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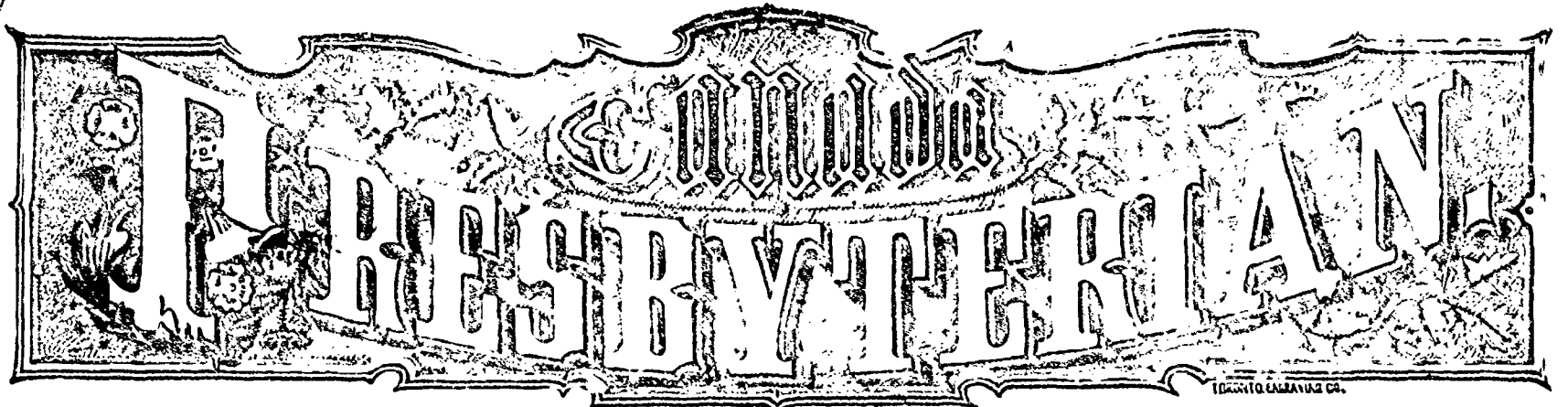
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Whole No. 880.

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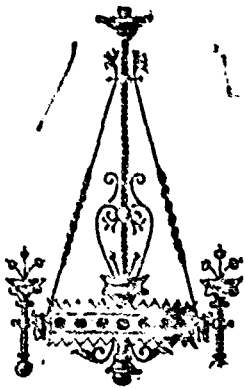
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MUTTON CHOPS.—Sprinkle the chops with salt, pepper, and flour. Put them in the double broiler. Broil over or before the fire for eight minutes. Serve on a hot dish with butter, salt, and pepper for tomato sauce. The fire for chops should not be as hot as for steak. Chops can be seasoned with salt and pepper, wrapped in buttered paper, and boil ten minutes over a hot fire.

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A GOOD STUFFING FOR TURKEY.—Chop up a quarter pound of butter or half pound of beef suet very fine, put in a bowl with half a pound of stale bread crumbs, two tablespoonsful of finely chopped parsley, two tablespoonsful of powdered thyme and marjoram, a suspicion of lemon peel, grated, and the juice of half a lemon, a quarter of a nutmeg and a teaspoonful of salt, one-sixth of one pepper and two yolks of eggs.

OYSTERS ROASTED IN THE SHELL.—Wash the shells clean, and wipe dry. Place in a baking-pan, and put in a hot oven for about twenty minutes. Serve on hot dishes the moment they are taken from the oven. Though this is not an elegant dish, many people enjoy it as the first and best flavour of the oysters is retained in this manner of cooking. The oysters can, instead, be opened into a hot dish and seasoned with butter, salt, pepper, and lemon juice. They should be served immediately.

CHURCH BELLS.

We have received a copy of the Catalogue of the Cincinnati Bell foundry Co., of Cincinnati, Ohio, containing descriptions and prices of church, school and fire alarm bells, and over 1,800 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

TO ROAST A TURKEY.—Flour it, put it in a dripping pan with a few slices of fat pork, lard over the breast, or put a good piece of butter in a wooden spoon and rub the butter over the bird; keep the spoon in a cool spot when not in use. While a chicken takes one hour or less to cook, according to size, a turkey takes three or four hours. If you use pork, when the bird is browned all over, pour off the fat very carefully and remove the pork. Have the gizzard ready chopped, the liver mashed fine and a teaspoonful of flour mixed with it. Pour the broth from the giblets to it, stir well and boil in the pan on top of the stove a few seconds.

IRISH STEW.—About two pounds of the neck of mutton, four onions, six large potatoes, salt, pepper, three pints of water, and two tablespoonsful of flour. Cut the mutton in handsome pieces. Put about half the fat in the stew pan, with the onions, and stir for eight or ten minutes over a hot fire; then put in the meat, which sprinkle with the flour, salt and pepper. Stir ten minutes, and add the water, boiling. Set for one hour where it will simmer; then add the potatoes, peeled and cut in quarters. Simmer an hour longer, and serve. You can cook dumplings with this dish, if you choose. They are a great addition to all kinds of stews and ragouts.

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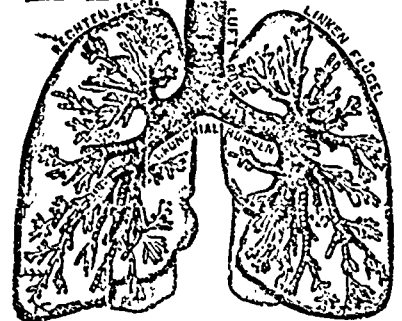
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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, DECEMBER 19th, 1888.

No. 52.

## Notes of the Week.

A DESPATCH from Rome says: The Vatican notifies former sovereigns of Italian States, that the Pope cannot longer prevent Catholics from taking part in elections. At a Conference of the Sacred College, at which the Pope presided, it was decided to allow Catholics entire liberty of action.

THE announcement was made a few days ago, of the death of Mrs. Henning, wife of Mr. Thomas Henning, who was for years cashier of the *Globe* Printing Company. Mrs. Henning was a sister of Mr. Gordon Brown and the late Hon. George Brown. For a number of years Mr. and Mrs. Henning resided in Europe.

A PAN-CONGREGATIONAL Conference, to meet in London, is likely to be one result of the visit to Australia of the Rev. Dr. Hannay and Mr. Henry Lee. The project has been taken up with enthusiasm by a number of the Australasian Churches, and it is known that such a proposal would be sympathetically considered in the United States and Canada.

SIR LEPEL GRIFFIN, whose eccentricities have gained him an unenviable notoriety, is the man who took such a hostile attitude to our missionaries at Indore. He said that among so-called civilized lands the United States was the least desirable place of residence, with the exception of Russia. He has just been appointed to the Residency of Hyderabad, and the Bengal editors are angry. One paper says: His appointment is a misfit. He belittles Bengalis for the merriment of Mahrattas, applauds caste, and is said to have punished princes who accepted Christianity. His manœuvres in Central India, his exaltation of cleverness at the expense of truth in his educational addresses, have given him a notoriety that is most unsavoury.

THOUGH some missionary societies refuse, if they can, to send out men who will not abstain from marriage for such time as will enable them to prove they are worth their salt, and though among the Methodists, probationers are precluded from wedlock for a time, or if they marry must do so at their own cost on a single man's stipend, there has always prevailed among Protestants a sentiment that, of the two, a married minister was better than a bachelor. The Hungarian Reformed Church has, however, determined that, as the clergy all died poor and their families had to be supported, something must be done to relieve the funds of the Church. So, after violent debate, it has been carried in the convention, that "chaplains" who marry shall not be appointed as clergymen.

A CONTEMPORARY states that the Tappan Presbyterian Hall project at Ann Arbor is growing. The Presbyterians have now established a lecture course in which it is expected some of the best talent of the land will be heard on the "Vita Questions of Religion." Henry McCracken, D.D., LL.D., vice-chancellor of the University of New York, spoke in connection with the course, on a recent Sabbath, morning and evening in the Presbyterian Church. His subject in the morning was "The Pillar and Ground of Truth," and in the evening, "John Calvin." Both discourses were listened to by crowded audiences with great interest. A "Training Course" is also announced, covering a series of four lectures each on the "English Bible," "Church History," "The Church," "Applied Christianity" and an occasional lecture on "The Christian Life."

THE Board of Directors of the Upper Canada Religious Tract and Book Society, met Tuesday night. Special grants of tracts were made to the Women's Christian Temperance Union and other societies. Five hundred tracts per month have been given during the continuance of the free breakfasts to the poor. Mr. Miller, one of the colporteurs in Western Ontario, sold last month 255 Bibles and 109 religious

books. Mr. Irvine, in Eastern Ontario, sold forty-eight Bibles and 122 religious books. A grant of the best tracts was most cheerfully given to ladies of the Church of England to send with boxes of clothing to the North-West. An excellent financial report was presented by Mr. John Young, the depository. Mr. Bone is still busy with his Welland Canal work; so is Mr. Humpman in Muskoka; and so, also, is Mr. McLeod in Manitoba. The Report of the Rev. Dr. Moffat the secretary, was the best he had yet given in.

EVEN cautious Scotchmen are evidently not sufficiently on their guard against plausible impostors, as they should be. The following instance of welcoming to a pulpit one who in more than a merely figurative sense may be denominated a tramp, shows that there is need for vigilance. Canon R. H. Baynes was given into custody in Glasgow lately, for defrauding ho-el-keepers in that city, but as they ultimately refused to prosecute he was discharged. A message had come, however, from Oxford, where he was outlawed at the last-quarter sessions; and he has been sent thither. Among the articles found on him by the Glasgow police was a bottle containing whisky. While sojourning in Glasgow, he introduced himself one Sunday morning to Mr. Brown, of Free St. Peter's, William Arnot's old church, and expressing a desire to address the congregation was actually taken into the pulpit by the pastor and preached a remarkably eloquent sermon!

THE *Belfast News Letter* says. Our Maghera correspondent records the death under sad circumstances of one of the oldest and most respected merchants of that place, Mr. Alexander Kerr, senior member of the firm of A. & M. Kerr. The deceased rose in the morning at eight o'clock, apparently in his usual health, and about an hour afterward proceeded to the market for the purpose of doing some business. While standing at a cart he suddenly fell. Dr. McGowan, who resides convenient, was in immediate attendance, but on arrival found that Mr. Kerr had breathed his last. Mr. Kerr was a kind-hearted and inoffensive gentleman, and was respected by persons of all classes and creeds. His death is much lamented. The deceased, who was about fifty years of age, was unmarried. He was a ruling elder and Sabbath school teacher in the Maghera congregation for over twenty-five years. He was a brother of Walter and Thomas Kerr, of Toronto.

ON the 29th ult., on the occasion of the ministerial jubilee of the Rev. Dr. Andrew A. Bonar, of Finnieston Free Church, Glasgow, a social gathering was held in the Queen's Rooms, Glasgow, which were crowded. Mr. J. Campbell White presided, and there was a large number of ministers of different denominations present. The chairman, after referring to the Rev. Dr. Bonar's work in the ministry, presented him with a silver salver and 4,000 sovereigns. An illuminated address was then presented by the congregation, and addresses were also presented from the Glasgow Presbytery, and from ministers formerly connected with the congregation, and there was also a Mildmay Conference Hall greeting. The Rev. Dr. Bonar having replied, addresses were afterwards given by Rev. Dr. T. Brown, Rev. J. H. Wilson, Rev. Dr. Marshall Lang, Professor Simpson, Rev. Dr. Melville, Sir Thomas Clark, Rev. Dr. Adam, Rev. Dr. Elder Cumming, ex-Baillie Dickson and Mr. John Muir.

AT the last meeting of the Montreal Ministerial Association, Lr. Macvicar read a paper upon "Testifying for Christ" of which the following is a summary: First—It is necessary, in order to testify for Christ, that the witness must know Him. Second—Faith in Christ is necessary for testifying. If faith be weak, our testimony will be defective. If we are to testify much we must believe much. A man full of faith and the Holy Ghost will of necessity honour the Master. He will speak out for Christ, and confound a whole synagogue of sceptics. This was illustrated by reference to the apostles and the early Christians, who

gave prominence to the divinity, the character and teachings of Christ. Third—who should testify for Christ? Ministers should stand in the front ranks. Next to these are the true followers of Christ. The ministers should educate them in this direction. Of Christians, Christ said: "Ye are my witnesses." If we have been enlightened we shall let our "light shine." Christ's followers should testify even in discouraging circumstances. Fourth—In what manner and places must we testify for Christ? Answer—In public and in private, on the railway train, by personal dealings. Fifth—What are the special advantages of testifying for Christ, practical and apologetic? It will help ourselves and others. We render the highest services to the world by such testimony. Sixth—There is great danger to truth in persons who are ignorant and vain, and of questionable morality, attempting or being pushed forward to testify on religious matters.

THE *Christian Leader*, unusually well informed on Canadian matters, does make an occasional slip as the following will clearly show. The system of sin licensing is creeping into Canada. A health bill has been quietly slipped through the Parliament at Ottawa, with a clause which authorises the establishment of state harlotry. The party of impurity in the Dominion have achieved their design by a trick, just as the wicked acts were passed in the dark at Westminster. When and by whom was this surreptitious piece of legislation "slipped through the Parliament at Ottawa" and where did the *Leader* get its information? *Hansard* contains no trace of such a measure. John Charlton, M.P., who fought for several sessions to pass what is now popularly known as the Charlton Act, for the protection of young women, and who at length succeeded, was present during the whole of last session, would not have been silent if an attempt of the kind described by our contemporary had been made. There were many members on both sides of the House who would have strenuously opposed any such proposal, and directed public attention to the abuse. Direct inquiries addressed to an M.P., possessing strong moral and religious convictions, replies that no such proposal was made, and no health bill was even proposed during the session. Canada may not be perfect in its method of suppressing social evil, but it will bear favourable comparison with any country on the globe. At all events the streets of Canadian cities present a pleasing contrast to those of any British city of any size. Vice is not permitted to obtrude itself to the public gaze.

DR. PARKER'S Conference on Evangelical Preaching has not come up to his expectations. Why, is not altogether apparent. The attendance was good, and the various sections of the Protestant Church were well represented. The discussions were interesting and animated, but still the pastor of the Temple was not entirely satisfied. He says it was the first Conference of the kind, and he intimates that it will be the last. Still even he should not forget the truism that a man should not prophesy unless he knows. Dr. J. Munro Gibson delivered an excellent address at the Conference, concluding with the following words: The Gospel of Christ is the power of God unto salvation, and such power is what is needed most of all—not advice, not the urging over and over again of the Ten Commandments: not the constant repetition of the Golden Rule; not mere words, however wise; not even money, however carefully applied; not any or all of these nearly so much as power from on high to reach the people's hearts, to inspire them with hope, to infuse into them moral earnestness, to stir them to all practical energy. Such power is found in the Gospel, and there alone; and to complain of those who preach it as unpractical is as unreasonable as it would be to find fault with the engine-driver for getting up steam when what was wanted was to set the train going. But it must be the very Gospel of Christ—no mere system of doctrine, but a mighty force—directed, not to allaying fear of punishment or exciting hopes of unmerited reward, but to making men pure in heart, strong to resist evil, earnest in following after all that is good, lofty in aspiration, ambitious to walk in the steps of Christ, and to serve their generation according to the will of God.

## Our Contributors.

DR. COCHRANE ON PEWS.

BY KNOXIAN.

