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Whole No. 828.

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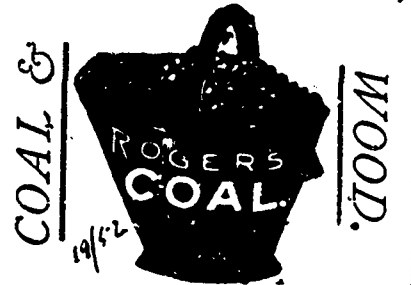
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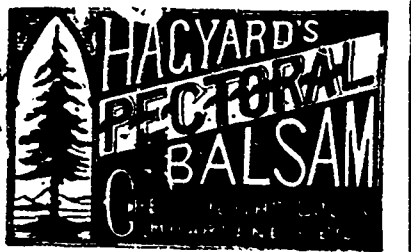
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STEWED POTATOES.—Pare and cut into lengthwise strips, cover with boiling water and stew twenty minutes. Turn off nearly all the water, put in a cupful of cold milk with salt.

FRIED CHICKEN. Cut up the chicken, and salt and dip in flour; have a dripping pan with plenty of boiling lard, into which lay the chicken; put in a well-heated oven; fry brown on both sides.

The most delightful Handkerchief Odour is "Lotus of the Nile."

APPLE FRITTERS.—Three eggs beaten light, one quart of milk, a half teaspoonful of salt, grated rind of one lemon; pare, core and slice thin one quart of apples; add to the batter and fry in boiling lard.

FOR Bilious Disorders and Acid Stomach Campbell's Cathartic Compound is very effective.

ROASTED QUAIL.—Pluck, draw and singe them; wrap them in vine leaves and slices of bacon, wrap in buttered paper; if the paper burns put on more; roast them until well browned, and serve them on pieces of toasted bread.

The best testimony in favour of Pyle's PEARLINE Washing Compound is the millions of packages sold every year, and sales steadily increasing in spite of the numerous poor imitations.

BREAD FRITTERS.—Cut thin, round slices of bread, butter them very lightly, spread with jam and stick together in pairs. Fry in boiling lard, after dipping in batter of one egg, one pint of milk, a pinch of salt and flour enough to make a pancake batter.

W. C. POTTER, of Waterford, N. Y., was confined to his house for nearly a year from liver complaint, being unable to attend to business. His physicians gave him no relief. **WISTAR'S BALSAM OF WILD CHERRY** cured him.

MOCK MINCE MEAT.—One and a half cups of powdered crackers, one cup each of molasses, chopped raisins and vinegar, two cups of sugar, one half cup of warm water, same of melted butter, one cup of currants, if desired, one teaspoonful each of cloves, cinnamon and nutmeg.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6 cents in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

SUET PUDDING.—Chop fine three ounces of beef suet, same quantity of bread crumbs, small pint of flour, pinch of salt. Mix well, then add one teacup of preserves and enough water to make it soft; then put in a floured bag and boil three hours. Any fruit can be used instead of preserves if preferred.

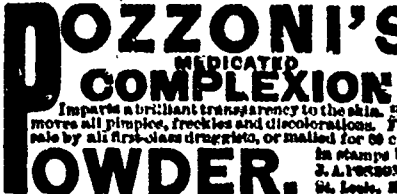
BEAR IT IN MIND.—That pure blood is the life nourishment of the body, and means perfect health no one can deny. Cleanse the blood from all impurities with B. B. B., the best blood purifier known.

CURRIED EGGS.—Boil three eggs twenty minutes, then remove the shells and eat into slices. Fry a bit of onion in a little butter and add a teaspoonful of curry powder; pour on slowly three-quarters of a cup of milk seasoning with salt and butter to taste, and simmer until the onion is soft. Add three eggs, and serve when they are thoroughly heated.

A HIGH VALUATION.—"If there was only one bottle of Hayward's Yellow Oil in Manitoba, I would give \$100 for it," writes Philip H. Erant, of Monteith, Manitoba, after having used it for a severe wound and for frozen fingers, with, as he says, "astounding good results."

BREAD PUDDING.—One quart of milk and one pint of bread crumbs, the yolks of three eggs one cup of sugar, a small piece of butter; flavour to taste; bake twenty minutes; when cool spread jelly over it; beat to froth the reserved whites of eggs; mix with one tablespoonful of sugar; pile on top of the jelly and set in a hot oven until slightly browned.

If the Sufferers from Consumption, Scrofula, and General Debility, will try Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and permanent benefit. Dr. H. MOTT, Bismarck, Cal writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable."



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is offered by the manufacturer of Dr. Sage's Catarrh Remedy, for a case of Chronic Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is hoarse and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and healing properties, Dr. Sage's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache. Sold by druggists everywhere; 50 cents.

"Untold Agony from Catarrh."
Prof. W. HAUSEN, the famous mesmerist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting."
THOMAS J. RUSHING, Esq., 202 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.
E. H. ROBERTS, Juniper P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

Notes of the Week.

THE English "university extension scheme" was established fifteen years ago. Beginning with three courses of lectures and nearly 1,000 students, it provided last winter 109 courses of lectures in sixty-nine towns, besides sixty courses in London, and at these lectures there was an attendance of about 20,000. In this way the universities are doing a great missionary work and showing that they are, to some extent at least, alive to their responsibilities to the nation at large.

AND so Plymouth Church, Brooklyn, has met with another disappointment. The call addressed to Rev. C. A. Berry, of Wolverhampton, has been declined. The prominence he has acquired by the impression he made in Brooklyn will help to lift him into a position of increased influence, and he will no doubt be more frequently heard of than formerly. The experience of Plymouth Church with exotic pulpit talent has not been encouraging. Possibly their next move will be to approach "a native to the manor born."

LAST week, the Protestant Ministerial Association of Montreal held its first annual meeting. The experience already gained has been encouraging. Much has been done by the Association to bring the subject of Sabbath observance before the community. The attention of officials has been called to manifest infractions of the existing law. The members resolved to keep agitating the question until much needed reform was effected. Principal MacVicar was elected president; Dr. Antliff, vice-president; Dr. Smyth, re-elected secretary, and the Rev. E. M. Hill, assistant-secretary, for the current year.

THERE is no pleasing the liquor party by the enforcement of the Scott Act. At first, it was derided for its laxity. People boasted of open violations of the law, and declared that it could not be enforced. Prompted by urgent requests from the temperance people, the authorities took effective steps for the suppression of illicit liquor-selling. Then came mob law and dynamite. Some are proceeding to desperate lengths in their hostility to the Temperance Act. The doings in Ontario County in which a murderous attack was made on two detectives, and the fatal shooting that followed, show clearly that it is high time that stringent laws were promptly and rigidly enforced.

THE *British Weekly* says that Dr. Maclagan, of Berwick-on-Tweed, in visiting St. John's Wood Presbyterian Church, London, as one of the Synod deputies, made a very timely reference to the subject of Family Worship. He asked, "To what extent is family worship observed in our midst? It is very difficult, he said, to answer that question. In old times there was scarcely a family, of which the head was a member of the Presbyterian Church, in which family worship, "as God gave them opportunity," was not observed. It is much to be feared that it is very different now, and if so, the effect of this non-recognition of God in the family cannot but be disastrous. Children that go out from the old home without any memories of the worship of God as the God of the family go into the world undefended as regards at least one weapon of defence against its wiles, and if wandering there is not this memory of the old home to lead them to say, "I will arise and go to my Father."

NOTICING the death of Professor Graham, of the English Presbyterian College, the *Christian Leader* says. A strongly marked personality is withdrawn from the Church by the death, on Saturday of Dr. William Graham, professor of church history, in the English Presbyterian College, London. A native of Paisley and an alumnus of Glasgow University, he possessed in an eminent degree the *perseverandum ingenium* ascribed to his countrymen; this seemed

to be intensified rather than lessened by his long residence in Liverpool, the scene of his first and only pastoral charge, where he spent the most of his life. He had a fine gift as a preacher, his style frequently reminding one of Carlyle, in addition to a rich, if somewhat too luxuriant imagination, he had the faculty of humour largely developed. His best work from the literary point of view was biographic, and his friends had cherished the hope since his appointment about five years ago to the chair in London, that he might add to our literature some works kindred to the one he wrote on his friend, Dr. Macfarlane, author of "The Night Lamp." Dr. Graham had reached his sixty-fourth year.

THE Malagasys have but little toleration for boot-lers. General Willoughby, an English officer who commanded the Hova forces, was sent on a diplomatic mission to England. It was found that he was short \$6,000 in his accounts, and he was tried for embezzlement by a mixed commission of Englishmen and Hovas. When the deficit was discovered, General Willoughby, upon being charged with taking the money, pleaded that he had lost the funds, together with his private and official papers and personal effects, by the wrecking of the steamer on which he was returning to Madagascar, off the Cape of Good Hope. The loss of the vessel was conceded of course, but the General's statement concerning the disposition of the money was distrusted. He was at once placed under arrest and tried without unnecessary delay, the tribunal finding him guilty and sentenced him to prison. General Willoughby is reported to have been completely crushed by the sentence, as the worst he expected was an edict of banishment. Instead, however, he was locked up, heavily guarded, and will be required to perform hard labour during the term of his imprisonment.

BARON HIRSCH has donated \$10,000,000 for founding elementary schools for Jews in Russia, and \$200,000 for the Czar to expend as he likes on charitable objects. The money will be invested in the names of Barons Rothchild and DeWorms, and should, at three per cent., bring an income of \$300,000 a year. But it seems to be thought that five per cent. can be got for it, in which case it would produce an income of \$500,000; wherewith it is calculated that 50,000 children could be taught in 1,000 schools. These estimates are evidently too sanguine; but reckoned at even a lower rate, the interest and the work affected by it must be very great. According to the *Times'* correspondent, the Baron is reproached with having acquired his wealth by playing on Ottoman ignorance, and constructing useless lines of railway. If this is correct, the donation would wear the appearance of conscience-money, as to which it must be said that no amount of it should suffice to warp the moral judgment of the community respecting the true nature of unfair dealings. The conferment of benefits on one portion of the race is not a proper atonement for wrongs inflicted on another and different portion.

THAT the independent newspaper press of Canada is a safeguard to the community is once more exemplified by the *Montreal Witness*, which has given a systematic exposure of the ways and wiles of bucket shop gambling. It is no justification to say that these parasitic appendages to Stock Exchanges afford to a humbler race of speculators the same facilities that larger operators enjoy in the institutions that have an external air of respectability around them. In these bucket shops the same temptations to dishonesty beset the clerk or subordinate employe that assail the partner of a business firm, or other responsible individual, to make a gain by a transaction that is non-productive and for which he gives no honest equivalent, either in labour or commodity. An ex-member of the Montreal Stock Exchange, writing in defence of bucket shops, exclaims, "Why the Chicago Board of Trade sell the entire crop of the country many times over, and the ordinary option speculator is merely betting on an advance." That may be business, but

it is difficult to see how the good old fashioned word "honest" can be applied to it. The *Witness* is threatened with libel suits for showing up this nefarious business. The independent press of the country is rendering too valuable a service to be gagged by libel suits.

THE baptism of the infant princess at Balmoral by a Presbyterian minister, the *English Presbyterian Messenger* remarks, has produced a great commotion among the High Church party in England. True it is that the Rev. Dr. Cameron Lees is a minister of the Church of Scotland, to the maintenance of which the Queen is pledged by her Coronation oath quite as much as to that of the Church of England. He is, moreover, one of her Majesty's chaplains, and Dean of the Chapel Royal, and of the Order of the Thistle. All that, however, is nothing in the eyes of those arrigators of monopoly to all clerical functions. "We may believe," says the *Church Review*, "that the child is validly baptized, since the Church recognizes lay baptism." How exceedingly condescending it is of the *Church Review* to make that admission, when the layman in question is a Presbyterian minister and Royal Chaplain? The *Church Times* cannot find any language at all adequate to express its emotion, and consequently prints the announcement of the baptism in the most conspicuous part of the paper, merely prefacing it by saying: "We give the greatest possible prominence to the following astonishing paragraph." Fortunately the nation at large has not the slightest sympathy with Churchmen of that sort, and their outcry is more likely to excite ridicule than to gain appreciation from any but their own exclusive clique.

"EXCALIBUR" writing in the *Port Hope Times*, has the following which deserves the serious attention of the classes specially addressed: How many of our young men have entered upon a course of reading that, when spring opens, will leave them benefited by the long hours of winter nights? How many are broadening their mental scope, extending the horizon of their intellectual vision by judicious reading? Not many, I fear. How many have resumed the profligacy of former winters; have taken up, where last May they left it off, the worse than waste of being that then left them weaker, instead of stronger, physically and mentally? Far too many, I fear. Young men, why are you so blind to your vital interests? Why will you let year following year carry you nearer the grave, but leave you no nearer any worthy achievement? Of how many of you could Longfellow have written?—

Each morning sees some task begin,
Each evening sees it close,
Something attempted, something done,
Has earned a night's repose.

You cannot plead a poverty of books. Two dollars (a small amount in a "night with the boys") will procure you admittance to an ample library and make you rich in literature. You must have physical exercise? Then the gymnasium about to be placed in the Y. M. C. A. rooms will be at your pleasure. You must have "fun"? What is "fun"—the "fun" you enjoy? Is it going down street after tea; walking the streets until your legs and feet ache; lounging into some resort and there standing or sitting around until the turning off of the electric light reminds you that it is midnight? And this repeated night after night? Is this your "fun"?—for we are writing to those who are not vicious, but through their lethargic yielding to habit, pursue this weary, aimless circle. Come, boys, break with all this. Resolve to stop at home to-morrow evening; get an interesting book, one that will hold you—for at first your thoughts will be apt to wander "down street" unless your author can engross them. There are plenty of such books, that will at the same time educate and elevate you. We are so much the creatures of habit that one writer has said that after forty years a man's life is one great habit made up of smaller ones. The love of reading may be called a habit, but so that you have it, it matters not what it may be termed. Try to acquire it,

Our Contributors.

POLONIUS TELLS THE YOUNG MAN HOW TO SPEAK AT TEA MEETINGS.

BY KNOXIAN.

I hear, my son, that you are engaged to speak at several tea meetings this winter. Whether there should or should not be such things as tea meetings is a question with which we need not now wrestle. They are here, and very likely they are here to stay. Whether a tea meeting is a good thing or a bad thing depends entirely on what kind of a tea meeting it is. Some are good, many are indifferent, and a few are positively bad. The good ones are pleasant, and may be made profitable in a number of ways.

I hope, my son, that in addressing tea meetings this winter you will do honour to your parents. Let me give you a few plain directions in regard to selecting topics for discussion, and the best method of handling them.

And first, my son, never select any topic so definite and comprehensible that any human being can tell what you were speaking about. Speak at large. There are dozens of live, interesting, practical questions connected with Church life and Church work, on any one of which an earnest minister might be glad to have an opportunity of addressing three or four hundred people for half an hour. Pass these questions by. Speaking on one subject makes preparation necessary. Never prepare, my son. Preparing to speak intelligently and instructively to three or four hundred of your fellow-men is altogether beneath your dignity. Be like a Baptist minister your father once heard boast that "he never put pen on paper for speech or sermon." It was a great pleasure to hear him say that, because it relieved him from the responsibility of having spoiled good stationery. A Methodist preacher declared that he had stopped studying, because "the more he studied a subject the darker it grew." That may be your fate, my son, if you try to arrange a few points for your tea-meeting speeches. Don't try. Trust to the spur of the moment. Should the moment have no spur, you can always find something to say. Whatever else you do, my son, never be guilty of preparing anything sensible or profitable for a tea-meeting speech.

Now let me give you some directions about beginning the delivery of the speech that you didn't prepare. It is a great thing to start a speech or sermon well. As a rule the battle is lost or won in the first five minutes. To make your oratorical triumph certain, always begin with that brilliant and strikingly original remark so seldom heard at tea meetings:

"Mr. Chairman, I am glad to be here."

You may have grumbled a good deal about coming, you may have declared that tea meetings are a nuisance, you may have complained a good deal when leaving home, and if your wife were to tell all she knows she might say that when you were getting ready to go you denounced the tea meeting, and all connected with it; but never let such trifling considerations prevent you from saying you are glad to be there. You have a perfect right to change your mind suddenly when you rise to speak.

Having said that you are glad to be there, then say, "I always did like such meetin's as these because they produce union sentiment." Right here is a good place to tell that singularly fresh story about the man who saw some object in the distance on a foggy day, and thought it was a wild animal, but on coming nearer found it was his brother John.

