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Vol. 17.—No. 51.  
Whole No. 879.

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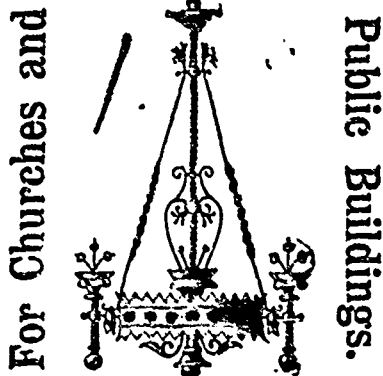
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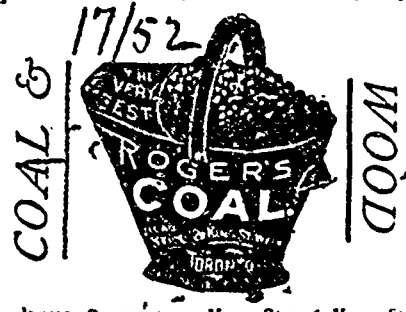
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TONGUE TOAST.—Cold smoked tongue minced fine, make a white sauce in which the yoke of an egg should be stirred at the last with the tongue. Pour this over rounds of toasted bread. Cold ham may be served in the same way.

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JENNY LIND TEA CAKE.—Take four cupsful flour, two-thirds of a cup sugar, one egg, one tablespoonful butter, and two heaping teaspoonful of the best baking powder, mix with sweet milk the usual thickness for cake. To be eaten hot with butter.

AN OYSTER OMELET is quickly prepared. Beat six eggs to a light froth. Add half a cup of cream, salt and pepper. Pour into a frying pan, with a tablespoonful of butter, and drop in a dozen large oysters. Fry a light brown. Double over and send to the table immediately.

ANGEL COCOANUT CAKE.—Two cups of sugar, half a cup of butter, three of flour, one teaspoonful of baking powder, whites of eight eggs, and half a cup of milk. Flavour with vanilla. Bake in jelly cake pans. Spread the top of each with thick icing, then the bottom; let dry and sprinkle thickly with cocoanut.

ROAST TURKEY.—Select a fat young turkey. Singe and wash. Lard with fat bacon, fill with rich bread dressing, well seasoned. Lay a greased paper over the turkey and put in a deep pan with a teacup of boiling water, set in the oven, baste frequently. Roast for an hour and a half, then sprinkle with salt and pepper. When done the surface should be a rich brown.

DEVILLED OYSTERS is a dish too highly seasoned to find favour with many, but we give the recipe in case some would like to try it: Put a layer of raw oysters in a deep pan; over a layer of bread crumbs, black and red pepper, salt, butter, mustard and vinegar mixed together. Alternate the layers until the pan is full. Bake and serve with sliced lemon.

FOR OYSTER PATTIES.—Make a rich puff paste and set it on ice. Strain the oysters and boil them with a little of their own liquid. Stir in butter, pepper, salt and a trifle of cream. Roll out the crust and line small tins with it. Place three or four oysters in each, with a little juice. Cover with a top crust, glaze with an egg, and bake in a quick oven.

HOUSEHOLD ARTICLES will be published frequently in THE YOUTH'S COMPANION, giving useful information in various departments of home life—Cooking, Embroidery and Decoration of the Home, without and within. The Editorial Page gives timely articles about current events at home and abroad. The Children's Page is always crowded with Stories, Anecdotes, Rhymes and Puzzles adapted to the Youngest Readers.

OYSTER CAKES.—One solid pint of oysters chopped fine, enough powdered cracker to stiffen sufficiently to mould into very soft cakes, salt and pepper. A beaten egg is an improvement, although not necessary. These may be prepared the day before, and should be fried in a little hot butter or dripping. Serve them with slices of lemon, or lemon juice squeezed over. This is an economical oyster dish.

BUTTER SCOTCH.—Two cups of brown sugar, half a cup of butter, four table-spoonful of molasses, two table-spoonful of water, two table-spoonful of vinegar; boil the mixture until it hardens when dropped into cold water, then pour into buttered tins. Mother will not frown upon a canny frolic now and then, if the children are careful not to scatter the raw material about, nor to leave their traces in a sticky trail on doors, tables and the floor.



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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, DECEMBER 13th, 1888.

No. 51.

## Notes of the Week.

It is announced that a large number of Irish Presbyterian students are in attendance at Trinity College, Dublin. Since this University has opened its gates to all comers, whether Catholic or Protestant, and the honours and rewards are open for competition, many Presbyterian men are resorting to old Trinity.

AT Monaco, of all the places in the world, a new sect has been formed calling itself "The Brotherhood of the Sons of God." It has features resembling those of the Essenes of the early Christian ages, and aims at diffusing throughout the world love for one's neighbour and at bridging over the chasm which divides the rich from the poor. To reach all mankind it proposes to use Volapuk. The members abstain from tobacco, intoxicants, and animal food.

THE Rev. Alexander MacLeod, D.D., of Birkenhead, has been selected for the Moderatorship of the next English Synod, which meets in London next spring. The Board met lately in London, Principal Dykes in the chair, and by acclamation resolved to nominate Dr. MacLeod, no other name being brought forward. Dr. MacLeod was nominated for the chair three years ago, but, owing to ill health, was unable to fill the appointment. Dr. MacLeod's health has improved of late, and there is a strong desire and hope that he may now see his way to accept the nomination.

