrote to the editor of the *Evening Post* asking if he could recommend a college "where the professors make a persistent, united effort to save students from the temptation to drink," and whether they knew any college "which has any

sufficient safeguards against this temptation." The editor replied:

In our opinion, parents who wish to devolve on other people the task of keeping their sons out of temptation after they reach the collegiate age would do well to keep them at home. Keeping young men of the collegiate age out of temptation is essentially parents' work. It cannot be delegated or imposed on anybody else, except, as we have said, by putting the youth in barracks under military discipline. No civil college in this country is properly organized for any such duty. The professor is a teacher, but not a guardian in the proper sense of that term. His business is to teach young men who want to learn, and get rid of them if they will not learn. It is not his business to keep them out of harm's way by any extraordinary precautions. If parents think their son is unequal to the temptations to which the inevitable freedom of college life exposes him, the proper remedy is not to commit his morals to the care of a poor hard-worked professor, who is already staggering under the weight of his didactic load, but to keep the youth at home."

There is sound sense in this reply. Keeping young men of any age out of temptation is essentially parents' work. If right principles are not implanted in the early years in the home neither professors nor any other class of men can keep young men from evil. One of the most dangerous features of modern society is the tendency of many parents to shirk responsibility in regard to their own children. Young men are sent to the revival meeting to be converted, to the temperance society to be made or kept sober, to the Y.M.C.A. rooms to keep them out of bad company, to the Sabbath school to get all their Bible knowledge. There is a society or association of some kind to do the work that used to be done and ought to be done in the home. The results too often are just such as one who believes that God holds parents responsible for the training of their children might expect.

## HAS YOUR PASTOR TIME FOR STUDY?

THAT a minister of the Gospel should be of studious habits is generally admitted, but if even those who best understand this are not always considerate in their demands on a pastor's time, it is not to be wondered at that thoughtless persons should often overlook it altogether. The time is past when any considerable number of people speak of ministers as idlers. Those who talk in that strain can only do so from ignorance. Nowadays a minister may be constitutionally lazy, but woe betide him if he gives way to his natural inclination. If he fails to conquer an indolent habit, he is pretty sure to have a rude awakening. The ever-recurring demands upon his time and attention, if no higher purpose stirs him into activity, will render a dreamy indolence impossible. It is not, then, from laziness that ministers do not devote more of their time to study, but from the obstacles that meet them daily and the incessant demands upon them that so sadly curtail their opportunities for engaging in systematic and profitable study.

In relation to this part of a minister's work there will be, as in others, the impression that much depends on circumstances. And no doubt this is true. The brother whose field of labour is in the country may naturally think that were his lot cast in a city where there are so many facilities for mental activity, so many opportunities of meeting with brethren whose tastes and aims are shared in common, what an impetus he might receive. As it is, he is in a fair way of stagnating. There is so little incentive to devote his time to study. Besides, to prepare two good sermons weekly and attend regularly and with fidelity to the pastoral duties incumbent upon him, his strength is exhausted, and his time absorbed. On the other hand, the city pastor in the seclusion of his study, when jaded with the multifarious labours of a long day, is no doubt sometimes tempted to think how superior in some respects is a quiet pastoral charge, with its leisure and absence of distraction, to the highly honourable and responsible oversight of a large city congregation, and the almost endless extra functions it exactingly imposes upon him. The country brother has the time and the leisure to prosecute some profitable line of thought that seems beyond the bounds of possibility for the hard-wrought city pastor.

Lots in this world widely differ, and the same variety is visible in the spheres of ministerial activity. There are beneficent compensations. It matters not where the minister's field of action is, whether in the metropolitan centre or in the remotest rural confines, steady and systematic study is indispensable to his success. Ready utterance, a glib facility of speech, may be a gift, but it is one that there is every reason for its possessor to distrust. From it comes the strongest temptation to neglect earnest and laborious pulpit preparation. The man with the gift of ready speech is not the enduring one. The speech may vary, but the ideas do not. Mental and

spiritual development are prematurely arrested, and he has to keep moving. The studious and thoughtful minister keeps on growing; his people are edified, his hold on their affections and his moral and spiritual influence grow with the years, while the reverse is the case with the merely fluent speaker.

The difficulties in the way of regular study help in time to weaken the studious habits of the minister. At the seminary with all its incentives and while inviting fields of study opened up before him he would look forward to the time when in the seclusion of his manse he might pursue the lines of thought he then found so attractive. Alas! when the future has become the present how unlike it is in many instances to its forecast. As every day with its peculiar duties departs the visions of the past, as most visions do, vanish; and he accepts what he conceives to be the inevitable, and is content to take much on trust, which he once resolved to make the subject of personal investigation and inquiry.

Another hindrance to ministerial study is the multiplicity of extraneous work thrust upon them, and which custom has made inevitable if they would worthily fulfil their public positions and maintain their influence. Meetings of all sorts, from the anniversary social to the committee on the site of a new grammar school, are supposed to be comparative failures unless several ministers speak at the one and at least two are members of the other. How is all this to be remedied? Study is to be pursued from a strong sense of duty for the purpose of doing the special work to which the pastor is consecrated in the best possible way. It is no evidence of superior scholarship if a preacher aims at the presentation of seemingly recondite thought in a style of finished literary composition. Plainness of speech and profundity of thought are not incompatible, but the two cannot go together at haphazard. Close study may be attractive for its own sake, but to an earnest and conscientious minister that will not be the chief incentive. His principal aim will be to follow up the Pauline injunction, "Stir up the gift that is within thee," that he may be a faithful ambassador of Jesus Christ, and able to commend His gospel to his hearers. This is a higher aim than the mere striving for the academic distinctions that scholarship, real or reputed, often brings. He will study because he is convinced that with the Holy Spirit's power it is the best means for the promotion of God's glory and the highest welfare of his fellow men.

To secure the needed opportunities for the study of God's truth the minister must carefully husband his time by systematic arrangement of his work. To the calls for pastoral duty he must ever be ready to respond. The regular visitation of the flock must not be curtailed. In it there is a twofold blessing—to pastor and people, and it supplies him with a much needed help, it keeps them and him in sympathetic touch. What then must give way? Obviously not a little of the extra pastoral work that seems to be so inconsiderately thrust upon the ministry in these busy and restless days. Ministers dare not be idle, but there is neither mercy or reason in driving them continually at high pressure speed. Any number of educated laymen might be ready to take a share in the work that is over-taxing the energies of the ministers, who as spiritual guides should have more time, without distraction, to prepare beaten oil for the lamps of the sanctuary. Then will the flame of the Church's piety be clearer and brighter and the moral and spiritual power of the ministry will be greatly enhanced.

### THE STUDY OF THEOLOGY AT OXFORD.

IN the January number of the *Old Testament Student* an Oxford graduate gives a brief but interesting view of the study of Theology at the ancient seat of learning where the movement known as the Tractarian and Ritualistic took its rise. It is all the more interesting as it gives a glimpse of the prevailing type of theology holding sway at Oxford. The present course of theology was arranged about twenty years ago, when Dr. Pusey's influence was more active than it is now. The Oxford graduate describes it as historical, but in a sense in which the past was made to dominate the present. It laid especial stress on patristic theology, and made that the interpreter of the apostolic age. Though Mediævalism may be said to be still in the ascendant at Oxford, it is not without significance that it is being modified by the introduction of a more varied and liberal course of theological inquiry. The higher criticism has its representatives in the Oxford theological faculty, chief among them being the Oriel professor of Interpretation of Holy Scripture, Dr. T. K. Cheyne, whose lectures a year ago attracted considerable attention,

The Oxford graduate gives the following, as comprising the subjects of study in the school of Theology at that famous University:

(1) The Holy Scriptures. (2) Dogmatic and Symbolic Theology. (3) Ecclesiastical History and the Fathers. (4) The Evidences of Religion. (5) Liturgies. (6) Sacred criticism and the Archaeology of the Old and New Testaments. Of these (1) is fundamental and together with one other of the subjects enumerated forms the minimum which may be offered; but for a "first-class" it and three other subjects (one of them (2)—are necessary. Within these limits the student is left to make his choice under the direction of his college-tutor. The books prescribed in each subject are liable to vary a little from year to year, but there is always a fixed element and that the larger one which remains permanent like a backbone. Finally there are in addition to the books prescribed, also lists of books in each case, suggested by way of supplement or for reference.

Under (1) come: O.T. The subject matter of Isaiah together with historical books like Samuel and Kings. N.T. (In the Greek). St. John's Gospel with one of the Synoptic Gospels; the Epistle to the Romans or the Acts (detailed study); general knowledge of the Pauline Epistles. Optional (i) Hebrew (1) elementary; Book of Genesis. (2) advanced; e.g. Psalms 1-50; Isaiah 40-46; Ezekiel 1-16. (ii) Septuagint. Genesis; Pss. 1-50; Isa. 40-66; Ezekiel 1-16. In this section the significant modification recently made is the requirement of outlines of the theology as well as of the history of the O. and N.T., certain sections in Oehler's "Theology of the O. T." being specially recommended, thus Biblical Theology is securing a place for itself side by side with Dogmatic and Symbolic Theology, a fact rich in promise for the purification and revivifying of the latter. In this connection mention may naturally be made of Professor Cheyne's two courses of lectures, viz., "Old Testament Theology" (late period), and "Introduction to the later books of the O. T." Professor Driver is lecturing on the books set in advanced Hebrew, while next term he will begin on Job and also take in hand the subject-matter of Isaiah.

Under (2) there are three alternatives offered, viz. the Doctrines of (a) the Holy Trinity, (b) the Incarnation, (c) Grace, respectively. It will be instructive to notice the texts prescribed as showing where stress was laid under the old system, which has only been very partially modified in the new. (a) Athanasius (contra Arianos I. II. III.), Hippolytus (contra Hæresin Noeti); Pearson on the Creed I. II. VIII. The new statutes, while retaining the Athanasius, substitute for the others Dionysius Romanus, Epist. c. Sabellianos, Augustine de Trinitate V.-VIII., the Quicunque Vult, and assume an acquaintance with the Scriptural grounds of the doctrine and with its history to the close of the period covered by the required texts. Among the books suggested for reference also appears for the first time Dorner's "System of Christian Doctrine," Vol. I., as well as Aquinas' Summa (Tractatus de Trinitate).

In (b) Athanasius de Incarnatione Verbi Dei; Cyril of Alexandria, "Epistola ad Nestorium, II. III.," ep. ad Iren. Antioch.; Leo ep. XXVIII. ad Flavianum; Definitio fidei concilii Chalced.; Hooker, bk. V. §50-57; Pearson on the Creed, III.-VII. The new statutes omit the Pearson and add Anselm Cur Deus Homo and the Quicunque Vult; while among the suggested books now appear Aquinas Summa, Pars. III., qu. 1-6, Ritschl's Rechtfertigung and Bruce's Humiliation of Christ. (c) Augustine (de spiritu et litera, de natura et gratia, de gestis Pelagii); Canons of 2nd Council of Orange; Pearson 8-10. Browne on XXXIX. Articles, Ats. 9-18. Here the changes are: addition of Basil de Spiritu Sancto, the Council of Trent, Decretum de peccato originali (Sess. V.), de Justificatione (Sess. VI.), Formula Concordiæ c. 1-4. Westminster Confession of Faith, c. 3, 6, 9-18; omission of the Augustine except the de spiritu et litera; his de natura et gratia passing into the books of reference, among which Cyril of Jerusalem Catecheses XVI. XVII., Mohler (Symbolik) and Dorner now appear. Here of course the extra-Anglican symbols are specially noteworthy additions, as making the course of study less denominational.

Under (3) great latitude of alternative is given, epochs from the Post-Apostolic to the Reformation periods being open. Here the greatest improvement is in the last period, which instead of being divided into two parts at 1575, is now studied as a single whole (1500-1662) with considerable use of original documents.

Under (4) there are several alternatives, though to our great shame there is no University Professor either in the Philosophy of Religion (Apologetics) or in the History of Religions, a want which Dr. Fairbairn is trying to do something to supply at Mansfield College.