Having delivered yourself on the union question, then be sure to say something about the tea. If you have any anecdotes to illustrate the enormous capacity of the human stomach tell one here. It may be a trifle rough, but never mind. The rough portion of the audience will be sure to laugh and applaud.

Having discussed the tea and asked that solemn, momentous and far-reaching question—what could we do without the ladies? then say something about the music. Tell another story here to illustrate the subject and quote the words: "Music charms the savage breast." It might be urged that there is nothing to illustrate, but never mind. Tell the story to illustrate nothing.

Just here it might be well to tell the audience how you feel. This may be done at any point in the oration. There is room for a fine display of judg-

ment and good taste in selecting the point at which you introduce this paragraph about your feelings. Usually, it is done in an early part of the speech when the speaker gives a list of all the engagements he has had for some months past, and all the invitations he has for months to come. Never forget this part, my son. Tell them that so many engagements make you feel tired. Of course, you are the only man in this country that ever feels tired and has a sore throat and therefore your feelings are a matter of profound interest to the community.

Having passed successfully through these preliminaries, you are now ready for the main body of your oration. There are various ways of getting through this part. One good way is to announce that you have nothing in particular to say, and then go on for forty minutes to prove and illustrate the truth of your proposition. Another way is to say: "Mr. Chairman, I am not going to make a speech, but since I am on my feet, I may say a few words," etc. Then speak for an hour.

Perhaps the best way is to launch out by saying: "That reminds me of a story I once heard about an Irishman." Having told about something that never happened to an Irishman that never existed, then speak at large for a little.

Having spoken at large for five or ten minutes, then strike off again in the same way—"And that reminds me of a story I once heard about an Irishman." Tell the story and then speak at large for a while longer.

About this time your audience may perhaps be a little restive. What they want is variety. Gratify them by saying: "And that reminds me of a story I once heard about a Scotchman," etc. This will relieve the audience and give the Scotch a chance. Scotchmen are peculiarly modest people and need all the chances they can get in this rough world.

Having gone on in this way for about forty minutes, the body of your speech will be complete. There is nothing then but the peroration. Always make this as long and ragged and foolish as possible.

By observing these few plain directions, my son, you will bring honour to yourself and your parents.

THE SECOND ADVENT.

MR. EDITOR,—The Old Testament Church, whilst comprehending aright the general import of those predictions that were given from time to time in relation to the coming Messiah, utterly failed, so far as appears, to interpret them correctly. Instructed by their example, it behooves us to be "modest and diffident in explaining those predictions which relate to His second coming. We should be satisfied with the great truths which they unfold, and leave the details to be explained by the event."

The Church of God is united in the belief: First, that there is to be a second, personal, visible and glorious advent of the Son of God. Second, that the events which are to precede that advent are the universal diffusion of the Gospel, the national conversion of the Jews, and the coming of Antichrist. Third that the events which are to attend the second advent are the resurrection of the dead—of the just and of the unjust—the general judgment, the end of the world and the consummation of Christ's kingdom.

Such, with few exceptions, is, and always has been, the faith of Christendom. Such is, with few exceptions, and always has been, the faith of the Presbyterian Church in Canada.

In support of this faith, several letters, displaying no little Biblical research, and signed "Berean," recently appeared in your columns, to which replies, written with considerable force, and signed "Faithful," have also been accorded a place in your pages.

To a few of the strictures of "Faithful" will you kindly allow me to call the attention of your readers? With much that your correspondent says in his first letter, respecting the current *aiōn*, age or dispensation, I cordially agree. That it will not terminate till Christ shall come the second time in glory; that it is and will be an elective age or dispensation, during which God will continue to gather to Himself His own people, and within which the Gospel will be preached to all nations, and the fulness of the Gentiles will come; that, as long as it lasts, the wheat and the tares will grow together; that sin and death, sorrow and suffering, tribulation and persecution, in greater or less measure, will mark its entire course;

and that, at its close, irreligion and ungodliness, such as existed in the days of Noah, shall be alarmingly prevalent,—this, all this, I readily acknowledge. But when we are told that the description which the Scriptures furnish of the state of the world, and the condition of the Church during this age or dispensation, precludes the belief that the world will be "converted," and "delivered from the power of the great enemy," and enriched with a millennium of "righteousness and peace" before it closes, we are at one with your correspondent no longer. If these great events are to happen at all—and what Christian doubts that they shall?—they must take place during the present age or dispensation, for no other age or dispensation will succeed it. Its close will witness the end of the world, the passing away for ever of the present order of things, the full accomplishment of all the purposes of sovereign grace, the completion of the number and happiness of the redeemed, and the going away of all others to encounter their final doom. Of this the Scriptures furnish the most convincing proofs, as the letters of "Berean" clearly show. To reproduce all the testimony he has furnished is utterly needless. If the reader will turn to 2 Peter iii. 10, and connect with it Rev. xx. 11-15 and Matt. xxv. 31-46, he can hardly fail to see that the day of the Lord's coming will be contemporaneous with the end of the world. In the Parable of the Wheat and the Tares, the Saviour Himself declares that the harvest is the end of the world. But here we are confronted with the assertion that the word *aiōn* here and elsewhere in the New Testament translated "world" does not mean the world at all, but merely an age, a period of time. Even if I were to admit this, I would bring no comfort to the Premillennialist, for the present age or dispensation of grace will be the last period of time that will enrich the world's history. As it had a beginning on the Day of Pentecost when the Spirit, in fulfilment of the Saviour's promise, was miraculously bestowed, so it will end at the consummation of the Messiah's kingdom. And its end will be the end of the world itself. This is evident from the description the Saviour gives of the events that shall accompany its close. "Then [in the end of the *aiōn*] the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. Then [also in the end of the *aiōn*] shall the righteous shine forth in the kingdom of their Father," Matt. xiii. 41-43. Nor is proof wanting that the word *aiōn* is used in the New Testament to denote the world in the broadest and most extensive signification of the term. "As He spake by the mouth of His holy prophets, which have been since the world [*aiōn*] began," Luke i. 70. "The sons of this world [*aiōn*] marry, and are given in marriage," Luke xx. 35. "It shall be forgiven him neither in this world [*aiōn*] nor in that which is to come," Matt. xii. 32. Charge them that are rich in this present world [*aiōn*], 1 Tim. vi. 17. Other instances might easily be adduced, but those now produced may suffice to show what, in New Testament usage, is the signification of the word under consideration. They make it abundantly manifest that when the Saviour promised to be with His ministering servants to the end of the *aiōn*, and declared in the parable of the wheat and the tares, that the harvest would be the end of the *aiōn*, He spake in both cases alike of the end of the world.

We entirely agree with your correspondent in all that he says regarding the attitude of the Church toward Christ's coming. Every true Christian looks and longs, waits and watches for the advent of his Lord. But we are very far from being of like accord with your correspondent in the untenable inference that those exercises leave no room for a millennium before the arrival of the event to which they relate. It is utterly needless to enter into a lengthened discussion of this point. It is sufficient to say in reply that, as a matter of fact, they have not done so. The early disciples looked for the "blessed hope and the glorious appearing of our Lord Jesus Christ." Not a thousand merely, but a thousand years nearly twice told, have elapsed, and their hope still remains unfulfilled. All through the Church's history believers have cherished the same blessed hope, and yet their Lord delayeth His coming still. Christians still cherish the same precious hope. Its fulfilment may be very far off; thousands of years may elapse before

their Lord shall come. None the less do they look for it, and delight in the contemplation of its approach. Then only shall the great salvation of which they are already partakers, and of which they shall become partakers in an unspeakably greater measure at death, be theirs in its glorious and endless fullness.

Your correspondent claims the fathers and martyrs of the three first centuries, with very few exceptions, as Premillennialists, and adduces quotations from Bishop Russell and Gibbon, the historian, in support of his contention. It strikes me forcibly that your correspondent is indebted to some popular furnishing treatise, rather than to his own independent research, for the quotations he produces. He describes Gibbon as writing simply as an historian, when it is well known that in his great Work he mingles not a little of the prejudice and dislike of the sceptic with the accuracy and impartiality of the historian, in his allusions to Christianity. He further describes him as maintaining "that Premillennialism was the reigning sentiment of orthodox believers in primitive times." What the historian does say is this. "Though it [the millennium] might not be universally believed, it appears to have been the reigning sentiment of the orthodox believers. He does not affirm that it was, but merely that it appears to have been, the reigning sentiment of the orthodox believers. But this is not all. In an earlier part of the chapter (the memorable fifteenth, from which the quotation is taken, he says. "It was universally believed [in the primitive Church] that the end of the world and the kingdom of heaven were at hand." He further describes the Christians of those times as living "in the awful expectation of that moment when the globe itself and the various races of mankind should tremble at the appearance of their Divine Judge." It is thus manifest that the early believers to whom he refers held, as the Church still holds, that the coming of Christ and the end of the world should take place at the same time. The whole statement, however, we regard as a gross exaggeration. Because certain Christians at Thessalonica fell into the momentary belief that "the day of Christ was at hand, even at the door," it does not follow that such was the belief of the Church in apostolic times. Because a large number of the primitive Christians fell into a similar mistake, not a few of them, as Gibbon alleges, allowing their imagination to run riot in sensuous conceptions of the felicity of the millennial age (a supernatural plenty of corn and wine entering largely into their visions of its enjoyments), we are not warranted to conclude that such was the faith of the Church at large. Because a large number of Christians, in our times, have fallen into a like mistake, it would be a manifestly gross misrepresentation of fact to assert that such is the general faith of Christendom. Yours, etc.,

HOPEFUL.

EXEMPTION OF ROMAN CATHOLIC PRIESTS FROM CIVIC TAXES.

The *Globe* of Wednesday, December 7, had an article on the above subject, the aim of which is to show that Roman Catholic priests of Toronto have not a salary large enough to make them liable to be taxed, and that probably their salaries are not more than \$500 or \$600 a year, and that even Archbishop Lynch's expenses are not more than the \$1,000 exempted. Let any intelligent and candid person note the style and diet of the Roman Catholic priests, and believe that, if he can. They are generally better dressed than many of our Protestant ministers, and besides living in good style they often keep a horse and carriage with driver, or hire one from the livery. Now, a housekeeper would cost them in wages and board about \$350 a year, and a horse and carriage with a man to attend would be at least \$600 or \$700 more yearly. Even if several priests resided together that implies several servants besides a housekeeper, which would still make a great difference in the expenses. Then it is well known that they generally keep a supply of the best wines and other liquors. The writer knew a case where the priest's housekeeper was the best customer for the best wine and brandy at a store kept by a relative.

We say, then, that the style which several of the Toronto priests keep could not be kept up for much less than \$2,000 a year. And as to the Archbishop, he keeps a secretary and several servants, and his income cannot be less than \$6,000 or \$7,000 a year, and yet he pays no taxes to the city. Some of the

hard-working Protestant ministers, whose salaries scarcely meet expenses, yet have to pay heavy taxes to the city; while no doubt they give as much in charity as the Archbishop, in proportion to their income and position, but they do not ask exemption on that account.

As to the statement that the public should accept the word of the Roman Catholic priests that their income is below the amount exempted, the *Globe* ought to know that the principle of Jesuitism is evasion and deception.

Jesuitism, i.e., authoritative Romanism, holds and has ever taught that it is right to lie and deceive for the good of the Church, i.e., of the clergy. In other words, that it is right to do evil that good may come. If the writer in the *Globe* is ignorant of this, he is not competent to guide public opinion. If he is aware of it, then he is trying to deceive the public. In either case his opinion is not worthy of confidence. It matters not whether the income of the priest is called a salary or not. The writer is a born Liberal, but he would warn the *Globe* that the course it is taking in regard to Romanism will go far to kill the Liberal party in Canada. Many leading men have given up the *Globe* on this account, and very many more will do so if it persists in its unwise course. At a convention held in Toronto in October, several ministers and elders said they had given up the *Globe* on account of its course on that subject, and others said they would very reluctantly be compelled to do so, if it kept on as it was doing. For one they will gain for the Liberal party, they will lose several far more influential men. As the writer is attached to the Liberal party and their professed principles, he greatly regrets the course of the *Globe* on these questions. His motto is that of all true Liberals—Justice to all and favour to none.

JUSTICE.

A DELICATE CASE.

MR. EDITOR,—I regret that the interests of truth compel me to call attention to your editorial in THE CANADA PRESBYTERIAN of December 7, upon a case which was disposed of by the Presbytery of Hamilton recently.

You begin by stating that you "have nothing to say on the merits and demerits of the case," and then proceed to speak of one of the two ministers concerned in it as a "gentleman" and of the other as a "tramp." You next give an account of the origin of the trouble, which every one who knows the real merits of the case will see to be a sad perversion of the facts. You close by saying, "Ministers who take sides with the itinerants against their neighbours would do as well to remember that their own turn may come next." This insinuation is most uncalled for. No minister took sides in this case against his neighbours. The "itinerant" referred to, whom you by implication characterized as a "tramp," is a worthy Presbyterian minister who stands high in his own Presbytery, and came to Hamilton warmly recommended to our Christian fellowship by eminent Presbyterian ministers of the United States. Without any reference to the trouble in which the "gentleman," on whose behalf you write, has become involved, and never imagining that what was at first a very slight misunderstanding could ever attain to the painful proportion it has reached, a few of the ministers and kirk sessions of this locality received the stranger into their pulpits, found him the true minister of Christ he was commended to them as being, and through his ministrations in their pulpits many were blessed. Because of this are these ministers, elders and other earnest Christians to be represented as taking sides against their neighbours? On the contrary, they have carefully avoided taking any such position, but such articles as your editorial of December 7 may yet compel them to demand a thorough investigation of this painful case, that the truth concerning all parties may fully appear.

Hamilton, December 9, 1887. JAMES WATSON.

FROM the Minutes of the last Irish General Assembly, recently published, the following facts are gleaned. Ordained ministers, 620; congregations, 555; ministers who are assistants, thirty; licentiates, fifty-six; colleges, two; professors, fourteen; students, 102; missionaries to the heathen, fourteen; missionaries to the Jews, four; colporteurs travelling in Ireland, thirty; Presbyterian population under care of Assembly, about 420,000.

THE MISSIONARY WORLD.

THE CULTURE OF MISSION LIFE.

In the *Allgemeine Missions Zeitschrift* for September, Dr. Warneck has an interesting article on this most important subject, and we venture to call the attention of our readers to the following paragraphs.

As far as my experience goes, there are especially three enemies that hinder mission work in those who recognize the duty of it, these are laziness, faint-heartedness and ineptitude. For laziness, which wraps the talent in a napkin, the only cure is an awakened conscience, and a good suggester, for faint-heartedness, which flings the musket into the corn, a strengthened faith and a friendly comforter, and for ineptitude, which does not know how to begin, a humble desire to learn, and a patient guide. Conscience must say, "Though I do it reluctantly, the work is commanded me," faith, "God, not I, may make children for Himself out of stones," and desire to learn, "What I cannot do, I can still be taught." At all events the attempt must be honestly made, and there must be no saying beforehand, "It will not do in this Church." To some English missionaries in Zanzibar, who shrank from advancing into Central Africa, Livingstone once said in a half friendly, half-satirical way, "Brethren, you don't know how brave you are till you have tried it." So, indeed, it is, only make a vigorous, earnest and persistent effort, and you generally can do and achieve more than you had supposed. That I have found to be the case in many instances.

How, then, must we begin in order to plant a mission spirit in a congregation? Do not suppose that I have any hitherto unknown talisman, by the use of which, as by magic, the mission life can be awakened. So long as I have been permitted to speak a word on mission affairs, I have never tired of insisting that missions are not a separate expression of an exceptional piety such as outruns ordinary Christian duty, but that they are the quite necessary consequence of fundamental Gospel truths, the quite natural impulse to testify that belongs to ordinary Christian faith, just as a simple act of obedience to the command of Christ, the normal exhibition of the spiritual life which pervades the Christian Church. It is as necessarily that I do not plead for the artificial methods with which some expect to arouse the mission life. Mission life is nothing else than an effluence from the common Christian life—a branch on the tree of the divinely begotten life of faith; if the Christian life succumbs, there is no mission life. If, then, we would plant a mission life in our congregations, if we would do it thoroughly, we must beget the life in God, and when it is begotten, we must strengthen it by continuous culture. All else is but to ruffle the evening clouds while the moon behind is undisturbed.