A man who has done as much to fill pews as Dr. Cochrane, is entitled to a large audience and a fair hearing, when he discusses the pew question. In a recent sermon, which has been published, he handles free churches, pew rents, and mission churches, with his usual vigour, and comes to the conclusion that the true free church is that church that provides sittings for poor and rich alike, according to their means; for the man who can give a large sum for his sitting in the House of God, in order that others less able, may be less burdened, and yet hear the same Gospel—that graduates its pew rentals, according to the means of the different classes in the congregation, and that says to those who are so poor as to be unable to give anything whatever,—here you can have a Gospel ministry without money and without price. To this theory of graduated pew rentals there are some serious objections. It recognizes and perpetuates class distinctions, based entirely on money. That should never be recognized within the Church of God. It might lead, and in this country where money is so easily lost, would almost certainly lead to most painful complications. Is there a church in Ontario, in which some good, rich man, has not become poor within the last twenty years? The moment the man loses his money and becomes unable to pay a high rental, the church officers are bound to go to him and say "You are poor now, you must give up your family pew and take a back seat in the part of the church allocated to the poor." The man may be an elder, who has served the Church long and well, he may be a deacon, or manager who has worked faithfully, and given liberally for many a year; but because he has failed in business, perhaps through no fault of his own, the church must join with the sheriff and official assignee in making him feel the ills of poverty! Even worse cases than this might occur under the graduated system. A widow might be unable to pay the pew rent which the family could afford while their bread-winner lived. Is she to be asked, as soon as he is buried, to move out of the pew in which she worshipped by his side, and take a back seat with his children, because they cannot now afford to pay high pew rent? Surely she and her children have enough to bear in their bereavement without being forced out of their pew by the system of graduated rentals.

Nobody needs to be told that fortune is extremely fickle in a new country like Canada, or for that matter in any country. The rich merchant of to-day may be a bankrupt to-morrow. A sudden change in the tariff may bring sudden changes to the richest lumberman or manufacturer. The occupant of the best government office may lose his place. The most prosperous lawyer or doctor may meet serious and sudden reverses. Are these changes that are constantly taking place, and that often crush the best men we have, are they to follow families into the Church of God, and constantly remind the sufferers that they have gone down in the Church as well as in the world? Under a system of graduated rentals strictly carried out, the Church of God becomes a kind of mercantile agency, an ecclesiastical Brad-streets or Dun Wiman concern, in which you can estimate the financial standing of the worshippers by the location of their pew in Church.

Whilst it is true that very worthy people might be forced back under a graduated pew system, it is also true that under that system very unworthy people might push themselves forward. Money is often made in this country by methods that are the reverse of clean. Whether the money power is a good thing or a bad thing in the Church depends entirely on the kind of man that has the money.

There are other difficulties that must present themselves if a system of graduated pew rentals is strictly carried out. In most of the churches that are now being erected, one pew is about as good as another. If there is a proper "dip" in the main floor, a back seat is just as good as a front one. A properly constructed gallery is quite as good as any part of the church, and is preferred by many people. The modern "horse-shoe" audience room makes all the pews very much alike, and there is no rational system by which their prices could be graduated if

they were rented. If we go to the bottom of the matter we may find that badly constructed audience rooms gave birth to the system of graduated rentals, and that certainly is no reason why the system should be perpetuated in churches where all the pews are as nearly as possible alike. Bad architecture begat the long, narrow church; the long, narrow church, begat the high priced front pew; and the high priced front pew, begat the graduated pew rents. That is about the genealogy of the thing.

We have nothing in common with the enthusiasts who seem to think that abolishing pew rents will bring the millenium. The system has worked fairly well in many Churches, and where it has taken deep root it might be the most foolish thing imaginable to try to uproot it violently. To disturb the peace and obstruct the work of a good congregation for the simple purpose of changing a system, would be criminal folly. Still we believe that a graduated system of pew rent has some most objectionable features.

It may be found that the system best adapted to most congregations, is that which allocates pews to families for the sake of convenience and propriety, and asks each individual to contribute weekly according to his ability—not according to the location of his pew. The most liberal contributors may often be found in parts of the church that is called "low-priced" under the graduated system.

It may be asked, What is gained by this system? Many things—only two of which have we space at present to mention. A man's place in the church is not fixed by the amount of his money, and the church is not compelled to do the odious work of pushing his family out of their pew when they lose their money.

With all that Dr. Cochrane says about the foolishness of supposing that "free pews" will bring people to church who do not wish to attend, and with what he says about the methods that should be employed to bring them to the House of God, we cordially agree, and to this part of the sermon we hope to return next week.

### CHRISTMAS IN DIFFERENT COUNTRIES.

We spent Christmas in Paris, as we had many times before, and New Year's Day in Nice, in the South. It may not be amiss, therefore, briefly to describe some of the customs in France, and other European countries at that season. Of all the festivals of the year, Christmas has always been the

#### MOST POPULAR,

and this, perhaps, for two reasons—its date and its object. Every thing connected with the birth of Christ tends to make it popular in the Church. Bethlehem with its infant, to which great hopes are attached, the stable, the shepherds, the Magi, Herod the cruel tyrant, etc. But the date counts for something in its universal popularity. The early Christians up to the fourth century knew nothing of the *fete* of Noël, the name by which Christmas is called in France. The birth of Christ is, of course, chronologically uncertain. Neither the year nor the season, much less the month and the day are known. In the fourth century, it is said, the Roman Church—which has always an eye to popularity—attached the souvenir of the birth of Christ to the day of the Pagan festival of the Sun, at the winter solstice, when the revolution of the year was finished and when the light which had declined so far, began slowly to increase and give hope of fresh life to the heart. So the *fete* of the Sun of Righteousness was confounded in the imagination and joys of the people with that of the natural sun, and tradition has continued to connect them.

The Mediaeval Church grafted many of the rites, in which her dogmas were shadowed forth, on Pagan ceremonies. The Old World root of the Christmas tree was the feast of Equality or Saturnalia that came close on the heels of the winter solstice. While that festival lasted the slave was as good as his master, and had unlimited license to feast and say what he liked. In earlier times the Church held the day as a *fast* in opposition to the Roman feasting and dancing and present making. By degrees, however, the necessity for this distinction grew less important, and in the eighth century the fast was abrogated, and the earlier and more jovial customs were to a great extent resumed, and have continued throughout Europe to the present time.

Still, in later times, the popular celebration of this festival has partaken of the double character of license and piety, Pagan and Christian customs having become rather mixed.

#### FRANCE.

Even among the Protestants in the South, Christmas Eve is designated by the peasants the time for indulging in eating, and throughout all the country the midnight mass is followed by the midnight revel. The people cannot conceive or accept the one without the other. Cafés and other kinds of eating houses remain open to five or six o'clock on Christmas morning. It is for the same reason, perhaps, that the *fete* of Noël is the

#### MOST LITERARY OF ALL THE FETES.

Songs and legends at this time seem to spring up spontaneously. During last century in France literature of this sort was singularly rich, and still continues interesting. Many sacred songs remain in collections even from the sixteenth century. These traditions of Christmas are now, however, all but lost. True, the press continues to publish Christmas stories which the people continue to read; but there is a difference between the song and the story, the former proving faith in some measure, the latter does not necessarily do so. Faith has now rather passed into mythology—the most diverse ideas and sentiments being developed in these stories. Let me quote the substance of a few of the best of those which appeared in the Paris press last Christmas, beginning with

#### "KING NOEL," BY ALPHONSE DAUDET.

The King arrives at Paris with his little messengers, the Kobolds, laden with playthings for the children of the capital. The chimneys on the houses, the bells in the steeples, the sparrows on the gutters of the roofs, make *fete* for him and celebrate his praises. And what does *he* do? He orders his servants to let fall toys worth a sou into the houses of the rich, and elegant and rare toys on the hearths of the poor. The natural order is thus reversed, and all goes better in consequence. Was the writer thinking of Him who made a stable the birthplace of the Messiah? Not at all. M. Daudet was merely writing a little Socialist story, such as would please the *habitués* of the public reunions. He was preaching the Socialism of divine regret, without any strong conviction, simply as an artist amusing himself by touching all hearts, in fact he was writing a fancy sketch.

#### M. ANATOLE FRANCE,

is a philosopher, and so he writes a story of philosophical mythology, "The Daughter of Lilith." This daughter of Lilith is a woman, the daughter of nature alone. Having beauty to delight, she is yet lawless and heartless. She had never sinned because she never possessed a conscience, was therefore immortal and consecrated to a weariness more insupportable than all the evils which afflict real humanity. The philosopher makes her utter a prayer which he thinks is destined to reconcile his readers to the conditions and painful contradictions of their destiny: "My God, promise me death that I may taste life; give me remorse that I may find repentance; make me the equal of the daughters of Eve." It is thus seen that Mons. France writes not for common people—his story containing a meaning quite indirect and difficult to be discovered at Christmas time.

#### THE "JOURNAL DES DEBATS,"

had a story making the cardinal virtue to be Tolerance. Illustrative of this the writer tells of an old priest, who, having found on the way a poor abandoned child, enters the house of a Protestant pastor, and confides to him the duty of bringing up this poor orphan. The priest is pious and strict, and the pastor holds equally firm to his faith. But charity worketh miracles. The priest feels remorse, but this all vanishes, as in the evening he reads the passage in which St. Paul declares that God is no respecter of persons.

#### "LA REVUE BLEUE,"

which lately lost its eminent director, Eugène Yung, had two stories. One was thoroughly Catholic, in fact the doctrine of Indulgences put into deed. Two children of a good family went into a forest and cut a young fir tree to give as a Christmas gift to the poor children of the village. The intention was good, but the act of stealing was, of course, bad. How is the guilty deed to be reconciled with the good intention, especially as the forester had discovered the act,

and was obliged to follow it up and punish the delinquents? St. Nicholas undertakes to arrange all this. He goes a great distance and finds a tree precisely the same as the one taken by the children, and returns and plants it in the spot from which the other had been removed. Next morning the forester discovers the tree whose disappearance he had announced, believes himself to have been the victim of hallucination, tears up the paper on which he had made the charge and which he was about to submit to the authorities. St. Nicholas, it is thus seen, has not lost his old habit of protecting children.

The second story, and in some respects the best of all, is written by Jules Lemaitre. It is a running comment on the second chapter of St. Matthew, and is called "The Daughter of King Herodias." He makes the daughter of Herodias a child of fifteen years—a happy idea—interested in the birth of Jesus at Bethlehem, she becomes his protectress and deliverer by making known to Mary the cruel designs of the king, her father. Was it not thus that the daughter of Pharaoh saved Moses in Egypt? Mons. Lemaitre observes truth of tone and colour in the story, and allows no dissonant idea or word to jar on the reader's feeling.

There were, of course, many bad, and even detestable stories in the journals, intended to please their readers whose tastes are vitiated and well known to the writers of these stories.

Heinrich Heine describes the infantile childishness of a

#### PROVENCAL CHRISTMAS.

He never saw anything prettier, he says, than a Noël procession on the coast of the Mediterranean. A beautiful young woman and an equally lovely child sat on a donkey which an old fisherman, in a flowing brown gown, was supposed to be leading into Egypt. Young girls robed in white muslin were supposed to be angels, and hovered near the child and its mother to supply sweetmeats and other refreshments. At a respectable distance there was a procession of nuns and village children, and then a band of vocalists and instrumentalists. Flowers and streaming banners were plentifully used. Bright sunshine played upon them, and the deep blue sea formed a background. The seafaring people who looked on falling upon their knees went through a short devotional exercise and then rose to join the procession, and give themselves up to unrestricted mirth.

In the chateaux of the South of France, *creches* are said to be still exhibited, and *creche* suppers given to poorer neighbours and to some of the rich who are placed at a table "above the salt." There are also "Bethlehem stables," and puppet shows at which the Holy Family, their visitors and four-footed associates are brought forward as *dramatis personæ*. St. Joseph, the wise men and the shepherds are made to speak in *patois*. But the Virgin says what she has to say in classical French. In the refinement of her diction, her elevation above those with her is expressed. These shows are probably derived from the religious drama which used to be performed in the Churches up to the reign of Henry II. At Marseilles an annual fair of statuettes is held, the profits of which are spent in setting up Bethlehem *creches* in the Churches and other places. Each statuette represents a contemporaneous celebrity, and is contained in the hollow part of the wax bust of some saint.

While I was writing the above, I happened to read the following in a work on Burmah, which shows a close resemblance, in some respects, to the customs in Western nations. At all events it is worth quoting.

#### IN BURMAH

the water festival is begun on New Year's Day and lasts for the best part of a week. At daybreak the people repair to the pagoda which they sprinkle with water and pray for a plentiful season. A jar of the fluid is then presented to the priests, with a prayer that any wickedness they may have committed in the past may be forgiven. After this ceremony is over the play begins, which consists in drenching one another with scented water. Bad luck is supposed to attend those who have not been thoroughly wet at least once, and who have not soaked somebody else through and through. The custom is connected with the idea of the cleansing of sin and the washing away of any ill feeling which may have sprung up during the past year.

T. H.

Nice, France, January, 1888.

#### HOME MISSION WORK IN THE NORTH WEST.

MR. EDITOR,—The lands in Ontario fit for agriculture east of Lake Superior are now almost all taken up, and those coming to manhood who wish to farm will come in increasing numbers to the North-West. Last year and this a steady tide of immigration has set in. By Canada Pacific Railway excursions, many were induced to come and see the country; they were pleased, and thought Manitoba a country for their sons to settle in. Land agents and companies report extensive sales this year to actual settlers and there is great demand for homestead lands. Next season we may anticipate a considerable accession to our population. And as in the past a large percentage of the new comers are likely to be Presbyterians. The Church has acted on the principle in the past that her children going to the front were to be assisted in maintaining ordinances among them. In the Eastern Townships and other parts of Quebec, in Central Canada and along Lake Erie, the Church suffered in early days irreparable losses by neglect. She was determined not to repeat the blunders of former times in the North-West, and so far with success. Owing to the rapid expansion of work, however, and the increase of expenditure, a halt has been called. The Home Mission Committee can only disburse what the Church gives for Home Mission work. Last year there was a deficit of \$1,500 notwithstanding the strenuous efforts made to avert it, and if the deficit is repeated expansion here is doomed. Shall we lose our advanced position and our prestige? Were the Western section to give on an average per communicant forty cents, the wants of the committee could be met, and were each communicant to give one cent per week, there would be ample revenue to respond to all appeals for missionaries. Religious institutions will do much to mould the future of these Western Provinces, shall we not plant them?

In the North-west, ninety-three mission fields were occupied last summer, and there are twenty-two augmented congregations. Connected with them are nearly 450 stations. In the wilds between Lake Superior and Winnipeg—at the centres of population, along the railway and in settlements removed from the railway—nine missionaries were at work last season. Missionaries were scattered over the prairie from Winnipeg to Calgary, and as far north as Prince Albert. Exploratory work was done in the Rocky Mountains and the Gospel carried where no missionaries penetrated before. And God blessed this work. Accessions of eighteen, twenty, twenty-one, nineteen, twenty-nine, etc., were made to communion rolls where students were labouring for the summer. Owing to the state of our finances, however, we dare not extend much this year. New settlements receive only occasional visits, and this winter about 1,500 families of our people had no missionaries.

The strength of the denominations in Manitoba will appear from the figures of the census of 1886. The Presbyterians are twenty-seven per cent of the population; the Anglicans twenty-two; the Methodists seventeen; and the Baptists three; while the rate of increase per cent respectively in five years was 104, sixty-nine, ninety-eight, and 102. In the Territories, thirty-two per cent of the white population are Presbyterians. During the last seventeen years the families of our Church increased thirty-one fold, the communicants forty fold, and the contributions fifty-two fold. Last year the membership increased forty per cent, and the families seventeen. Between 1874 and 1882—eight years—we built fifteen churches and manses, and since that time about 140.