(a) Natural Theology and Revelation. (b) Dates of the Canonical Books of the N.T. (c) Miracles. (d) Prophecy. These have each and all been improved and brought more up to date in the new statutes, which also add a fresh subject, viz., (e) Comparison of Christianity with other religions, for the general study of which there are recommended Wordsworth, "The True Religion;" Hardwick, "Christ and Other Masters;" Tiele, "Outlines of the History of Religions;" while special knowledge is required of one of the following (1) Brahmanism, (2) Buddhism, (3) Islam.

Under (6) in (a) O.T., there is exact criticism of two books, e.g., I Samuel and Ezekiel 1-16, as well as a general knowledge of Palæography; (b) N.T., exact criticism of e.g., Luke 13-24 and the Johannine epistles, besides works of a general character; (c) Archaeology of O. and N.T. which includes the Geography of Palestine, the History and Services of the Temple and Synagogues, the civil government, the History of the chief religious parties, the Provincial Government of the Roman Empire, so far as it affects the Gospels and the Acts. The Revised Version of 1885 is that recognized throughout.

MISS MONTGOMERIE, of Woodside, has resolved to present a site, one of the best in the town, for the new church to be erected at Moffat, in room of the present building, which is situated in an out-of-the-way position. The site has cost considerably over \$5,000.

THE split in the Stonehaven Free Church is healed by the two divisions coming together again and accepting the office-bearers appointed by each. A committee representing all parties have been appointed to look out for a new minister. About fifty applications have been received.

### Books and Magazines.

VICK'S FLORAL GUIDE FOR 1890. (Rochester. James Vick.)—This annual, bright as it has been in the past, is fuller and more attractive than ever before.

"AGAINST HEAVY ODDS" is the title of one of the six serial stories which the *Youth's Companion* will publish during 1890. It is a stirring tale of a Norwegian fishing village, by H. H. Boyesen.

REGENT SQUARE PULPIT. "Martha and Mary, or, Stable and Unstable Equilibrium." A sermon by Rev. John McNeill. (Toronto: William Briggs.)—The first of the weekly series of Mr. McNeill's published discourses.

HARPER'S MAGAZINE. (New York. Harper & Brothers.)—With its accustomed excellence and attractiveness *Harper's* makes its appearance. "Jamaica, New and Old," by Howard Pyle, opens the January number. It is followed by "The Russian Army," by a Russian general. Mrs. Lucy C. Lathé treats "Two Phases of American Art." "A Woman on Horseback" will be found useful to those who contemplate enjoying the exercise equestrian practice affords. Other two papers, each with an interest of its own, are, "The Smyrna Fig Harvest," and "St. Andrew's," by Andrew Lang. The story of the quaint old historic town is well told by this popular writer. Fiction in serial and short story as well as poetry are well represented. The engravings of the number are high both in quantity and quality.

REGENT SQUARE PULPIT. (Toronto: A. G. Watson.)—Without countenancing the opinion sometimes expressed that men of high mental endowments are seeking other fields in preference to the Christian ministry, there are yet many of the most gifted who prefer for their life work the preaching of the Gospel. Not all of these could endure the full light of publicity for their sermons that the modern press affords. To this, however, there are exceptions. Spurgeon's sermons find thousands of readers weekly. And this strain he has endured for many years, and it is safe to say that as long as he is able to preach, his discourses will be eagerly welcomed by thousands who have never come under the charm of his personal ministry. The gifted pastor of Regent Square Church is also a man of great originality and spiritual power. It has been resolved upon to meet the general demand for his discourses by issuing them in printed form every week. The first of the series, "Martha and Mary, or, Stable and Unstable Equilibrium," is an excellent specimen of his style of preaching, which has already begun to move the British metropolis. The publishers of this series are conferring a boon on the public which will doubtless be widely appreciated.

HOME WORSHIP AND THE USE OF THE BIBLE IN THE HOME. Edited by Rev. James H. Taylor, D.D. Illustrated with steel engravings and maps. (New York: A. C. Armstrong & Son; Winnipeg: Alexander McBain.)—Many aids to family worship have been compiled, and have been found helpful, but this work is one of the most complete that has yet appeared. With such a book as this in the home, no excuse for the neglect of that most important and essential part of family religion, the worship of God at the domestic altar, can be offered even by the most diffident. There are introductory chapters on "The Influence of Family Worship," by the late Bishop Simpson, of the Methodist Episcopal Church, "The Church in the House," by Rev. Wm. Taylor, D.D.; "Religion in the Home," by the Rev. John Hall, D.D.; "The Training of Jesus Christ, or a Lesson for Home Life," by Rev. George Dana Boardman, D.D. The Scripture readings are well arranged, and are accompanied with brief, clear, explanatory and devotional notes, and forms of prayer follow. Readings for all special occasions are judiciously arranged. The importance of praise in family worship is duly recognized and provided for by a copious selection of hymns and appropriate music. To render the work still more handy and useful, it contains a complete pronouncing and interpreting dictionary of the names and places mentioned in the Bible, a complete Atlas of Bible Lands, with Index, an Index of Scripture passages, and an Analytical Index of Subjects. The maps are accurately and finely engraved, being clear and legible. The fine steel engravings are real embellishments of the work, being the productions of distinguished artists, and entirely unlike the gaudy and sentimental but meaningless pictures that so often find a place in works designed for popular use. This most admirable and useful volume is highly recommended by leading divines in the Evangelical Church, among them Dr. Ormiston and Dr. Duval, of Winnipeg.

## Choice Literature.

## HOW THEY KEPT THE FAITH.

A TALE OF THE HUGUENOTS OF LANGUEDOC.

## CHAPTER VIII.—(Continued).

In less than ten minutes the weaver was back with wine and milk and bread. The surgeon bade him satisfy the older children with the latter, while he and the mother forced a few drops of the stimulant between the pinched lips of the babe. In a second the pulse responded.

"He will live," whispered Rene to the mother.

She turned to her husband with shining eyes.

"Did I not tell you God would remember us?" she asked tremulously. It was the strong man's turn to weep.

"It is your faith, not mine, that has drawn the blessing down, Aimee. I have been unbelieving and rebellious. More than once I would have given in and gone to the priest, rather than see you and the children suffer, if you had not held me back."

"Nay, you think so, but you would not really have done it," she answered softly.

They continued to ply the little one with nourishment and stimulant, and at the end of an hour the child had wonderfully revived, and fallen into a healthy sleep. But the young doctor knew that the little life still hovered in the balance, and sat watching with the father and mother until late. By that time he had heard their whole story, persuaded them to accept the money they needed for their immediate necessities, and promised the weaver to try and obtain work for him in Lodeve. When he came down into the street he found it flooded with moonlight. The common stones of the pavement had been transmuted into silver: the dark, old houses glowed transfigured, a saintly nimbus was on every roof. How like to the heavenly radiance streaming down into our darkened world, hallowing toil, transmuting care, and touching rough and common ways with beauty.

Rene Chevalier did not turn at once in the direction of his inn, and as he threaded his way slowly through the moonlit streets, his thoughts were busy with the morrow, and his meeting with Eglantine. What changes had these five years wrought in her? For him they had been years of toil, struggle, and achievement, yet his love seemed to annihilate them as he looked back. She was as near and dear to him now as when they had read together out of one book on the old Cevanol hearthstone. Would he find her still loving, true, unspoiled? The stiff little letters that had occasionally drifted to him during their separation had done less to bridge the gulf than to make him conscious of it. That momentary glimpse into her face that afternoon had told him only that she was a woman and beautiful. With a wistful pang he recalled the sweet face nestled on his father's breast and the loving eyes looked up at him through a vale of tears. "I will never love anybody better than Rene, though I see the whole world," she had said then. Would she say so now? Would the soul that had looked at him out of those childish eyes look at him from the woman's? Would Eglantine, the woman, choose as Eglantine, the child, would certainly have done, to suffer with him and his mother, rather than to be happy with all the world beside? Lofty consecration, self-denial for its own sake, he did not expect. He well knew her training had been against anything like that, but he could not believe that the little hand which had once clung so confidently to his, would hesitate to renew the old clasp, and with those gay, young feet once committed to walk through the world by his side, to what blessed heights might they not climb together.

He had reached this point in his dream, when he woke to find himself passing the cathedral, where some high church festival had evidently just been celebrated. The music was still pealing, but the worshippers were still coming out. He stood aside to let them pass. As he did so, two ladies, apparently mother and daughter, paused on the step near him. Both were veiled, but the matronly fulness of one figure and the slender grace of the other, led him to this conclusion. Their escort had some difficulty in having their coach brought up in the narrow street, and finally came back to ask madame to walk a few steps down the pavement to where it stood waiting. The elderly lady stepped down and beckoned to her companion to follow her. How it happened Rene could never exactly tell. He thought he saw her trip, and put out his hand to save her. Light as a flower, her finger-tips touched his for an instant. A strange thrill shot through his pulses, the breeze blew aside her veil, and he recognized the tender eyes and mirthful lips of which he had been dreaming.

"Eglantine!"

"Rene!"

She knew him now. Unconscious of the lookers-on, their hands lingered in each other's, and their eyes met in a long, silent gaze. Hers glowed with pleasure; his were clouded with a great fear. Had he come too late to save her, his darling, from the power of the lion. Madame looked around, wondering at the delay.

"Monsieur! Eglantine!" she exclaimed indignantly.

Eglantine looked up hastily.

"It is Rene, aunt Madeline, my foster-brother Rene, of whom you have heard me speak so often, and whom I have not seen for years."

Madame Cartel threw back her veil. She was a pretty old lady, with bright eyes and dimples in her chin.

"You are making a spectacle of yourself for the street, Eglantine. If this young man is indeed your friend, let him call upon you at your residence in a proper manner."

Eglantine turned appealingly to Rene.

"I must go now; indeed I must. But you will come and see me soon, will you not? And tell me all about my aunt and Agnes?"

He made no answer. His grasp upon her hand had grown painfully tight. His relentless gaze seemed searching her soul. Slowly her lids fell, and a faint pout showed itself on her lips. Eglantine was beginning to be a little piqued that Rene showed no more pleasure at meeting her.

"You hurt me," she said, trying to draw away her hand.

He released it instantly. In total silence the girl found herself escorted to the coach and assisted into it. The door was about to close, when she stole a look into his face. Its ashy pallor smote her to the heart.

"Oh, Rene, do not leave me like that! Do not let us part like this!" she cried, leaning forward with outstretched hands. In a moment he was beside her again, enfolding them in his large, strong ones.

"There spoke my little sister of five years ago," he exclaimed.

"Eglantine, tell me that my eyes deceived me just now when I thought I saw you come out of the cathedral. Tell me that you have not apostatized from the faith of our childhood."

"No, no, Rene! Indeed I have not. We were in the church, it is true, but it was for the first time, and it was only to hear the music. Aunt Madeline says there is no harm in that."

"No harm! he echoed.

Madame pulled the coach-strap. "Drive on," she called to the coachman, and Rene had barely time to spring out of the way of the starting wheels. He never remembered anything about the walk home. When he came to himself, he was seated by the table in his chamber at the Auberge, with his face buried in his hands. It had all happened in a few seconds, but he knew that a great epoch in his life had passed. Something had stopped in his heart that would never go on quite the same. He scarcely thought of Madame Cartel. It was against Eglantine herself that his anger burned most hotly. Of the gay, easy-going woman of the world little was to be expected; but of the child who had lain upon his mother's breast, and had been taught at his father's knee, he felt he had a right to look for something better. After her eager denial, it was impossible to doubt that she had acted thoughtlessly. But what right had she to be thoughtless on a matter of such vital importance? he asked sternly. Eglantine, the child, would have known better. Was Eglantine, the woman, more easily to be led astray? Had she forgotten the perpetual blasphemy in the sacrifice of the mass, the idolatrous worship of a woman like herself, embalmed in the music she had gone to hear? Had the incidents of that afternoon made so little impression upon her heart that she could clasp hands so quickly with the persecutors of her faith? Where was Nannette? Had she forgotten her mother, and the cost at which the pure faith of her childhood had been purchased for her? Rene Chevalier's heart grew hard. Granting all that were so, and the suffering of a stranger awoke only passing sympathy, one thought ought yet to have chained her feet upon that threshold—one memory, like an angel in the way, have withstood her. She could not have forgotten his father. Had she learned to condone that cruel death, to think lightly of that good confession to make friends with his murderers? He had reached this point, when he touched the little Testament in his breast. He drew it out and opened it. The leaves were yellow and clung clammy together. The volume was evidently little read. With growing sadness, but less bitterness, he turned to the fly-leaf with its three inscriptions. He had glanced them over that afternoon with a tender smile. Now his eyes grew dim as they rested on the words printed at the bottom of the page:

"I do try, Rene; but it is very hard to be good without you and my aunt Monique."