But how are we to proceed in order to give the religious life an evangelistic bent? To that I answer, first and chiefly, we must bring missions into regular connection with our ordinary ministerial activity, and, above all else, with our preaching and our instruction of the young. If missions are no work of supererogation, but a plain obligation in view of Christ's commission, then mission work in Church and school is not something apart or specially meritorious running alongside of our official labour, but rather something woven inseparably into it. That, however, is but too seldom the case even yet, and, therefore, do not resent it, if, falling back upon Paul's saying, "to write the same things to me is not grievous," I do not cease from repeating, "Remember missions in your sermons on Sundays, and festivals, as often as the text furnishes occasion." I am very far from recommending that missions should be dragged into the sermon by the hair of the head, so to speak, I hate everything unnatural, and have no love for allegory. But is it not also unnatural to leave missions out of the sermon when the text plainly necessitates the mention of them? It is amazing how very many preachers and teachers are, to this day, blind to the wealth of mission thoughts contained in the Bible. They may formally stumble over mission words, and yet walk right past them. Let the eye, however, only be opened to the mission thoughts of the Scripture, and we are amazed not only at the fulness of them, but likewise at the fact that they are so thoroughly and so naturally interwoven with the central truths and central duties of Christianity.

Pastor and People.

ALL HAIL THE GLORIOUS MORN.

All hail! all hail! the glorious morn,
Swell high the notes of song;
Let earth rejoice, a Saviour born,
Let saints the strains prolong.

Swell high, swell high, your voices raise,
In praises loud proclaim
The advent of the King of kings;
Who came on earth to reign.

Ring out, ring out, from east to west,
The wondrous deed of love;
Now all the world may find a rest,
With heavenly hosts above.

Let trumpets sound, let organs swell,
Let anthems reach the skies;
Let harp and lute the story tell,
Of love that never dies.

'Tis Christmas Day, 'Tis Christmas Day,
The heavenly arches ring;
'Tis Christmas Day, 'Tis Christmas Day,
With happy hearts we sing.

Godly Part.

EVANGELISTIC WORK.

The progress in practice and favour of this form of Church work in Britain is very noticeable to an observant visitor coming here from time to time. Nowhere is this more marked than in the Church of England. Partly this may be accounted for by the great awakening to responsibility and activity in that body, caused by the Disestablishment movement; but also, let us cordially acknowledge the fact, by the presence and influence of men of highest Christian intelligence, conscience, heart and courage, eager to see the Church of Christ arise, call out her resources and put on her strength for the battle with sin and Satan, as she has never yet done, men of enterprise and vigour too great for the narrow trammels of conventionalism. God has blessed their efforts to the silencing of many opponents and the sympathy and co-operation of many of the halting and the timid. Recently, Bishop Ryle, of this city, pointing to the astonishing growth of aggressive evangelistic operations in his body, says it is only thirty years since he had the honour of taking part in the first mission service. It was held for six consecutive evenings in St. Martin's Church, Birmingham, and Dr. McNeile, Dr. Miller and himself were the preachers. That week's effort was regarded as a very dubious experiment, and many predicted failure. But now special missions had become an organized institution of the Church, approved and supported by every school of thought. Very significant in this connection were the utterances of the Primate of Canterbury, at the recent Church Conference at Wolverhampton. He had been candidly studying the work of the Church Army and commended it to the attention of the clergy as infinitely more important than "all their small disputes"—the great "immediate need of the hour." "He, for one, was glad and thankful for their work; but they knew that the Church Army, with all the thousands that were in preparation for it, must be multiplied a thousand fold before the work could be done. It was astonishing when they stood even close to the brink of some great, new system, that was opening out, how often they were quite unconscious of it. It was astonishing how they now looked upon their Churches and clergy, and then upon the mass of souls and hearts and lives that was surging all about them, and scarcely saw the link that was wanted—even scarcely aware that it must be possible in God's providence, for a connecting link to be forged. There must be, somehow or other, if God had made the world, some great power, lying, as electricity lay only a few years ago, ready to be developed round about those Churches and those clergy, which should bind in one those masses and those Churches. The idea is evidently penetrating at least the extra average ecclesiastical brain that God meant this work to be done, and had for this purpose given His Gospel and His Spirit, and meant His Church to address herself to the work of applying these with such consecrated ingenuity and enterprise as to realize that "to him that believeth all things are possible." This the recent history of evangelistic work at home and abroad fully sustains.

AN EVENING WITH AITKEN.

I had already seen enough of this work in this body,

here and elsewhere, to convince me of its value and instructiveness, but was glad to find another opportunity of studying it provisionally within my reach. In the train, from London to Liverpool, I bought a daily paper of the latter city, and turned to its advertising columns to see how I could best employ the solitary evening at my disposal. Ten nights previously spent there had each of them been occupied with kindred work among the young. With much interest, I read that Aitken, the great missionary, would, that afternoon and evening, preach in Christ Church, Everton, and the public were urgently invited. Other duties engrossed the afternoon but the early evening found me by the Bootle train car, landed within a block of the parish church. I found it already full to the door, and many still coming, yet intent upon making the most of the opportunity, we venture forward and gain a vantage post. At sight of clergy not only designated, but fully canonically as "parish priests," good old fashioned Protestants might have felt called upon to "testify" by abrupt departure, but with mingled reflection of pity for these subjects of mediæval tradition, and of the duty of not allowing my own prejudices against a non-essential to overcome my sympathy in the grand essentials of the occasion, I at once struck heartily into the stirring Gospel hymn, with which the vaulted arches overhead were being made to ring.

After an abbreviated evening service was rendered by Vicar Jones, Mr. Aitken ascended the wineglass pulpit from the post at the nearest corner of the choir he had occupied till then, except when he stepped forth to direct late stragglers to front seats still vacant. After a short, fervent, but not extempore prayer, he rose and gave out his text, a large one from Jer. ii., especially enlarging upon the plaintive pleadings and sturdy remonstrances of the prophet in verses 31 and 32. The proud assumptions of independence of the Jew, and of rebel man in every age, at once ridiculous, pitiable and base, which prompts them to say, "We are lords, we will come no more unto Thee," was exposed with unsparing fidelity. It reminded him of the fast, foolish boy at Oxford, who hesitates not to make unceasing drafts upon an indulgent father for help in every extremity to which he is brought by his excesses, yet puts on airs of independence, and gracelessly laughs at the simplicity of the "governor." This example gives a hint of the offhand unconventionalism of Aitken's style of dealing with his theme and his hearers, continued amid allusions to the fashionable follies of frivolous girls of the period in the first part of verse 3.; but changed to intense pathos as he deals with the ingratitude with which the latter part is burdened. His mobile face is covered with both hands as with a voice, broken with emotion, he confesses and bewails the sin, especially in Christians, of ungratefully forgetting a Saviour who was so unswervingly faithful to us through all the agonies of Gethsemane, the Praetorium and Calvary. This devoted man has grown gray in the work, but he has not lost his incisive power or consuming zeal. These are well sustained through a discourse of fifty five minutes. After a short prayer, and an urgent invitation to all who will to remain for the inquiry meeting, a hymn is sung while those retire who wish, and the clergy withdrew to leave their surplices in the vestry.

The after meeting is opened by a brief address urging immediate repentance and decision. A long and appropriate hymn is given to the choir, while the clergy scatter among the crowd seeking the anxious. Mr. Aitken happened into the seat behind myself, and I was privileged to hear the greater part of the very earnest counsel given to a gentleman, apparently with good result, judging from the joy and truthfulness of the brief prayer with which it closed. The general atmosphere of the place, and brief conversations held with young men about me, convinced me that good was being done.

All of Mr. Aitken's views are not in harmony with the thirty-nine articles, but he has the good sense to give his strength to the great themes of ruin, redemption and regeneration, and finds all the work he can undertake, and more.

I came away convinced that if the Church of England continues her recent career of revived earnestness, to say the least of it, the difficulties of Disestablishment will be greatly increased, its advent postponed and the hold of the Establishment on the masses vastly strengthened.

Liverpool, Nov. 21, 1887.

W. M. R.

CHRISTMAS.

The world which this week commemorates the birth of Christ is transformed in intelligence. Christ is the light of the world. His followers, under His command, "Go, teach all nations," learned to plant the school by the side of the Church and to welcome the children of all classes within its doors, until the privileges of a useful education have become the common property of men of conditions. Useful knowledge has been supplied under the influence of the Gospel as never before. The secrets of nature have been discovered; speculation has been displaced by facts and principles deduced from them, and true knowledge, such knowledge as was never before possessed, runs to and fro upon the earth.

The world under the Gospel of Christ has also become a liberated world. Despotism and tyranny have been supplanted by representative governments, chosen by the people. The will of one man, of an oligarchy, an aristocracy, has been displaced by constitutions and laws framed by agents selected by all the people. Serfdom has been banished from civilized nations and is in progress of extinction. Individual responsibility is more and more acknowledged; and the right of a man to be his own master so far as the rights of all other men will allow, and to reap the fruit of his labour, in order that he may discharge individual responsibility, is more and more recognized. The sentence has gone forth. "One is your Master, even Christ, and all ye are brethren," and is extending its sway.

By the rule of Jesus Christ the world is a better world in every way. It is a world of homes, homes of such comfort and wholesome enjoyment as the world of eighteen hundred years ago did not and could not imagine. In these homes by old and young the birth of the Christ will be celebrated with thankful joy. The children will learn to love Him the world over, until He will be acknowledged everywhere as "Christ the Lord," and the foretaste and earnest of the heavenly kingdom be enjoyed by an innumerable multitude. *Christian Intelligencer.*

MERRY CHRISTMAS.

One more the Christmas joy encircles the world. Again the Christmas tree, its boughs laden with the rich fruit of household love, and gleaming with tapers, is the central adornment of many a household. Gifts are exchanged between members of the same families, and amongst friends and kindred. For weeks the thought in our hearts has not been "what shall we receive, but what shall we give at the Christmas-time?" and the more it is in our power to give, the fuller we are of gratitude and happiness.

To some of us the Christmas anniversary is saddened because of the loved ones we miss. As we grow older, to all days of festival comes a shadowed side, though the shadows are heaven-lighted and cheered, if we have faith in the goodness and grace of God, who gathers all the severed threads and binds them into the bundle of life.

All grudges, all selfishness, all which is unworthy, should be put away from us, often as we reflect on the precious love which came into the world for its redemption.

Let us think of our Saviour, of the Babe of Bethany, and at His feet, again, on Christmas morning lay our gifts, the gold, the frankincense, the myrrh.

CONSECRATED SPEECH.

When we give ourselves to Christ, we ought to give Him our tongues; when we are regenerated, our tongues ought to be regenerated. It was not without significance that, when the Holy Ghost came down on the day of Pentecost, the manifestation was in "tongues like as fire." One of the first results, too, of this heavenly baptism was that the disciples spoke with other tongues. It is not a mere fanciful interpretation that sees in all this an intimation that true conversion transforms the speech, and that a Christian should speak with a new Christian tongue.—*Rev. J. R. Miller, D.D.*

THE *Lutheran Observer* claims that it has sufficient evidence that the support of the Sunday papers comes not from "the irreligious crowd of worldly and vicious people, who care nothing for God and His Sabbath," but from Christians who buy those papers or subscribe for them and give them advertising patronage.

Our Young Folks.

A CHRISTMAS SONG.

Thou Holy Child of Bethlehem,
Who in a manger lay;
We thank Thee for Thy wondrous love,
And bless Thy name to-day.
For children all in every clime
Where Thy dear name is known,
Rejoice in that great love of Thine,
Which makes them all Thine own.

Immanuel! The Prince of Peace,
We worship Thee, our King;
And like the wise men from the East,
Most precious gifts we bring.
We come with loving, grateful hearts,
We bow before Thy face,
And whilst we give ourselves to Thee,
O give to us Thy grace.

THE STORY OF A CHRISTMAS DIME.

It was the evening of the Christmas festival. The church had been crowded with a happy throng of children, who had sung their sweet carols, received their presents, and dropped their dime offerings with willing hearts into the contribution-box as it went its rounds, that they might send the glad story of the Babe of Bethlehem to those dark lands where the little children had never heard of Jesus and His love.

Now the church was empty, and the happy children had gone home to dream of Christmas joys. Only the old sexton remained in the church, and one after another he extinguished the lights until they were all out, and he had to grope his way along the aisle by the dim light of the lantern he carried.

He sat down in a chair to rest before he should lock the great oaken door and go homeward, and while he rested his eyes fell upon a contribution-box.

"A goodly offering," he murmured, as he lifted it and felt its weight.

The silver coins rattled together as he put the box down again, but surely that was not the sound that the old man heard. Far, far away, so soft that he could scarcely distinguish the sound, so sweet that he fancied it must be angels singing, came a chorus that swelled like the notes of a mighty organ until he could hear the words:

"Glory to God in the highest, and on earth peace, good-will to men."

Ever the chorus swelled and grew louder and clearer until the old church itself was filled with the melody that swept like a wave along the arched roof and lingered in the dim aisles.

"Peace, peace on earth, good-will to men."

Surely the voices were beside the old man, they sounded so clear and distinct, and he looked about him, but he was alone in the dimly-lighted church.

"Good-will to men."

The chorus grew faint again and died away, then all was silence.

"What could that music have been?" asked the old sexton, wonderingly.

"That was the song of the Christmas Dimes," said a silvery, sweet voice so near to him that the old man started. A beam from the lantern fell upon a silver dime that had fallen from the contribution-box and dropped unseen upon the carpet.

A bright little face seemed to smile up at the old man from the coin.

"Yes, that is the song of the Christmas Dimes," it repeated. "The good tidings of great joy which we

are going to carry to all people. Won't you put me in the box with the others, so that I can join in the chorus? My little master would grieve if he could see me lying here."

"Who was your little master?" asked the sexton curiously, as he picked the little coin up and paused to listen to its answer before he restored it to the contribution-box.

"My master was a poor, little, ragged newsboy, who never heard the story of Jesus but once. He wandered into the Sabbath school to listen to the singing one Sabbath, a few weeks ago, and a kind lady sat down by him and told him of the dear Saviour who had died for him. His little heart overflowed with love for Jesus as he heard the story of his suffering and cruel death upon the cross, and he longed to do something for Him to prove his love. He heard the superintendent telling the children about the Christmas dime offering, and he resolved to bring his Christmas gift to the Saviour too, though he was only a poor, homeless little boy. Every penny that he could possibly lay aside he gladly saved

Won't you take it to church for me, doctor, and give it to send out missionaries?"

"And so the good doctor brought me, and he did not notice that I slipped from his fingers before I was safely in the contribution-box. Then he went home to tell little Dan of the beautiful services and the sweet singing. Hark, the song is beginning again! All the Christmas Dimes from every part of this Christian land are lending their voices to the glad chorus."

And as the old sexton dropped the bright dime into the contribution-box the sweet song echoed again, "Glory to God in the highest, on earth peace, good-will to men."

When it died away again the old sexton took up his lantern and went homeward, and as the echo of the sweet song still rang in his ears he wished that all the dear little children who had brought their silver dimes to Jesus for a Christmas offering could hear the sweet chorus too, the same that the heavenly host had sung to the listening shepherds on Judea's starlit plains:

"Glory to God in the highest, peace on earth, good-will to men."

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to the dictionary, is a gentle man—well bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.

5. It is indecent, offensive to delicacy and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous, showing a boy's heart to be a nest of vipers, and every time he swears one of them sticks out its head.

9. It is contemptible, forfeiting the respect of all the wise and good.

A BRIDGE OVER WHICH WE MUST PASS.

"Will you ask my pardon?" said a master to his servant with whom he had disputed. The answer was a surly negative. "Then I will ask yours," said his master, knowing that some one must always be the first to give in, and meeting his servant more than half-way with forgiveness and peace. What heart

could withstand such a step toward reconciliation? Truly has it been said of forgiveness, that this is a bridge over which we all need to pass. Let us not break it down. A glimmer of light and comfort came to Martin Luther when the old monk by his bedside read aloud the solemn words, "I believe in the forgiveness of sins." Which of us could stand before the God of all, did He not blot our failures, and dismiss our trespasses? If we are feeling concerning any fellow creature, "I have sustained a wrong I can not forget nor pardon," let us take the first right step by naming the name we dislike at the mercy seat. In the time of Washington, a Christian man journeyed to the General to beseech the life of a neighbour, sentenced to death. He was told his "unfortunate friend" must perish. "He is my worst enemy," said the intercessor. "And have you," asked Washington, "walked sixty miles for your enemy's sake? I grant you his pardon." What a revenge was this!