Shall we halt in the middle of our work? or rather when we have made a good beginning? Attention to the people now will prevent them from becoming careless, will retain them in connection with the Church, and will the more speedily secure self-sustaining congregations. The work is the work of the Church. She has a right to know what is being done and what the requirements are. Retrenchment now will impair her power for future effort, disappoint her sons and daughters here, and discourage the missionaries in her service. To show you the spirit of some of the missionaries, let me give you an incident. A newly ordained minister was sent to a Rocky Mountain field. During the summer, owing to a dispute between the Canada Pacific Railway and a coal company, the mine was closed. This cut off the \$5.50

per week of his salary. Shortly afterwards, he received a hearty and unanimous call from a congregation in Ontario—salary \$1,200 and a free manse. He declined the call without any delay by telegraph, and to meet the conditions imposed by loss of salary, left his boarding house and kept bachelor's hall. Shall men of this spirit be disheartened by seeing work around them left undone? The best answer is by generous aid to the Home Mission Fund.

JAMES ROBERTSON.

Winnipeg, December 5, 1888.

#### AGED AND INFIRM MINISTERS.

MR. EDITOR, Will you permit a few lines on that much needed question, the support of aged and infirm ministers who have spent their strength in building up the Presbyterian Church. There are a few—I am persuaded a very few—who think ministers can and should lay aside enough out of their salaries to keep them if rendered unable by infirmity. This may be fair argument where large salaries are provided, but where, for the greater part, the salary to commence on is small, and that during the earlier years arrearage of college expenses have to be met, outfit in horse and buggy secured; books (an expensive item, procured, it becomes difficult to make much headway in saving for age and infirmity.

Besides this, it is only fair to mention that in many congregations the minister must take the lead in giving for mission purposes if there is to be any fair giving at all. Indeed I know of cases where out of a very moderate salary the minister gives from the one-tenth to the one-fifth of all that the congregation gives to the Schemes.

Now, if along with this we compare the position of an employee in the civil service, the customs or post office, what do we find? This very important fact—that the Government started the fund with a very generous vote of capital from the treasury, and thus secured the success of a scheme which must otherwise have failed.

As to results—If a public servant who has served twenty years becomes infirm and retires, he receives four-tenths of his salary; if he has served twenty-five years, he will get five-tenths, if thirty-five years he would receive seventh-tenths or the maximum retiring allowance.

Apply this to one of our ministers, who is in receipt of the minimum stipend, \$750. If he were retiring after twenty years service, he would be in receipt of \$300. If after thirty years he retired, he would receive \$450. But to-day, though a man has served forty years, he could not feel assured of more than \$200.

Surely it is not too much to ask the Church, our wealthy Church, to lay the foundation for a fund which may place our ministry in a position, nearly as good as a civil servant.

I might refer to recent action in the Episcopal Church in this line, but forbear at present, hoping to be able to touch this matter again. AN ELDER.

P. S.—I think the Assembly had too low an estimate when they asked for only \$200,000.

MR. N. F. GRAVES, a well-known elder in the Reformed Church of Syracuse, New York, has given \$300 for a course of six lectures on Foreign Missions to be delivered at the Theological Seminary in New Brunswick, New Jersey.

THE Chicago papers have been discussing the Sunday newspaper, and the *Interior* has been quietly observing the progress of the discussion, injecting an occasional passing remark, such as: "The Sunday newspaper has come to stay." No doubt of it. But in breaking down the moral and religious sentiments of the people, it is preparing the way for Sunday newspapers which will break down all respect for the laws which protect personal and property rights. When the moral underpinning is knocked from under the city, all that rests on it will come down with it. And again: The *Chicago Times*, which is at present trying to cut under all the other dailies, by ridiculing the ministers, threatens to have them indicted under the Merritt law, for trying to persuade Church members from reading and advertising in the Sunday papers: If the Merritt law had a clause forbidding the use of brains in editing a newspaper, if the *Times* were indicted under it, there is not a state's attorney in Illinois who, on reading this suggestion, would not promptly *nolle* the case.

# Our Young Folks.

## GOLDEN GRAIN BIBLE READINGS.

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

### THE GODLY MAN'S SONGS.

- I. Whence they spring—God's own glory realized—  
Exod. xv. 2; Psa. cxviii. 14.
  - I. Whence they spring—God's word in the heart,  
Col. iii. 16.
  - I. Whence they spring—God's wondrous works  
seen, Psa. cxviii. 1.
  - I. Whence they spring—God's salvation experienced  
Psa. cxliv. 9, 10; Judg. v. 12.
  - II. Their character—They are spiritual, Eph. v. 20.
  - II. Their character—They are ever new, Psa. xl  
3; Psa. xxxiii. 3; Rev. xiv. 3
  - II. Their character—They are everlasting, Rev. xv  
3, 4.
  - III. The time of their upspringing—In the night, Psa.  
lxxvii. 6; Psa. xli. 8.
  - III. The time of their upspringing—In the house of  
my pilgrimage, Psa. cxix. 54.
  - III. The time of their upspringing—On their way to  
Zion, Isaiah xxxv. 10
  - III. The time of their upspringing—On occasions of  
great deliverance, Exod. xv. 1
- Songs are characteristic of God's people—Psa.  
cxxxvii. 3

### A LETTER TO THE LITTLE FOLKS.

Dear Children: I want to tell you of a scrap of Bible verse that is just the right size for little folks to remember "The Lord is thy keeper—You know a keeper is one who keeps and cares for. The Lord is a good keeper, because He is so strong that He is never tired nor sleepy; and so patient that He is willing to watch all the time. There are a great many things about us that need to be kept. There are our feet, that naturally want to play truant and run away from God; but if we ask Him to keep them, He will make them walk in His paths,—in the very tracks that Jesus made. Isn't it pleasant to think that every step you take in your play, in running errands for mother, in going to and from school, may all be steps for Jesus?

Then there are your hands, and hands can do the naughtiest things in the world. They are just like two little wild beasts that need a keeper. Satan likes to manage them, and, oh, such careless, cruel things as he makes them do! But if you ask your Heavenly Father to keep them, they will become careful, gentle hands, like the hands of Jesus. You remember that His hands, though they were wounded, never wounded others; although they were bound, they set others free, and were always stretched out for help and blessing.

The ears need keeping, so that they will not listen to wicked words and bad stories. God can help you to shut them up when Satan comes to whisper in them. And the eyes. Did you ever think how many sins creep into your heart through your eyes? After a while, when they feel really settled in their new home, they will be bold enough to climb up and look out of these two front windows. Then everyone will see them, for although our eyes often lead us into temptation, they do not keep bad secrets well, but are always the first to tell them.

The mouth is still harder to keep. David found this out a long time ago, and wrote this beautiful little prayer about it: "Set a watch, O Lord, before my mouth; keep the door of my lips." The Bible says that men have been able to tame every kind of wild beast, but that no one was ever yet able alone to tame his tongue. You know what unkind, untruthful things your tongue will sometimes say. You think when you wake in the morning, "Now to-day I'll say just the nicest, kindest things I can think of to everybody," but almost before breakfast is over you have said something cross or naughty. Yet you must never give up. Try it once more, and ask the Lord to be the keeper of your tongue.

But of all hard things to deny, the heart is the hardest. It is like a castle with enemies camping around it, and, worse than all, traitors are waiting inside to unlock the gates. Surely we can never hold our castle unless it has a very strong keeper, and we are so easily deceived about this castle. We think that it is safe, when we afterward find its walls broken



in places; we flatter ourselves that it is clean and beautiful, when it is full of crawling, slimy things of hideous shape. But only let the Saviour in, and He will cleanse and beautify and strengthen it in every part; and if the heart is right, then the feet and hands, eyes, ears and tongue will all do the Master's bidding.

### WHAT MARY GAVE.

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a "great deal of good advice to her three-year old brother, who wanted to play at fishing. She gave Ellen, the cook, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen it very often if our generous Mary had not offered to attend to the door, and look after the kitchen fire while she was away. But this is not all Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a pleasure whenever she caught sight of the young pleasant face; she wrote a letter to her father, who was absent on business, in which she gave him all the news he wanted, in such a frank, artless way that he thanked his daughter in his heart. She paid

patient attention to a long story by grandmother, though she had heard it many times before. She laughed just at the right time, and when it was ended, made the old lady happy by a good-night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent in the world. She was as good as gold, and gave something of herself to all those who were so happy as to meet her.

### A LESSON.

A bar of iron worth \$5, worked into horse shoes, is worth \$1000, made into needles, it is worth \$355; made into penknife blades, it is worth \$3,285; made into balance springs for watches, it is worth about \$250,000.

What a drilling the poor bar must undergo to reach all that! But, hammered and beaten and pounded and rolled and polished, how was its value increased? It might well have quivered and complained under the hard knocks it got; but were they not all necessary to draw out its fine qualities and fit it for higher offices? And so, children, all the drilling and training to which you are subjected in youth, and which often seem so hard to you, serve to bring out your nobler and finer qualities, and fit you for more responsible posts and greater usefulness in the world.

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TORONTO, WEDNESDAY, DECEMBER 19th, 1888.

IN a long and somewhat inflammatory open letter to the Methodist people, Dr. Sutherland makes the following statement, which must be of deep interest to Presbyterians:

It is said that in the eastern part of Ontario \$29,000 have been subscribed by Methodist laymen toward the endowment of Queen's University, Kingston; but with the proviso that if Victoria keeps out of federation, the amount shall go to her and not to Queen's.

Perhaps Dr. Sutherland would kindly come down to particulars, and give a more accurate description of the domicile of these Methodists who have conditionally aided Queen's. "The eastern part of Ontario" is rather vague, and \$29,000 seems a large sum for Methodists to put into a Presbyterian institution even conditionally. Our friends have not been much in the habit of sending such handsome sums our way.

THE following letter was lately received by Dr. Potts from a ministerial brother who had subscribed \$100 toward the New Victoria:

DEAR BRO.—On the principle that the nimble sixpence is better than a slow shilling, and he gives twice who gives quickly, I hand you a cheque for my subscription in full, \$100. When I promised, I did not possess a cent of it; but I asked God to help me make and save it—not by withholding from other claims of Church and poor, but by economy and self-denial. I am not ashamed of doing all my own chores, going all errands on foot, wearing my old clothes, and refusing to spend a cent on myself, that I might enjoy the luxury of helping in this noble work. I hand it to you thus early that, as a small lever, it may help to lift larger weights. I am persuaded that not one of your subscribers but could do as well, or better, if they would adopt the same regimen. I have eaten my brown bread and butter for dinner all the year. Any subscriber who has not the sum made up can afford to borrow the money if he will adopt the same measures to meet this payment, and be every way the better for it. I want to see the college up and in successful operation before I die. The Lord will help you! Those of us who are feeble will pray and hold up your hands.

This letter proves very clearly that the spirit of self-sacrifice has not died in the Churches, as many enemies of Christianity allege. There are hundreds of people in every denomination who deny themselves to a greater or less extent, for the cause of Christ. It is right that they should. The Senate of Victoria would be better employed in making that brother a D.D. than in trying to thwart the action of the General Conference.

ONE of the Chicago journals took the census in twenty of the larger city churches a few Sabbaths ago and found an average of 336 persons in each church. This average is painfully low. Chicago has had its revivals under Moody, Sam Jones, and we know not how many others. It has had conventions, conferences, and other gatherings of that kind almost without number. The result is that in twenty of its largest churches an average of only 336 worshippers can be found. Chicago is probably not much lower in its average than many other cities. Now what is the lesson? The lesson is that if careless, godless people are to be brought into the Church the only way to reach them is to go for them and bring them.

If that plan fails then no other plan is of any use. Personal dealing is not always successful. There are men that no human power can bring to the house of God. But personal dealing is out of all sight the most effective way. Horace Greeley said that the best way to pay the war debt of the United States was to pay it. The best way to bring a man to Church is to bring him. If you cannot bring him in by personal dealing ninety-nine times out of a hundred, he cannot be brought in in any other way. Conventions, conferences, union meetings and addresses from men like Moody have their uses, but as a means of bringing careless men to Church they are a failure. Individual effort on the part of members and office-bearers is the only thing that can be relied on. If the whole membership of the Church would begin this work in real earnest the average attendance would soon go up everywhere.

THE amount of attention given by the daily press to church "difficulties" shows that writing up these difficulties has become a feature of modern journalism. The ecclesiastical reporter has taken his place along with the theatrical critic, the turf reporter, and various other enterprising young pressmen. There are some manifest advantages and disadvantages about the arrangement. Good men, men who value their reputation and the reputation of their church, will be all the more careful about getting into "difficulties" when they know that reports of every meeting and lengthened interviews will be laid on thousands of breakfast tables every morning. Cranks and weak men with a craving for notoriety, may possibly try to raise rows for the sake of the publicity the report will bring them. This is one of the disadvantages of the enterprise. Good service, however, can be rendered in another direction. Let the journalists take the census of every church and honestly tell the world just how many people are in attendance. This is being done in many places, and with the best results. If on a favourable Sabbath two or three hundred people are found in a church in which there should be eight hundred or a thousand, there is something wrong. Publicity may help to put it right. The students of Montreal College did some good work in this direction last winter. Their figures may have been right or wrong, but they stirred the people up. Anything that will make the membership of a Church try to bring careless neighbours to hear the Gospel is good. If the pressmen would pay less attention to church scandals and more to actual work, no good man would regret the attention they are giving to church affairs.

MUCH has lately been said and written to show that the Protestant Churches are losing their hold upon the masses in New York and other large cities. Statistics were recently published showing that a comparatively small number of the people attend any place of worship. Dr. John Hall takes a somewhat different view. At a Conference of Christian workers held the other day he said:

Now I would like to express my own conviction, and that would be against any despondent tone in relation to this city of New York in its religious life. I have lived here for one and twenty years. I have been in the Presbyterian, the Congregational, in the Baptist and in the Methodist Churches as preacher and as hearer, as some of those brethren have been from time to time in the pulpit I fill. I can honestly and truly say here that as far as my observation has extended, religious life has never been in so good a condition in these twenty-one years as it is in the year in which we are met together, and I should be very sorry if the press or if the general public took up the notion that we were gathered together because we were despondent or cast down, and had the feeling that we were a forlorn hope, vainly struggling in a cause that is passing from our hands. That is not true to the truth of things. We must be grateful to God for His kindness and grace, and trust Him while we work in the time that is to come.

Dr. Hall's view of the situation illustrates two things. It shows that there are two sides on almost every question. It also shows, we think, that the greatest and best of men are more or less influenced by their surroundings. At the head of one of the most influential congregations in America, backed up by all that money, social position and scores of willing helpers can do, Dr. Hall naturally takes a hopeful and grateful view of affairs. If the good man were working in a mission-station in one of the "slums," his views might be somewhat modified. Still the hopeful, grateful spirit is the right one for a Christian worker. Dependency cuts the nerves of exertion.

## POLITICAL CORRUPTION.

NOW that the Presidential election in the United States is over, and the immense excitement it occasioned has subsided, people are seriously considering some of the evils connected with their political methods, and are suggesting plans for the suppression of some of the most flagrant abuses symptomatic of danger to their national well-being. One of the great blemishes that disfigures their political life is the prevalent bribery and corruption which seem to have fastened upon the entire public life of the American Republic. The professional politicians, that is the persons who live by scheming, crowd every avenue to place and power. There is no department free from their attempted control. They claim not only to have a say concerning the persons to be nominated to public office, from the humblest aspirant to a civic appointment, up to the chief magistrate of the Republic. Nominees to civic boards must have their endorsement, and if one presumes to ignore them, every effort honourable or dishonourable will be employed to secure his defeat. Even the control of the educational and judicial system is more or less under the control of ward politicians. It is a recognized fact that every candidate for office must contribute to election funds whose expenditure is never publicly at least accounted for. The organs of both political parties in the States agree in this that never was more money spent in any previous election than was handled during the recent contest.