With a rush of remorseful tenderness, he lifted the book to his lips. She had tried to be and do all they would have her, but it had been "very hard," alone. He could understand it all now, could imagine just how untoward things had been made for her how lonely and difficult had looked the strait way how broad and easy that other road, down which all about her were sauntering. Fool that he had been, to judge and condemn her! Rene Chevalier fell on his knees beside his bed, and cried to God for pardon, and for strength to save her even yet. "Help me, Rene!" seemed now to him the language of those outstretched hands, those pleading eyes. Ay, he would help her—God helping him!—with all there was in him of love to give, of strength to hold, of courage to achieve—help her, and already he dimly foresaw the possibility, from herself, in spite of herself. He would go to her early on the morrow. It was his duty to remonstrate plainly with Madame Cartel on the imprudence of attending of attending a Catholic service, under the last ordinance, but he would be very gentle with Eglantine. He would tell her of the scene he had witnessed that evening in the weaver's attic, and of many another case of suffering and constancy he knew; he would remind her tenderly of old days, his mother's love, his father's teachings; he would not spare either her or himself: he would lay bare before her the story of that dungeon in St. Esprit, of which he felt sure she had never heard. She must listen to him; flattery and indulgence could never have so utterly spoiled a heart naturally true and loving. Whether the blessing would ever be returned into his own bosom, he did not ask; into one deep, passionate desire had been emptied all the other desires of his life.

"Still angry with me, little one? Is it such a crime to have pitied you, ungrateful child? Will I have to take back what I said, and protest he will make you the kindest and best of husbands?"

The glow of the summer morning was softened to a golden shadow in the heart of the luxurious boudoir. Madame Cartel's wrinkled hand was upon her niece's head. Eglantine's flushed face was bent low over her embroidery frame.

"There was no need to say anything about it, aunt Madeline. I will not hear Rene abused, but you know very well that I need not marry him unless I like."

"Bravo, my pet! Look up, and let us see if we cannot make up this little quarrel. You are angry because I said he would make a tyrant of a husband? Well, my dear, if I am not to look upon him in that light, I doubt not but what I may be able to find something to admire."

With a hand of soft authority, madame drew the needle from the trembling fingers, and led her niece to a seat on a silken divan. A reluctant smile was beginning to dimple round the girlish mouth. The old lady hailed it with a gay sweet laugh.

"Let me see: what was it I was to concede—some virtue in this old playmate of yours? Well, he is courageous, I will grant you that; I never in my life saw any one more indifferent to the eyes and tongues of a community; and self-contained—if he felt any pleasure at seeing you, ma pauvre, he took good pains to conceal it."

"Now, aunty, that is really too bad. You know he is brave, or he would never have spoken as he did to the people in the temple yesterday, and last night he was troubled because he saw us coming away from mass. He did not understand why we had gone; I am afraid he would think it very wrong under any circumstances—at least for me."

"I have not the slightest doubt of it, my dear. I read him through at a glance. He is one of those uncompromising fanatics, who are bringing down all this misery upon our poor France,—people who seem to be in love with martyrdom, and generally end in making martyrs of more than themselves. They have no pity, no tenderness."

"Then that is not the kind of man Rene is, I feel sure. He was always gentle with me, and could never bear to see me hurt. You have no idea how good he is."

"Good? I have not the least doubt of that either, my dear. But it is a very uncomfortable kind of goodness to live with, I can assure you. I know it all from my experience with my dear lost Albert. There was no reason why we should not have been happy; we were young, we were rich, and we loved each other, but alas! Albert could find no happiness in any occupation but psalm-singing. Songs and laughter he considered frivolous; bright colours were an offence to his soul. He never permitted himself to pay me a compliment; he appeared to have forgotten how to smile. I fear I should have forgotten too, if the good Lord, who knows what is best for us, had not taken him away to the world for which, I am sure, he was far better fitted than this."

"All good men are not like that, aunt Madeline. My uncle Godfrey was not, I know."

If there was any name she dreaded to hear from the lips of her niece, it was that of the martyred pastor. She positively started.

"I have not the least doubt M. Chevalier was a saint, Eglantine. But I cannot have that painful story brought up again. Tell me: if that young man was not a fanatic, why did he look at you last night as stupidly as if he were staring at the ugliest face in La Rochelle? If you are ready to forgive the fault, my beautiful, I am not."

"Nonsense, aunt Madeline. I don't suppose Rene noticed how I looked. He would love me just the same."

"Then I protest he does not deserve to win my rose of roses! Come, sly little one, confess! Rosette says the young captain who assisted you yesterday was not so blind."

"Rosette is a silly lady's maid. I only wish we knew he had not suffered for his kindness to us, aunt Madeline."

But the girl's face glowed like a rose, as she turned away, for she was thinking how he had bidden her, if she thought of him at all, remember that he would gladly suffer thine: as much for the pleasure of having served her. She would not have been a woman if she had not contrasted the ardent glance that had accompanied the words with the sad, anxious eyes fixed on her a few hours later.

"M. Chevalier—to see madame and mademoiselle," announced a footman upon the threshold.

The next moment Eglantine's white hand was in Rene's big brown ones, and his tender, sorrowful eyes were once more searching her face.

## CHAPTER IX.

## "DELLIAH."

In the same apartment where we saw them twenty-four hours before, playing their double game, M. Renau and his friend sat that afternoon over their wine. Henri, who had kept sedulously indoors all day, had just quitted the table in gloomy silence. The abbe shrugged his shoulders as he glanced toward the closed door.

"There is something wrong with our handsome young captain. He is not himself to-day."

"He has not been himself since he set out for that Huguenot preche yesterday. I wish you could find out what ails him, Louis."

"He complains of his wound, but he will not permit me to examine it."

"Bah! Henri is not a woman to mope over a pain. Whatever the hurt is, it is of the mind, not the body—be sure of that."

"Then perhaps the little demoiselle has turned a cold shoulder upon him. When I ventured to rally him about her this morning, his eyes flashed fire."

"I fear much more that he has caught an inkling of the truth. If so, our game is up, and we have a tempest on our hands. He has the grand passion in all its sublimity."

"May it not be that he is incensed at the action of the authorities yesterday, and is brooding over the wrongs of his people?"

"I might think so if it was not for this sudden impatience to leave La Rochelle. That tells a different story."

"Then I will saunter round to madame's and see if she can throw any light upon the matter."

The red glow of sunset was on the carved panels of the room when M. l'Abbe returned.

M. Renau gave a keen look into his face, and uttered an exclamation hardly suitable for clerical ears, though the priest bore it with composure.

"Ha! I see I was right. We have been betrayed," said the courtier.

"We have, monsieur. And by no less a person than the Huguenot lover himself. He saw our captain assisting the young lady in the press, and had an interview with him afterward."

"Not a quarrel? I would give a good deal to bring that about, Louis."

"On the contrary, to judge by the Huguenot's report, the rencontre was a most amiable and satisfactory one."

"Then Henri's moodiness is easily explained, and we may as well throw up our cards."

"Madame says not."

"She does not know my kinsman."

"But she does know her niece, and insists that the captain's looks and words have not been without effect. Her wits, moreover, have been invigorated by a little spice of temper. The young man had the imprudence to antagonize her at the outset."

"The clumsy fool! It would not be hard to outwit such a fellow as that. But Henri will be harder managing."

"Nevertheless, madame declares that the matter can be arranged. She has a scheme for putting the Huguenot out of the way, and if we can persuade M. Henri to remain a few days longer, of bringing the young people together unawares. If love and beauty do not carry the day after that, the world has changed, she says, since she was young."

"She is romantic. But let us hear what she proposes. Stay! Tell me first how the fellow contrived to offend her. I thought our old friend's bonhomie was invulnerable."

"It has one assailable point, monsieur. Madame has a fragment of that troublesome commodity, called a conscience,

still in her possession, and woe be to the hand that disturbs it. M. Chevalier met them last night coming out of the cathedral, and there has been the mischief to pay. He openly reproached madame, in an interview this morning, with her backsliding, and the risk she had permitted her niece to incur, and poured out upon mademoiselle such a torrent of fanatical appeals and reminders that she is completely subdued, and has promised, sobbing, never to cross the threshold of the cathedral again. Madame is seriously discomposed. She would rather have seen the ghost of her dead husband, I verily believe, than have heard some of the things M. Chevalier said, but she vows all the same he shall not darken her doors again."

M. Renau showed his white teeth in a way that was not pleasant. The grimace was more like the smirk of a wild beast than a smile.

"So that is what comes of your plot to get the young lady to chapel, and tempt my kinsman to follow? Bah, Louis! We will make little progress, in her conversion, or Henri's either, till we have made a breach between them and these Chevaliers. It is this I have had most in view in encouraging Henri's passion for his friend's betrothed, and I own I am loth to relinquish it. How does madame propose to dispose of this firebrand?"

The priest drew a step nearer his patron.

"The authorities are enquiring for the young man who harangued the mob in the temple yesterday. Neither mademoiselle nor her foster-brother have taken any pains to conceal that he is the individual. Madame has only to lift her finger, and he is out of our way."

"Ha! she means mischief, does she? Has she lodged information against him already?"

(To be Continued.)

EVENING.

From upland slopes I see the cows file by,  
Lowing, great-chested, down the homeward trail,  
By dusking fields and meadows shining pale  
With moon-tipped dandelions; flickering high  
A peevish night-hawk in the western sky  
Beats up into the lucent solitudes,  
Or drops with griding wing; the stilly woods  
Grow dark and deep, and gleam mysteriously.  
Cool night-winds creep and whisper in mine ear;  
The homely cricket gossips at my feet,  
From far-off pools and wastes of reeds I hear  
With ebb and change the chanting frogs break sweet  
In full Pandean chorus; one by one  
Shine out the stars, and the great night comes on.

—A. Lampman, in Scribner's Magazine.

THE LATE REV. DR. HATCH.

The Rev. Edwin Hatch, the news of whose death in England has caused widespread regret in Canada, was an eminent educationist and man of letters. Coming to Canada in 1859, soon after graduating at Oxford, he filled for some time the professorship of classics in Trinity College, Toronto, a position he relinquished in 1862 to accept the rectorship of the High School at Quebec, as successor to Dr. William Stewart Smith, then lately deceased, and in the same year was appointed to the chair of classics and mental and moral philosophy at the Morrin College. He continued to discharge the laborious and important functions incident to the two positions mentioned for many years at Quebec, and as "Mufti" in the Ottawa Citizen says, there are many of his students scattered over the Dominion, some of them eminent in the learned professions and the commercial world, who will recall with melancholy interest their old professor's varied gifts of scholarship and immense stores of knowledge, together with his charming courtesy, which was as apparent in his conversation as it was conspicuous in his character. Returning to England in 1867, Dr. Hatch rejoined his alma mater, becoming Vice-Principal of St. Mary Hall and one of the Public Examiners in Sacra Theologia. He was also, in 1880, Bampton Lecturer, the subject being on "The Organization of the Early Christian Churches," a work which when published excited interest throughout Germany as well as in England, the main points being accepted by all the leading German theologians. In the same year he was appointed Grinfield Lecturer on the Septuagint, and held the office for four years. In 1883 he was appointed Rector of Purleigh, in Essex, and he was also one of the select preachers of the University, positions he continued to fill up to his death. Dr. Hatch never forgot the country where he had passed so many pleasant years, and of whose rapid growth and advancement he had been a personal witness. For many years after his return to the mother country, adds "Mufti," nothing afforded him so much pleasure as to meet, as he occasionally did in the great city of colleges, old Canadian faces, and to converse with such visitors on matters and things touching the march of events in the "New Britain" across the seas. He never tired speaking of the greatness of Canada's destiny, and was always most anxious to serve her interests, through the press or otherwise, to the best of his power. Among other ties binding him to this country was his marriage to a Canadian—the daughter of the late Sheriff Thomas, of Hamilton, Ontario. This estimable lady survives him. Now that he is gone, cut off prematurely in his fifty-fourth year, at the very height of his usefulness, he leaves to her and to his sorrowing friends in England and in Canada the record of a life nobly spent in a profession for which he was peculiarly qualified, not merely because of his great scholastic attainments, but also because he was emphatically, and in the best sense of the expression, a gentleman—a consistent, Christian, English gentleman.—Canadian (London, Eng.) Gazette.