"WE HAVE SEEN HIS STAR IN THE EAST."

toward his dime offering, and he often made his scanty meals even scantier that he might save more. Running across the street among the carriages and omnibuses that rattled along, his foot slipped and he fell under a horse's hoof. His poor, senseless body was taken up and carried to a hospital, where he was cared for by kind hands. His first thought was of his dime, and his greatest grief was that now he would not be able to earn enough to complete the sum by Christmas, but a friend gave him some money for oranges, so he gladly went without the juicy fruit, which would have been so grateful to his parched lips, that he might add the pennies to those he had already saved.

"The doctor gave him a bright, new silver dime for the copper pennies, and poor, little Dan's eyes were brighter than my shining face when he clasped me in his little hot hand and said, joyously:

"This is all for my Christmas present to Jesus.

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TORONTO, WEDNESDAY, DECEMBER 21, 1887.

FIVE horrible murders have taken place in the county of Welland within the past two years. Only one of the criminals has been caught and punished. Four murders have taken place in Toronto within a comparatively short period of time. None of the murderers has ever been arrested. Dynamite outrages have become matters of almost monthly occurrence. Murderous assaults, especially on whiskey informers, are not uncommon. Amidst this carnival of violence and crime half a dozen judges are going up and down throughout the country trying election petitions! If the law officers of the Crown try as hard to arrest criminals as the politicians do to void elections, they do not succeed as well. Wonderful, is it not? how easily material can be found to void an election and how hard it is to catch the fiends who use dynamite and commit murder. There seems to be something wrong somewhere.

THE fact that close, constant contact with evil is very likely to sap the moral nature and degrade the whole man is often strikingly illustrated by the downfall of detectives. Not long ago the world was startled by the discovery that some of the Scotland Yard detectives were in league with some of the worst criminals of the day. To furnish another illustration it is not necessary to assume the guilt of the Montreal detectives recently charged with most heinous offences. If they are not guilty the detectives who profess to have discovered their guilt are most infamous men. It is not at all wonderful that a detective should end in being a criminal. Constant familiarity with evil in its worst form must soon ruin the moral nature of almost any man. The constant deception practised by detectives must also have a hardening effect. Whether and how far moral reformers are justified in employing detectives who tell falsehoods and practise gross deceit to catch law-breakers is one of the questions that should be discussed at no distant date.

NOT very many years ago—probably at a point within the memory of many of our readers—the Fishery dispute with our neighbours would have been settled with the sword. Now the commissioners of both nations are settling it peacefully, and whatever the terms of settlement may be, no one expects war. That two Christian nations should arrange their difficulties in this way is what one would expect. It would be a lasting disgrace to both if this Fishery business led to the use of arms. Something unexpected, however, has recently happened, which shows that peace principles are becoming potent. France has actually changed her political head without bloodshed. That certainly is something new under the sun. It is quite true that the form of government has not been changed, but for France to change even a president without bloodshed is a great step in advance. The world is improving. It becomes harder every year to see any "glory" in war. Man is learning to do something better than butcher his brother now. Were it not for the grasping ambition and tyranny of two or three European dynasties, three-fourths of the military world over might be disbanded.

THE *Evangelist* has grave doubts as to whether even very young members should have a vote in choosing a pastor:

Why should a boy of ten or twelve, though he be a Christian, be allowed to assume so serious a responsibility as the selection of a pastor for a Christian congregation? Such a youth can hardly be supposed to have one single quali-

cation for the right discharge of a duty over which the wisest Session pauses with solemn hesitation. It is questionable whether such children ought to be permitted to vote even in the election of an elder; we recall an instance in which a company of such youth elevated to the eldership a favourite leader, who had but just reached his majority. But as to the propriety of permitting such youth to elect a pastor, or even to share in such election, there can hardly be a question among considerate minds.

There is much force in the foregoing, but who would care to take the responsibility of fixing the age at which a young Christian should vote for his spiritual adviser? Some young people have more sense at fifteen or sixteen than others have at twenty-one. There is something absurd in the theory that a youth of fifteen, who may be singularly lacking in judgment and experience, should have as much to say in the selection of a pastor as an experienced Christian of threescore; but who can suggest a practical remedy? Perhaps the best way out of the difficulty would be for those advanced in years and experience to give more attention to the training of the youthful voters.

THE New York *Evangelist* thinks that the General Assembly of the American Church should settle the question, Who may vote in choosing a pastor? Our contemporary is of the opinion that no adherent should vote but those who are heads of households, and that there should be an age-limit even for those who are members in full communion:

It is a serious question whether there should not also be some kindred limitation among those who are communicants. Instances are not wanting in which societies of young persons below lawful age, organized in religious companionship of one sort and another—enthusiastic, zealous, over-forward, but quite disqualified to form an intelligent judgment as to the character and qualifications of a pastor—have sometimes of their own motion, and occasionally under inconsiderate or ambitious leadership, taken the whole matter into their own hands, and determined the election of a pastor, greatly to their own real injury as well as that of the Church at large. In one instance of which we are cognizant, the inconsiderate zeal of such a company of youth, many of whom were hardly more than children, resulted in the choice of a pastor against the unanimous judgment of the eldership, and of a large part of the mature members of the Church!

In these days, when societies of various kinds are multiplied within the Church, there is some danger in the direction indicated by our contemporary. The danger arises from using such societies for purposes other than those for which they were established. No missionary society, mission band, mutual improvement association, or similar organizations should, in its united capacity, interfere with the calling of a pastor. The members of these organizations have their rights as individual members of the Church, and with the exercise of their individual rights they should be satisfied. The old "power within a power" is always bad.

CHRISTMAS.

TIME in its calm, steady progress has brought round again the season of festivity, the time for social and family enjoyment. Eagerly anticipated for weeks, longed for by the children, to whom it comes with all but unalloyed delight, those who have seen many happy returns of the season are astonished at the rapidity with which it recurs. All are prepared to welcome the season whose associations appeal to the truest and deepest feelings of humanity. The rich make their palatial dwellings all the brighter when the joyous season approaches; the humblest abode has its inexpensive decorations and little bright touches responsive to the general gladness that has echoed round the world since first the angel choristers sang their benediction hymn. Whether the immediate outlook be radiant with hope or dark with forebodings of coming trials and difficulty, Christmas-tide at any rate has a brightness peculiarly its own.

The advent of this glad season deserves the heartiest welcome. Even where life is most leisurely, in remote country homes, it comes to make a brief disturbance of the monotony that is inseparable from the ordinary routine of daily life on the farm or in the peaceful little village. To hurried toilers in large towns and cities there is blessing in the short pause it gives to the rapid whirl of modern business life. Scarcely a home, however, far removed from the centres of activity, but has its absent ones, whose only chance of joining the family circle is the holiday time. It is a good time for all concerned.

In spite of the familiar proverb that absence makes the heart grow fonder, there are many influences tending to weaken the attachments that bind the scattered

members of families. New scenes, changed associations, fresh attractions, and the steady demands of immediate duty are absorbing time and attention. Many a dutiful son fails to write with due regularity the letter which is so eagerly looked for by mother and sisters, whose disappointment at its non-arrival is deeper than usually finds expression. When all the distant members of the family are reunited in the home circle during the Christmas holidays, these breaks in the chain of regular correspondence, and possibly many other things, are cheerfully forgotten and forgiven. The affections have a chance for free and spontaneous exercise and all are greatly the better for the kindly touches of natural feeling that make the whole world kin.

The several enjoyments of home life will necessarily turn the thoughts to Him in whom the whole family in heaven and earth is named. Christmas, whatever differences of opinion regarding the precise time or manner of its observance, is emphatically a Christian institution. It takes its name from Him whose advent to the world it seeks to commemorate. Its chief associations cluster around the manger of Bethlehem, and the kindest and most charitable feelings of the human heart revert to its memories. The devout soul will feel the force of its appeal. There is in this world of mingled joy and sorrow, this life of surprising changes, abundant occasion for the exercise of the largest-hearted generosity. In many cases that need not be ostentatious or pecuniarily expensive. The richest of heart gifts may have no representative expression in monetary value. By general consent there is a truce to the ordinary contentings, so common in modern life and enterprise, in which other than the best feelings of humanity are in the ascendant. At this season the sacred words "Peace on earth and good will to men," have more meaning than unhappily they have at other times. Let them then have full scope, for none will be the worse, and all will be the better for the actual embodiment of this part of a practical Christianity. May the blessing of Him who laid His hands on the little children and who loves all, rest on every home throughout our fair Dominion, throughout the world, where the inmates meet on Christmas Day, and especially may it rest on the homes that have been darkened by sorrow. May it be a day of widespread joy and gladness!

THE EVANGELICAL ALLIANCE AT WASHINGTON.

THE regular meetings of church courts, conferences and unions are denominational necessities. They are of great importance to the Churches whose work they carry on and whose distinctive characteristics they voice. They are not exclusively confined to necessary routine and business detail. All questions of a public character receive more or less discussion and the general sentiments of the particular Churches find embodiment in fitting resolutions. Such meetings however as are held under the auspices of the Evangelical Alliance have their legitimate place and power. There the speakers are untrammelled by considerations of immediate expediency. The Alliance is not a legislative but pre-eminently a deliberative body. It is representative, not of separate denominations, but of the Evangelical Church. Though without authority to carry its conclusions into immediate practical effect, it is much more than a very superior debating club. The best men in the various Churches are sure to take a conspicuous place in the deliberations, and they bring their best and most matured thought to bear on the subjects under consideration. Subject to the somewhat stringent but necessary rules governing the proceedings of the Alliance, the members nevertheless avail themselves of the opportunity afforded to speak with the utmost freedom the thought that is in them.

At the recent meeting of the American branch of the Alliance in Washington, all sections of the Evangelical Church were fully and ably represented. The result of the meeting was such that those who were present were highly delighted, expressing themselves in the warmest terms of the pleasure and profit derived from the proceedings, and were desirous of seeing a similar gathering as soon as such might be suitably convened. At the Washington meeting, Presbyterians, Episcopalians, Methodists, Baptists, Congregationalists, Lutherans, Moravians and Friends were represented and wrought together with commendable harmony. This, in itself, is a most hopeful sign.

However strong denominational attachments may properly be, it is a cheering sign to see these brethren dwelling for a season in such visible unity. These harmonious assemblages are doubtless prophetic of better and greater things to come.

The subjects discussed at the Washington meeting of the Alliance were all of them present-day questions. This fact is not without its significance. It shows that the best thinkers in the various Churches have their attention earnestly directed to the vital needs of the time. They look at them in the light of Christianity, and endeavour to bring its just and righteous principles to bear on the solution of the intricate problems arising out of the complexities of modern civilization. The subjects that came up for consideration were by pre-arrangement grouped under the heads of the Perils, the Resources and the Responsibilities of the present time. Under the first of these the city as a peril, the perils of immigration, estrangement from the Church, Ultramontanism, the saloon, immorality and the labour question were carefully and thoroughly discussed in a most excellent spirit. The resources of the country were enumerated as consisting in the Christian character of the nation, distinctive Christian benevolence, voluntary support of Christian institutions, higher education, common schools, the Christian Sabbath, financial and material wealth, numerical strength, missions, the utilized energies of womanhood, the power of the press, the latent power in numbers, in power of work, divine promises and the Holy Spirit. The necessity of co-operation in Christian work was ably discussed from various points of view, and called forth many excellent thoughts both sentimental and practical. The closing theme was individual responsibility. Thus it will be seen that a wide range of most interesting and valuable topics were considered during the three days that the Alliance was in session. When the papers read are revised and published in authentic form, they will be read by many who were unable to be present, but who are deeply interested in the questions that occupied the attention of the assemblage at Washington.

Of course the meeting would have been incomplete without the customary but very pleasant receptions now a part of the etiquette of all such gatherings. At the appointed time the delegates formed in procession, and marched to the White House, where they were presented to the President, who, in response to the address delivered by William E. Dodge, the chairman of the Alliance, made a happy little speech.

Among the Presbyterian delegates who attended and took a prominent part in the proceedings, the names of Dr. S. J. McPherson, of Chicago; Dr. A. T. Pierson, of Philadelphia; President McCosh, Dr. L. T. Chamberlain, of Brooklyn, and Dr. Moses D. Hoge, of Richmond, may be mentioned.

Books and Magazines.

THE LIBRARY MAGAZINE. (New York. John B. Alden.)—This remarkably cheap publication presents its readers with the best selections from the current periodical literature of the day.

THE PANSY. (Boston: D. Lothrop Company.)—Among the many competitors for public favour the *Pansy*, as a suitably entertaining and instructive magazine for young readers, has worthily held a foremost place. The December number is decidedly a thing of beauty.

FROM SHORE TO SHORE. (Philadelphia. The American Sunday School Union.)—This is intended as a neat but inexpensive gift-book, suitable for the season. It sketches briefly in verse the voyage of life. The book is well printed, tastefully bound and illustrated.

WIDE AWAKE. (Boston. D. Lothrop Company.)—The December number of the widely known and appreciated magazine for young people is a splendid one. In the full sense of the term it is a holiday number. Author and artist have vied with each other in doing their best, and the result is a brilliant success. The present number begins the twenty-sixth volume.

THE CAPTAIN OF THE JANIZARIES. By James M. Ludlow. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a well-written story of the times of Scanderbeg and the fall of Constantinople. There are many striking scenes in the course of th

most interesting narrative. The conditions of life at the time and place described are of a most vivid character.

SEVERAL DISTINGUISHED SOLDIERS of the Civil War, including General Horace Porter, General Alfred Pleasonton, Colonel J. S. Mosby and Colonel T. W. Higginson, will contribute a series of articles to the *Youth's Companion* during the coming year, on "Boys in the Army." The articles will be full of incidents, and designed to illustrate the valour and the peculiarities of young soldiers.

PEOPLE'S LESSON BOOK ON THE GOSPEL OF MATTHEW. By Rev. Edwin Rice, D.D. (Philadelphia. The American Sunday School Union.)—This little work is designed to help Sabbath schools, families and individuals in the study of the Gospel according to Matthew. It is plain, simple, direct and the matter well arranged. Much useful information is also conveyed. There is a short Bible dictionary appended.

THE BOW IN THE CLOUDS, or, Words of Comfort for those in Sickness, Sorrow and the Varied Afflictions of Life. Edited by Rev. J. E. Sanderson, D.D. (New York. E. B. Treat.)—This most admirable work will doubtless have a blessed ministry. It has been compiled with great care and insight for the wants of all afflicted ones. The sources whence selections are drawn are very varied, and all of the best. Dr. William M. Taylor writes an introduction to the work.

SONGS OF WORSHIP FOR THE SUNDAY SCHOOL. Edited by Waldo S. Pratt. (New York. The Century Co.)—It is with genuine pleasure that we commend this publication to public favour, of which in every respect it is most worthy. In the selection of hymns and tunes, the greatest care has been bestowed, that only the best should find a place in its pages. Rightly used, it will prove a valuable aid to worship and the cultivation of a reverent and devotional spirit. In appearance, typography and binding, it is admirable.

LETTERS FROM HEAVEN. Second edition. Translated from the fourth German edition. (New York: Funk & Wagnalls; Toronto. William Briggs.)—This is intended as a companion volume to the "Letters From Hell," which attracted so much attention a short time since. Though the conception of such works may be questionable, the matter contained in this one is free from objection. The Letters are supposed to be written by a mother in heaven to her son on earth. The book contains a number of fine passages, and is well worth reading.

SUNDAY EVENINGS AT ELMRIDGE. By Ella Rodman Church. (Philadelphia: Presbyterian Board of Publication.)—In this number of the "Elmridge Series" we turn away from the fields of nature to the Holy Scriptures. We have here the Sunday evening talks of the young governess with her little people. The talks are about the children of the Bible. The stories are well told, in a familiar, conversational way. The book will be an admirable one for mothers to read to their children on the Sabbath evenings. It will instruct them, at the same time kindling interest and inspiring good and true thoughts.

FRIEND McDONALD. By Max O'Rell. (Toronto: Williamson & Co.)—M. Blouet, the real Max O'Rell, now on a lecture tour in America, has given to the world several piquant and readable books. The latest deals with Scotland. It possesses all the epigrammatic brilliancy and force of "John Bull and his Island." Max O'Rell has a kindly feeling for the inhabitants of North Britain, and on the whole treats them fairly. His humour is bright and sparkling. One thing, however, he does not understand—that is, the religious side of Scottish life and character. The stories he tells, as they have been told to him, are simple exaggerations, and in no degree interpret the deep and true religious feeling that has made Scotland what it is.