Thoughtful and observant people in the States are beginning to be alarmed at the boldness and freedom with which money is used to secure the election of nominees, and to promote special measures in State legislatures. This growing corruption is recognized as a menace to all just and upright government. The spread of the mercenary spirit is felt to be fast becoming a national disgrace, and the moral and religious element in the United States is seriously considering what would be the best and most effective means of purifying public life and wiping out the reproach that is being cast on free institutions. The better class of secular journals and the religious press agree that if public affairs are to be left on the down grade, the results will speedily be disastrous. It is a good sign that opinion is coming to a realizing sense of the danger. When once it is fully aroused, remedies more or less effective will be found and applied.

What is most insisted on is legislation that will reach the class of politicians that place their dependence for success on crooked and corrupt methods. It is proposed to enact stringent laws that will punish both the giver and receiver of bribes, and to simplify the means for casting the ballot. Our Canadian system of voting is not perfect, if journalistic accounts are true, but it is considerably in advance of that still existing among our neighbours. Each party there not only nominates its own ticket, but supplies the ballot papers to the voters at the polls, and pressure can be brought to bear upon them up to the moment the ballot is deposited, and afterwards the voter may receive the consideration promised. It is contended all this must be done away with, and though they never mention the Canadian method, prefer reference to the English and Australian, which is just the same, as the models they ought to follow. The adoption of this better practice of voting would make some of the evils of which they justly complain impossible. This, with the impartial punishment of every proved giver and receiver of a bribe would have a wholesome effect.

It is also and properly contended that the corrective must be educational and moral. Future electors must be trained in the school-room. They must be taught that the right of citizenship is an honourable and responsible trust, which it would be base to barter for a monetary advantage. The man who sells his birthright is a traitor, and the man who offers a price for another's manhood is a knave. Men who buy their way to high stations of public trust seem to forget that honour cannot be bought. It is an unmerchantable commodity. The man who offers to sell is a cheat; he has none to dispose of; he who proposes to buy is pursuing a phantom. Can the man, who by the corrupt expenditure of money, obtains a position of trust, really be trusted? Suppose that in all other respects he is worthy of confidence, what guarantee does his character afford that when an opportunity occurs, which by a liberal gift can be turned to personal advantage he will not bestow the

gift and thereby secure the coveted prize? He has done it before, is it certain that he will not do it again?

As an educative influence the aid of the pulpit is invoked. The pulpit has all along been reasoning of righteousness in all departments of life, and yet men who hear the principles of incorruptible integrity expounded and enforced can, without scruple, endorse methods of political action, which reason and conscience alike condemn. The pulpit must continue to lay bare the besetting sins of the age. To have its full influence, it must rigorously avoid partizanship and keep to the higher plane of Scriptural principles and make their applicability to existing conditions so plain that he who runs may read, understand and adopt. The principles of Christianity applied to political life, not for temporary or partizan purposes, would stem the tide of corruption that so retards the progress of a nation, enable it to attain a higher and purer moral life, and give it an influence for good that a grovelling and mercenary people can never reach. It is the moral life of a nation that makes it powerful.

## Books and Magazines.

**A SONG HARMONY.** By L. O. Emerson. (Boston: Oliver Ditson & Co.)—This is a fine collection of popular music, designed especially for singing schools, musical institutes, conventions, etc.

**THE CANADIAN METHODIST MAGAZINE.** (Toronto: William Briggs.)—The December number of this magazine, both in reading matter and illustrations recognizes the Christmas festival time. There are besides several most attractive papers of permanent value and interest.

**HAZELL & SONS, BREWERS** By Annie S. Swan (Edinburgh: Ouphan, Anderson & Ferrier.)—This, it need hardly be said, is a powerfully-written story with a fine and impressive moral. Throughout, the power of the narrative is sustained, and the portraits are drawn with the skill and fidelity so characteristic of the gifted authoress.

**THE GRIP** Publishing Company have issued their **COMIC ALMANAC**, sustaining the reputation of the sagacious Bird for wisdom, wit and humour. The illustrations are amusing, some of them grotesque, and some strikingly suggestive. The publishers have also forwarded a specimen number, which promises well, of a new paper for young people, whose title is *School Work and Play*.

**SELECT NOTES.** A Commentary on the International Lessons for 1889. By F. M. Peloubet, D.D., and M. A. Peloubet. (Boston: W. A. Wilde & Co.; Toronto: John Young.)—This forms just such a helpful volume as Sabbath school teachers and Bible scholars have a right to expect, after having used with profit its predecessors, in connection with the lessons of former years. Notes, pictures, maps and tables—all are clear and interesting. The same publishers issue Peloubet's series of lesson question books, in three grades.

**REV. DR WILD'S SERMONS.** (Toronto: The Publishers of *The Canadian Advance*.)—A neatly-bound volume of 250 pages has been issued in response to the call of the public, containing twenty five sermons, most of them delivered at the Sunday morning services at Bond Street Congregational Church, and have not heretofore appeared in *The Advance*. They cover a wide range of topics, such as "Immortality," "The Future Life," "The Death of Moses," "True and False Standards," "The Ark of the Covenant," etc. Copies may be had from the publishers of *The Advance*.

**STANDARD ECLECTIC COMMENTARY** of the International Sunday School Lessons for 1889. Prepared by A. N. Gilbert and S. M. Jefferson, with Geographical Notes by Professor W. J. McGarvey. (Cincinnati: Standard Publishing Co.)—This is a most excellent and valuable help to the thorough study of the International Series of Lessons. The comments are brief and clear, and the geographical notes are copious and carefully prepared. There is a valuable addition to the work comprising a well arranged series of questions on the lesson especially prepared by E. V. Zollars, President of Hiram College.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—The number for Decem-

ber is double the usual size, and has no fewer than twelve full-page engravings highly artistic both in design and execution. Fine descriptive and profusely-illustrated papers are: "Surry Farm Houses," by Grant Allen; "A Ramble Through Normandy," by R. Owen Allsop; and "Macbeth on the Stage," by W. Archer and Robert W. Lowe. One contribution merits attention from its admirably quaint illustrations—"The Angler's Song from Isaak Walton." Serial and short stories and poems add greatly to the attractions of the Christmas Double Number.

**THE COPP, CLARK COMPANY** have published the **CANADIAN ALMANAC** for many years, and now the issue for 1889 has made its appearance. It is full of most essential information which for accuracy may be implicitly depended upon, and its admirable arrangement of material renders reference to its contents an easy matter. The success achieved by this most useful Almanac has only prompted the publishers to make it still more serviceable. This season they are in the field with a new venture, the **ILLUSTRATED CANADIAN ALMANAC**, which is replete with useful and varied information and handsomely and copiously adorned with engravings.

**THE TREASURY FOR PASTOR AND PEOPLE.** (New York: E. B. Treat.)—The *Treasury for Pastor and People* closes the year with an excellent number. Its articles are as bracing as a crisp December atmosphere and as full of warmth and beauty as a genial day in June. The pastor or Christian worker who fails to read this magazine does injustice to his own intellectual and spiritual equipment and consequently to the work in which he is engaged. The portrait of the Rev. Dr. Virgin, of the Pilgrim Church, New York, forms its frontispiece, and is followed by his excellent sermon on "The Intuitions of Love." The number contains also a view of his church, and an editorial sketch of the life of Dr. Virgin. The Christmas sermon is by Canon Liddon, and the New Year's sermon by Rev. A. James. The Leading Thoughts of Sermons are both timely and helpful. The other contents are varied, interesting and useful.

**THE MISSIONARY REVIEW OF THE WORLD** (New York: Funk & Wagnalls; Toronto: William Briggs.)—This most valuable missionary monthly, edited by J. M. Sherwood and Arthur T. Pierson completes with the number for this month its splendid volume. Nine articles in the Literature Section, several of which, as "The Relations of Missions and Commerce," "Missions in the Levant," "The Religious State of France and the McAll Mission," "The Statesmanship of Missions," and "Mission Work in Cathay," are papers of striking power. Then we have the latest reports of twenty leading missionary societies, and of twenty-two Woman's Missionary Boards, besides highly interesting correspondence from China, India, Japan and Syria, the "International Department," by Dr. Gracey, and the "Monthly Concert," by Dr. Pierson, while the "Monthly Bulletin" gives a *resumé* of the world's mission tidings, and "Statistics," and five pages of "Editorial Notes" round out a number of great excellence. The number contains sixteen additional pages, to make room for a full and laboriously-prepared index.

**TERCENTENARY OF ENGLAND'S GREAT VICTORY OVER SPAIN AND THE ARMADA IN 1588—1888.** By Rev. James Little, M.A. (Toronto: William Briggs.)—We take pleasure in calling the attention of our readers to the new book, by the Rev. James Little, M.A., of this city. It appears at an opportune time, just 300 years after the close of the great drama, which it graphically describes. Mr. Little's book is of permanent and intrinsic value, because of the memorable epoch in our history which it describes. We date the growth of our greatness as a race from that era. Then began the security of our civil and religious liberties, our naval, colonial and military ascendancy, as well as increase in wealth, culture and general prosperity. The successive steps of the struggle, the parties engaged in it, the completeness of the victory with its results are sketched with historic truth and graphic vividness. Nor are its practical bearings forgotten. Our danger and our duty are forcibly presented in view of the fact that we are confronted in Canada with the same spirit of intolerance and love of absolute power, striving for the mastery as eagerly in 1888 as did its representatives in 1588. Mr. Little's book would be a minister of good to every family, especially to every young Canadian who loves liberty and the grand traditions and memories of the past.

## THE MISSIONARY WORLD.

### MISSIONARY CHRISTMAS LETTER.

MY DEAR SISTERS,—I want to write you a Christmas letter, for I do think the happy Christmas time may be made a blessed missionary time if we only seek grace and wisdom to go about it in the right way. Christmas was kept at first in memory of God's giving His "unspeakable gift" to us; can our Christian households not devise some happy, whole-hearted plans for rendering back to Him thank-offerings and Christmas gifts that shall tell upon our missionary treasury till the overflowings shall be felt in the far-off corners of the earth?

Let each household to whom "Christ is precious" call a family gathering and take counsel one with another which of the usual Christmas outlays shall be turned into a love gift to our Lord Himself, for "inasmuch as ye have done it unto one of the least of these, ye have done it unto Me." Is not the Lord in this call saying to each of us as Elijah said to the widow of Zarephath, "make me thereof a little cake first." Shall we be more faithless than the heathen widow, and shrink from "making Him thereof a little cake first?" or shall we make His cake very small indeed, trembling as we bake it lest that is left shall prove a meagre supply for ourselves? Dear Christian sisters, do not let us be afraid. Giving a share to Christ may lessen the number of Christmas dainties but it will richly increase our Christmas gladness. Do not be afraid that the children will stand in the way. As a rule the dear little ones are much more ready for self-sacrifice than we are. And what a blessing will come to them in giving up some of their accustomed Christmas pleasures for the sake of the poor heathen who have neither Christmas nor Christ.

Practical suggestion.—First and foremost there is the big *Christmas cake*. Count all that goes into that cake and I think you will see a dollar a household is a very moderate calculation as an average. Think of that and count the households who do love the Lord and would gladly spread the knowledge of His name. Dear sisters, can we give up that troublesome, expensive, unhealthy cake, for Christ's sake? It is often difficult to do such things alone; but let us help one another. A little talk beforehand, and one and another undertaking to try the plan, will soon make it easier. And many joining in such a thing, the gain so quickly mounts up, that it seems more worth while. The cake will represent one whole class of possible self-denials, over which each family would need to hold its own council and arrange and decide for itself. Liberal self-denial in this line will, with God's blessing, greatly benefit both the hearts and stomachs of our precious little Christmas companies.

*Christmas Cards* can be turned into missionary service if we go right about it. Children love to get the pretty cards, but O how soon the pleasure dies, and the card is forgotten. Try this instead. Put the price of the card into a small envelope, jotting on the outside some such couplet as this:

I send you no card, dear, take coppers instead,  
That through them the poor heathen to God may be led.

Do you not think that the getting and opening of that envelope, counting over the coppers, white or brown, and dropping them one after another jingling into the mite-box, would give more and purer pleasure to most children than even the possession of a pretty card? Then there are mothers with sons and daughters at a distance from whom handsome cards are received every year. Do you not really begrudge the precious silver and gold swallowed up in these pretty love-tokens? Send your loved ones in good time this letter with this section marked, and see if you do not get back again a bountiful contribution to your missionary box instead of a card; and wouldn't you like it better? Perhaps there are other friends who might be treated in the same way with like results.

*Christmas Presents* Here we come upon delicate ground, and would walk very gently. Sad would it be to lay burdens upon any loving heart that has been planning thoughtful gifts for loved ones. Love is of God, and let the sweet work go on. But are there not among us households that could heartily adopt the following plan—wholly or in part—to hold the family council, and each to agree to give up the presents, and on Christmas morning to drop into a general missionary-box the money meant to have been spent on presents? The whole could then be sent as a family gift to Christ's work.

The need is great and the time short. It is not as though we were asking a great self-denial for a small need. It is a small self-denial we are pleading for towards a great need—a need great as eternity, and as deep as the capacity of human sin and woe. Eight hundred million of our brothers and sisters are dying for want of the news of Christ. We have the news. Shall we rest till every one of them has heard it too? A glad, Christian Christmas to you all. Yours in the great work,  
ANNA ROSS.  
Brucefield.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Gairn.

BY MARGARET M. ROBERTSON.

CHAPTER VII.—Continued.

Mistress Jamieson had seen "the new lass" often, but she had never seen on her face the look that came on it at the loving movement of the child.

"Are ye wearin' for your tea, dear? It's late, and I doubt they needed to go on all the way to Slapp, as they thought they might, and maybe they winna be home this while."

A shadow fell on the face of the child. Allison regarded her gravely.

"Never heed, my lammie. I'll take the wee laddies into the kitchen, and ye can make tea for the mistress and your brothers if they come in. You'll like that, dear."

Marjorie brightened wonderfully. She aye liked what made her think she was able to do as other folk did. The mistress rose, excusing herself for having been beguiled into staying so long.

"And what would my mistress say if we were to let ye way without your tea?" asked Allison, with great respect and gravity.

Then Robin came in, and he added his word, and to tell the truth the mistress was well pleased to be persuaded. She and Robin were on the friendliest terms now, though there had been "many a tuzie" between them in the old days. For Robin, though quieter than Jack, and having the reputation of being "a douce and sensible laddie" elsewhere, had been, during the last days of his subjection to Mistress Jamieson, "as fu' o' mischief as an egg is fu' o' meat," and she had been glad enough to see the last o' him as a scholar. But all that had been long forgotten and forgiven. Robin behaved to her with the greatest respect and consideration, "now that he had gotten some sense," and doubtless when he should distinguish himself in college, as he meant to do, the mistress would take some of the credit of his success to herself, and would hold him up as an example to his brothers as persistently as she had once held him up as a warning.

To-night they were more than friendly, and did not fall out of conversation of the most edifying sort, Marjorie putting in her word now and then. All went well till wee Wattie took a fit of coughing, and Norman followed in turn; and then Mistress Jamieson told them of her proposed expedition to the Stanin' Stanes, for the benefit of all the bairns, if the day should prove fine.

Marjorie leaned back in her chair, clasping her hands and looking at her brother with eager expectancy in her eyes. But Robin could not meet her look. For Marjorie had a way of taking encouragement to hope for the attainment of impossible things when no encouragement was intended, and then when nothing came of it, her disappointment was as her hopes had been high.