DESIRES.

More faith, dear Lord, more faith!  
Take all these doubts away;  
Oh! let the simple words *He saith*,  
Confirm my faith each day.  
More hope, dear Lord, more hope!  
To conquer timid fear—  
To cheer life's path, as on I grope,  
Till Heaven's own light appear.  
More love, dear Lord, more love  
Such as on earth was Thine—  
All graces, and all gifts above,  
Unselfish love be mine.

—Elizabeth Clementine Kewey.

ON MODERATION IN SPEECH.

Some temperance speakers, by their intemperate language, not only keep away people who would attend their meetings, but also those who would, but for them, attend religious meetings, help in religious work, and come to church. No good cause was ever bettered by wrong-doing. The man who is rude for the sake of temperance injures the cause of temperance. A speaker under the impulse of virtuous indignation may say foolish and untrue things without being considered a bad man, but he is a bad advocate of whatever he attempts to uphold. For he seeks to uphold it by a crime. His excitement may be pleaded as a palliation for his crime, but crime it is that he commits none the less. As a drunkard who kills his wife is a murderer, so a temperance orator who says something not true is a liar. He may not have meant to tell the lie, but he has told it all the same. The drunkard, who never meant to kill his wife, is hanged despite his remorse. There is great reason to complain of injury done to the cause of temperance by sheer ignorance of speakers. When a man gets up to speak, he professes to teach other men. He ought, therefore, to know somewhat of the matter. Better say nothing than talk nonsense. Speech is said to be but silver, whereas silence is golden. But talking nonsense or untruth is of a metal moulded in Satan's foundry. It is the silly things and the untrue things said by temperance speakers that set sensible men against the movement. Wise men will not share the work of getting up meetings whereat people make such fools of themselves.—Temperance Chronicle.

FLAMMARION AND LE VERRIER.

A happy concurrence of circumstances led me, when in my sixteenth year, to enter the Paris Observatory. I was introduced to Le Verrier by Father Babinet, as he was familiarly called, and received as an assistant astronomer at that institution. I was passionately fond of astronomy. But having read Arago's scientific treatises, especially the one which refers to Bailly, who fell a victim to revolutionary fury, I had some misgivings as to whether I should consecrate myself definitely to so austere a vocation. . . . M. Pasteur, whom I visited at the Normal School, advised me to enter the Museum, as natural history shared with astronomy my best predilections. The Observatory, however, won the day, and I am delighted that it did. That imposing edifice, to my eyes, was a temple. I venerated its noble traditions. I had for the author of the discovery of Neptune an unfeigned admiration, and was proud to be admitted to work under his shadow.—Camille Flammarion in North American Review.

As is well known, copies of all books published in Great Britain must be sent to the British Museum. Formerly this rule also applied to the four Scotch universities, but when the Copyright Act was passed the publishers were absolved from this burden and £2,232 paid annually out of the public treasury as a compensation to those institutions of learning. This, too, being found to be somewhat burdensome, it is now proposed to commute the payment and hand over to each university, once for all, such a sum as may be considered equitable under all the circumstances.

THE Bishop of Durham, Eng., Rt. Rev. Joseph Barber Lightfoot, is dead at the age of sixty-one. He was a native of Liverpool, received his education at Cambridge University, where he proved a noted scholar, winning honours, in 1857, he became a tutor at Trinity College, and four years later was made Professor of Divinity. Dr. Lightfoot was appointed a canon of St. Paul's in 1871, and began to be famous for his revision of the texts of the apostolic letters, and for his acute and learned comment on the canon of Scripture and the variations of belief in the early Church, particularly with regard to the Gnostic heresies. He was appointed to the bishopric of Durham in 1879.

NORTHERN BUSINESS COLLEGE.

One of the most prosperous and best conducted commercial colleges in Canada is the above named, which is situated at Owen Sound, Ont. This institution purchased some three years ago a large three-storey building, but so large has been the increase in attendance that already it is rather small for their business, which this season is greater than ever before. The Principal, C. A. Fleming, is to be congratulated on this success.

British and Foreign.

A HAPPY meeting was held at the City Temple, London recently, in celebration of the silver wedding of Dr. and Mrs. Parker.

EACH divinity student of the U. P. College has received a copy of Rev. David Pirret's "Baptist Positions Untenable" from an anonymous benefactor.

PRINCIPAL CUNNINGHAM declares that a minister of the State Church may think or say anything he pleases without being in danger of the judgment.

THE Rev. John Andrew gives an account of his last summer's visit to Geneva in a booklet for Sabbath school children entitled "The Story of John Calvin."

THE Rev. A. Mearns has been unsuccessful in his action against Mr. Carruthers for damages on account of alleged unfair criticism of his pamphlet entitled "English Ulster."

THE British Medical Association invite the London School Board to make an inquiry regarding the mental capacities of scholars and report on the numbers requiring special training.

A HAND-SOME Gothic Church to be called St. Brendan's has been opened at Craigmore, near Rothesay, for the convenience of residents and summer visitors. It is seated for 680 and cost \$17,500.

THE Rev. David S. Adam, of Banchory Free Church, warns the friends of temperance against what he considers to be the weakness of attempting to maintain that the wines of Scripture were non-intoxicating.

THE Lords Justices disclaim jurisdiction and decline to interfere with the St. Paul's re-redos case. The bishop's decision is final and he declines to order the removal of the crucifix and statue of Madonna and child.

THE Rev. John C. Jackson, of Crail, has resigned his charge after a ministry of forty-three years. He does not apply for the usual grant from the aged and infirm ministers' fund but wishes his right to do so acknowledged.

PRINCIPAL CUNNINGHAM, preaching at the re-opening of the East Church, Stirling, after the introduction of the organ, recalled the fact that it was in that very church he fought the battle of his organ at Crieff and gained a decisive victory.

MR. MAJORIBANKS, M.P., thinks that a happy union of Scottish Presbyterian churches can only be brought about after disestablishment. He would support a scheme of concurrent endowment such as Lord Aberdeen once suggested.

DUNDEE Presbytery entertained Dr. Allan Menzies at Abernethy at dinner on his appointment to the chair of Biblical Criticism at St. Andrew's. The Moderator said he would like to see the man who should question the propriety of the appointment.

THE dissatisfaction felt for a considerable period with Mr. John Sinclair, M.P., by the liberal associations of Ayr and Oban has come to a head. On Friday a meeting of delegates was held in Glasgow to arrange for some suitable candidate being brought forward at next election.

IT is resolved to apply to Parliament for the establishment of a bishopric of Birmingham and Coventry. The salary will not be less than \$15,000 of which the Bishop of Worcester offers to contribute \$4,000. A committee have been appointed to raise an endowment fund of \$450,000.

THE Rev. Horace Waller anticipates "a Khartoum-like dearth of news" from Nyassaland for some time, the Scottish steamers which carried mails on the lake being now probably sunk or in the hands of the enemy. He vindicates our countrymen from charges made by the Portuguese.

THE Liverpool archdeacons contradict the report that Bishop Kyle used the customary pious ejaculation at the funeral of Archdeacon Jones, "Might he whom they had laid in his long home awake in peace." The bishop wishes by his example to discountenance anything having the least suspicion of prayer for the dead.

INVERNESS kirk-session have reversed their previous decision and resolved to allow the communicants of the three town churches to take part together in the election of a minister to the first charge. This is what Mr. Gavin Lang's congregation have been insisting upon, and they are hopeful of carrying the election of their minister.

THE Synod's disestablishment committee has issued a reply to Prof. Calderwood's enquiry in the denominational magazine in which they point out objections to his proposal and emphatically declare that a union of Presbyterian churches founded on compromise would be much less influential and durable than a union founded on principle.

DR. JAS. MACGREGOR, of Edinburgh, is beginning to think that bazaars are not the wisest way of raising money although certainly they are very successful. He further holds that the duty of the Church of Scotland as a national church is only partially discharged to fulfil her mission she ought to build many churches in districts among the humbler classes.

THE ladies' auxiliaries of the Book and Tract Society of China held a meeting in Glasgow to claim the right to conduct their operations as formerly, independently of the board of directors, having liberty to collect and administer funds for the special purpose of providing an illustrated religious literature suitable for the women and children of China.

IT is proposed to raise \$20,000 for the Elmslie Memorial, \$5,000 to accumulate in the hands of trustees for the education and subsequent advancement in life of Dr. Elmslie's only child, Leslie. The remainder is to found one or more scholarships for the promotion of Old Testament and Semitic learning, open to Independent, Baptist, and Presbyterian students.

LORD PROVOST STEWART opened a bazaar at Aberdeen in aid of the erection of a church-hall at Gilcomston. The district in 1771 received the first chapel of ease in Scotland. The parish is of interest in connection with the ministry of the celebrated Dr. Kidd, and as having produced Dr. Bam, Prof. Masson, Robertson the antiquary, Philip the painter, Thom the poet and other notable men.

THE Rev. T. Reid, parish minister of Airlie, is described in the funeral sermon by Dr. M'Pherson, of Ruthven, as literally dying in harness, having never been absent from church by illness of any kind during a ministry of forty-six years until a few weeks ago. Dr. M'Pherson said, "I never heard another except Dr. Park, of St. Andrew, read a psalm or a chapter of the Bible with such a musical voice and with such clear expression of the meaning."

## Ministers and Churches.

THE Rev. Evan Macauley is called to Lingwick, Quebec.

PRESBYTERY of Quebec meets in Morrin College, Quebec, on 11th March.

A YOUNG People's Society of Christian Endeavour, in connection with Knox Church, Aylmer, Ont., is being organized.

ANNIVERSARY services in Chalmers Presbyterian Church, Uxbridge, are announced for the first Sabbath in February.

THE Rev. Dr. Laidlaw, of St. Paul's, conducted the continued dedicatory services in the new Presbyterian Church, Welland, on Sabbath last.

THE Provincial Convention of the Young Men's Christian Associations of Ontario and Quebec will meet in Brantford the second week in February.

OWING to the illness of the Rev. A. Urquhart, Brandon, the communion services which were to have been held last week have been postponed for two weeks.

SPECIAL services are to begin in Knox Church, Aylmer, on Monday evening, 20th inst., when the pastor is to be assisted by the Rev. T. Wilson, of Dutton.

THE Manitoba *Free Press* says: Rev. D. J. Macdonnell, of Toronto, arrived in Winnipeg Tuesday from Port Arthur, and left again for Binscarth on a visit to the Crofter colony.

THE Woman's Foreign Missionary Society held a meeting in the lecture room of Chalmers Church, Uxbridge, on Saturday week, and was very ably addressed by Mrs. McIntyre, of Lindsay.

AT the meeting of the Presbytery of Columbia at Vancouver on Monday last, Rev. D. McRae, of Victoria, was appointed Presbytery Clerk, vice Rev. T. G. Thomson, who is leaving British Columbia.