AFTER THE FAILURE; or, A Loss and A Gain. By Annette Lucille Noble. (Philadelphia. Presbyterian Board of Publication.)—It was a bad failure which involved others besides the family of Mr. Barton. It was a dishonest failure, too. Doris was suddenly thrown out of a home of luxury, and compelled to think and act for herself. Her misfortune was the making of her. She met it calmly, with common sense and with readiness for hard work, and she grew in time to rich beauty and strength. This is the pith

of the story, but there are others in it who have misfortunes also, who meet their misfortunes in varying ways, with varying results. This book is well written, and is full of life-thoughts which should prove of great value particularly to young people.

WIDENING CIRCLES. By Minnie E. Kenney. (Philadelphia. Presbyterian Board of Publication.)—This is a story of Christian work, not in the large organized way, but work of one person in a small field, chiefly with one family. One young girl comes home from school with a purpose in her heart to make her life useful. She begins on about as hopeless a set of objects as one ordinarily finds. There is a family of neighbours who through drink and indolence have gotten down almost as low as possible. Our young friend takes hold first of a ragged boy belonging to the household and puts a little inspiration into him. Then through him she reaches his father and mother, both drunkards, and through her influence they were all lifted up. The story is full of practical suggestions on ways of individual helpfulness and missionary service.

ROMANISM AND THE REFORMATION. From the Standpoint of Prophecy. By H. Grattan Guinness, F. R.G.S. (New York. A. C. Armstrong & Son; Toronto. Upper Canada Bible and Tract Depository.)—Mr. Guinness writes with great clearness and force on a subject of very important practical interest. The present volume is a presentation in permanent form of the series of lectures delivered by him under the auspices of the Protestant Educational Institute in Exeter Hall. The chapters of the work are devoted to the presentation of the following topics: The Daniel Foreview of Romanism, Paul's Foreview of Romanism, John's Foreview of Romanism, Interpretation and Use of these Prophecies in Pre-Reformation, Reformation and Post-Reformation Times, and Double Foreview of the Reformation. The work merits thoughtful reading.

THE HEIR OF ATHOL A Story. By Julia McNair Wright. (Philadelphia: Presbyterian Board of Publication.)—Really this is a story of a tramp. Barry is not an antic play of fancy. He represents the intense heathenism that marches side by side with the splendid enlightenment of the nineteenth century. Barry arrives at manhood so thoroughly let alone by both Church and State that his soul possesses as little as is possible besides its original innate ideas, while his native disposition is harmless. Here he comes in contact with the Bible and with religion, and we see the development of his soul-life. The book has a purpose—to call attention to the problem of the tramp-class. The story is well written. Philip's young life that runs alongside of Barry's has its own interest. It will be good for older people as well as the young to read this book.

IS THERE SALVATION AFTER DEATH? A Treatise on the Gospel of the Intermediate State. By E. D. Morris, D.D., LL.D. Second edition. (New York: A. C. Armstrong & Son; Toronto: Upper Canada Bible and Tract Depository.)—The great interest attaching to the inquiries concerning future probation has turned much attention to the subject. The volume by Dr. Morris is a clear and able argument in behalf of the orthodox view on this subject. The argument is comprised within reasonable compass, and cannot fail to interest and instruct the reader. The first chapter is introductory, and is followed by others dealing with Testimony of Particular Scriptures, General Testimony of Scripture, The Witness of Christian Symbolism, The Witness of Christian Theology and The Witness of Christian Experience. An Index of Topics and References is given.

THE SOCIAL QUESTION. In the Light of History and the Word of Truth. By Rev. John H. Oester, D.D. (New York. E. Glaeser.)—The author of this thoughtful work has devoted earnest attention to the important subject on which he has written in a temperate spirit. He has mastered most of the important German works bearing on the labour question. The chapters of the book were delivered as a series of lectures under the provision of the Vedder Lectureship of the Reformed Church in America, at the special suggestion of the faculty of the Theological Seminary at New Brunswick, N. J. The subject is discussed in the following order: The social question in the Old and the New Testament and during the various times of servitude, the social question under the reign of free competition, socialism as to its development, its tenets and purposes, a critique of socialism, and a solution of the social question.

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER VII - THE FIRST EXAMINATIONS.

"Oh! what were we, If the All Merciful should mete to us With the same rigorous measure wherewithal Sinner to sinner metes? But God beholds The secrets of the heart therefore His name Is Merciful."

As this does not purport to be definitely a work upon Witchcraft, it is not our intention to weary the patience or narrow the feelings of the reader unnecessarily by pointing out the painful details of the several trials, except in so far as they have a connection with or a bearing upon the several personages of our story.

The terrible episode of poor Giles Corey we have, therefore, intentionally omitted. His brave "contumacy" as it was then called—the constancy with which he maintained his pertinacious silence, steadfastly refusing to plead, that he might thus preserve to his unfortunate family the little patrimony which he well knew his attainer as a wizard would surely confiscate—his indomitable fortitude under his terrible sufferings, and his heroic death, are all too painful and revolting in their details for admission into such a work as this. If such information is desired, it is a matter of history, and may easily be obtained from reliable sources.

But we have thought that by presenting a few passages, taken from the records of the preliminary examination of the persons first accused and brought up for trial, the reader would gain a clearer realization of the unfairness of the whole proceedings; and see how, owing to the inflamed state of the popular mind, and the preconceived prejudices of all classes of people, clearly including judges and jurors, against the accused, the unhappy prisoners were, in fact, already judged and condemned even before they were brought to trial.

Great pains had been taken to give publicity and eclat to the coming event; the session of the court was made the universal subject of thought and conversation, the news was industriously spread far and wide; and persons from all directions flocked together to witness and share in the unfamiliar and exciting scenes.

The strange nature of the whole proceedings—the monstrous and supernatural crime which was to be the object of inquiry and judgment—had aroused the people to the wildest curiosity, and this curiosity was heightened and intensified by the universal terror.

There was a solemn romance, a fascination about this great and unfamiliar crime, which lesser and more common offences, such as arson and petty larceny, could not boast; and then crime of all kinds was less common than now.

We, who live in an age when the public journals collect and daily serve up to us all the crimes of all the world (a very doubtful good, certainly); we, to whom murder and suicide seem almost the common road out of life—to whom fatal accidents and wholesale manslaughter are such constantly recurring trivialities that a whole page of them does not destroy our appetite for breakfast—can perhaps form no adequate idea of the mingled awe and curiosity with which our unsophisticated predecessors looked forward to this great event.

The quiet village was therefore thronged with eager strangers, in addition to its own excited population, when, in the morning of the 1st March, 1692, the two leading and distinguished magistrates of the neighbourhood, Justices John Hathorne and Jonathan Corwin—who are described as "men of no small influence, whose fathers had been among the first founders of the settlement, and who were assistants, that is members, of the highest judicial body in the colony, combining the functions of a senate with those of a court of last resort, with most comprehensive jurisdiction"—entered the village. There is no doubt that these distinguished men magnified their office—no doubt it was their purpose and intention so to do; their object undoubtedly was to make the prestige of their authority felt and recognized as a terror to evil doers, and we may imagine the mighty stir and excitement their arrival was calculated to produce in the primitive little community as they rode into the village with great pomp and ceremony, adorned with all the imposing regalia of their high office, and followed by the long train of their subordinates and satellites— aids, marshals and constables—in full force.

Dismounting, they at once proceeded, with such slow haste as the nature of the nature of the case called for—with grave severity of countenance and ominous dignity of step and action, availing themselves of all the awe inspiring forms of the law, then even more cumbersome in its ceremonial observances than now—to the meeting house, which was already crowded to its almost capacity by a dense and excited multitude, who were filled at once with mingled horror of the accused, pity for the accused, awe of the judges, and curiosity to behold the strange and intensely interesting proceedings of the court.

Here arrangements had already been made to render the meeting house suitable for the great occasion to which it was now to be put; a raised platform or staging had been erected, on which to place the prisoners in full view, but removed from contact with spectators; a separate place had been set apart for the accusers, and seats had been placed for the magistrates in front of the pulpit, and facing the people. After the magistrates had with much ceremony been ushered in and taken their appointed seats, the formal announcement was made that the court was now open, and ready to commence the examinations at once.

After prayer had been offered by one of the attending ministers, the constable produced the body of Mrs. Sarah Good and placed her upon the stand.

If the case had not been such a solemn one, involving life or death, there must have been something almost laugh-

ably absurd in the palpable disproportion between the pitiful prisoner, on the one hand and the array of learning, law and evidence gathered against her upon the other.

She was a small, weak, miserable creature; a poor, helpless, friendless woman—worn down by a life of want and misery; a homeless vagrant, without character or subsistence; one for whom no one cared, whose perennial pauperism had outworn the patience of nearly all her benefactors, and whose name, if not positively evil, was not respectable—an abject thing to be pitied, not persecuted.

We shall endeavour to give her examination according to the minutes which have been preserved; but let it be remembered that this examination was in the form of questions put to her by Justice Hathorne, evidently expressive of his belief in her guilt, and in the truth of the evidence brought by "the afflicted girls" against her; that no friend or counsel was allowed her, that she was very ignorant, wholly unused to such a cross examination as she was subjected to, totally unware of the danger of being entangled in her unguarded answers, or that what she might say in her wild random replies was liable to be misunderstood or misrepresented.

Justice Hathorne commenced the examination as follows:

"Sarah Good, what evil spirit have you familiarity with?"

"To which the prisoner replied "None!"

"Have you made no contracts with the devil?"

"No! I have not; I never did."

"Why do you hurt these children?"

"I do not hurt them; I scorn it."

"Who do you employ, then, to do it?"

"I employ nobody."

"What creature do you employ, then?"

"No creature, but I am falsely accused."

"Why did you go away muttering from Mr. Parris' door?"

"I did not mutter, but I thanked him for what he gave my child."

"Have you made no contract with the devil?"

"No! I have not."

Then Justice Hathorne requested the afflicted children all to look at her, and see if this was the one that hurt them; and they all did look, and said that she was one of them that did hurt them.

Then the children were all tormented, and Hathorne recommenced:

"Sarah Good, do you not see now what you have done? Why do you not tell the truth? Why do you thus torment these poor children?"

"I do not torment them."

"Who do you employ, then?"

"I employ nobody; I scorn it."

"How came they thus tormented, then?"

"What do I know? You bring others here, and now you charge me with it."

"Why, who was it, then?"

"It might be some one you brought into the meeting house with you."

"We brought you into the meeting house."

"Yes; but you brought in two more."

"Who was it, then, that tormented these children?"

"It might be Osburn."

"What is it you say when you go muttering away from people's houses?"

"If I must tell, I will tell."

"Do tell us, then. What is it?"

"If I must tell, I will—it is the commandments. I may say them, I hope."

"What commandment is it?"

"If I must tell you, I will tell—it is a psalm."

"What psalm is it?"

After a long while she muttered part of a psalm.

"Who do you serve?"

"What God do you serve?"

"I serve God."

"The God that made heaven and earth."

As there was little to be gained by further examination of this prisoner, the constable was ordered to remove her, and Sarah Osburn was brought in and placed upon the witness stand.

This poor creature was, if anything, more pitiable than the other. She had been a woman of respectable character, and of some standing in the community. Her first husband had died, leaving her a comfortable fortune, and two or more sons. She afterward married Osburn, who was much beneath her in social position. He had squandered her money, quarrelled with her children and deserted her, and she was sick in body and almost imbecile in mind.

Her examination was as follows:

"What evil spirit have you familiarity with?"

"None any."

"Have you made no contract with the devil?"

"No; I never saw the devil in my life."

"Why do you hurt these children?"

"I do not hurt them."

"Who do you employ, then, to hurt them?"

"I employ nobody."

"What familiarity have you with Sarah Good?"

"None. I have not seen her for these two years."

"Where did you see her then?"

"One day, going to town."

"What communication had you with her?"

"I had only 'How do you do?' or so. I do not know her by name."

"What did you call her then?"

Osburn made a stand at that, but at last she said she called her "Sarah."

"Sarah Good saith it was you that hurt the children."

"I do not know that the devil goes about in my likeness to do any hurt."

The foregoing shows the unfairness of the course taken by the court, and the evident intention to confuse the prisoners, and endeavour to entangle them into a contradiction in their answers.

Sarah Good had not intended to accuse Goody Osburn. She had only been led by the questions put to her to allow that Osburn might be guilty. The whole amount of what

she had intended to say seems clearly this, that if the sufferings of the children, of the reality of which she did not entertain a doubt, were caused by either Osburn or herself, it must be by Osburn, as she was conscious of her own entire innocence of it; and this, which was uttered only in self-defence, was cruelly perverted by the court into a positive accusation against her fellow-prisoner.

But to return to Sarah Good. Mr. Hathorne now desired all the children to stand up and look upon the prisoner, and see if they did not know her—which they did; and every one of them said she was one of them that did afflict them.

Three witnesses declared she had said that morning, "She was more like to be bewitched than that she was a witch;" and Mr. Hathorne asked her what made her say so.

She answered him she was frightened one time in her sleep, and either saw, or dreamed she saw, a thing like an Indian, all black, which did pinch her in her neck, and pulled her by the back of her head to the door of the house.

"And did you never see anything else?" asked the examiner.

To which she replied "No."

(Here it was said by some one in the meeting house that she had said she would never believe that lying spirit any more.)

"What lying spirit is this? Hath the devil ever deceived you, and been false to you?"

"I do not know the devil. I never did see him."

"What lying spirit was it, then?"

"It was a voice that I thought I heard."

"And what did it propound to you?"

"That I should go no more to meeting. But I said I would go, and I did go next Sabbath Day."

"And were you never tempted any further?"

"No."

"Why did you yield thus far to the devil as never to go to meeting since?"

"Alas! I have been sick, and not able to go."

Here the examination of this prisoner, for the time, was ended, and she was removed. Certainly there seems to have been nothing elicited by this pointless questioning which could criminate the poor creature; and when we take into consideration the weakness of body and mind under which she was avowedly labouring, being half bed-ridden and crazy, as her answers plainly show, she not being able to distinguish whether things she thought she saw and heard were dreams or realities, it would seem as if it must have been evident to any fair and impartial mind that, though her reason was clouded, her nature was essentially innocent and truthful.

(To be continued.)

LIGHT FROM THE STARS.

It has been found by photometric experiments on the light emitted by the stars of different orders of magnitude that the light of a star of the sixth magnitude amounts to only one hundredth part of the light of a star of the first magnitude. Hence we conclude (always supposing the stars to be of equal magnitude and splendour) that a star of the sixth magnitude is ten times more remote than a star of the first magnitude. Now the bright star Alpha Centauri may be considered as typical of a star of the first magnitude. Combining our knowledge of the relative distances of Alpha Centauri and the stars of the sixth magnitude with the conclusions above arrived at, it follows that if Alpha Centauri were transported to 750 times its actual distance, it would still be visible in Herschel's twenty-foot reflector, and consequently there might be perceptible in such an instrument a star the distance of which is 750 times greater than the actual distance of Alpha Centauri. Now the absolute distance of Alpha Centauri from the earth, as ascertained by the researches of various astronomers, may be stated in round numbers to be 20,000,000,000 of miles. Hence we arrive at the astonishing conclusion that the distance of the stars which are faintly visible in a twenty-foot reflecting telescope, such as Herschel employed in his observations, is not less than 15,000,000,000 of miles. Light, which traverses space with a velocity equal to 186,000 miles in a second, would therefore occupy more than 2,000 years in passing from such a star to the earth. Well might Herschel remark that the visibility of a star in the present day is proof—not of its actual existence, but rather of its having existed for hundreds, it may be thousands of years.—Good Words.

OLD ITALIAN CASTLES.

The ruined castles and the numerous relics of the past which are found on the mountain summits of the Apennines bear testimony in their decay not so much to the strength and skill of the repeated attacks to which they were exposed (for in many cases they were impregnable before the invention of artillery), but, unfortunately, to the neglect of their owners, arising mainly from the reverses which the great families from time to time experienced. Most of the illustrious Italian houses were connected with trade; this was a characteristic of the great republic—at least one member of each family was enrolled in some guild or mercantile corporation. This connection with trade in no degree diminished the refinement of taste or the love of the beautiful of the most illustrious of the Florentines. On the contrary, the merchant princes, with the richest products of other climes, gained much experience and art knowledge, which found their expression in the noble works and the adornment of their cities. But there was one evil result of this association of nobility of race and commercial pursuits, that it rendered their prosperity very precarious; the frequent revolutions in the Italian republics arose as much from commercial as from military causes. The middle of the fourteenth century was especially a period of great speculation and of much suffering to many of the most illustrious houses—the Barzi, the Acciajoli, the Mozzi, the Peruzzi—were all struck down.—Blackwood's Magazine.