Then she turned her eyes to the mistress, but resisted the impulse to speak. She knew that her words would be sympathetic and encouraging, but that it must end in words as far as she was concerned.

"And it's aye best to go straight to my mother," said Marjorie to herself, remembering past experiences; "and there will be time enough to speak in the morning if the day should be fine."

So she wisely put the thought of the morrow away, and took the good of the present. And she had her reward. Warned by Robin, Allie said not a word of what awaited the school bairns next day, though the little boys discussed it eagerly in the kitchen. So, when the mother came home, she found her little daughter quietly asleep, which was not often the case when anything had happened to detain her father and mother from home later than was expected.

But though Allison said nothing, she thought all the more about the pleasure which the child so longed to enjoy with the rest. Before she slept she startled her mistress not a little, entering of her own free will into an account of the schoolmistress' plan to take the bairns to the hills for the sake of their health, and ending by asking leave to take little Marjorie to "the Stanin' Stanes" with the rest. She spoke as quietly as if she had been asking a question about the morning's breakfast and waited patiently for her answer. Mrs. Hume listened doubtfully.

"I hope she has not been setting her heart upon it. It will be a sad disappointment to her."

"If it must be a disappointment. No, we have had no words about it. But she heard it from the mistress. It was as good for her as for the other bairns."

"I fear it would not be wise to try it. And she can hardly have set her heart upon going, or she would not be sleeping so quietly."

"It would do her good," persisted Allison.

"And you could trust her with Allison, and Robin might meet them and carry the child home," said the minister.

Mrs. Hume turned to him in surprise. When the minister sat down in the parlour to take a half-hour's recreation with a book, he became, as far as could be observed, quite unconscious of all that might be going on around him, which was a fortunate circumstance for all concerned, considering the dimensions of the house, and the number of people in it. But never a word which touched his little daughter escaped him, however much his book might interest him.

"You would take good care of her, Allison?" repeated he.

"Ay, that I would."

"If it were a possible thing that she could go I would not be afraid to trust her with Allison. But the risk of harm would be greater than the good she could get, or the pleasure."

"It is a long road, and I doubt not ye might weary, Allison," said the minister.

"I hae carried hame lost lammies, two, and whiles three

o' them, a langer road over the hills than the road to the Stanin' Stanes. Ay, whiles I grew weary, but what of that?" said Allison, with an animation of face and voice that astonished them both.

"Well! We'll sleep on it. A wise plan at most times when doubtful questions are being considered."

And who could measure the delight of the child when it was told her that she was to go to the hills with the rest? If her mother were still only half convinced of the wisdom of the measure, she did not suffer her anxiety to appear in a way to spoil her little daughter's pleasure. And Marjorie moderated her raptures and was wonderfully quiet and unexcited while all preparations were going on. Nor did she show impatience when she had still some time to wait after her little brothers had set out to join the other bairns at the school.

The mistress was to have the help of some of the elder girls in marshalling the little lads and lassies, and in encouraging them through the rather long tramp up the hills. Allison, who had been busy from early morning, and had still something to do, assured the child that it would only be a weariness for them both if she were obliged to measure her steps by those of the bairns, and that they would reach the Stanin' Stanes before them, though they gave them a whiles start.

"They are doing one another good," said the minister, as they stood at the door, following with their eyes the stately figure of Allison as she went steadily down the street, neither looking to the right hand nor to the left. But it was "lanesome-like" to go back into the parlour and look at Marjorie's empty couch.

And Marjorie was moving on, as she sometimes did in her dreams, down the street, and past the well on the green, and over the burn and up the brae, first between hedges that would soon be green, and then between dikes of turf or gray stone, till at last Allison paused to rest, and then they turned to look at the town, lying in a soft haze of smoke in the valley below.

They could see the manse and the kirk and the trees about the garden, and all the town. They could see the winding course of the burn for a long way, and Burney's Pot, as they called the pond into which the burn spread itself before it fell over the dam at Burney's mill. A wide stretch of farming land rose gradually on the other side of the valley beyond. Some of the fields were growing green, and there were men ploughing in other fields, and everywhere it looked peaceful and bright, "a happy world," Marjorie said. They could see Fir Hill, the house where Mrs. Esselmont lived in summer-time—at least they could see the dark belt of firs that sheltered it from the east and half hid it from the town.

"It's bonny over yonder. I was there once, and there is such a pretty garden," said Marjorie.

Then they went on their way. It was the loveliest of spring days. The sun did not shine quite all the time, because there were soft white clouds moving over the sky which hid his face now and then. But the clouds were beautiful and so was their slow movement over the blue, and the child lay in Allison's arms, and looked up in perfect content.

Spring does not bring all its pleasant things at once in that northern land. The hedges had begun to show their buds a god while ago, but they had only buds to show still, and the trees had no more. The grass was springing by the roadside, and here and there a pale little flower was seen among it, and the tender green of the young rain began to appear in sheltered sunny spots. Oh! how fair and sweet it all was to Marjorie's unaccustomed eyes!

"Oh, Allie!" said she, "can it be true that I am here?"

She could not free her arms from the enveloping shawl to clasp Allie's neck, but she raised herself a little and laid her cheek against hers, and then she whispered:

"I prayed the Lord to let me come." Then they went on in the soft warm air their pleasant way. By and by they left the road and went over the rougher ground that lay between them and the end of their journey. In a hollow where there was standing water, Allison took the wrong turning, and so, going a little out of the way, came suddenly on the mistress and her noisy crowd of bairns, who were looking for them in another direction.

It was a day to be remembered. But it was not all pleasure to every one, though every moment was full of delight to Marjorie. The burns were wild and not easily managed, and the mistress "had her ain doles among them." Of course the tawse had been left at home, and the sternness of countenance, which was the right and proper thing in the school, the mistress felt would be out of place among the hills, even supposing the bairns would heed it which was doubtful. As for setting limits beyond which they were not to wander, that was easily done, but with all the treasures of the hills awaiting discovery, was it likely that these limits would be kept in mind?

The mistress strode after the first wandering group, and called after the second, and then she declared that "they maun gang their ain gait, and tak' their chances o' being lost on the hills," and she said this with such solemnity of countenance as to convince the little ones who remained that they at least had best bide where they were. It was not likely, after all, that anything more serious than wet feet or perhaps torn clothes would happen to them—serious enough troubles in their own way, and likely to be followed by appropriate pains and penalties without the intervention of the mistress. At any rate they must just take their chance.

"So she "put them off her mind," and with the other bairns, and Allison, carrying Marjorie in her arms, wandered for a while among "the Stanes."

Seven great stones there were, arranged around another greater still; and they might well wonder, as many had wondered before them, how they had been brought there, and by whom, and for what purpose. That is, Marjorie wondered, and told them what her father thought, and Robin; and Allison listened and smiled, and wondered too, since she was called to think about it at all.

As for the mistress, the "Stanin' Stanes" were just the

Stanin' Stanes to her. She accepted them as she did the hills themselves, and the heather and the distant mountains; and she objected decidedly to the minister's opinion as announced by his little daughter.

"We are maybe standing in a temple where, hundreds and hundreds of years ago, the folk worshipped an unknown God," said Marjorie.

The mistress vehemently dissented. "What should put the like o' that in the minister's head? It's an ill thing for aye to try to be wise aboon what's written."

"But it's all in a book," said the child eagerly. "Robin read it to my mother and me. And in the Bible ye ken there were folk seeking Him, 'if haply they might feel after Him and find Him.' And maybe they were doing that here."

But the mistress would not hear such a thing said.

"Think ye the Lord wad hae letten stan' a' these years in a Christian land like Scotland sic monuments o' will worship and idolatry? Na, na, lassie, I couldna believe that though your father should preach it out o' the poppit."

"But, Mistress Jamieson, the Lord lets ill men (evil men) live in Scotland, and has patience with them, and whiles saves them from their sins. And maybe the folk were 'feeling after Him' in those far-away days."

"John Beaton told my father that these muckle stanes are quite different from the rest o' the stanes upon the hills hereabout," said Annie Cairns.

"John Beaton nae less!" said the mistress, scornfully. "As gin the Lord couldna put what kin' o' stanes He liket wherever it was His wuil to put them. And what kens John Beaton mair than the lave?"

"Gannie thinks it was the faeries that brocht them up the brae. But John kens weel about stanes."

It was Annie Cairns, one of the older lassies, who had made the last two verses. It was certainly a bold thing for a lassie who was every day convicted in the school of lost loops in her stocking, to put in her word with her betters on such a matter. The mistress answered her with a look which she knew well and heeded little. But it startled Marjorie, who had only heard about such looks from her brothers. Her face warned Allison that enough had been said.

"Ye're growing tired, my lammie, and ye'll need to lie down and rest for a while."

"Yes, I'm tired, now that I think about it," said the child, lying back in her kind arms again.

The wind had grown a little sharp by this time, and they found a sheltered spot on which the sunshine fell, on the south side of one of the great stones; here Allie made a couch, and the child rested on it in perfect content. Some of the little ones were tired also, and fell asleep, and were well happy by Allison and the mistress, and the rest went away to amuse themselves for a while.

Marjorie did not mean to go to sleep. She could see a wide stretch of sky, over which the white clouds were wandering still, and the tops of the far-away hills, and she thought she could see the sea. But she was asleep and dreaming when it came to that.

In the meantime, soothed by a whiff of her pipe, Mistress Jamieson was getting on quite friendly terms with Allison, who had her good word from that day forth. For with the most respectful attention she sat listening to the all-embracing and rather dismal monologue of the old woman, as few were accustomed to do. Did she listen? She certainly did not understand all that was said, and she could not afterward have repeated a word of it. But she saw a face, wrinkled and gray, and not very happy—an old, tired face. And if she was thinking of troubles that had made deep lines in other faces, rather than of the cares and vexations which had saddened the lot and soured the temper of the schoolmistress, her silence and the softening look in her beautiful, sad eyes, and the grave "ay" or "no" that came in response to some more direct appeal, pleased and soothed the heart of the lonely old woman to a sense of comfort which came seldom enough to her.

And although Allison's answers were of the briefest, when the mistress began to question her about herself and her life before she came to Nethermuir, they were civil, and they were quietly and readily given, and fortunately there was not much time for questions; for the bairns came straggling back by twos and threes as they had gone away. Each brought some treasure found in their wanderings, and Marjorie would have been buried beneath the offerings of flowers, and tender green bracken, and "bonnie stanies" that were brought to her, if Annie Cairns had not taken possession of them all, promising to carry them safe to the manse.

There were still some stragglers for whom they must wait. There would have been little good in going to search for them, and there was no need to hurry home, for the afternoon was not far over—at least there would have been no need if the bairns had not been all so ravenously hungry. The "piece" which each had brought from home had been made away with by the greater number, before even the "Stanes" were in sight, and the additional supply which Allison had provided did not go very far among so many.

In these circumstances, imagine the shout of welcome which greeted the appearance of Robin with a bag upon his back—Robin's bag, the bairns called it; but the treat of baps and buns was John Beaton's, who took this way to celebrate his home-coming. And it is to be doubted whether he ever in all his life spent many other crown-pieces to better purpose, as far as the giving or the getting of pleasure was concerned.

(To be continued.)

THE CHRISTMAS SPIRIT.

Christmas is not only the mile-mark of another year, moving us to thoughts of self examination; it is a season, from all its associations, whether domestic or religious, suggesting thoughts of joy. A man dissatisfied with his endeavours is a man tempted to sadness. And in the midst

British and Foreign.

DR. HORATIUS BONAR is now in a low state of health, and is unable to leave his room.

THE Rev. J. A. Kerr Bains, M.A., has issued a second volume of "The People of the Pilgrimage."

THERE are 2,608 public-houses and beer shops in Manchester, or one for every twenty-nine families.

THE next meeting of the Federal Assembly to be held at Hobart, the Land's End of the Australian Church.

THE late Duchess of Sutherland was one of the most distinguished temperance army recruits of recent years. Her Grace always wore the blue ribbon.

AT Lewes, a week of Protestant commemoration meetings, services and lectures has been held, in which local churchmen and nonconformists united.

HER Majesty the Queen has been graciously pleased to accept a copy of the "Life of William Denny, of Dumbarton," by Professor Alexander Balmain Bruce.

THE Rev. James Smith, M.A., Free Church, Tarland, has been awarded the third of three prizes for an essay advocating total abstinence; its value is \$255.

LORD BRASSEY has presented a very beautiful service of communion plate for use in the Savoy Chapel, in memory of Lady Brassey, who was for many years a member of the congregation.

DR. MACEWEN, of Clapham-road, and his Session are making special efforts this winter to reach young men. More than a hundred of the latter accepted an invitation lately to a drawing-room meeting.

UNFERMENTED wine has been adopted at the communion in the North Church, Langholm, but it is said that the congregation were not consulted and that a number regard ordinary wine as the most Scriptural.

A SMART servant-maid whose master is the rector of the chief church in a Sussex watering-place, always spoke to enquirers of the *locum tenens* employed during the rector's absence as "the local demon!"

AT Bridge-of-Weir a conference on the second coming of Christ was held in the parish church lately, Mr. Duncan, the pastor, presiding. Dr. Elder Cumming and Mr. Quarrier took part in the proceedings.

THE Rev. H. R. Haweis, M.A., who went down from London to deliver one of the Armistead lectures in Dundee, waited over the Sunday and preached at both services for Rev. David Macrae in the Gilfillan Memorial Church.

SIR JAMES FERGUSSON stated in Parliament that, for reasons which had been communicated to the friends of Miss Stirling, the salvationist prisoner of Chillon, it had been found impossible to make any official application on her behalf.

A CORRESPONDENT writes to the *Allgemeine Zeitung* that new large houses are constantly being built in Jerusalem by wealthy Jews, but the barrack-like, one-storied appearance of these structures is far from adding to the beauty of the city.

THE Rev. L. B. Woffendale lately admitted the large number of one hundred and fourteen new members into the fellowship of the Somers Town Presbyterian Church. Eleven adults and nineteen children received the sacrament of baptism the same evening.

MR. ALEXANDER ALLAN, of Glasgow, the eminent shipowner, says that when the history of the nineteenth century comes to be written he believes that 1888 will be regarded as essentially a missionary year. In no previous year has the subject of missions come so prominently before the public.

DR. WILSON, of New Abbey, Dumfries, was presented lately on the twofold jubilee of his marriage and his ministry with the new edition of the "Encyclopædia Britannica," in a walnut bookcase; Mrs. Wilson, sister of the late Dr. John Brown, author of "Rab and His Friends," received handsome gifts.

M. ARSENE DARMESTETER, who died on 15th ult., a French philologist of Jewish descent whose little volume known to English readers as "The Life of Words" is already regarded as a classic, was destined by his parents for the Jewish Church, but early realized that his true vocation lay elsewhere.

THE Hon. Philip Russell, who formerly gave \$2,500 to the foreign missions of the Victorian Presbyterian churches, in memory of a deceased daughter, has now given \$5,000 to be divided among the six-teen beneficiaries of the Infirm Ministers' Fund. It comes immediately on the back of another sore bereavement which Mr. Russell has sustained.

THE College Committee of the English Presbyterian Church delay coming to a decision on the question of removing the college to Cambridge. The transfer would cause certain risks to be incurred in connection with the supply of students and these will require further consideration. It is believed the money for the building at Cambridge would be got without difficulty.

THE jubilee of Rev. C. Hogarth, who laboured in Stranraer for nearly half a century, was celebrated at a public meeting in Ivy-place Church, lately. Mr. Hunter, the pastor, presided; and several addresses were presented. Mr. Hogarth's reply was characteristic and very touching. Addresses were afterward delivered by Rev. Thomas Dobbie, of Glasgow, and others.