THE Rev. W. K. McCulloch, of Leeds, Que., has accepted the call from Hawkesbury, Ont. Mr. McCulloch leaves a kind and an attached people, and a fine field of usefulness for a strong and active minister.

THE *Truro Guardian* says: The Rev. J. Robbins, who has been very ill, is better, although so weak that his medical adviser thinks it will be two or three weeks before he will be able to attend to his duties again.

AT the request of the Presbytery of Lanark and Renfrew, Mr. A. D. Menzies, of Glen Tay, a student of Queen's College, will remain out of college this session, and in charge of the Mattawa Mission, where he laboured last summer.

THE Rev. W. J. Dey, of Hamilton, who accepted a call from St. Paul's Church, Simcoe, was inducted at the latter place last week. Rev. Dr. Fletcher, of the Macnab Street Church of Hamilton, delivered the charge to the minister.

THE Rev. T. G. Thompson preached his farewell sermon in the First Presbyterian Church, Vancouver, on Sunday week. Mr. Thompson has been in British Columbia five years and established the first Presbyterian congregation in Vancouver.

THE congregation at North Bay, at the close of the prayer meeting of the evening on the 1st inst, presented their pastor, Rev. Mr. Goodwillie, with an address accompanied with a valuable testimonial as a new year's offering from the congregation.

QUESTIONS ON THE STATE OF RELIGION.—The questions on the State of Religion are being mailed to ministers in charge of congregations. Parcels are also sent to Clerks of Presbyteries for ministers recently settled and for vacant congregations.

MR. MALCHEFF, a native of Macedonia, delivered a very interesting and instructive lecture on the customs and habits of the natives of that country on Friday evening week in the Presbyterian Church, Sunderland, and every one seemed highly pleased.

THE Rev. J. F. Dickie, of the Central Presbyterian Church, Detroit, is announced to preach the anniversary sermons in St. Andrew's Church, Berlin, on February 9, morning and evening. Mr. Dickie will also deliver a lecture in aid of the building fund of the church.

THE Manitoba *Free Press* states that Principal King reports two New Year's gifts for Manitoba College, one of twenty-five dollars from a legal gentleman in Pilot Mound, and one of twenty-five dollars from a Glasgow merchant now visiting in London, England.

THE congregation of St. Andrew's Church, Ottawa, met on Monday evening to consider the question of giving Rev. Mr. Herridge an assistant. The Bank Street Presbyterian Church, in the same city, are also considering the appointment of an assistant to Rev. Dr. Moore.

AT an adjourned meeting of the London Presbytery, the call from the congregations of Appin and Tait's Corners to Rev. A. Henderson, of Hyde Park, was accepted after the commissioners from both congregations had been heard. The induction is to take place at Appin on the 23rd inst.

THE Rev. Dr. King conducted the anniversary services in the Presbyterian Church, Carman, on Sunday week. While there Dr. King was handed \$100 by one gentleman, fifty dollars each by two others, and ten dollars by a fourth—\$210 altogether, to aid in the extinction of the debt on Manitoba College.

AN entertainment was given under the auspices of Knox Church, Smith's Falls, on Friday evening week. There was a large and appreciative audience. Several able speakers addressed the gathering, and the recitations, dialogues and music were of a high order. Something in the neighbourhood of \$500 was taken at the door.

THE induction of the Rev. C. J. Cameron into the pastorate of Knox Church, Cannington, took place on Tuesday, January 7. The Presbyterian friends of that town are to be congratulated on their good fortune, in securing so talented a young man. No doubt the good cause will abundantly prosper under his able and judicious direction.

AN anniversary concert was held in the Presbyterian Church, Carman, on New Year's Eve, but owing to the storm the attendance was not so large as it otherwise would have been. The church was fairly filled. The chair was occupied by Mr. R. G. MacBeth, M.A. Messrs. Duncan Campbell and John N. Small, of the Manitoba College Glee Club, contributed materially to the success of the concert, which was one of the best ever given in Carman.

THE anniversary services of Knox Church, Clifford, were conducted by the Rev. John Ross, B.A., of Brussels, who delivered able and appropriate sermons morning and evening. Mr. Ross also gave an address to the Sabbath school children in the afternoon. At the social gathering on the Monday evening Messrs. Walker, Edminson, Baikie and Ross gave interesting addresses. Excellent music was also furnished by the choir.

THE St. Andrew's Stratford Auxiliary of the Woman's Foreign Missionary Society held their annual meeting last week. The reports for the closing year showed contributions to the amount of nearly \$58. Officers for the present year were elected as follows: Mrs. Panton, president; Mrs. J. C. W. Daly, and Mrs. John Oman, vice-presidents; Miss Laura Hopkirk; secretary; Mrs. Lohren, treasurer. Arrangements were also made for holding the annual Presbyterial Society next month.

THE annual meeting of Knox Church Sunday school, Brussels, was held on 9th inst. The indefatigable elder, T. Strachan, in the chair. After supper a literary musical programme was furnished. The meeting was brought to a close by an address (Christ the Foundation) by Goshn Howie, L.A., pastor. The school voted seventeen dollars to foreign missions and twenty dollars' worth of books for schools in the North West, while the missionary society of the church donated forty dollars for the Pointe-aux-Trembles schools.

THE Rev. J. B. McLaren, pastor of Knox Church, Aylmer, on the evening of Sunday week commenced a series of sermons to the young people, taking as his subject, "My Object," introductory. Notwithstanding the inclement weather many turned out to hear him. The other subjects in the series are: "Manliness," "The Foundation of Duty," "Business Success," "Preparing to Teach," "Amusements," "Ambition," "The Young Man's Way," "The Use of the Tongue," "A Model Character," "Becoming Adornment," "Christian Athletics," "The Gospel of God."

THE Brampton Auxiliary to the Woman's Foreign Missionary Society has just closed another year's successful work. Although there was no increase in the membership the average attendance was better and greater interest shown than in previous years. The treasurer's report showed that \$87 had been given during the year and a bale of clothing, etc., valued at \$136 sent to the North West Mission Schools. A few weeks ago a Thank-offering meeting was held. This is the first meeting of the kind the auxiliary has had and its success is the only stimulus needed for like meetings in the future.

MEETINGS have been held in a number of places last week to say farewell and God speed to the ladies who have just left to take part in the work of the Gospel under the auspices of the China Inland Mission. These meetings have been well attended, a deeper interest in mission work has been awakened and the hearts of the departing missionaries have been greatly cheered by the sympathy that has been evoked. The names of the missionaries are Miss F. Miller, of Brantford; Miss B. Ross, Guelph; Miss M. Fairbank, Jamestown, N.Y., Misses Maggie and Tina Scott, of Martintown, and Miss R. Power, Barrie.

ABOUT three months ago a Christian Endeavour Society was organized in Cooke's Church, Toronto, Rev. William Patterson, pastor. The original twenty-four members have now become 103. About 3,500 tracts have been distributed by the Tract Committee in the lower parts of the city and at the cottage meetings. The whole society is formed into a visiting committee, and the city being districted, all the active members make a certain number of calls. Ever since the convention held in this city about seven weeks ago new life has been put into this society, every member taking right hold of the work. They extend a special invitation to strangers to attend their meetings on Tuesday evenings.

As a result of the recent Moody meetings in London a union service was held in St. Andrew's Presbyterian Church last Sabbath, at which clergy of all the Protestant denominations were present, including the Bishop of Huron, the Dean of Huron and Canon Richardson. Bishop Baldwin preached the sermon, and in referring to the close relations of Protestants said: "We have here one evidence of the evangelical alliance and kind spirit of unity existing among the people of this city." At the conclusion of the bishop's discourse Rev. J. Allister Murray, of St. Andrew's, said he was glad to see such Catholicism in the pulpit and pew as was represented at the meeting during the entire week.

THE closing union meeting in Hamilton held under the auspices of the Evangelical Alliance, took place in Association Hall. It was largely attended. Prominent among those present were: Revs. Dr. Fletcher, J. S. Ross, Dr. Laidlaw, John Morton, G. A. Mitchell, T. Albert Moore, R. G. Boville, Dr. Fraser, Mr. A. Gaviller and Mr. Charles Black. The chair was occupied by Dr. Laidlaw, chairman of the local branch, who made appropriate introductory remarks, referring to the very successful and interesting series of union prayer meetings which had been held during the week. The benefits accruing from such meetings were pointed out, and the Doctor hoped to see even a warmer interest than usual taken in evangelical work during the year 1890.

THE annual meeting of the congregation of Knox Church, Ottawa, was held last week. Rev. F. W. Farries was chairman, and there was a good attendance. The reports of the Session, Sabbath school, and Temporal Committees, and the report of the Young People's Society of Christian Endeavour were presented and adopted. The Session report showed the congregation to have increased in numbers, and that greater interest was taken in the work. The Sabbath School Committee's report was also very satisfactory. The report of the Temporal Committee showed that the receipts for the year had been \$7,008 18, and the expenses \$6,744 40, leaving a balance on hand of \$263 78. A vote of thanks was passed to the organist and choir for their services.

THE new church of St. Mark, King and Tecumseth Streets, Toronto, is now fully constituted. The day of small things, when it was only a mission of St. Andrew's Presbyterian Church, is past. Now it has an earnest pastor, Rev. J. G. Stuart, and all parochial organizations. The committees of the latter have presented encouraging reports of last year's operations. With thankfulness these were received and adopted. These managers of the church were elected for the present year: W. W. Hodgson, R. F. Dale, J. Reeves, H. McLaughlin, J. T. Pattison, R. Urquhart, J. C. Williamson. With the increase of population westward and the augmented attendances each month it is expected that soon a large church will be erected on the ground belonging to the church at the corner of King and Tecumseth Streets.

THE Port Perry Presbyterian Sabbath school social on Friday evening week passed off very pleasantly. The weather was favourable and the children and young people had a real good time. After partaking of a beautiful spread in the basement all went upstairs to the church. Mr. T. C. Forman, superintendent of the school, presided, and, praise and prayer being offered, delivered an address full of encouragement and advice. The Rev. Mr. McMechan and Mr. T. J. Ash also spoke briefly and earnestly—the latter urging very strongly the duty of parents and members of the Church to help forward the good work by studying at home the lessons along with their children and of assisting in the work. A feature of the entertainment, which was greatly relished by the company, was a recitation by Miss Spencer, of Paris, Ont.

AT the social of the West Presbyterian Church, Toronto, Young People's Association last week, Miss Mackenzie, the efficient and popular Bible class teacher in the Sunday school, was presented by the members of her class with several handsome and valuable works, bearing on Bible study. In reply to the address which accompanied the presentation, Miss Mackenzie, in a few suitable remarks, expressed her pleasure at being remembered on the present occasion, and also referred to the hearty support which the members have given her in the work of the class. During the evening a very enjoyable programme was rendered by many friends who had kindly come to assist in the entertainment, not the least appreciated part of the enjoyment being the intermission, during which the ladies handed around refreshments.

THE Guelph *Mercury* says: At the prayer meeting in Chalmers Church Miss Bella Ross, daughter of Deputy Sheriff Ross, was presented with a handsome Bible on behalf of the Woman's Foreign Missionary Branch of the church. Miss Ross is about to proceed to China as a missionary with the China Inland Mission, founded by Dr. J. Hudson Taylor. She gave an interesting recital of her religious experience, and spoke of the special training she had undergone for this work at Toronto, and what she expected to do when she reached China. Mrs. White, on making the presentation on behalf of the Branch, made an excellent and appropriate address, for which she is peculiarly fitted. On Sunday evening in Chalmers church at 8.15 a grand farewell meeting will be held, when a number of young ladies from this city and district, who are going out as missionaries to China, will address the meeting.

A MEETING of the Normal class in connection with the various Presbyterian churches in Ottawa was held in the school room of St. Andrew's church last week. The purpose of this class is to make a special study of the Sunday school lessons, and the purpose of the

meeting was to consider several proposed changes. The question was considered of the advisability of abolishing the present system by which a large number of teachers take charge of the class in succession and substituting in their place one teacher to take charge for each quarter. A second resolution was also passed putting it into the hands of a committee composed of the superintendent of the several classes with the suggestion to them that for the present four teachers be secured from among the superintendents, each to take charge for three months. A resolution was also passed requesting Mr. Gibson to take charge of the lesson for the current quarter, but he could not see his way clear to do so for the present.