CHRISTMAS.

Christmas bells ring in family reunion! The rail trains crowded with children coming home. The poultry fed, as never since they were born, stand wondering at the farmer's generosity. The markets are full of massacred barnyards. The great table will be spread and crowded with two or three or four generations. Plant the fork astride the breast-bone, and with skillful twich, that we could never learn, give to all the hungry lookers-on a specimen of holiday anatomy. Florence is disposed to soar, give her the wing. The boy is fond of music, give him the drumstick. The minister is dining with you, give him the parson's nose. May the joy reach from grandfather, who is so terribly old that he can hardly find the way to his plate, down to the baby in the high chair, who with one smart pull of the table-cloth upsets the gravy into the cranberry. Send from your table a liberal portion to the poor, some of the white meat as well as the dark, not confining your generosity to gizzards and scraps. Do not, as in some families, keep a plate and a chair for those who are dead and gone. Your holiday feast would be but poor fare for them: they are at a better banquet in the skies. Let the whole land be full of chime and carol. Let bells, silver and brazen, take their sweetest voice, and the towers of Christendom rain music.—*Brooklyn Magazine*.

THE FINGER RING.

Of all the ornaments with which vanity, superstition and affection have decorated the human form, few have more curious bits of history than the finger ring. From the earliest times the ring has been a favourite ornament, and the reason for this general preference shown for it over other articles of jewellery are numerous and cogent. Ornaments whose place is on some portion of the apparel, or in the hair, must be laid aside with the clothing or head-dress; are thus easily lost and often not at once missed. Pins, brooches, buckles, clasps, buttons, all sooner or later become defective in some part, and are liable to escape from an owner unconscious of the defect in the mechanism. The links of a necklace in time become worn, and the article is taken off to be mended, the spring or other fastening of a bracelet is easily broken; and the bracelet vanishes. With regard to ornaments fastened to parts of the savage body, mutilation is necessary; the ear must be bored, the nose pierced, the cheeks or lips be slit, and, even after these surgical operations are completed, the articles used for adornment are generally inconvenient, and sometimes by their weight of construction are extremely painful. In striking contrast with the decorations worn on the clothing, in the hair, round the neck and arms, or pendant from the ears, lips and nose, is the finger ring, the model of convenience. It is seldom lost, for it need not be taken off; requires no preparatory mutilation of the body, is not painful, is always in view, a perpetual reminder, either of the giver or of the purpose for which it is worn. The popularity of the ring must, therefore, be in large measure due to its convenience, and that this good quality was early learned may be inferred from the Hebrew tradition, which attributes the invention of this ornament to Tubal Cain, the "instructor of every artificer in brass and iron."—*Popular Science Monthly*.

UNCHANGED FLORENTINE TRAITS.

If we take some of these characters of "Romola" and look for their counterparts in another art, with a little patience we shall find them all. Ghirlandajo will show us many of them—he who—if he did not paint the walls of Florence as he wished, portrayed the world that moved within those walls. In the choir of Santa Maria Novella the artist painted the stories of the blessed Virgin and St. John the Baptist; but he has taken his pictures from contemporary life; he has painted his friends and neighbours, not idolized into cold abstractions, but real men and women, with keen, subtle faces, acute and critical, but not unkindly, sharpened by shop-keeping and the tramontana, but ennobled by wide culture, and capable of kindling into enthusiasm. Many of them are ugly in line and modelling, with an occasional quite abnormal development of cheeks and chin, bony and flaccid at once. But intellect can do much to beautify the most ill-favoured. Each of these figures is a definite personality, clearly and distinctly marked, invaluable to the student of history, with no softening of lines or angles—a portrait straight from life. Here we are face to face with the old Florentines.

Half the streets of Florence are named for the great families. They have held history and romance—tragedies of blows in the earlier centuries, of poison in the latter,—and have sheltered the kindly family life Pandolfino tells of in his "Del Governo." The famous families of Florence were long lived. To-day, at the Martelli Palace, you visit the statues which Donatello gave to a Martelli of the fifteenth century; it is by the courtesy of a Buonarrotti that the relics in the house of Michael Angelo are shown; the Strozzi, the Pazzi and many others are seen daily about the streets of the city; and in Santa Croce the tomb of a Coppioni—a Gina Capponi, like his great ancestor—is white and shining in the marble of a recent date. —*E. W. Blashfield, in Scribner's Magazine for December*.

HOUSE PLANTS.

The way house plants thrive on the dregs of coffee left at breakfast is admiration. Bowker itself hardly turns out stronger leafage or such thick bloom. The grounds are a good mulch on the top of the soil, but a little care must be given not to let them sour and get musty in coolish, damp weather.

The great trouble with house plants, greater than errors in watering, is letting the pots be exposed to the sun. The fibrous roots grow to the side of the pot, and these are baked in full sunshine, trebly hot, coming through glass, which condenses its rays; the root tips are soon

killed. The whole ball of earth is baked over and over daily, and yet people wonder why they don't succeed with house plants. Shade the sides of the pot always, either by plunging in a box of sand, moss, coco fibre or ashes, or place a thin board on edge across the front of the plant shelf, that will come almost to the top of the pots. Let the plants have the sun, but shade the pots. A good way to screen them is to set each pot in one or two sizes or more larger, filling the space with moss or sand.

The best gardeners say that the porous common pots are not so good for house plants as those glazed or painted outside. The reason is that evaporation is constant from the side of the porous pots, and the roots are not only drier but colder for it. —*Vick's Magazine for December*.

WHILE TO BETHLEHEM WE ARE GOING.

While to Bethlehem we are going,
Tell me now, to cheer the road,
Tell me why this lovely infant
Quitted His divine abode?
"From that world to bring to this
Peace, which, of all earthly blisses,
Is the brightest, purest bliss."

Wherefore from His throne exalted
Came He to earth to dwell;
All His pomp an humble manger,
All His court a narrow cell?
"From that world to bring to this
Peace, which, of all earthly blisses,
Is the brightest, purest bliss."

Why did He, the Lord Eternal,
Mortal pilgrim deign to be—
He who fashioned for His glory
Boundless immortality?
"From that world to bring to this
Peace, which, of all earthly blisses,
Is the brightest, purest bliss."

Well, then, let us haste to Bethlehem;
Thither let us haste and rest;
For of all heaven's gifts, the sweetest,
Sure, is peace—the sweetest, best,
—Translated by Sir John Bourging

SAVONAROLA'S TRIUMPH.

There are in the world few grander buildings than that citadel of Florentine liberty, the Palazzo Vecchio; it is an embodiment of militant beauty in stone. In earlier times the scene of so much that was noble and base, it became in the fifteenth century the place of Savonarola's triumph and agony. For there in the vast hall of that great council he so laboured to secure, he set a whole people to work at a fever heat of enthusiasm, with Michael Angelo and Leonardo da Vinci among the workers, that an asylum might be created, a refuge and an appeal to the many against the injustice of the few. The Medici changed the place; the arch-patrons of art destroyed the designs of Angelo and Leonardo, setting up the clumsy statues of Leo and the dukes, and the ceilings of Vasari, celebrating Cosimo;—they wanted no unpleasant souvenir of the great council. But the centuries have seen "the Medicean stamp outworn," and have placed the statue of the mighty monk in the middle of his hall.

The story of "Romola" leaves us with a sense of sadness and defeat. Savonarola died mute and unjustified; his friends and disciples robbed, murdered, and driven into exile; his life's work undone; and the kingdom of God he had laboured to found shaken to its foundations. But only a few years after, under a Medicean pope, he is solemnly rehabilitated by the Church—the historians estimate him at his true value, devotees make pilgrimages to his cell, Fra Bartolommeo paints him as the patron saint of his order, and Raphael places him in a frescoed Paradise among a glorious company of prophets and sages. To-day, in an Italy that does not love monks, Ferrara raises his statue before the castle of the Estensi; and in Florence, in the vastness of the great council-hall, is his colossal image. Many changes have come to his beloved city; but she is faithful to his memory, and those who do not reverence the priest honour the patriot who withstood tyrants, and loved liberty.—*E. H. Blashfield, in the Christmas number of Scribner's Magazine*.

CROUCH HILL congregation thankfully acknowledge that the four years of Dr. Murphy's ministry have been rich in blessing to them. In bidding him farewell they presented him with seventeen volumes of Ruskin's works.

THE Rev. William Logan, M.A., of Lanark, has taken a new departure in order to reach the working classes by starting a series of special Sabbath afternoon services at which short evangelistic addresses are given and Sankey's hymns sung. The experiment is highly successful, as is evidenced by the large and interested audiences of men and women.

THE Rev. William Burnet, of Half-Morton, Dumfriesshire, of which parish he has been minister for forty-four years, died suddenly on a recent Sunday. He was out on Saturday and expected to preach the following day as usual, but was taken ill over night and died in a short time. He had never been incapacitated by sickness during the whole of his ministry for a single Sunday. Mr. Burnet took a prominent part in the Church courts.

THE Rev. Dr. Cameron Lees officiated at the baptism of the infant princess in the drawing-room of Balmoral. The simple order of the Church of Scotland was observed, the Queen holding her grandchild while the ceremony was performed. The names given were Victoria Eugenie Julia Ena. The company present included all the servants on the estates and a number of the tenantry, while the Madrigal Choir from Aberdeen performed the choral part of the service.

British and Foreign.

MRS. CRAIK, author of "John Halifax, Gentleman," was a life-long abstainer and wore the blue ribbon.

THE Rev. C. C. Macdonald, of St. Clement's Parish, has been re-elected president of the Aberdeen Radical Association.

THE Penny Savings Bank in connection with Free St. Mary's, Govan, of which Mr. Howie is pastor, had last year 13,879 transactions.

SIREAN congregation, Newtonards, of which Professor Martin was pastor, has chosen Mr. John Forbes, LL.D., licentiate, to be his successor.

MR. HUIE WADDELL HOGG, who is going to Egypt under the auspices of the American Missionary Society, was ordained by Edinburgh U.P. Presbytery lately.

THE Rev. K. M'Cheyne Edgar retires from the editorship of the *Presbyterian Churchman*, and will be succeeded by another Dublin minister, Rev. J. L. Morrow.

DURING the past year the cottage in which Burns was born was visited by 19,226 pilgrims. On one day in June, out of 250 visitors, four-fifths were from the United States.

A PLEBISCITE at Montrose, arranged by a committee which included a hotel-keeper and a spirit merchant, shows 1,022 in favour of prohibition, 417 against and 175 neutral.

THE Rev. John Noble, of Lairg, has received a call to Hope Street Free Gaelic Church, Glasgow, which has been signed by 698 members and adherents, and sustained by the Presbytery.

LORD GIFFORD'S bequest of \$125,000 to Edinburgh University for the foundation of a lectureship on Natural Theology, has been accepted and a lecturer will be appointed shortly.

THE Melbourne *Presbyterian* says it would be a wise move for the Scots Church to renew its invitation to Mr. Barclay, of Montreal, since a little impatience might prevail upon him to come.

NEWINGTON Free Church, Edinburgh, after being renovated at a cost of \$5,000, was reopened on a recent Sabbath. Professor Laidlaw, Dr. Landels and Mr. Mitchell, of Kirkurd, were the preachers.

THE Rev. Daniel M'Laren, of Carlisle, formerly of Lady Glenorchy's Church, Edinburgh, died lately in his fifty-sixth year. His brother, the late minister of Fraserburgh, died suddenly in August at Stornoway.

THE Rev. Alexander Gregory, M.A., the energetic young minister of the West Church, Wooler, has been appointed missionary in Amoy, China. He has also been asked to be colleague to Dr. Saphir, of London. It is understood he has decided to go to China.

THE action by Rev. Mr. Hastie against Mr. Steele, elder, the well-known Calcutta merchant, has been settled by the latter withdrawing all imputations on Mr. Hastie's character and paying \$1,500 of expenses. The case was under appeal to the House of Lords.

THE Federal Assembly of the Australian Presbyterian Church has resolved to signalize the centennial year of the British possession of Australia by some great evangelistic work. Steps are to be taken to get all Christian Churches to join in this mode of celebrating the century.

THE Rev. Dr. Stewart, of Leghorn, who has been in failing health for a number of years, died recently in that city. A Disruption minister ordained in 1837, he was Moderator of Assembly in 1874, and he will be long remembered as having taken a foremost part in the great work of evangelizing Italy.

SIR PETER COATS laid the memorial stone of the nearly-completely church which he has erected in the city of Algiers, using a trowel presented by Sir Alexander M'Kenzie. On a recent Sunday the church was opened, and Dr. Young, of Glasgow, is to occupy the pulpit during the winter.

MR. M'LAGAN, M.P., states that 10,000,000 gallons less whiskey was drunk in Scotland in the ten years following the passing of the Forbes Mackenzie Act than in the ten preceding. He holds that the best home rule we can have is to give full control of the liquor traffic to the people of the three kingdoms.

THE congregation of Cadzow Parish Church, Hamilton, have resolved to oppose the translation of their pastor to Fraserburgh, and his opponents in the latter place are hoping that this may be the means of saving them from the anxieties and troubles of contesting his settlement through the various Church courts.

THE Irish Presbyterian Church supports a training college at Puerto Santa Maria, Spain, where native converts are prepared for the work of the mission in that country. Rev. Wm. Moore, the principal, makes an appeal for help. Most of the students are of the humbler classes, and unable to support themselves.

THE Rev. Dr. Donald Macleod, of Glasgow, conducted the services in St. Paul's, Galashiels, on a recent Sunday, when a special effort was made to clear off the debt on the church amounting to \$3,500. This was more than realized, the collection reaching \$4,518. St. Paul's was built a few years ago at a cost of \$90,000, all of which has been raised by the freewill offerings of the congregation. Dr. Glog, so well known as an author, is the pastor.

THE funeral of the Rev. Herbert Bell, of Aberdeen, whose tragic death was recorded, took place in Canosbie Churchyard, Dumfriesshire. It was largely attended, and the shops in the town were closed as a mark of respect to his memory. He was a native of Langholm. Mr. Bell had profound sympathy with the poor, and was a vigorous advocate of radical measures for the amelioration of their condition, urging a root and branch reform in the land system to prevent overcrowding the large cities. He leaves four children.

Ministers and Churches.

THE new St. Andrew's Church at Carleton Place will be opened January 8.

THE Rev. A. Macgillivray, of Brockville, preached to his old congregation at Williamstown and Martintown lately.

THE Presbyterians of North Dummer have built a handsome and commodious manse for their pastor, Rev. Mr. Hyde.

THE Young People's entertainment of the Presbyterian Church, Cobourg, on Tuesday week, was an immense success.

THE annual convention of the South Ontario S. S. Association was held in the Presbyterian Church, Claremont, Dec. 12 and 13.

THE Rev. Dr. Thompson, of Sarina, was nominated by the Chatham Presbytery recently as Moderator of the next General Assembly.

THE Rev. J. W. Cameron, late of Richmond Hill, has received a most unanimous call to the congregation of North Mornington, in the Presbytery of Stratford.

COMMUNION was administered in all the Presbyterian Churches, Guelph, and in the evening Rev. Dr. Wardrope and the Rev. R. J. Beattie exchanged pulpits on Sabbath week.

THE Rev. D. D. McLeod, of Barrie, preached an excellent sermon to young people, on a recent Sunday evening, on the subject of matrimony, and the choice of husbands and wives.

THE Rev. J. A. Turnbull, LL.B., of St. Marys, preached anniversary services in Forest Presbyterian Church on a recent Sabbath. The reverend gentleman also performed like services for Lobo's friends lately.

THE Rev. J. Goforth delivered an address on missions in St. Paul's Church, Bowmanville, on Sabbath week. In the afternoon, Mrs. Goforth interestingly addressed an audience of ladies at the close of the Sabbath school service.

THE congregation of St. Matthew's Presbyterian Church, Montreal, held a meeting lately, when it was almost unanimously decided to ask the Rev. Mr. Cruikshank, recently called to Perry, Ont., to remain.

A LETTER from Rev. Dr. Smith, of Galt, which appears in the *Dumfries Reformer*, states that Mrs. Smith's health is improving, and that he is enabled to do good work for the Master during his temporary sojourn on the Pacific Coast.

MR. D. MCGILLIVRAY, of Knox College, Toronto, who is soon to start for China, addressed the congregation of the Presbyterian Church, Durham, on Sunday and Monday week. His addresses were eloquent, and fitted to move every one to action.