AN English contemporary says: We are glad to see that Mr. Spurgeon has been able to take his journey to Mentone, and hope he will soon recover his wonted vigour. It is also cheering to see that Dr. Munro Gibson was preaching in the Metropolitan Tabernacle on Sunday. If there is a candid and open-minded evangelical in England, it is Dr. Munro Gibson, and if Mr. Spurgeon has read Dr. Gibson's work, "Christianity according to Christ," and approved of it, we shall soon see reconciliations on a large scale.

done decently and in order; it reminded one of dear Edinburgh, the city which has no rival on the face of the earth. Edinburgh is a magic word in this country. Those who have not seen her in her beauty, look forward to a realization of one of the dreams of their lives. In Toronto, I was "interviewed," but let me not dwell upon it.—*Christian Leader.*

CHRISTMAS IN THE NORTH CAROLINA MOUNTAINS.

Sevier Station knew nothing of the high significance which modern thought attaches to the great festival of the Christian Year. It was the day, however, on which Colonel Royall sent, before breakfast, a bumper of foaming egg-nog to every white man and woman in the clarin'. Every negro who asked for it had "a warmen" of whiskey, at the Colonel's expense. It was the day, too, on which Squire Barr gave his annual tremendous dinner of turkey and chicken pie, at which the six families of the village all sat down together. Mrs. Missouri Barr, also, made a practice of sending dishes of roast pork and hominy, or 'possum stewed in rice and molasses, or some such delicacy, to every negro cabin. There was a general interchange of gifts; briar-wood pipes, or pinchbeck scarf-pins, or cakes of soap in the shape of dog's heads, all of which elegant trifles had been purchased from travelling peddlers, months before, and stored away for the great occasion. Nobody was forgotten, from the Squire to the least pickaninny in the quarters.

There was a vague idea throughout the clarin' that the day was one in which to be friendly and to give old grudges the go-by; the Lord was supposed, for some reason, to be nearer at hand on that day than usual, though not so near as to make anybody uncomfortable.

Father Ruggles, the jolly old Methodist itinerant, was up in the mountains, and had sent word he was coming down for his Christmas dinner.

"He'll ask a blessin' on the meal, thank heaven!" said Mrs. Missouri with a devout sigh.

The Squire hurried with the news to find the Colonel. "It'll be a big occasion," he said, triumphantly. "Father Ruggles'll be equal to a turkey himself. I depend on you for makin' de coffee, Colonel. Sam's that egg-sited now he doan know what he's about."

"Suhtenly, suhtenly! But really, Mrs. Missouri'd better double de supply of mince-pie," he suggested, anxiously. "Father Ruggles is habrible fond of mince."—*Rebecca Harding Davis, in the Christmas Scribner's.*

HEBRON, TO-DAY.

From the article in the December *Century* entitled "From Sinai to Shechem," written and pictured by Edward L. Wilson, we quote the following: "We found ourselves encroaching upon the land of the Azazimehs, the descendants of Ishmael, and were overwhelmed by a storm of abuse from a delegation of the tribe, who, having sighted us afar off, stood awaiting us at the ford of the river which led up Beersheba way. . . . No day in Petra held more anxiety than this one did; for parting with the numerous wretches in whose hands we had voluntarily placed ourselves at Akabah, compromising with those who held us prisoners, and arranging with the new-comers, required an amount of intolerable yelling and bluster which was more interesting than pleasant. Swords, pistols, clubs, spears, fists and guns were all used; but nobody was hurt—very much. Ever the moon looked troubled by the time we made our departure. If such people infested this region when the spies came this way, it is not so wonderful that they returned to Moses and said, 'We were in our own sight as grasshoppers, and so we were in their sight. Certainly my long-felt sympathy for Hagar and Ishmael was much shaken by my dealings with their descendants. Nothing could be more lovely, however, than the region reached a day's journey farther north, when in the neighbourhood of the 'brook Eschol.' The land rolls through 'green pastures' and 'beside the still waters.' The wide valleys were clothed with verdure, spotted with daisies, buttercups, dandelions, poppies white and red, and many other flowers. Large flocks were there, attended by their shepherds; the fellahin were at work, and the women, tall and erect, were everywhere carrying water in jars upon their heads. The fields were protected from the torrents by stone walls such as we saw in the wilderness, and olive groves and vineyards abounded. It was a grateful scene, made more so by the resemblance of the gray-sided hills to those of good old Massachusetts. Each vineyard of Eschol was protected by a high stone wall; in every one was a low stone structure which served as the house of the attendant. The roof was the watch-tower, whereupon the watcher spent the day, to keep the birds and the Bedouins away from the fruit. Nestled away down in the valley below lies Hebron, 'in the plains of Mamre.' There, reaching across, is the old camping-ground of the patriarchs, and in the distance, towering above everything else except the surrounding hills, are the minarets of the mosque which covers the cave of Machpelah. Hebron is the oldest town in the world which has maintained a continuous existence. The hills and the valleys alike are clothed with olive groves, orange trees and vineyards; figs, mulberries, almonds, pomegranates and vegetables like our own melons and cucumbers also abound. Streams of water run hither and thither and murmur music which gladdens the hearts of the weary traveller."

THE Dr. Williams library, in London, contains the finest collection anywhere existing of seventeenth century theological literature.

THE Rev. A. H. Drysdale, of Morpeth, has completed a history of Presbyterianism in England. Mr. Drysdale will receive a half of the clear profits after the expenses have been paid in addition to the honorarium of \$500 the other half to belong to the Publication Committee.

of the winter, when his life runs lowest and he is reminded of the empty chairs of his beloved, it is well he should be condemned to this fashion of the smiling face. Noble disappointment, noble self-denial are not to be admired, not even to be pardoned, if they bring bitterness. It is one thing to enter the kingdom of heaven maim; another to maim yourself and stay without. And the kingdom of heaven is of the childlike, of those who are easy to please, who love and who give pleasure. Mighty men of their hands, the smiters and the builders and the judges, have lived long and done sternly and yet preserved this lovely character; and among our carpet interests and two-penny concerns, the shame were indelible if we should lose it. Gentleness and cheerfulness, these come before all morality; they are perfect duties. And it is the trouble with moral men that they have neither one nor other. It was the moral man, the pharisee whom Christ could not away with. If your morals make you dreary, depend upon it they are wrong.—*Robert Louis Stevenson, in the December Scribner's.*

THE LION OF THE NILE.

Hid in the musky shadows, above Thebes,  
I heard the stoutest of the truculent three.  
To whom the knives of Brutus and the rest  
Triparted Cæsar's world, with Ptolemy's daughter  
At midnight on the low and loitering Nile,  
Cry "Kiss me, Egypt!" there beneath the stars,—  
And cry "All else is but an interlude  
To the great play of Love!" I heard her gibing:  
"She smiled—Octavia, when you told her this?"  
The fighter bit his lip: "Thou namest our wife  
And Cæsar's sister: less we wish her not,  
Nor will not for the earth—nay, not for thee!"  
I might have sprung upon them as they passed,  
Yet would not, but the low and luted waves  
And amaranth boughs to the Far Nubian hills  
Resounded the up roar of my approval;  
A shout replied, lights gleamed, and hurrying feet  
Romped the low deck, urging the barge ashore  
I lingered, for the spell was on my being;  
A horse charged on me, and a barbed spear  
Stung in my flank; I leaped on the tame brute  
And clutched him quivering till he fell and died,  
Entranced as of the greatness that effaced him;  
Then, with my forefoot spurning, back I glared  
(While all the sprites of Art took note of me),  
Till a quick shaft out of the fated hand  
Pierced eye and brain, and all my sense confused,  
I breathed my heedless force into the ground,—  
Yet not, at last, until the cygnus down  
Of a queen's palm lay soothing on my side,  
And a queen's lips had sighed reproachfully,  
"Were I Antonius I could name a name!"  
"Julius!" he murmured: and they mused apart.  
—*Scribner's Magazine.*

TORONTO AS SEEN BY ANNIE S. SWAN.

The accomplished authoress of "Aldersyde" thus gives her impression of Toronto:  
I had a cold spell of weather at Montreal and Quebec, but arrived in Toronto, to find it bathed in the mellow radiance of the Indian Summer. Oh, those exquisite mornings! Under unshining noons, and grand evenings, shall I ever forget them? The beauty of the Indian Summer is entirely its own. The very sunshine has some distinctive element in it. It is so mellow, so benign, so tender in its radiance. The dappled sky, tinged with red and gold, and reflected in the sweet ripples of the lake added another to my private collection of Canadian memory-pictures. It is hard to believe that in a few weeks, perhaps a few days, so uncertain is the weather now, the thermometer may be down to zero, and the snow lying thickly on the ground. Toronto is a fine city, and eminently Scotch. It is built on a level plain, and covers a large area. The population is about 150,000, the streets are wide and run in parallel lines, the majority of them planted with trees like the Parisian boulevards. The public buildings are handsome, notably the Normal School, Osgoode Hall (which is the abode of the law courts), and the colleges. The university itself, which is a power in the land, stands in its own beautiful and picturesque grounds, which are open to the public. It is surrounded by venerable trees, which make a fine relief for its grey towers and turrets. "The sweet girl-graduate" abounds in Toronto. There were three in the house in which I was staying; and a more charming trio it would be difficult to find. The Canadian girl is an interesting study. Bright, quick, clever, self-reliant, and yet wholly womanly. She filled me with admiration. She can discuss the latest phase of philosophy and science, or write a pungent critique on "Robert Elsmere" just as easily as she can bake her bread, or raise her pie crust. All her faculties are developed; her intellect and her heart are in the right place, and antagonistic to each other. I have no hesitation in saying that the conversation of the educated women of this country is on a higher plane than in Scotland. Gossip is tabooed, and the servant question never comes up; and there is a singular broad-mindedness and charity in judging others, which has been like a draught of mountain air to me. The "higher education" will make better wives and mothers, and nobler women, because it broadens the mind, widens the sympathies, and gives to the soul larger views of life. The minister of St. Andrew's Presbyterian Church, Toronto, spoke on the International Sabbath school lesson on Sunday morning, in his own church. The subject was the story of Achan, and I have seldom listened to an address which so completely riveted my attention. He spoke as a man to men, fearlessly and without hesitation. The awful solemnity of the lesson taught by Achan's sin and punishment was driven straight home. I felt as I left the church that if such is the spiritual food with which the souls of Canada are fed, their responsibility is as great as their privilege. Toronto is a church-going city. No cars run, everything is

## Ministers and Churches.

THE Rev. T. J. McClelland, of Shelburne, has declined the call from Streetsville.

A NEW Presbyterian church has been erected on the tenth concession, Brooke.

THE Rev. Mr. Bennett, of Montreal, preached interesting sermons both morning and evening on a recent Sunday in the Presbyterian Church, West Winchester.

THE Rev. A. Young, of Napanee, occupied the pulpit of the John Street Presbyterian Church, Belleville, on Sabbath week, and delivered two excellent discourses.

SPECIAL services were held lately in the Presbyterian Church, Neepawa. The meetings conducted by the pastor, the Rev. S. C. Murray, were well attended, and great results are earnestly looked for.

AT the recent Free Library Board meeting in Brantford, Rev. Dr. Cochrane, president, very generously donated a handsome collection of curiosities, valuable autographs, etc., for the purpose of forming a nucleus for a museum at the library.

THE *Christian Leader* says: Mr. J. A. Macdonald, editor of the *Knox College Monthly*, one of the ablest publications of its class, has arrived in Edinburgh from Toronto intending to spend six months in study in the Scottish capital.

THE Rev. P. Nichol, pastor of the Presbyterian Church, Vaughan, has organized a society of Christian Endeavour among the young people of his congregation. Quite a number have volunteered, and no doubt it will be a great help to the church.

THE Presbyterian Church, Morris, Manitoba, held their annual social recently. It was one of the largest ever held in Morris. The church was packed, people standing in the entrance, not being able to get in. A most excellent programme was provided.

AT a meeting of the Ladies Missionary Society of Charles Street Presbyterian Church, held on Friday last, Mrs. James Knowles was presented with a life membership of the Woman's Foreign Missionary Society, as a token of appreciation and esteem.

THE Young People's Christian Endeavour Society of Erskine Church, Montreal, held its regular meeting last week. "The best use of time," which was the subject for the first part of the evening, was taken by Mr. Britton. The rest of the programme was devoted to music, essays, etc.

THE *Almonte Gazette* says: It speaks well for the esteem the people of St. Andrew's Church, Smith's Falls, have for their late pastor, Rev. Mr. Mylne, that at their request the Presbytery at its last meeting agreed that Mr. Mylne should be accorded the title of Pastor Emeritus of the congregation.

MR. J. H. BARNETT, student of Knox College, acknowledges that the following sums have been received by him, to be applied to the erection of a church at Dwight, viz.: From the congregation of Charles Street, \$21; St. Andrew's West, \$25; Knox Church Session, \$27; Central Church Missionary Society, \$26.25; Rev. Dr. Reid, \$2.

THE *Canadian Post* says: The Presbyterians of Woodville have shown great kindness and generosity, as well as true Christian spirit, in placing their large church at the disposal of the Methodists for the services of Sunday, 9th inst., in connection with the dedication of the new church built by the latter. The Presbyterian services will be cancelled for the day and all will unite with the Methodists.

THE communion service in Calvin Presbyterian Church, Montreal, on the 2nd inst., was more largely attended than ever before. At the preparatory service the pastor received thirty-one new members into the Church. Since the Rev. Dr. Smyth's induction about two years and five months ago, there have been received into the Church 273 members. There is great need either for the church to be enlarged or to erect a new building.

A MISSIONARY meeting was held in the Presbyterian Church, Newdale, addresses being delivered by Rev. Mr. Flett and Rev. Mr. Todd, from Minnedosa. At the close an appeal was made by the pastor, Rev. Mr. Mowat, for funds to carry on the missionary work, which was liberally responded to. A large number turned out, which was very gratifying to those who called the meeting together.

MRS. McLACHLAN, wife of Rev. Alexander McLachlan, who less than a year ago, with her husband, left for Tarsus, Asia Minor, to take charge of St. Paul's Institute, founded in that place under the auspices of various American Missionary Societies, died on Wednesday morning at Adana, Asia Minor. Mrs. McLachlan was a daughter of Mr. Joseph Stephens, of McCaul Street, and was married to her husband just before he started for the mission field.

ON the occasion of his retirement from the charge of the Pleasant Valley Presbyterian congregation the Rev. James Duncan was presented with a kindly worded address, expressing warm sympathy for him and hearty appreciation of his worth and work. At the same time a well-filled purse was presented to Mr. Duncan, who made a fitting reply in which good counsel was tendered the people of Pleasant Valley, and their kindness and generosity acknowledged.

A THANKSGIVING service for the safety of the Collingwood seamen was held on a recent Sabbath evening in the Presbyterian Church. The church was packed to its utmost capacity. Dr. Campbell read that marvellous description of a sea voyage in Acts xxviii. He took as the basis of his sermon Psalms cxxii. 23-31. A collection was taken up for widows and orphans who may need help during the winter. A large number of the widows and orphans in Collingwood are those of husbands and fathers lost on the lakes in disasters of past years.

THE *Vancouver World* says: As intimated a few days since, the members and adherents of the St. Andrew's Pres-

byterian congregation in this city have taken steps to secure the services of a pastor. In selecting one the committee are being assisted by Rev. Dr. Campbell, Rev. Mr. Barclay and Mr. Croil, of Montreal. From among the names of a large number of gentlemen, who are well known as distinguished members of the Presbyterian Church in Canada, that of Rev. Mr. McLaren, of Brampton, Ont., appears to be the most acceptable.