THE Carleton Place *Herald* says: Last Thursday the Rev. J. B. Stewart, late of Castleford, was inducted to the charge of Ashton and Appleton congregation. The services at Appleton were held in St. Andrew's Church at 11 a.m., Rev. A. A. Scott presiding. The deputation consisted of Revs. A. A. Scott, J. Crombie, J. B. Edmondson, D. McDonald and A. Grant. Mr. Edmondson addressed the congregation, Mr. Grant preached and Mr. McDonald addressed the minister. At Ashton the service was announced for three o'clock but the bad roads delayed the deputation somewhat and it was consequently an hour later. Here Mr. Scott again presided, Rev. A. H. McFarlane addressed the people and Mr. Crombie preached. The new pastor was given a most cordial reception at both places. In the evening the annual soiree was held at Ashton, and it was very successful. Rev. A. A. Scott occupied the chair, and Revs. McDonald, Crombie, Winters and Jamieson gave addresses. The choir of St. John's Church, Almonte, rendered an excellent programme of music. The receipts at the tea-meeting netted seventy dollars.

THE *Scottish American* says: The funeral services over the remains of the late Mr. Robert Carter in the Scotch Presbyterian Church, New York, on the 31st ult. were deeply impressive. The body rested in a plain cloth-covered coffin, on which lay palms and lilies. The services commenced with prayer by the Rev. George Alexander, and Rev. Dr. S. M. Hamilton spoke of the work done by the deceased for religion, charity and education. He also touchingly alluded to Mr. Carter's long connection with the Scotch Church, and the value of his labours there. Dr. McCosh, of Princeton, also paid a kindly tribute to the memory of the deceased, and prayer was offered up by the Rev. Dr. Cuyler, of Brooklyn. Among those present were Rev. Dr. W. M. Taylor, Messrs. John S. Kennedy, James Moir, James S. Callender, A. M. Stewart, John Patterson, John Reid, Alexander Knox, John J. Brown, A. Dalrymple, Allan Hay, A. C. Armstrong and Colonel J. W. Marshall.

THE Woman's Foreign Mission Auxiliary, in connection with St. Andrew's Church, Guelph, held its annual Thanksgiving meeting last week, Mrs. J. C. Smith, retiring President, in the chair. There was a large attendance, representatives from the several benevolent and missionary organizations associated in the congregation being present. After spending some time in devotional exercises the President, at the request of the Auxiliary, presented Mrs. David McCrae with a certificate of life membership in token of the high esteem in which she is held as a devoted worker and wise counsellor in the Master's cause. The gift was suitably and feelingly acknowledged by the recipient, to whom this mark of universal confidence and love was an evident surprise. Mrs. White, President of Chalmers' Church Auxiliary, being present by request, offered some words of congratulation and good cheer in keeping with the object of the meeting. At a recent meeting of the Auxiliary, office bearers for the current year were elected as follows: Mrs. Patterson, President; Mrs. J. C. Smith, Vice-President; Mrs. Webber, 2nd Vice-President; Mrs. John Kennedy, 3rd Vice-President; Mrs. John Davidson, Secretary; Mrs. Locke, Cor. Secretary; Miss Stewart, Treasurer; Miss White, Mrs. Shephard, Mrs. Galbraith, Mrs. Gemmill, Committee of Arrangements.

THE Vancouver *News-Advertiser* says: Before leaving for the east, Rev. T. G. Thompson was waited upon by members of his late congregation, and presented with the following address, and a purse of money, the presentation of which he feelingly acknowledged: We regret that circumstances have arisen through which you have felt compelled to resign the position of pastor of our Church. In the fact of your leaving us so soon, a number of your congregation felt that they would like to show in a more tangible manner than words the appreciation they have for you as a friend and pastor. As is well known to most of us, you have laboured hard and faithfully for the Lord in Vancouver. Your coming some five years ago into Granville, a small hamlet, and passing through the various stages with so much honour to yourself and the cause you worked in is a fact which all of us know. We sincerely regret that you are leaving us, but hope that our loss will be your gain, and that in the new field to which the Lord wills you to labour, you will be even more successful than in Vancouver; and we trust that your future will be crowned with that prosperity and success to which your worth and abilities entitle you. We would ask you to accept this purse and its contents as a token of the regard we as part of your congregation have for you. Heartily wishing yourself, Mrs. Thompson and baby a happy and prosperous New Year, and that you may be all spared to enjoy many of them. Next day Mr. and Mrs. Thompson were seen off by a number of friends, and were presented at the depot with a testimonial in behalf of the Ministerial Association.

AT the missionary conference held in London in 1888 a woman's missionary committee of the world was formed, consisting of representatives of all the important woman's missionary societies. Miss Haight, the only representative of this committee in Toronto, received a notice some time ago asking her to arrange for a meeting of women interested in missions to be held in Toronto, Friday, in connection with the week of prayer and at the same time as a similar meeting to be held in Exeter Hall, London. The purpose of the meeting was prayer "for the outpouring of God's holy Spirit on woman's work in the Foreign Mission field." Accordingly a union prayer meeting was held in the lecture room of Association Hall, Friday afternoon, at which were present about one hundred and fifty ladies from the Episcopal, Presbyterian, Methodist, Baptist, Congregational, McAll and Jewish Woman's Missionary Societies. The meeting was led in prayer by the representatives of these societies, portions of Scripture were read and appropriate hymns sung. The lecture room was crowded with earnest women, who listened with marked attention to the different speakers. The petitions offered covered every department of missionary work, and the unanimity of thought and feeling expressed by the representatives of the different churches was wonderful; each one seemed to sympathize fully with the desires and endeavours of all. It could not but be impressed on any one present that Christian women are here at one, and this feeling cannot but increase in extent. The meeting continued for a little more than an hour, and was concluded by singing the doxology, after which many of the ladies remained to express to each other their pleasure at meeting on such an occasion.

THE annual meeting of Knox Church congregation, Perth, was held last week. Mr. J. M. O. Cromwell occupied the chair. Reports from all the organizations of the congregation were read and adopted. From the report of the Session it was learned that the congregation has been blessed during the year with a considerable measure of prosperity in the spiritual work. The number of communicants added to the roll was sixty-seven; removed by death and other causes, twenty; a net gain of 47. Number of communicants now on the roll, 359. The treasurer's report showed that the total revenue for the year was \$4,535. The report of the Young People's Society of Christian Endeavour showed that it has developed into one of the important organizations of the congregation, with a present membership of fifty-two active and eight associate members. Encouraging reports were also read from the Sunday school; from the Ladies' Association, the object of which is to promote greater

friendliness among the members by means of systematic visiting and social entertainments: and from the Mission Band, which has a membership of fifty-two, and the Juvenile Band, with a membership of fifty. The old Board of Trustees were re-elected except those who had been elected to the eldership during the year: Messrs. Neil McCallum, Francis Allen, jr., and Robert Davidson were elected in their stead. Mr. James Allen was re-elected treasurer, and Mr. W. T. Walker, secretary. Mr. G. W. Fluker was re-engaged as precentor, and Mr. Thomas Crosbie as caretaker. The congregation are to be congratulated on their prosperous record during the year 1889. With their now handsome church and school room, which furnish increased facilities for carrying on the Church work, a still better record is expected for this and future years.

In connection with the week of prayer a mass meeting under the auspices of the Evangelical Alliance was held in the Metropolitan Church, Toronto, Mr. W. H. Howland, President, in the chair. The Rev. A. Sutherland, D.D., in the course of a vigorous and eloquent address indicated the change that has taken place in the attitude of the Christian Church towards the subject of foreign missions within the last half century. While the mission field was considered of small importance, the churches to-day were thoroughly awake to the fact that foreign missions were the one great purpose for which Christianity was instituted. Referring to the heathen population within our own Dominion, Dr. Sutherland observed that while only a comparatively small portion had been reached, the results were enough to show the vast benefits that evangelization could confer upon our Indian population. The doctor touched on the lamentable heathenism on parts of the Pacific Coast, and went on to glance at the attitude of the world's heathen towards Christianity, the recognition of its benefits as a civilizing agent by Japanese statesmen, the doomed native religions of India, and the progress made in the Chinese Empire. Rev. G. M. Milligan, B.A., brought forward a number of facts bearing upon the history and growth of Canadian foreign missions. He opened by a declaration that Christianity is essentially missionary, and the plea of "so much to do at home" should stop. The latter day growth of foreign missions was amazing. Nothing was done in the field before the second quarter of the eighteenth century, and now the income of the missionary societies all over the world reached nearly \$12,000,000. The results from Canadian foreign missions had all been attained within recent years, and included the labours among the North West Indians of Mr. Nesbit, Mr. Fleit, the Rev. Hugh McKay, and others; the mission to the New Hebrides; to the coasts of Trinidad; to Formosa, the most successful mission of modern times, under Dr. McKay; to Central India; and the latest of all, the mission to Honan, North China, where the ground would be broken in September. Foreign missions were the great civilizer and boon to nations. The unification of the churches would soonest be brought about by all denominations engaging in a common work. Greatness is attained by engaging in great work.

The annual congregational meeting of Cooke's Church, Toronto, was held last week. There was a large attendance. Mr. T. A. Lytle occupied the chair, Mr. Carswell read the report of the Session. It showed a present membership of 639 as compared with 456 at the beginning of 1889. There were five deaths during the year. Three new elders were ordained, so that the Session now consists of eight members besides the Moderator. The contributions to mission schemes sent in during December amounted to \$670.75. The Treasurer, Mr. James Alison, read his report which showed the church to be in an exceedingly prosperous condition financially. There had been an increase of \$355.75 in the revenue. The expenditures left \$244.29 cash in hand. The Trustees' report, read by Mr. Alison, showed receipts during the year of \$6,504.16, and expenditure of \$6,259.77, leaving a cash balance of \$244.29. The liabilities of the church are now \$16,597.51. The Sunday school report, read by Mr. Corbett, was very satisfactory. It said the year was commenced with a total scholarship of 253, teachers nineteen, and five officers, making a total of 307. Thirteen teachers had been added to the list. The attendance of scholars had on one Sunday of the year reached 374, while the average attendance was 260. The collections during the year amounted to \$271.93. There are now 422 scholars on the roll, of whom 232 are in the Bible class, 120 in the intermediate and sixty in the infant class. The cash in the school treasury at the end of the year was \$206.60. Other reports of the work were also read and in every branch of the work of the Church the most gratifying progress has been made during the year. There was a spirit of vigorous life permeating every department of the congregational work. These reports were read. The Mission Work, by Mr. Melvor; The Young Ladies' Prayer Meeting, by Mr. Thomas Alison, jun.; The Christian Endeavour Society, by Mr. James Wilson; The Auxiliary Woman's Foreign Mission Society, by Mr. Wallace; Ladies' Aid and Earnest Helpers, also by Mr. Wallace. These reports were all adopted on motions. Messrs. W. F. Britton, Wm. Anderson and Ald. John McMillan were elected Trustees for the ensuing three years. A recommendation by the Board of Trustees that an increase of \$500 per annum be made to the pastor's salary was adopted by a unanimous vote. The Trustee Board was authorized to get plans for the enlargement of the church and school room and lay them before the Session at an early date. A vote of thanks was given to the Ladies' Aid Society for the handsome donation to the Church treasury. Also a vote of thanks to Treasurer Alison.