ON Tuesday evening week the annual missionary meeting was held at Bayview. The deputation appointed to attend it was the Rev. Mr. Campbell and Mr. A. Frost, Q.L., Owen Sound, who delivered excellent and impressive addresses on Home and Foreign Missions.

THE Rev. A. D. MacDonald, of Seaford, preached missionary sermons morning and evening in Knox Church, Goderich, lately. The annual meeting of the congregation was held the following evening. Mr. MacDonald gave an interesting address on missionary work among the Indians of the North-West.

As the time is approaching when congregations distribute their mission contributions, it would be well for them to remember that if they intend the contribution for colleges to be given to a particular college it requires to be specified whether it should be to Montreal, Queen's or Knox College, otherwise it goes into the Common Fund.

THE *Dumfries Reformer* says that the Rev. Mr. Wilson, of Toronto, preached very acceptably in Knox Church last Sabbath morning and evening. Mr. Wilson delivered a lecture on the "Hero-Martyrs of Scotland" to a good audience in the same place on Monday evening. Those who were present pronounced the lecture a rare treat.

THE following names have been mentioned in connection with the vacant pulpit of Knox Church, Winnipeg: Rev. J. Ross, Perth; Rev. Mr. Torrance, Peterborough; Rev. L. G. MacNeill, St. John, N. B.; Rev. Dr. McTavish, Lindsay; Rev. J. Fleck, Montreal; Rev. Mr. McLean, Belleville, and Rev. J. Breuse, St. John's, Newfoundland.

AT the regular monthly meeting of the Young's Men's Missionary Society of Old St. Andrew's Church, city, which was held Tuesday evening week, Mr. Alexander Jardine, president, in the chair, it was unanimously agreed that the society support a native missionary in Formosa, and also give \$50 per year to the support of a student in St. Paul's Institute, Tarsus, Asia Minor.

LATELY, the Rev. Dr. Ormiston, of New York, preached to a crowded congregation in Division Street Methodist Church, Cobourg, a special sermon in reference to the demise of the late Rev. S. S. Nelles, D.D., LL.D., late chancellor and president of the University of Victoria College. He took for his text, Revelation xiv. 13. "Blessed are the dead which die in the Lord." The eloquent preacher spoke of the character defined and of the benediction pronounced.

A LARGE number of the people of the Presbyterian Church, Weston, met at the house of their pastor, Rev. Walter Reid, on Tuesday week, for the purpose of expressing their deep appreciation of his work among them by presenting him with a handsome and valuable fur coat, gloves and cap. The address was read by Mrs. Mathers, of E. Orlanoke, and Mrs. Sloan, on behalf of the ladies of the congregation, made the presentation. The rev. gentleman, who was taken wholly by surprise, made a very appropriate reply.

THE Rev. W. S. and Mrs. McTavish, of St. George, were quietly and pleasantly surprised last Friday week. A member of the congregation drove in, placed a handsome Portland cutter in the stable and handed Mr. McTavish the following note: "Will Mr. and Mrs. McTavish kindly accept the cutter as a slight token of esteem from the ladies of the congregation, who would express the heartfelt desire that both may be long spared to enjoy it, also the hope that the same pleasure may be realized in accepting as in offering."

THE *Almonte Gazette* says: Mr. David Wylie, the well-known weaver, of Ramsay, went the way of all flesh on Friday last, at the patriarchal age of eighty-six years. Deceased was born in Paisley, Scotland, and came to this country about forty years ago. For some years after his arrival he gained a livelihood by hiring out among the farmers of Ramsay, but finally procured a small patch of ground—about two acres—near the Union Hall, between Almonte and Clayton, on which he settled, and where he has been engaged for many years in weaving for the farmers of the township. During the long life which was given to him he was married three times, and had a very large family of children, all of whom he survived. He was for many years an elder of the Clayton and Blakeney Presbyterian Church, and from his many eminent qualities was greatly respected by all who knew him. By his frugality he succeeded in gathering a fair share of this world's goods, and at his death left some hundreds of dollars to be distributed through the township.

THE meeting held lately, under the auspices of the Woman's Foreign Mission Society of the First Presbyterian Church, in their hall on Walton Street, Port Hope, was filled to overflowing with a deeply interested audience. After every available inch of space was occupied, many had to turn away. The Rev. Mr. Mitchell presided. He introduced Miss McGregor, who for ten years past has laboured in the schools and zenanas of Indore, as one of the lady missionaries of the Presbyterian Church. Her address covered the history, religions and social customs of Central India, illustrated by incidents drawn from her own experience. She gives her account in an easy and agreeable way. Some of the incidents which she related, throwing light on the condition of the women of India, were very pathetic and others very ludicrous. Her effort to bring home to the audience the every day life of the people was much aided by costumes worn by the women and children, which she exhibited. Mr. Mitchell conveyed to her the thanks of the meeting for her very interesting and instructive address.

THE St. Mary's *Legus* gives an account of the anniversary services in the First Presbyterian Church of that town on Sabbath week. The Rev. Mungo Fraser, M.A., Hamilton, preached acceptable and appropriate sermons morning and evening. On Monday evening an entertainment for the children of the Sabbath school was held, which proved a very decided success. The pastor, the Rev. Mr. Turnbull, presided, and Rev. Mr. Fraser addressed the audience. During the evening Mrs. McLeod, teacher of the infant class, was presented with an address expressing kindly wishes and cordial appreciation of her valuable services. The address was accompanied with a handsome silver service. The presentation was neatly acknowledged by the recipient. The number of Sabbath school pupils on the roll is 204, increase over last year, twenty-nine, under the management of nine officers and thirty-three teachers. The average attendance during the term was 129, and the largest number of any session was 157, and the smallest, fifty-eight. The Rev. Mr. Turnbull is president, Mr. J. W. Laird, superintendent, and Mr. F. W. Gillies, sec. treas. The receipts for the evening, by a silver collection, amounted to the handsome sum of \$46.

THE new Osgoode Presbyterian Church was formally opened for divine service Sabbath, December 4. Sermons were preached by Rev. Professor Schumger and Rev. J. A. G. Calder. The attendance was large, and the sermons most impressive. On Monday following dinner was served in the vestry, at which there was a good gathering, and in the evening again tea was served in the Church to a crowded house. The singing on Monday was furnished by a union choir from West Winchester. The music and addresses throughout were excellent. Mr. Calder occupied the chair and Mr. Scott managed the finances. Both did their work to general satisfaction. The church is built of brick with a nice carved stone foundation, stone window and door sills, keystones, and has a fine stone arch over the front door. The church is 38 x 60, with spire and vestry room 15 x 35. The vestry room is suitable for prayer meetings, Bible classes, meetings of Session and general business meetings in connection with the congregation. The church is erected on a fine elevation near the village of Vernon. It has cost in the neighbourhood of \$7,000, and to add the drawing that has been done by the congregation would add another thousand to the cost of the building. The cost of the building is largely covered by subscription. Rev. Robert Hughes is the pastor, and all feel jubilant over the excellent success that has attended the efforts of the people in erecting such a fine house in which to worship.

THE Halifax *Chronicle* states that the Rev. R. F. Burns, D.D., delivered a powerful, exhaustive and striking discourse in Fort Massey Church, on Thanksgiving Day. After an able review of the events of the Victorian age the reverend speaker said, "If England to herself be true, she need not fear who else is false. If only those grand principles of righteousness which held sway during the happy halcyon days of her pristine glory continue in the ascendant there is no reason to dread the issue of present complications or the coming struggle. Practised ears are hearing the sound of battle from afar; penetrating eyes are strained aghast the horizon to discover the signs of the times and to forecast the political horoscope; a colossal contest is anticipated, in which the leading nations of the world will bear their share and enginery of unexampled force will be welded. What the result will be God only knows, but if faithful to that righteousness which exalted her of old,

though the sky be lowering and men's hearts fall them for fear—

"The meteor flag of England shall yet terrific burn. Till danger's troubled night depart, and the star of peace return."

THE social and entertainment in the Presbyterian Church, Meaford, was a particularly enjoyable affair. The lecture part was undoubtedly the most interesting. Mr. Gardiner kept the large audience interested in his subject for one and a half hours, depicting in life-like colours the social, religious and moral, political and agricultural points of Battleford and other frontier towns in the North-West. The lecture was edifying and instructive, and there was a current of humour running through the discourse which kept the audience in good spirits throughout. The proceeds amounted to about \$26.

THE reopening services of the Presbyterian Church, Napanee, held on Sabbath week, were of a most interesting and profitable character. The Rev. M. W. McLean, A.M., Belleville, preached in the morning from 2 Cor. vi. 1. A Sabbath school service was held in the afternoon, when addresses were given by Rev. Messrs. Baker, Craig, of Deseronto, and McLean, of Belleville. In the evening the Rev. Mr. Emley, of the Methodist Church, preached from Psalm cxvii. 6. On Monday evening a large gathering was present at the tea meeting, at which the pastor, Rev. A. Young, presided. Addresses were delivered by Rev. Messrs. Baker, Napanee, Craig, Deseronto, McGillivray, Kingston, and George, Belleville. The choir contributed much to the success and enjoyment of the evening. The *Napanee Beaver* adds: In regard to the affairs of this church it may not be out of place to say a few words generally. Where all have come in for so much praise, it is due that something should be said in regard to the pastor, Rev. Mr. Young. It is well known that the energy and executive ability of this gentleman have caused his services to be in active demand in connection with important interests of the Presbyterian organization at large. Under these circumstances it would not be surprising if some of the interests of his own particular church and congregation suffered in consequence. But happily such is not the case. His untiring zeal has enabled him to do much himself, and to direct the energies of his people in a way that has accomplished a work that would be creditable to a much larger congregation. The church property has been improved in every respect. The manse has been made large and attractive and comfortable, the premises have been tidied up, and now the church has been entirely renovated until the whole property will compare favourably with any in this part of the Province. But what is still better, all this has been done and eagerly arranged for, and besides, the burden of debt on the property has been reduced to a minimum sum, which will prove no burden but can almost at any time be wiped off if occasion requires. With these facts before us, are we not right in saying they have accomplished more in comparison than any other congregation in this section? We believe they have. The recent outlay, amounting, we would estimate, to over \$1,200, is well provided for. Mr. Young himself raised \$500 of the amount among his friends outside the place, and the balance the congregation and some generous sympathizers are providing for. Such zeal and practical enthusiasm is well entitled to general approbation, and we are glad they received it throughout their re-opening services. That they may go on and prosper and enjoy for many years the fruits of their labours in their beautiful and comfortable edifice is the sincere wish of them all.

PRESBYTERY OF CHATHAM.—This Presbytery met at Chatham on December 13. Strangfield and Windfall were united and formed into a mission station. The next regular meeting was appointed to be held in First Church, Chatham at ten a.m., on the last Tuesday of February. The Moderator and Clerk were appointed to assign to members of Presbytery portions of the prepared new Book of Forms to be examined by them and reported on by them. A call was sustained from West Tilbury and Comber in favour of Rev. Robert Leitch, Point Edward. It was agreed that when a ministerial member of Presbytery died, all the members of Presbytery should be notified thereof, and that the Presbytery should hold a meeting at the place and on the day of the funeral. Rev. C. Chiquy notified the court that he had resigned his charge in Ste. Anne, Illinois, and the congregation asked leave to unite with the Second Church in Ste. Anne, the united congregation and minister to be in connection with this Presbytery. The Presbytery delayed action until further information was obtained. The following appointments were made in re Augmentation and Supplement: Mr. Russell to visit Duart; Mr. Becket, Dawn; Mr. Gray, Essex Centre; Mr. Fleming, Leamington; Mr. Scott, West Tilbury and Comber; Mr. Walker, Strangfield and Windfall; Mr. Fleming, Tilbury Centre; Dr. Battisby, Buxton. A minute was framed in reference to the late Rev. Mr. Logie. Mr. McRobbie was appointed Moderator of the Session of East Tilbury. Rev. Dr. Thomson was unanimously nominated as Moderator of next General Assembly.—W. WALKER, Pres. Clerk.

MONTREAL NOTES.

AT the adjourned meeting of the Presbytery of Montreal on Tuesday last the Rev. W. R. Cruikshank intimated that, after mature consideration, he felt it his duty to remain in his present charge. The call from St. Andrew's Church, Perth, was accordingly set aside, sympathy being expressed with that congregation in their great disappointment. Mr. Cruikshank's decision involved no small sacrifice, the Perth congregation being one of the largest and most desirable town charges in the whole Church, and the salary offered being greatly in excess of that given by St. Matthew's Church, Point St. Charles, more especially when the difference in the cost of living is taken into account, and also the fact that there is in Point St. Charles no manse, whereas in Perth there is a most handsome and commodious one. The Point St. Charles people evidently appreciate the sac-

office made by their minister, and already efforts are being put forth to secure a new church and Sabbath school building. In these efforts they will have the cordial co-operation of many friends in the other city churches.

The Rev. Principal MacVicar went west on Friday to preach in Guelph on Sabbath. He is expected to return next week. Lectures in the college here will be resumed on Wednesday, January 4. Many of the students have left to visit friends or to engage in mission work during the Christ mas vacation.

The social entertainment given on Thursday evening by the Ladies' Aid Society of Erskine Church to the students of the college and other friends was well attended. After tea had been served in the Bible class and managers' rooms, a pleasant social evening was spent in the lecture hall.

Mr. W. M. Morse, of Toronto, has forwarded to the Board of French Evangelization a handsome donation in the form of 200 French New Testaments to be distributed by the colporteurs of the Board among the French-Canadians in and around Montreal.

Mr. Henry Morton, of this city, has generously and without solicitation presented a large box of stationery for the use of the pupils at the Pointe-aux-Trembles Schools. This is not the first time that Mr. Morton has given practical manifestation of his warm interest in the prosperity of these schools.

The customary New Year's gathering of all the Presbyterian Sabbath schools of the city is to be held in Erskine Church, on Monday, January 2, at ten o'clock in the morning, when addresses are to be delivered by Mr. J. Murray Smith, President of the Presbyterian Sabbath School Association of the city, Rev. James Fleck, Dr. Kelly and Mr. James Croil.

The annual meeting of the Celtic Society was held in the Presbyterian College on Tuesday evening, Dr. MacNish presiding. After the reading and adoption of the annual report a spirited discussion took place on the question, "Should the Celtic language be perpetuated in Canada?" in which Rev. Professor Campbell and others took part. The following officers were elected for the ensuing year: Hon. D. A. McDonald, honorary president; Rev. Dr. MacNish, Mr. J. K. Ward and Judge Mackay, vice-presidents; Mr. McKenzie, recording secretary; Mr. A. D. Landskill, corresponding secretary; Mr. William Greig, senr., treasurer; Professor Cousinrat, Dr. Stewart, Professor Campbell, Messrs. John Lewis and W. Drysdale, committee.

The Montreal Branch of the Evangelical Alliance, at its meeting on Tuesday, decided to observe the week of prayer (first week of the New Year) by holding a noonday prayer meeting in the Y. M. C. A. rooms daily, and a union service on Tuesday evening in Knox Church, and on Friday evening in Olivet Baptist Church. The officers of last year were re-elected as follows: Sir William Dawson, president; Hon. James Ferrier and Ven. Archdeacon Evans, vice-presidents; Rev. W. Jackson, secretary-treasurer; Rev. Messrs. A. B. Mackay, R. Lindsay, T. Laffeur, G. H. Wells, Bishop Ussher and J. Philip and Messrs. D. A. Budge, D. Bentley and J. Baylis, executive committee.

The Sabbath school of Erskine Church have arranged to distribute groceries, clothing, etc., as Christmas gifts to a number of poor families in the city. The gifts are to be brought to the lecture room of the church on Thursday afternoon of this week and distributed on the following day. On Sabbath the pastor invited thank-offerings for missionary purposes from any of the members or adherents who had been specially blessed or prospered during the year. These to be put in envelopes and placed on the collection plate next Sabbath.

Wednesday is the evening set apart by all the Protestant congregations in the city for the week evening service. There is a growing tendency to interfere with this service by holding special entertainments of a public nature on this evening. The formal public opening of the skating rink, with the Governor-General and Lady Lansdowne present, was held on Wednesday night last, and even the St. Andrew's Society on a recent Wednesday evening held a public ball. By the way, the membership of this society consists largely of Scotchmen of mature years. Could not a way of celebrating St. Andrew's Day be devised that would accord better with the staid sobriety of grave and reverend seignors and with the character of their patron saint?

HOME MISSIONS AND AUGMENTATION FUND.