THE *Grey Review* says: The Session of the Presbyterian Church, Durham, have caused the church organ, for some time in the custody of Mrs. E. Davidson, to be removed to the residence of Rev. Mr. McNair. The "Kist o' Whistles" stole silently past our sanctum the other day on a hand sleigh. No damage reported so far. Locally it is farther from the church than for some time, but in reality nearer, for it is now in a place to breathe an influence over the pastor, who in turn can dispense its harmonious tone through additional inspiration.

A MEETING of the young people in connection with the Presbyterian Church, Brandon, was held last week in Knox Hall when the literary society was re-organized, which bids fair to be a successful institution this winter. The following are the newly elected officers: Geoff. Sylvester, president; Miss Nichol, first vice-president; John A. Brown, second vice-president; John Keddy, secretary; Miss K. Matheson, treasurer; John Dickson, Miss Hall, Miss Crooks and John Brown, executive committee. The society will hold its meetings in Knox Hall.

A VERY enjoyable evening was spent by the young people of the town at the union social, given by the Young People's Associations of the different Churches in Galt, held in the basement of Knox Church last week. Rev. Alexander Jackson presided, and a programme consisting of vocal and instrumental music, readings, etc., by members of the associations, and short addresses by the pastors of the different Churches was rendered very acceptably, all being heartily applauded. After votes of thank, the gathering was brought to a close by prayer by Rev. Alexander Jackson, all being highly pleased with the evening's entertainment.

THE new Presbyterian church, at Aylmer, was formally opened Sunday week, when Rev. Mungo Fraser, of Hamilton, preached. A tea meeting was held the following evening, which was largely attended, Mr. C. MacDougall, Q.C., occupying the chair. There was a large attendance and a number of interesting addresses were delivered, and an excellent musical programme rendered. The sum of \$207 was subscribed to the church funds, making, with the Sunday collections, a total of over \$400. The church is a handsome and commodious edifice, a credit to the town.

DEDICATION services were held in the new St. Andrew's (Presbyterian) Church, Nanaimo, B. C., on a recent Sunday. The morning services were conducted by Rev. R. Jameson, Westminster, who organized the congregation twenty-three years ago, and was its first pastor for three years. The meeting in the afternoon was taken charge of by Rev. James Mallet, the present pastor, and in the evening by the Rev. P. McF. McLeod, of Victoria. The services were all well attended, and the collections very liberal. The new church is a handsome building of wood, upon a stone foundation. It will hold three hundred people, and cost over \$4,000. Rev. Mr. Miller and his people are to be congratulated on the progress of their good work in Nanaimo.

A VERY largely attended meeting of the Drumfries Street Presbyterian Church, Paris, was held recently, presided over by Rev. Dr. Cochrane, to take into consideration the propriety of electing a minister to fill the vacancy. The result was that the Rev. Edward Cockburn, M.A., of Uxbridge, was unanimously elected, and steps taken to effect his settlement at an early date. During the last six months the pulpit has been filled by some of the best men of the church, so that such a cordial election should not only be exceedingly satisfactory to the reverend gentleman, but weigh with him in his decision. Mr. Cockburn is a graduate of Toronto, in arts and theology, and has been for twelve years a most successful pastor in Uxbridge. He is also under call to Orangeville.

JUDGMENT was given by Mr. Justice Ferguson at Osgoode Hall last week in the case of Stitt v. Bowman, an action brought to have the will of the late Samuel Bowman, who died in this city on the 9th of April last, construed by the court. Mr. Bowman made a devise of eighty four feet of land and houses thereon on York Street, Toronto, to Knox College, and added that if the land at the time of his decease should not be worth \$10,000, his executors were to make the bequest up to that sum. The land is, in fact, at this day worth much more than \$10,000 and the residuary devisees contended that the true construction of the devise, taken together with the direction to the executors, was that if the land were worth more than \$10,000, the college was only to get \$10,000. But Mr. Justice Ferguson refused to accede to this argument and held the college entitled to the land devised absolutely.

THE sacrament of the Lord's supper was administered in the Port Egin Presbyterian Church on Sunday, the 9th inst. The services throughout were characterized by great earnestness and impressiveness. The esteemed pastor, the Rev. J. Gourlay, M.A., was assisted in the preparatory services by the Rev. J. Johnston, of Paisley, and on Sunday and Monday by the Rev. James Lattie, of Underwood. Both these reverend gentlemen rendered very acceptable service by their able and suitable presentation of Gospel truth. Highly-appreciated assistance was also rendered on Sunday by the Rev. Dr. Scott. This venerable and widely known minister now lives in Port Egin, having been compelled by failing health to relinquish all active work some time ago. Occasionally he is able to preach, and when he is, it is with all his old-timeunction and power. The Port Egin congregation enjoys much harmony and prosperity under its able and active pastor, Mr. Gourlay, who has been most faithful in the discharge of the duties of the ministerial office in the place for fourteen years. The membership is increasing, more church accommoda-

tion is needed, and the most agreeable relations of confidence and esteem prevail between pastor and people.

THE anniversary services in connection with the Presbyterian Church, Napanee, were held on Sunday week, and were highly successful. The church was well filled morning and evening, and Rev. Dr. George, of Belleville, preached two excellent discourses. In fact it was acknowledged by all who heard him that his sermons were among the ablest heard there for years past. On Monday evening the annual tea was held, and following the great success of last year, the ladies scored another triumph, and their spread was simply superb. The intellectual repast was equally enjoyable. Rev. Mr. Young, the pastor, officiated as chairman very acceptably, and edifying, practical and interesting addresses were delivered by Rev. Mr. Houston, of Kingston; Rev. Mr. Allen, of Newburgh; Rev. A. B. Chambers, LL.D., and Rev. E. N. Baker, B.D. The chairman referred with pride to the progress made by the congregation during the past ten years. Repairs to the extent of \$2,500 have been placed on the church property, while the standing debt has been reduced \$500; the funds are all kept up, and no congregation of the same size is doing more creditable work. He referred to this period as the happiest and most gratifying in his life, and withal he was full of hope for the future. It is only fair to note what Mr. Young would not himself admit, that the progress which has made the Presbyterian Church a credit to the congregation and town, is in a large measure due to his indefatigable exertions as pastor, backed by an earnest and devoted band of church workers. The choir as usual added very much to the pleasure of the services, with excellent, well-rendered music.

THE monthly meeting of the Canadian Auxiliary McAll Mission was held in the library of the Young Men's Christian Association, Thursday, December 6. The treasurer reports \$625.44. Mrs. Parsons gave a very interesting account of her visit to the mission this past summer, which was listened to with pleasure by the large number of ladies present. She drew a graphic picture of the life of Mr. and Mrs. McAll and those who assist them in their noble work. Every night in the week Mr. and Mrs. McAll are at one of the many stations now in Paris, he conducting the service, Mrs. McAll assisting him by her gift of song; she always presides at the organ. At these halls the door-keeper is an important personage, she stands giving to each as they enter a hymn book, saying a word of welcome to each new comer and greeting those who are regular attendants as old friends. She is appealed to to keep order and becomes a friend to those who frequent the hall. The service is evangelistic or Gospel, and many of the hymns are translations from our own. Mrs. Parsons spoke also of the other means at work, such as Sunday schools, Bible classes, mothers' meetings, free dispensary, etc. She mentioned the question now at issue with Mr. McAll and his co-labourers which is what is to be done with the converts? They prefer the variety of the mission service to the regular Church service. Mr. McAll's plan now is to establish a Church wherever there are sufficient number to form a congregation under a minister of some Protestant denomination, the service to partake of the character of that followed in the stations. At the close a cordial vote of thanks was tendered to Mrs. Parsons for her very instructive paper.

PRESBYTERY OF ORANGEVILLE.—A special meeting was held December 21. The call from Streetsville to the Rev. T. J. McClelland, of Shelburne, was considered. Delegates from both congregations were heard, also Rev. E. D. McLaren, from the Presbytery of Toronto. The reasons urged on both sides were strong and well put. Mr. McClelland thought it his duty to remain with his people, who were determined not to let him go, and consequently refused the call. The congregation of Shelburne applied for a dissolution of the union between them and Primrose, agreeing to retain Mr. McClelland's services to themselves and pay all the stipend. As Primrose did not oppose the separation, it was granted to take effect December 31. A call from Markdale and Flesherton congregations, signed by 197 members and 183 adherents, and in favour of Rev. W. G. Miles, B.A., Sunderland, in the Presbytery of Lindsay, was laid before the Presbytery. Stipend promised is \$500 and manse. The call was sustained and ordered to be forwarded to the Lindsay Presbytery.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, Tuesday 27th November. There were present thirteen ministers and ten elders. The inquiry into the financial and spiritual condition of congregations, begun at previous meeting, was continued. The ministers and office-bearers of Stayner and Sunnidale, West Nottawasaga and Bradford congregations were called, and gave the information required as to their several charges. The enquiry was satisfactory, except as regards Sunnidale, to which the Presbytery resolved that Mr. McLeod should go and address the people on some Sabbath Day. Mr. James Bryant applied for a Presbyterial certificate, as he has resolved to remove to Los Angeles, Cal. The Clerk was directed to give it. The circular of the committee on Aged and Infirm Ministers' Fund was read. Mr. J. R. S. Barnett, of Alliston, was appointed representative of the Fund in the Presbytery, and encouraged to press its claims on the notice of congregations in the bounds. There was submitted for approval a proposal of part of the congregations of Knox Church, Oro, to build a church in the neighbourhood of Mitchell Square. The matter was left over to next regular meeting; as was also the petition from the people of Hunter's Corners, for services in connection with Townine and Joy. Some Home Mission business was attended to. The sums expected from the Presbytery for Home Mission and Augmentation funds were distributed among the congregations, according to a Scheme presented by the Presbytery's Home Mission Committee. Arrangements were also made for visiting the anti-receiving congregations. The Presbytery adjourned to meet at Barrie on December 18th, at eleven a.m., for business, and to hold a Convention in the afternoon and evening on Sabbath schools.—ROBERT MOODIE, Pres. Clerk.

**POINTE-AUX-TREMBLES MISSION SCHOOLS.**

The teachers and scholars of the Pointe-aux-Trembles mission schools, unite together to present their supporters with their most hearty thanks for the extension and the renovation of our building during the past summer.

Your indefatigable generosity has given us a more attractive school, with better accommodation and more comfort, and we find that in every respect our work is greatly facilitated. May the blessing of God crown your charity and render the work at our hands more and more fruitful for the conversion of the young souls gathered around us.

The Roman Catholics, who had always entertained the hope to see our school closed and our work come to an end, have experienced no little disappointment when they have seen the restoration and enlargement of our old building, and a new impetus given to our work of education.

Stimulated or frightened by our progress, the priests have put forth more activity than for many years past, in order to prevent their young people coming to our school. In many localities they have succeeded in keeping at home boys and girls who were ready to come to Pointe-aux-Trembles. Through persecution, they have obliged parents who had sent us their children to come and take them away. Many more would have left the school, there is no doubt, if we had not discovered a spy sent to our house by the priest of our parish, who tried to obtain the names of our boys, in order to report where they are to their respective confessors.

We are glad to say, that in spite of all the enemies of the truth, our schools have never sheltered so many young people, and we hope to see their number increase shortly. We have at present ninety-two boys and fifty girls coming from fifty-seven localities.

Sixty-one are children of parents who still adhere to the Church of Rome, seventy-two belong to converted families, and nine have been born in the Protestant Church. Most of these last named are from districts where there is no Protestant school, or where there is danger of their becoming Roman Catholics.

The class of the beginners number sixty pupils, the second class, fifty-five, the third, twenty-one, and the fourth, six.

We have great reason to be thankful for the kind of pupils we have this year. They seem very anxious to learn, and they manifest very good dispositions. As may be expected, however, there are a few exceptions among those who come from Roman Catholic homes, where their first education has distorted their consciences. Scholars of twenty-five years of age sit on the same seat with boys of thirteen, Protestant with Roman Catholics, yet in spite of those heterogeneous elements, peace and harmony reign in our school. This is not surprising, however, for we have always used here the most powerful means of discipline—the Bible—read and explain to all our pupils every day.

During the summer months, ten of our pupils have been employed as missionaries, six as colporteurs and four as teachers. It is a most encouraging feature of our work to see that every year the number of our young people who desire to labour for the Lord is increasing.

Five of our young men have lately entered the college in Montreal, where they are pursuing their studies with a view to the ministry of the Gospel, and one other has entered the medical college.

Friends and supporters of our schools, you find, perhaps, that my letters about your pupils are not very frequent, and that they are short, but I am confident you would excuse me if you knew that I could not write more frequently without neglecting my most pressing duties.

Our time for sowing is very brief, and our field is becoming larger and larger, but we feel that we are now working alone, and that our hands are strengthened by the prayers of thousands of Christian friends who shall rejoice with us when the harvest day shall come.

3rd December, 1888, J. BOURGOIN, Principal.

P. S.—We have had the boys' school newly supplied with beds and bedding, etc., and have also provided desks, tables, etc., for the new class rooms. These furnishings cost upon an average \$15 for each pupil. It is pleasant to report that many of our supporters have agreed to send the money to pay the furnishings for their scholar, and it is hoped that others may feel inclined to do likewise. All contributions should be forwarded to the treasurer, Rev. Dr. Warden, 198 St. James Street, Montreal.

**OBITUARY.**

MRS. ROXBURGH, NORWOOD.

In a memorial service, the Rev. J. Carmichael, M.A., made the following reference to the memory and worth of an estimable Christian lady: She was long an active, faithful, and exemplary member of this church—always foremost of our sisters in everything undertaken to advance its prosperity and promote its usefulness as an integral part of the church militant. Born in Glasgow, Scotland, she came with her parents to Canada, in the year 1852, and settled with them in Westwood. Shortly after, she identified herself with God's people, becoming a member of the Presbyterian Church there, then as now, under the pastoral care of Rev. F. Andrews. In 1860, she was married to Mr. Roxburgh. Of the children born to them, five are living, four boys and a girl. As husband and wife they were blessed in their bark and store. The whole of her wedded life was spent in Norwood. Immediately on coming among us, she took an active and prominent part in furthering every movement conducive to the welfare of the town and the interest of the Church. She was long a teacher in the Sabbath school, and always a regular member of the choir, until the severe accident that befel her in April of last year. That was the beginning of the affliction which terminated so fatally and carried her away in the meridian of life. It was hoped that her visit last summer to her native land would have restored her to perfect health. But God ruled otherwise. The death of her amiable accomplished daughter Edythe, had, doubtless, much to do with her speedy demise. However this may have been, she has gone from us. But the fragrance of her memory will long linger in our hearts and

homes, and give a tone to our breathings as some sea shell through whose delicate folds the song of the ocean has rolled.

Still pleased remembers its august abode  
And murmurs as the ocean murmurs there.

We as a congregation will miss her much; the poor of the town will miss her, for she cheerfully gave of her abundance to them; all, whether of this Church or the other Churches, will miss her, for she was beloved by all. But incomparably more will she be missed from her once bright and happy home, by her widowed husband and motherless children. But God who took her from them can alone make good their loss. He says: "Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me." The picture I have drawn in the discourse just delivered was indeed her picture as wife, mother and believer. Active, cheerful and energetic, she exerted much influence for good. Unobtrusive and retiring in her piety, she was earnest and sincere in her efforts to follow in the footsteps of her risen Lord. She was firmly settled in the principles of her own Church. She believed that salvation was wholly by grace, and rested for hers on the finished work of her Saviour. A devout and energetic believer; a faithful and cheerful wife, a vigilant and affectionate mother; an obliging and loving neighbour; and a thoughtful and liberal giver to the poor and all benevolent objects, she has gone from us, gone to be with the redeemed in heaven. For those who are washed in the blood of the Lamb

"There is no death, what seems so is transition,  
This life of mortal breath,  
Is but a suburb of the life elysian,  
Whose portal we call death."