The new building erected for the congregation of Chalmers Church, Kingston, is a handsome and commodious structure. The style is Romanesque. The material is Kingston Limestone, laid in random rock-faced courses. Taken as a whole, the appearance is massive and pleasing. There is little outside decorative work, but the proportions and general effects are good. The tower is one of the features of the building, being round and massive with an open portico, and supported at the door entrance by three heavy columns of Montreal stone, dressed, with base and carved capitals. The accommodation is computed at 800. The choir and organ recess are behind the pulpit. The ordinary windows are of rolled cathedral glass, of rich, harmonious colours and handsome designs. There are four memorial windows, of a high order of merit. Over the gallery is the "Gray memorial," placed here by the congregation in memory of a former pastor, the Rev. Patrick Gray. In design and execution this is certainly a striking and beautiful window. The study is "Paul before Agrippa." To the right of the preacher is the "Gunn memorial." This was put in by Mr. Gunn in memory of the late Mrs. Gunn. It is a large window and very handsome. There are two studies forming two very interesting Scripture tableaux. The upper is "Christ and the Centurion." The lower tableau is "Christ in the house of Mary and Martha." To the left of the preacher is the "Carruthers memorial," erected by the family to the late Mr. and Mrs. Carruthers. The upper tableau is the "Ecce Homo," or "Christ before Pilate." The lower tableau is Christ on the banks of the Jordan, as the Baptist points Him out to two of His disciples, "Behold the Lamb of God." Under the gallery is the "Rose memorial," a much smaller window than any of the rest, and different in style, but a very beautiful one of its kind. Instead of being a Scripture study, this is emblematic. In the left panel are the font and the sickle and sheaf; in the right panel the communion cup and crown. The window was given by Mr. John E. Rose in memory of his mother. The pulpit wood is of cherry, dark stained, comprising pulpit, communion table, flower and book stands and five chairs in crimson plush. The carpet is Brussels, and is laid on main auditorium and gallery. For evening worship the church is lighted, if necessary, by 126 gas and 102 incandescent lights. The main gasolier has eighty-eight gas and seventy-two electric lights, is nine foot spread, and a graceful, airy structure of polished brass. The school room consists of main hall, 33 x 52, two wings

capable of holding 100 people additional, opening into hall by folding doors, two galleries (capable of being closed as rooms over wings), and the minister's room, ladies' parlour and kitchen.

**PRESBYTERY OF LONDON.**—This Presbytery held its regular quarterly meeting in First Presbyterian Church, London, on the 10th ult. The meeting was largely attended, there being twenty-five clerical and twenty-one lay members present. The following are some of the items of business transacted. The committee on Dr. Proudfoot's resignation reported, First. That they had met with both the Session and congregation of the First Presbyterian Church, London, and after lengthened consultation with them find that on account of the many other duties imposed on the doctor by the Church, it is impossible for him to do justice to these, and to his pastoral work. In response to a suggestion by the committee that an assistant should be provided, the congregation, while expressing their strong attachment to the doctor, felt unable to comply, on account of the financial obligations thereby involved. Second. The committee therefore resolve to cite the session and congregation to appear for their interests at this meeting of Presbytery, and recommend that in the event of the resignation being accepted, the congregation be urged to make as liberal provision as possible for their retiring pastor. The report was received and the committee thanked and discharged. The Presbytery then entered on the consideration of the resignation. The following commissioners appeared on behalf of the congregation: Messrs. M. D. Fraser, R. Reid, A. M. Hamilton and J. J. Anderson. Mr. Fraser read a resolution of the congregation resolving to give \$2,000 to Dr. Proudfoot in recognition of his past services in the event of his resignation being accepted, the congregation leaving that matter entirely in the hands of the Presbytery. A document was also read by S. M. Fraser on behalf of the session, expressing their concurrence with the resolution of the congregation. On Dr. Proudfoot being requested to make any statement he might wish in the case, he expressed his special gratitude to the congregation for their kindness, and reciprocated their sentiments of regard, yet in the circumstances desired to adhere to his resignation. After parties were removed the following resolution was adopted by the Presbytery: The Presbytery having heard all parties in the matter of Dr. Proudfoot's resignation, and finding that he still adheres to the same, and that the congregation have placed the matter entirely in the hands of the Presbytery; the Presbytery, while regretting that through the pressure of too many responsibilities, he should have found it necessary to demit his charge; resolve, that the tie be, and hereby is dissolved; that the clerk of the Presbytery be instructed to declare the pulpit vacant on Sabbath the 15th inst., and that Mr. Henderson act as *interim* Moderator of Session. That the Presbytery express its sympathy with the congregation in thus being rendered destitute of a stated pastor, and of one who has laboured with them for the long period of thirty-nine years: Commend their expression in tangible form of their appreciation of his past services; and trust, that the great Head of the Church will soon raise up for them one who will efficiently fill the important charge now rendered vacant. In this decision all parties acquiesced. The following minute was also adopted and put on record in connection with Dr. Proudfoot's pastorate. "The Rev. John J. A. Proudfoot, D.D., was first ordained and inducted into the Presbytery of London, then in connection with the United Presbyterian Church, in the month of July, 1848. On the 25th day of May, 1851, he was translated to the charge which he has just demitted, whither he was called to succeed his father. From that time he held the office of clerk of the Presbytery till the union of the United Presbyterian and Free Churches in 1861: concurrently with his clerkship, and for fifteen years thereafter, he had the charge of the Home Mission work of the Presbytery, then embracing an area that is now covered by a part of what constitutes the Presbyteries of London, Chatham, Sarnia, Stratford and Huron. His ministerial labours extended then into what are now the congregations of St. Nissour, Westminster and Dorchester. The Presbytery make special recognition of the acceptable work he has done, and is still doing, as lecturer in Knox College, on Homiletics, Pastoral Theology and Church Government, and hope that wider doors of usefulness may open up to him in the service of the Church and her Master for many years to come." A call from Appleton and Tait's Corners in favour of Mr. A. Henderson was sustained. The call was thoroughly unanimous. It was agreed to lay the call on the table meantime, and cite the congregation of Hyde Park and Komoka to appear for their interests at an adjourned meeting of Presbytery on January 7 next. Leave was granted to mortgage the church property at Glenoe, to raise money for their new church. Rev. Mr. Gordon gave in the yearly report of the money received and expended for the travelling expenses of delegates to the General Assembly and the expenses of Presbytery. The report was received, the Convener thanked for his diligence, and instructed to get the accounts duly audited and presented at the March meeting. Mr. Sutherland, Mr. Boyle and Mr. D. K. McKenzie were appointed a committee to draft a suitable minute in connection with the death of Rev. Dr. Archibald. Remits of Assembly were considered. The remit on the Constitution of Assembly was disapproved. The remit on the appointment of a Sabbath school secretary was disapproved. The remit requiring ministers to become connected with the Aged and Infirm Ministers' Fund as soon as ordained, was approved. Rev. Dr. Laing, as commissioner from Augmentation Committee, addressed the Presbytery in connection with withholding the grant from East Williams, North and South Delaware, etc. Mr. Henderson, Presbytery's Convener, gave the necessary explanation. Deputations were appointed to visit augmented congregations and report at the March meeting. Presbytery adjourned to meet in First Presbyterian Church, London, on Tuesday, January 7, 1890, and hold next regular meeting in the same place on the second Tuesday of March, at eleven a.m. —GEORGE SUTHERLAND, *Pres. Clerk*.

**THE CHRISTIAN ENDEAVOUR SOCIETIES AND MISSIONS.**

The Societies of Christian Endeavour have for several years past observed what is called Christian Endeavour Day, when special prayer is offered by each Society for the growing work throughout the world, and when some offering is made to the missionary board of the denomination with which the society is connected. It has been suggested by the Trustees of the United Society of Christian Endeavour that the day be observed this year, Sunday February 2nd, or in connection with the meeting of the week which begins on that date. The United Society asks nothing for itself except the prayers of the local societies, but urges the young people everywhere to make some thank offering to their own denominational missionary boards, thus promoting the missionary spirit among the young, and substantially aiding many missionary treasures. This, too, is in accordance with the principles of the society that everything is to be given and done through its own church and denomination. It will be only nine years on the second day of February next since the first society was established, but there are now not less than 8500 societies with over half a million members in all parts of the world. The society was never growing so rapidly as at present and never so possessed the confidence of the churches. From 70 to 100 societies are formed every week and at least 4,000 members are added to the ranks every seven days. The constitution has recently been translated into all the leading languages of the world. The Secretaries of most of the missionary societies of the country, home and foreign, recommend special objects for the gifts of the young people on the coming anniversary. Last year many thousands of dollars were given and it is believed that the amount will be very largely increased this year.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Lesson Jan. 16, 1890. **JOY OVER THE CHILD JESUS.** Golden Text. Glory to God in the highest and on earth peace. — Luke ii. 14.

**INTRODUCTORY.**

Jesus Christ, the second person of the Godhead was from eternity. The Word that was made flesh and dwelt among us is the same that was in the beginning with God. The Word was with God and the Word was God. In the fulness of the time He was born of the Virgin Mary by the power of the Holy Ghost. According to prophecy Bethlehem, a village five or six miles south of Jerusalem, was the birthplace of the Saviour. This, like every fact in the history of Jesus on earth, shows how providentially the divine purposes were accomplished. Joseph and Mary were living in Nazareth of Galilee. A decree of the Roman Emperor had gone forth that a universal enrolment or census should be made. According to Jewish custom the enrolment was made, not where the people were dwelling at the time, but at the head quarters of the family or tribe. As both Joseph and Mary were of the lineage of David they went to his birthplace, Bethlehem, where Jesus was born.

**I. The Angelic Announcement of Christ's Birth.**—It is worthy of notice that those who were first favoured with the announcement of Christ's birth were lowly men following their ordinary occupation. Not to courtiers, nor to the wise and learned did the glad tidings first come, but to the shepherds keeping watch over their flock by night on Bethlehem's plains. It was customary to pasture the sheep almost all the year round in the open fields; only in severe or tempestuous weather were they sheltered. The shepherds remained with them watching by night to protect them from wolves and thieves. To these shepherds near Bethlehem an unwonted visitor appeared. He came upon them suddenly. He was a veritable messenger from heaven, an angel of the Lord. He came from the world of light, and was accompanied by its glorious effulgence, here described as the Glory of the Lord, fit emblem of the divine holiness, enlightenment and beauty. The sight overawed as well as dazzled the shepherds, they were sore afraid. A sense of God's nearness overawes sinful men. The angel with his most comforting message had come to displace fear with hope and joy in the minds of men. His message was at once reassuring, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people." The best tidings it was possible for men to hear, for they were the full expression of God's love to sinful man, bringing the knowledge of forgiveness, peace, holiness, heaven. It is the will of God that these tidings should have a world wide proclamation. They were destined for all in every age and nation, "To all people." God's salvation is free as it is full. The joyful tidings were these: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." The angel said to the shepherds "To you." at that moment they were representatives of mankind, for the Lord says, "Unto you, O men, I call and my voice is to the sons of men." The angelic declaration was every word of it in the line of prophecy; in the city of David, Bethlehem, a Saviour, Jesus, who saves His people from their sins. He is Christ, God's anointed, the same meaning as Messiah, whose coming had long been predicted and had been by all devout souls eagerly longed for. This Messiah was not only the Lord's messenger of mercy to man, He was the Lord Himself. It was not a glorious vision only that these shepherds beheld. It was not a dream of the night, but a blessed reality. What they had seen and heard was confirmed by a sign following. They would find the truth of the words spoken by going into the village and finding "the babe wrapped in swaddling clothes and lying in a manger." The Saviour came to the world in the lowliest form. He entered it a babe and just as the poorest enter it. No rich and splendid garments were prepared for Him. He was simply swathed in bands and was laid in a manger. In the circumstances of the Saviour's birth what a striking proof we have of His condescending love!

**II. The Angels' Song.**—These shepherds were very near to the spiritual world that night. The angel messenger surrounded by a halo of heavenly light had come to them announcing Christ's birth, and that is followed by another manifestation of glory. Suddenly there was with the angel a multitude of the heavenly host. These shining ones filled the air with sweetest music. They were engaged in their customary exercise praising God. What a glorious theme of praise is God's salvation! We have seen that Zacharias and Mary sang their inspired songs of praise to God, and now we are told that a multitude of the heavenly host take up the strain. Their brief song expresses a blessed and most significant truth. It is the keynote of the Saviour's life and work. The great purpose of His coming was glory to God in the highest; and on earth peace, good will toward men." This is what the salvation wrought by Christ is alone fitted to accomplish. It is to be noted that the Revised Version gives the reading, "Glory to God in the highest, and on earth peace among men in whom He is well pleased."