The following circular has been addressed to the ministers, missionaries, elders, members and adherents of the Presbyterian Church in Canada in Manitoba and the North West: The action of the members and adherents of the Church connected with the Manitoba and North-West Synod will powerfully influence the rest of the Church in averting a deficit in the Home Mission and Augmentation Funds. Let the facts be fully stated, and the situation made plain. During the last five years the Presbyterian Church increased in Manitoba 104 per cent., and advanced from the third to the first place with a decided lead. In the Territories thirty-two per cent. of the white population are out. With much labour and at a large expense of men and means, the present advanced position has been attained. Shall it be lost? Shall money, labour, sacrifice, prestige, be all thrown away? If church extension is to cease, if missionaries are to be recalled, then thousands of the children of the Church are to be left to moral and spiritual decay. When the Methodist and Baptist Churches are perfecting their appliances, and all Churches are voting increased sums to push their work, is our Church to retrench and retire from the fields broken up and cultivated? Shall Prince Albert, Edmonton, Kenistino, Revelstoke, Donald, Battleford, Touchwood and the rest be abandoned? Then may we despair of ever occupy-

ing them again, for congregations will scatter and confidence is destroyed.

That people are willing to help is manifest from a trial at a few points. The missionary collection at Oakland amounted to \$52.50, and at Prospect to \$89. A partial canvass at Morden part of one day secured \$75, at Pilot Mound, \$50, Morden, \$185, Carberry, \$220, Portage la Prairie, \$250, Rat Portage, \$85—in short, seventy-eight persons have paid, or pledged themselves to pay before March 31, \$965. To secure the \$15,000 needed for Augmentation and Home Missions, could not fifty men in Manitoba and Ontario be got this year to give, specially, over and above their other contributions for these funds, \$100 each, 100 \$50 each, 200 \$25, 500 \$10, and 1,000 \$5. To make this practicable Manitoba must take the initiative, and our ministers and missionaries must lead. Objections will be urged, but they must be overruled. Church debts and deficits of past years will rear their heads. The low price of grain, "we must be just before we are generous," "charity begins at home," will all be urged. I have heard them urged. Listen as patiently as you can, and then try the point of another argument to pierce them through.

With this circular collecting cards are sent. May I ask the assistance of all pastors in the work? Contributions of \$5 or upwards are asked. All sums below \$5 can be given through the ordinary channels. This is intended to be special. It would be a great favour if results were reported to me as soon as possible, care of Rev. Dr. Reid, 50 Church Street, Toronto, Ont., as I go to Ontario to prosecute the canvass there. Love of country and church, of men and Master, should move us to sacrifice. God has blessed us and He will continue to do so, but we must quit us like men.

Winnipeg, Dec. 6, 1887.

JAMES ROBERTSON.

FOREIGN MISSIONS.

The following circular has been addressed to the Moderators and Sessions of congregations.

Dear Brethren,—You are earnestly asked to consider, in apportioning your mission funds for the current year, the claims of the foreign field.

Among the Indians of the North West, who are still left by the General Assembly, under the care of the Foreign Mission Committee, the need of additional labourers is urgent. The conviction of this has been deepened in the mind of every minister and elder visiting the North West at the time of the last General Assembly.

In Central India, there are within a short distance from Indore, the centre of our operations there, villages, towns and cities in which schools and preaching stations might at once be opened. There are men and women ready to go and occupy these posts, had we the means of sending them.

Our work in Formosa is being wonderfully extended. (for instances of the difficulties which our missionaries there have to encounter, the trials through which they have to pass, and the encouragements by which they are cheered, see Dr. Mackay's letter in the forthcoming number of the Record.) We have over forty preaching stations there, and a preacher in every one of them. We have Oxford College and the Girls' School at Tamsui, in operation. "Work prosperous and spreading," writes Dr. Mackay, "but Komish priests plotting night and day to hinder us." He appeals to us not to fail him in sympathy and aid. Shall his appeal be vain?

At this date, the contributions to the Foreign Mission Fund, notwithstanding the zealous and self-denying efforts of our students during the summer, are nearly a thousand dollars less than they were at the same time last year.

You are asked to think of these things in view of the fact that so long as there is one soul to be saved, one sinner to be plucked as a brand from the burning, one member of the human family, poor and perishing, who has never heard of the way of salvation, the command of our blessed Redeemer is binding upon us—"Go ye into all the world, and preach the Gospel to every creature." THOMAS WARDROPE, Guelph, Dec. 15, 1887. Convener.

FRENCH EVANGELIZATION.

The indebtedness of the Board at this date exceeds \$6,000. Of this amount \$5,000 has been borrowed on the security of a note which falls due in a few weeks. The contributions being received are not nearly sufficient to meet current expenses. It is deemed undesirable to add to the indebtedness, which at the present time could only be done, if at all, with difficulty, and at a high rate of interest. Not having this year an agent in Britain, no revenue is received from this source as heretofore. The Board is therefore forced to consider whether it can retain its present staff of missionaries, colporteurs and teachers or be obliged to reduce the number.

Before taking any such steps we earnestly appeal to ministers, sessions, Sabbath school superintendents and the members and adherents of the Church to come to the aid of the work by forwarding generous contributions with as little delay as possible. The present expenditure of the Board exceeds \$3,000 per month. Contributions should be addressed to the Treasurer, 198 St. James Street, Montreal. Yours faithfully,

D. H. MACVICAR, D.D., Chairman. ROBERT H. WARDEN, Secretary Treasurer. 198 St. James Street, Montreal, Dec. 19, 1887.

DR. OSWALD DYKES is spoken of as Moderator of the next Synod of the English Presbyterian Church.

It is well worth the trouble for any of our readers to examine the Semi-Tooline Return Premium and Commercial Plan of the North American Life Assurance Co. on another page of this issue. The latter system is daily growing in popularity, and is being largely taken by some of our leading merchants, giving as it does the larger insurance at the lesser cost. The management is to be congratulated upon the many new and desirable features added during the last two years.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 1. 1888. } HEROD AND JOHN THE BAPTIST. { Matt. 14 1-17.

GOLDEN TEXT.—And his disciples came, and took up the body, and buried it, and went and told Jesus.—Matt. xiv. 12.

SHORTER CATECHISM.

Question 54.—God's name is thrice holy. It should never be mentioned with levity, far less used profanely. Profane swearing is terribly common at the present time. Because it is common it is none the less a great sin, and one which the law of God expressly forbids. The third commandment requires the reverent use of all by which the infinitely holy God has made Himself known to men.

INTRODUCTORY.

Herod Antipas, the tetrarch, was the son of Herod the Great. That monarch divided his sovereignty among his three sons. To Archelaus was given the half of the kingdom, to Herod Antipas and to Philip II. a fourth each. This Herod during the Saviour's ministry was tetrarch, ruler over a fourth part, including Galilee and Perea, east of the Jordan.

I. Herod.—The fame of Jesus at length reaches the court of Herod. Bent on schemes of ambition and pleasure it is not likely that he concerned himself much with what was going on among the people. If teachers and preachers of righteousness only let him alone why need he trouble himself with what they said or did? Now that he hears of Jesus his slumbering conscience and fears are aroused. The mighty works wrought by Jesus alarmed him. To his attendant courtiers he says, "This is John the Baptist; he is risen from the dead." The martyred Baptist terrifies the king. He is more powerful dead than living. The memory of his crime in beheading John would linger with him to his dying day. There is a sense in which an unrighteous deed cannot be undone. The evangelist here gives an account of how John the Baptist's imprisonment ended. Herod had married a daughter of Aretas, king of Arabian Perea, but having seen Herodias, his brother Philip's wife, he persuaded her to forsake her husband and live with him. This flagrant violation of God's law called down upon him the direct and stern rebuke of the faithful servant of God. John fears neither the greatness nor the power of the offender. "It is not lawful for thee to have her," was his unflinching rebuke. It struck home, but did not induce him to repent. Instead he thought of putting his faithful reprover to death, but he who feared no' to do wrong was afraid of the opinion of the people. They understood and respected John's character. So the king bound him and cast him into the dungeon of the fortress of Machabrus, on the border of Arabia.

II. A Birthday Festival.—In the principal apartments of the palace the sumptuous feast is held. In the dungeon the faithful servant of God is in confinement. While the revelry proceeds the daughter of Herodias enters, having laid aside her womanly dignity, and demeans herself for the amusement of the king and his guests, now probably inflamed with wine. Pleased with the exhibition, the king makes the rash promise that whatever she should ask, even to the half of his kingdom, should be given her. Less than the horrible request she subsequently made would probably have satisfied her, but less would not have satisfied her wicked mother, whom she consults before preferring her request to the king. Herodias was living in sin, and it is ever the nature of sin to go from bad to worse. This infatuated woman so resented John's reproof that, like a wild beast, she takes when watching an opportunity to procure his death. She has found it, and is determined not to miss it. Her daughter is sent back with the request "Give me here John the Baptist's head in a charger." It was a startling demand. Herod's conscience, so far as the narrative informs us, is the only voice that pleads for John. Not one of the guests in that banquet hall utters a plea in favour of John. The king was sorry. Not that he repented of his sin, though he saw where it was leading him. He knew that it was a hazardous thing for him to do. To have given the half of his kingdom would have been less dangerous. But with oaths he had sworn to give what was asked of him. He was in a dilemma. He must either be guilty of violating a foolish and wicked oath, or of murder. He chose the latter, and had reason bitterly to regret it as long as he lived.

III. A Terrible Crime.—Herod was a weak and foolish man, and as such, could be as cruel as he was unjust. To what depths some occupants of a palace may sink, the revelry and its ending of this birthday banquet only too plainly reveal. The unbecoming dance, the rash promise, the daughter's degradation and the mother's malignity, present a scene of awful wickedness. Herod gives the command, which is instantly obeyed. The fearless and faithful John's life on earth is ended, and such an end to a life of righteousness which by speech and act he preached! Into the banquetting hall the head is brought, and the young woman, who might have been expected to be graceful and refined, bears her ghastly present to her almost inhuman mother. The disciples of the Baptist who knew him best and loved him most, are not afraid to show the mangled remains the last tokens of respect. They took up the body and buried it, and it is significantly added "they went and told Jesus."

PRACTICAL SUGGESTIONS.

Conscience may be outraged, its voice for a time may be stifled, but it cannot be effectively silenced. A guilty conscience is an awful load to carry. The true servant of God will not be silent in the presence of great and powerful sinners. Sorrow for the consequences of sin, and not for sin itself, is the sorrow of the world that worketh death. Jesus is ever a refuge for the distressed.

Sparkles.

SIMPLY to conceal the truth is to lie in ambush.

MEN who are a great deal run after—fugitives from justice.

HE who waits to do a good deal of good at once will never do anything.

PUTTING up stoves is not an agreeable task, yet, strange to say, it suits everybody who engages in it.

PERRY DAVIS' PAIN-KILLER as a Diarrhoea and Dysentery remedy seldom ever fails.

A MARRIED man can always pack a trunk more easily than a bachelor can. He gets his wife to do it for him.

THE woman with "the very best husband in the world" is always sure he might be a deal better if he only would.

EVEN if a boy is always whistling, "I want to be an angel," it is just as well to keep the preserved pears on the top shelf.

KEEP IN GOOD HUMOUR—This injunction applies not only to the mental but the physical welfare. Salt rheum, erysipelas and all obstinate humours of the blood are perfectly curable by Burdock Blood Bitters.

BEFORE you call attention to the fact that a pig has no use for his tail, please remember that you have two buttons on the lower back of your coat that don't button anything.

MRS. PARTINGTON says of her new cook book: "Now, a book like this will come into a house like an oasis in the great desert of Sarah and be a quarantine of perpetual peace."

IT was a pretty bright and sensible man, a physician, who said of a certain church that "it was dying of the foot-and-mouth disease; the members spent all their time going about talking against each other."

ONLY two more weeks before Christmas! How time flies! Now is the time Santa Claus is looking out to see where the best goods suitable for Xmas Gifts can be obtained for the least money, and he has come to the conclusion that a good selection for people of all ages and sizes can be had at Barker & Co.'s in the Y. M. C. A. Building (411 Yonge St.) Call and see the Solid Gold Rings from \$1.25 up. Real Diamond Rings from \$4 up. Watches from \$2.75 up, etc. Repairs skillfully executed. Work left with us will be done when promised every time. No disappointment.

SOME one says that a pocket-book is an awkward thing for a lady to handle. All the same, if the pocket-book is full she handles it so vigorously and successfully that it feels mighty weak when she is through with it.

If you want to know what a particular man amounts to, subtract the opinion of an enemy from the opinion of a friend, and divide the remainder by his own self-conceit, and you will have the amount in fractions.

NEGLECTED COLDS, Pain in the Chest, and all diseases of the Lungs, are cured by using Allen's Lung Balsam.

AN exchange argues that distilling alcohol cannot be so very bad, since it has been the custom of all nations from the earliest recorded time. The writer has a good case, but while he was about it he should have said a good word for sin, which dates back to the first man.

A LADY desired Dr. Johnson to give his opinion of a work she had written; adding, that if it would not do, she begged him to tell her, for she had other irons in the fire; and in case of it not being likely to succeed she could bring out something else. "I am," said the doctor, after turning over a few leaves, "I advise you, madam, to put it where your irons are."

I HAVE BEEN a great sufferer from catarrh for over ten years; had it very bad, could hardly breathe. Some nights I could not sleep—had to walk the floor. I purchased Ely's Cream Balm and am using it freely, it is working a cure surely. I have advised several friends to use it, and with happy results in every case. It is the one medicine above all others made to cure catarrh, and it is worth its weight in gold. I thank God I have found a remedy I can use with safety and that does all that is claimed for it. It is curing my deafness.—B. W. Sperry, Hartford, Conn.

A SAN FRANCISCO lady was careless enough to drink a glass of red ink, believing it to be claret. She was a good deal scared when she discovered her mistake, but no harm came to her. The doctor who was summoned, upon hearing what happened, remarked to her "Mrs. G. a ham, there's such a thing as pushing this rage for decorated interiors too far."

3/4

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Annual Catarrh—Not Consumption. GENTLEMEN: I have obeyed you to the letter, by applying my nose, and inserting the saturated tent (I might say) I have taken the Cannabis Indica as directed, and am happy to tell you that I am perfectly cured of Annual Catarrh. You were right, my trouble was not Consumption, but Catarrh. Very gratefully, yours, JAMES M. CALDWELL, Wash Ave., Chicago, Ill.

This remedy speaks for itself. Dr. H. JAMES' preparation of Kani India Herup will arrest Catarrh, and prevent it entering the lungs, and will positively cure Consumption, Asthma, Bronchitis, Annual Catarrh and General Debility. \$2.50 per bottle, or three bottles \$6.50. Pills and Ointment, \$1.25 each. E. B. & O. B. & O. Sole Proprietors, 1032 Race Street, Philadelphia.

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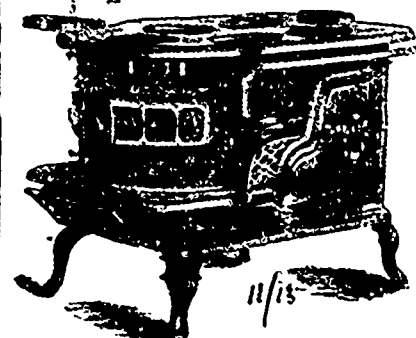
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MEETINGS OF PRESBYTERY.

QUELPH.—In St. Andrew's Church, Guelph, on Tuesday, January 17, 1888, at half-past ten a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
BRANDON.—At Postage 14 Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
STANFORD.—In Wilder Street Church, St. Mary's, on Tuesday, January 10, 1888, at half-past ten a.m.
WHITBY.—On Tuesday, January 17, 1888, at ten a.m.
HURON.—At Thames Road, on Tuesday, January 17, 1888.
MONTREAL.—In the David Morice Hall, Montreal, on Tuesday, January 10, 1888, at ten a.m.
PARIS.—In Danfries Street Church, Paris, on Tuesday, January 10, 1888, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
HARRIS.—At Harris, on Tuesday, January 31, at eleven a.m.
LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, January 10, at ten a.m.
LAWARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m.

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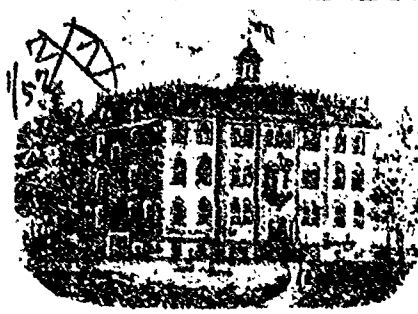
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