To the loving and gracious care of our heavenly Father who alone can compensate the losses sustained in this vale of tears, we commend the husband and family; He alone can give peace to your troubled hearts, and lift you out of the darkness of bereavement into the glorious light of an assured immortality. "Blessed are the dead that die in the Lord, yea, saith the Spirit, for they cease from their labours and their works do follow them."

MRS. HENNING.

Tiding of the sudden death of Mrs. Thomas Henning, which occurred at Florence, Italy, on Tuesday the 11th, will be received with feelings of deep regret by her many friends in Canada. Mrs. Henning was a daughter of Mr. Peter Brown, well known as the editor of the *Banner*, which, during its existence, was the able advocate of the Free Church movement in this country. Her eldest brother was the Hon. George Brown, founder and editor-in-chief of the *Globe* newspaper, and the distinguished leader of the Reform party in Canada. She shared in full measure in the singularly intellectual, energetic, and public spirited characteristics of the family to which she belonged. Throughout her life she took a deep interest in works of Christian benevolence and enterprise, aiding them by her wise counsels, and large hearted liberality. For many years she conducted, in Toronto, a ladies school, which was attended by numerous pupils, now scattered over different parts of the Dominion and other lands, who received from her a thorough educational training, and not a few of whom can trace their deepest religious convictions and impressions to the Christian instruction she imparted, and to her faithful and affectionate dealing with their hearts and consciences. The older members and office-bearers of Cooke's Church, in this city, of which she was for a long time a member, will recall with gratitude the memory of her earnest, active, and generous efforts to promote its interests, and to sustain it amidst the struggles of its earlier history. For the last twenty years she was constrained by ill-health to relax her active exertions, but her interest in Christian work continued unabated. In various parts of the Continent of Europe, in which, with her husband, whose health was also impaired, she occasionally resided, she found objects of Christian enterprise which enlisted her sympathy and aid. The McAll Mission, for example, in Paris, and the cause of the Waldensian Church, received from her cordial sympathy and substantial assistance, and her influence was successfully exercised in securing for them help from others. In her Christian experience, it was her happy privilege to enjoy, in a remarkable measure, a clear and cloudless assurance of her personal interest in Christ, and the bright hope of future blessedness; and very admirable and worthy of imitation was her patient resignation to the will of God during her long, protracted illness, in which, as in years of health and vigor, she recognized the hand of a kind and loving Father. Death has at last released her from all pain and introduced her into the better land, where the inhabitant shall never say "I am sick." So far, therefore, as she is concerned, her friends have no reason to mourn; but her removal will be very keenly felt by her surviving friends and relations, and most keenly by her bereaved husband, to whom in his loneliness in a distant land, will be accorded the genuine sympathy of his numerous friends in this city and country.

**Sabbath School Teacher**

INTERNATIONAL LESSONS.

December 30, 1888.

**REVIEW.**

{ Joshua—  
Ruth.

**The Commission of Joshua.**—After the death of Moses Joshua was commissioned by God to be the leader of His people. He is commanded to cross the Jordan with the Israelites and take possession of the promised land. The boundaries of the country are specified and Joshua is counselled to be courageous and obedient to God's commands. Courage and obedience were to be the conditions of the leader's success.—Joshua i. 1-9.

**crossing the Jordan.**—In all his enterprises Joshua

acknowledged God and sought His guidance. When all was in readiness to make the eventful entry into Canaan, Joshua commanded the people to sanctify themselves and be prepared to behold God's miraculous intervention in their behalf. God's approval of Joshua would be seen in the parting of the waters of the river, where according to the divine instructions received, twelve priests bearing the ark, the symbol of God's presence, were to stand in the river-bed till the entire multitude had passed over.—Joshua iii. 5-17.

**Stones of Memorial.**—When all the Israelites had passed over the river the priests who stood in the bed of the stream were commanded to come up and join their brethren. The host encamped at Gilgal. The people had learned the lesson, the miraculous crossing of the Jordan was intended to teach. "On that day the Lord magnified Joshua in the sight of all Israel, and they feared him as they feared Moses, all the days of his life. From the bed of the river twelve stones were taken which were formed into a memorial pillar, which should remind after generations of God's special care of His people, and be a witness to all the people of the earth of the mighty power of God.—Joshua iv. 10-24.

**The Fall of Jericho.**—Jericho was a strongly fortified city. Its overthrow was essential to the safety of the Israelites. Here again God designed to teach the lesson of dependence on Him as the condition of their safety and success. It was not to be assaulted by force of arms. Priests bearing the ark preceded and followed by armed men were to go around the walls in succession. On the seventh day, after going round seven times in procession, the walls fell, without a stroke from the besiegers, and the capture of the stronghold was complete. The Lord gave them the city.—Joshua vi. 1-16.

**Defeat at Ai.**—When Jericho fell the people were not to take any of the plunder; the precious things were devoted to God's service. Meanwhile a small detachment of armed men were despatched to take Ai, a well-defended inland town. They were, however, repulsed by the men of Ai, and fled in terror and confusion. The people murmured at this defeat, and Joshua humbled himself before God. The cause of the defeat is made known to Joshua who summons the people before him, the guilty Achan is brought to light, and he receives an awful punishment.—Josh. vii. 1-12.

**Caleb's Inheritance.**—Besides Joshua there was only one survivor of all that left Egypt with Moses. Caleb, the son of Jephunneh, had with Joshua been one of the twelve spies sent into Canaan. Now he claims the fulfilment of the promise made to him by Moses many years before. He could with perfect modesty plead his past services and his obedience to God's law. His request was favourably received, and Hebron was granted to him as his inheritance.—Joshua xiv. 5-15.

**Helping One Another.**—The foes of Israel had been subdued, the land divided among the people. The headquarters were at Shiloh, where the two and a half tribes whose inheritance was on the east side of the Jordan were assembled. Joshua sends them home with commendations for their fidelity, and with a liberal share of the spoils taken in war. His parting counsels were that they were to love the Lord their God and to walk in all His ways.—Joshua xxi. 43-45; xxii. 1-9.

**The Covenant Renewed.**—Shortly before his departure from the world Joshua assembled the people of Israel at Shechem, and delivered to them a most solemn and impressive farewell charge. To secure their obedience and devotion to God's service they entered into a covenant that they would not serve idols, and a stone was set up as a witness of their solemn engagement.—Joshua xxiv. 19-28.

**Israel Under Judges.**—No immediate successor to Joshua was appointed. The people, notwithstanding their solemn vows, sunk into idolatry. This was one of the great sins to which they seemed specially inclined. They invariably suffered for their sins. God was angry with them. Saal and Ashtaroth could bring them no help. In His mercy God pitied them and raised up deliverers for them. The period of the Judges—about 330 years—extended from the death of Joshua to the appointment of Saul as king. Judges ii. 11-23.

**Gideon's Army.**—The people were greatly oppressed by the Midianites. God raised up and called Gideon as their deliverer. Once more to impress on them the lesson that it is God that giveth the victory, by a peculiar process of selection only a comparative handful of brave men were selected, and all the rest were allowed to retire. Gideon's band, each man with a lamp and a pitcher, surrounded the camp of the Midianites at night, when at the proper moment the pitchers that concealed the lights were broken, and the panic stricken Midianites turned their swords against each other and fled in confusion, and their retreat was cut off at the fords of Jordan.—Judges xvi. 21-31.

**The Death of Sampson.**—Though not the best, Sampson was the strongest of all the judges. In physical strength and courage he was unsurpassed. Having yielded to temptation, he was bereft of his strength by his enemies, because God left him to himself. As a prisoner, he was cruelly treated by the Philistines. After idolatrous ceremonies in honour of their god Dagon, they wanted Sampson to make them sport before a vast multitude. Having prayed to God for the return of his strength, his request was granted, and laying his hands on the main pillars of the building, he bent himself with all his might, and the structure fell and thousands were crushed in the ruins, Sampson among them. His remains were honourably interred in the burying place of his people.—Judges xvi. 21-31.

**Ruth's Choice.**—Naomi, with her husband and two sons, had sought refuge from famine and oppression in the county of the Moabites. There her sons married, and there they and her husband had died. She returns to her own land accompanied by her daughter-in-law Ruth, who humbly, yet firmly resolves to leave her own people and all their idolatrous ways. She resolves faithfully to take Jehovah to be her God, and to live and die in His service. She reaches honour and prosperity, and forms one in the line of our Saviour's earthly ancestry.—Ruth i. 16-22.

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"Is it possible, miss, that you do not know the names of your best friends?" "Possible? Why, of course it is. I do not even know what my own name may be a year or so hence."

**A MAN** always thinks his love letters models of composition till they come up in a breach of promise case.

**THAT** was an old game played on believing spiritualists years ago by those Rochester sisters—the old game of Fox and geese.

**A PARTY** of Philadelphia scientists is on its way to restore the site of Babylon. It will also probably remove the cataract of the Ganges.

**SAID** the dude: I just love pigs' feet. I could live on pigs' feet. Said the modest girl to whom the remark was addressed: Are you right sure you don't?

"I am opposed to all games of chance," said Rawson. "And yet you got married," said Lawson. "Yes; and that's why I'm so strongly opposed to 'em."

**A CLERGYMAN** is lecturing on "The Model Husband." "He may mean well," says the editor of the local paper, "but we dislike to be talked about in such a public manner."

**BUYER:** How much are these trousers, Mr. Solomons? Mr. S.: Vell, mein freund, ve are just givin' dose pants away. Buyer (effusively): Thanks, thanks! I'll take this pair. [Exit rapidly with trousers.]

**A YOUNG** preacher picked up Bishop Pierce's hat and put it on his head, and it was exactly a fit. "Why, Bishop," said he, "Your head and mine are exactly the same size." "Yes," replied the Bishop, "on the outside."

**JOVIAL** bachelor: Well, Charlie, my boy. I hear you are going abroad this fall? Young Anglo-Maniac: Ya—as. I expect to; go—er—I shall spend most of my time in London, yer know. J. vial bachelor: To acquire the language, I suppose.

"**BUT** I don't understand about this phonograph. How is it done? What is it like?" "Why, it is simply talking to a machine instead of to ears of flesh and blood." "Talking to a machine?" "Yes, talking to a machine; not precisely as I'm doing now, but nuch the same."

**RUSSELL, N. Y., April 26, 1888.**

**DEAR SIRS:**—Enclosed please find 30 cents. Send me two boxes of your Bird Manna. I have used two boxes and want two more. Am using all my influence to get my friends to use it. I find it satisfactory in every respect.

REV. MRS. L. M. SMITH.

**METROPOLITAN** editor: Write an able article carefully reviewing the topography and population of Central Africa, the dangers incident to travel from men and beasts, give the line of Stanley's probable march and your conclusions regarding Stanley's probable fate. Assistant: I don't know anything about it. Metropolitan editor: Neither does any one else. It's a splendid subject for fine writing.

**EDITOR** (writing to eminent literary man): If you will send us a story—say 1,500 to 2,000 words—we will pay you \$300. You understand that this is \$295 for the use of your name and \$5 for the story—our usual rates. Literary man: I regret to say that I have no time or inclination to write the story, but I enclose my name, which you may use, and in return send check for \$295.

"**REBECCA,** you shall not shpeak mit dot Moses Levi vonce more." "O fadder, you preak mine heart. Ve vas almost engaged. Vy shall I not shpeak mit him?" "He haf sheated me. He haf sold me a paste diamond for a shenuine shtone." "O fadder, lad should recommend him to you as a son-in-law. If he can fool a vise man like you, see what a fortune he haf in der chewish pisness." "Vell, Rebecca, you vas scem-ler as I thought. Get married ven you like. I am ankhous to go into bardnership with my son-in-law."

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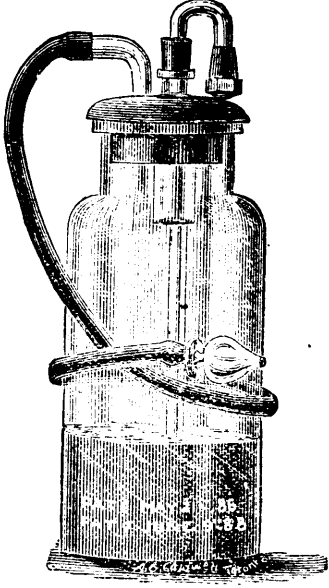
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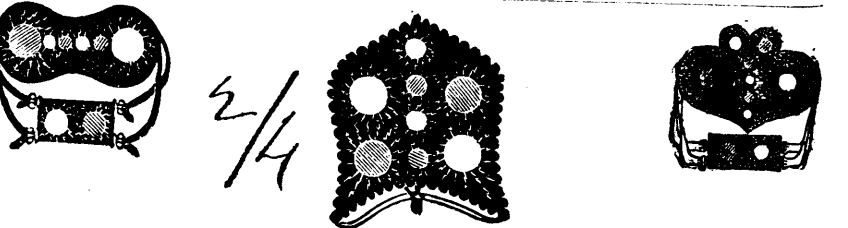
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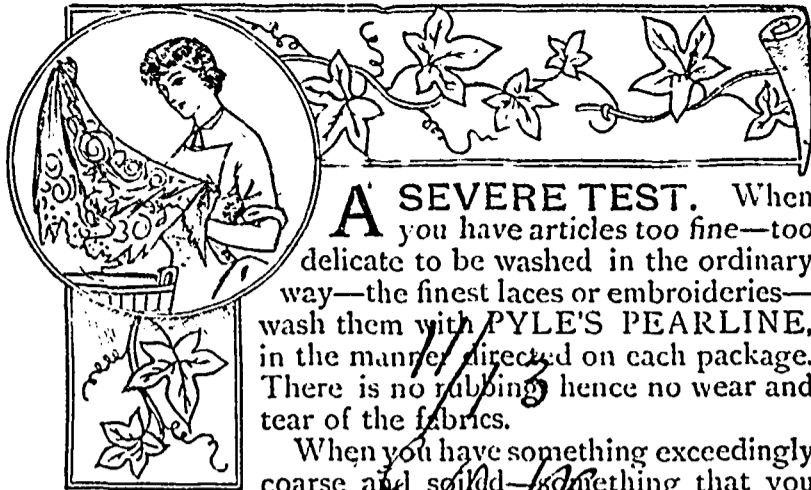
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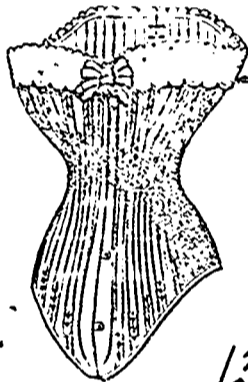
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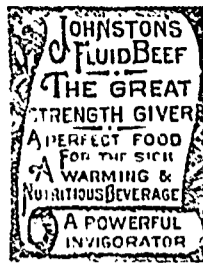
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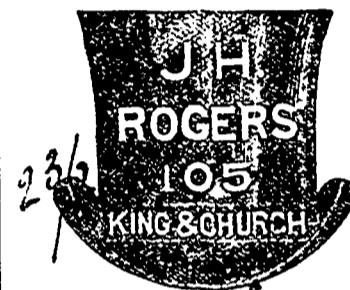
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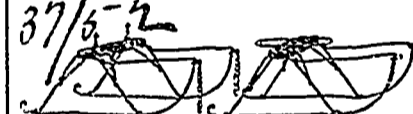
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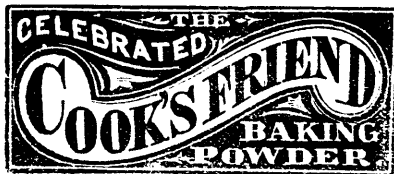


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