**III. The Salvation Sought and Found.**—The melodious angel voices were still, and it may be the unwonted brilliancy had given place to the ordinary light of the stars; the angels were gone away into heaven, but the words spoken by the angels were believed by the shepherds. To them it was more than a marvellous tale, it was received as the truth of God and they are prepared at once to act upon their belief. The one encourages the other. They say "Let us now go even to Bethlehem and see this thing which has come to pass." Faith without works is dead being, alone. The shepherds' faith led to instant action, they came with haste and found Joseph and Mary, and the babe lying in a manger. They found what they had sought—the Saviour. These shepherds acted as every one should act who has found the Saviour. They told all whom they met the blessed truths they had heard and verified. The chief part of their story was "concerning the child." Those who heard it were filled with wonder. No one can listen to the Gospel message intelligently without being impressed by it, yet it is a solemn truth that not all who hear it and wonder at it or even admire it are savingly impressed by it. The wonderful fulfilment of God's purposes made a deep impression on Mary also. She did not publish "but kept these things and pondered them in her heart." They were strange and marvellous. They had a depth of meaning she could not fathom and she kept meditating upon them. Meditation on the truth of God is a means of grace not so commonly used as it ought to be. After all their exalted experience the shepherds went back to the ordinary duties of their everyday life; but how much that life was enriched by all that they had seen and heard! On these plains the heavens had been opened unto them and they had seen the glory of the Lord. Henceforth they glorify and praise God for "all the things that they had heard and seen, as it was told unto them."

**PRACTICAL SUGGESTIONS.**

The glad tidings came to them while they were engaged in the discharge of their daily duties.

The belief of the Gospel results in glory to God in the highest, and is the only power that can bring peace on earth and good will toward men.

The message of salvation should be believed and instantly acted upon. The shepherds "came with haste" to the place where the infant Saviour lay.

29/3-2

**Good morning**

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**THE MISSIONARY WORLD.**

**LATEST FACTS ABOUT MICRONESIA.**

Rev. Frank E. Rand, of Ponape, of Caroline Group, Micronesia, being interviewed by Dr. Pierson, says. The whole group—Caroline Group—extends nearly nearly 2,000 miles east to west, and embraces a hundred or more islands; this is the only group where there are high mountainous islands. Ponape Island is the largest in the group, rising in centre about 3,000. All of the group, save from six to ten, are low and coralline, with large lagoons. The Ruk lagoon is a hundred miles by about forty.

About 5,000 inhabitants on Ponape; missions established about thirty-seven years ago, and the island is now semi-Christianized; thirteen churches on the island, and about half the people attend, and two missionaries and families were there eight years before the first three converts; but twelve years after the Ponapeans were carrying on foreign missions among the neighbouring islands. Pinglap, 150 miles east, was approached in 1872 by the Ponapeans, but repulsed; two young men, however, of the Pinglapers were found on Ponape on the return of the missionaries, and became converted, and one of them ultimately became pastor of the present Church on Pinglap. Some of that Church are now helping the Ponapeans to carry the Gospel afar. Two years after, in 1874, three young men with their wives (Ponapeans) landed at Mortlock Islands, about 300 miles west, a group of six coral islands, population of 4,000, found the people in primitive paganism, having had little or no contact with foreigners; language differed from Ponape, and hence conversation was impossible. They were left there, and communication began through a man and wife who had lived in Ponape. They were left there knowing the *Morning Star* would not return for twelve months, the chief promising to protect them, and having supplies only for a few months. Their houses were comparatively hovels. In a year they were visited again by the *Morning Star*, and found each of the families living in a good house, having also three large churches, the largest holding from 600 to 700; all had acquired the language; one of these native teachers, the wife of one of the missionaries, had translated a portion of the Gospels and hymns from Ponape into Mortlock tongue, and each family had a large school in which pupils read and wrote in their own language and were beginning to cipher, and some twenty-five in each parish awaiting the baptism.

At the present time there are in one of those church from three hundred to four hundred members, and instead of three churches, nine.

Since then there has been a greater work done on the island of Ruk, where the first missionaries went in 1880. It has always been called the "Terror of the Pacific," from cruelty shown to crews of vessels. The coral reef encloses about fifteen thousand or more, speaking the Mortlock language. One missionary was left there in 1889, "Moses," by name, from the Mortlock islands. He was landed at his own request on one island in this lagoon, with a population of about four thousand. Mr. Rand visited this island a year after, and found Moses, within two months after landing, had been in great risk of life, but saved his life by singular tact and courage. Mr. Rand found him likewise living in his own large house, having built a large church, with some twenty-five ready for baptism, with day school and Sunday school; but with marvellous influence over the nation in restraining war among themselves. Now there are some eight or nine churches, and a prosperous community. Chiefs now send to Moses for teachers to come to them to instruct them not to fight.

The principal work on Ponape is training schools for young unmarried men and the married men and wives, to prepare them for Christian work. In 1888-9 they had forty-five boarding pupil; twenty of them have gone into the work in the beginning of 1889, and there is a girls' boarding school with thirty-eight pupils. There are two more training schools at Island of Kusale—one for Marshall Group and the other for the Caroline Group, and at the same place a girls' boarding school. —*Missionary Review.*

**SVRIA.**

Prof. Sayce gives an interesting account of the recent discovery of long-buried tablets and inscriptions, which have an important bearing on certain test questions in Biblical criticism. From them we learn that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt, and the smaller States of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appears to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labour and attention before it could be acquired. We can now understand the meaning of the name of the Caananitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel-el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the west. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of the Babylonian moon-god, Sin, amid the solitudes of the desert. Moloch, or Malik, was a Babylonian divinity like Rimmon the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Annah, as well as to Anathoth, the city of "the Anat-goddesses."

**JESUIT MISSIONS.**

A writer in the *Bombay Guardian*, on Jesuit missions in India, shows that it is a mistake to assert that Protestant missions have not prospered as have those of the Jesuits. The latter entered India about 350 years ago, and their educational institutions are numerous and ably manned, but their adherents, who are now estimated at 1,000,000, have not increased at anything like the ratio seen in the Protestant missions. For instance, in the decade from 1862 to 1872, the Roman Catholics increased twelve per cent. against fifty-one per cent. among the Protestants. The Jesuits do not preach to the heathen, one of them saying, "This is not my work, which is to look after my people, not the heathen." But the chief point of difference between the methods of Jesuits and Protestants is in regard to the Scriptures, concerning which the writer in the *Bombay Guardian* says: "For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or part, so far as we know, into any of its many languages. On the other hand the Protestant missions have, in ninety years, translated the Scriptures in whole or part into over forty Indian languages and dialects, including the Gondi. By the one method the Indian peoples can read the Word of God for themselves in their own tongues; by the Jesuit method they have been, and are, deprived of it as rigorously as the Sudras are of their sacred books by the Brahmins."

**JAPAN.**

Dr. Griffiths, author of "The Mikado's Empire," says: It is of interest to all who want to see Japan a Christian nation to know that the "reformed" Buddhists expect to furnish their countrymen and all inquirers with a religion. Alert, keen, not over-scrupulous, they

will doubtless have a neo-Buddhism all ready. They are already patrons of Western learning; have studied at home, in India, at Oxford, and in America, the situation; have introduced physical science in their splendid new brick-built colleges at Kioto; make the New Testament a text-book, and the Bible and its learning subject of lectures. They will Buddhaize Christianity, if they have power and opportunity. Let Christians study the past and take warning.

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**LITERARY NOTE.**

The recent change in the New York Ledger is very significant in that it presents for consideration the interesting question, What is the most popular periodical literature of to-day? Instead of a large paper of eight pages, such as it has been in bygone years, the Ledger is now issued in a compact, elegant form of sixteen pages, and instead of being filled with stories "to be continued in our next," its columns are brilliant with articles of popular interest from the pens of many of the best writers. This shows marked progress, and is an encouraging state of affairs. There is another change in the Ledger, the object of which is not so apparent. While the quality of the paper used is more expensive than formerly, and the cost of illustrations has been greatly increased, the price of the Ledger has been reduced from \$3 to \$2 a year. Is this a thrust at the cheap paper-book literature that is flooding the market? Whatever may have been the moving cause for this reduction of price, it is certainly a change that is greatly to the advantage of the Ledger's vast circle of readers.

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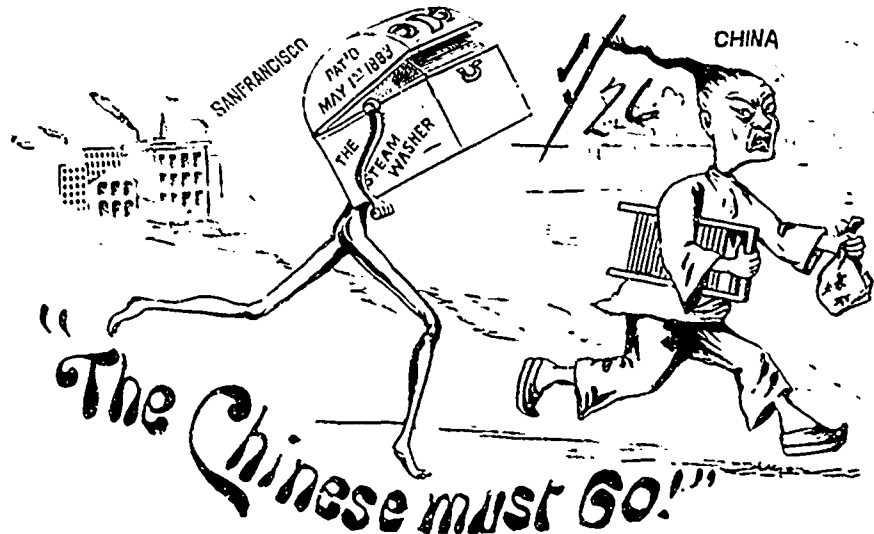
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Miscellaneous.

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At 178 Cowan avenue, Parkdale, on Friday,  
January 3, Janet, relict of George Wallace, formerly of Paisley, Scotland, and mother of the late George Wallace, of Weston High School, and of Hugh Wallace, of San Francisco.

MEETINGS OF PRESBYTERY.

BARRIE—At Collingwood, January 28th, at 2 p.m.  
BROCKVILLE.—At Spencerville, on the second Tuesday in Mar h, 1890, at 1 p.m.  
BRUCE.—Knox Church, Paisley, second Tuesday in March, 1890, at 1 p.m.  
CHATHAM.—First Church, Chatham, second Tuesday in March, 1890, at 10 a.m.  
GLENGARRY.—In St. John's Church, Cornwall, March 11th, at 11.30 a.m.  
GUELPH.—St. Andrew's church, Fergus, third Tuesday in January, 1890, at 2.30 p.m. Conference on the State of Religion, Temperance and Sabbath Schools.  
HURON.—At Seaforth, on the 21st January, at 10.30 a.m.  
KINGSTON.—In Cooke's Church, on the third Tuesday of March, at 3.30 p.m.  
LINDSAY.—At Uxbridge, on last Tuesday of February, 1890, at 10.30 a.m.  
MAITLAND.—At Wingham, Tuesday, March 11, 1890, at 11.15 a.m.  
PARIS.—Knox Church, Woodstock, March 11, 1890, at 12 o'clock noon.  
PETERBOROUGH.—Mill Street Church, Port Hope, on the 14th January, 1890, at 9 a.m.  
REGINA.—At Broadview, second Monday in March, 1890, at 9 a.m.  
STRATFORD.—St. Andrew's church, Monday, January 13, 1890, at 7.30 p.m.  
WHITBY.—At Bowmanville, on the 3rd Tuesday of January, at 10 a.m.

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Miscellaneous.

18/52  
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