WE have no faith at all, says the *British Weekly*, in the movement against inefficient ministers as at present conducted. If anything is to be done in the way of removing men who fail to do their duty properly, a beginning ought not to be made with poor country ministers labouring under adverse conditions. It ought to be made in the highest places of the Church—let us say the New College, Edinburgh. When we see any serious proposal to deal with inefficient professors we shall begin to have some belief in the equity and in the possibility of dealing with the inefficient ministers.

WHILE the proposed union of the Congregational and Presbyterian Churches in Japan may be delayed, a new movement for union in China has been started by the Northern Presbyterian Mission there. The Synod of China has addressed a communication to the seven other Presbyterian missions asking them to enter into negotiations to unite in a single United Presbyterian Church of China. The advantages are obvious, and as the separate denominations, in the Presbyterian Alliance, have approved union in mission fields, we cannot doubt that it will be achieved in 1890 at the General Conference in Shanghai.

DR. J. A. WYLIE, in a lecture in Edinburgh, lately, affirmed that Romanists in Britain, being the subjects of a foreign king, were not citizens in the proper sense of the term and had no claim to take part in legislating for the nation. The Catholic Emancipation Act had resulted in eighty-six Romish members being sent to Parliament, and they had become masters. The first work of a new government was to make terms, not with the Queen or the nation, but with the Papish phalanx. They might see a garter round the leg of the prime minister, but if they scanned him narrowly they would see a Roman collar round his neck.

THE *Christian Leader* says: Dr. Smith, the Roman Archbishop of Edinburgh, has a tough job on hand in pleading the Queen's cause before the special commission sitting in London on the canonization of Mary Stuart. We should like to see how the Doctor contrives to get over "the blowing up" of her Majesty's spouse and the marriage with Bothwell, to say nothing of poor Rizzio. But there is no reason to expect that the Scottish archbishop will fail in securing the end on which Scottish Catholics are believed to have set their hearts, and it may be freely conceded

that the Queen of Scots is worthy of a place among the saints—of Rome.

ONE of the most useful undenominational societies in the City of Toronto, is what is now called the City Mission. In a quiet and unobtrusive manner it is steadily engaged in the good work of bringing help and encouragement to the distressed and the tempted. It directs its efforts specially against intemperance, endeavouring to rescue its victims, and help them to ways of well-doing. It recognizes that the Gospel is the one effective agency for raising the fallen and comforting the distressed. The annual meeting was recently held and the reports presented were most encouraging. The society in its management and working is entirely worthy of the confidence and support of the community.

AT a meeting of the ex Moderators of the General Assembly of the Church of Scotland, held in Edinburgh, it was resolved that the Rev. Dr. Gloag, Galashiels, should be nominated for the Moderatorship of next General Assembly. The Rev. Doctor was ordained forty years ago, and has been a keen upholder of the Church of Scotland both on the platform and in pamphlets. He has also written a number of theological treatises. Dr. Gloag is married to a sister of Dr. Marshall Lang, Glasgow. He is a native of Perth. At a private meeting held at the close of the Free Church Assembly Commission it was unanimously agreed, on motion of Principal Rainy, that the Rev. John Laird, Cupar Fife, be appointed Moderator for next year. Dr. Laird is about seventy-five years of age. He commenced his ministry in the Church of Scotland as second minister of Arbroath, where for many years he laboured with great success, and was afterwards presented to the parish of Inverkeilor. Later on he was translated to Montrose, whence he went to his present charge.

IN the November number of the *Theological Review*, among several important articles by theological specialists, there appears a very practical one by a layman. Mr. Taylor Innes writes on the coming creed-revision in the Free Church. He urges that in this matter "there should be no hurry, and there need be no delay;" and he refuses to say which of the various proposals—change of formula, excision from creed, added Declaration, or new creed altogether—should be adopted. All of them, he announces, have their partisans, and all of them should be brought immediately before the Presbyteries of the Church that they may be sifted and weighed at leisure. The grounds for seeking such remedies, however, he states explicitly as follows: 1. The Confession has some things not true. 2. It has others antiquated in form, and therefore foreign to our lips and disingenuous in utterance. 3. Even where true, it is unwarrantably detailed and enlarged, and so excludes men whom we know we ought to admit—whose exclusion therefore is not unfortunate merely, but dishonest.

A GIFT of \$5,000,000 to found a mechanical school for boys is announced from Philadelphia. It is made by Mr. I. V. Williamson, who has had the matter under consideration for some time. Mr. Williamson, being over eighty years of age, has relinquished the carrying out of his plan to a board of trustees, who will fix the site, erect the buildings, and conduct the entire administration of the institution. The details of the plan upon which Mr. Williamson has been busy for nearly two years are not yet known, but it is understood that the one aim of the school will be to turn out proficient mechanics. Carpentering, blacksmithing, and many other mechanical trades will be taught. It is inferred that Mr. Williamson will, if necessary, enlarge his gift of \$5,000,000. That is the minimum sum. The location has not yet been decided upon, but it is understood that the donor favours Philadelphia. The first published outline of the plan stated that it was Mr. Williamson's design to accommodate several hundred white boys and instruct them in a useful mechanical trade. Mr. Gowen, who drew the legal

papers, and Mr. Townsend, one of the trustees, say that no discrimination against the coloured race is in the deed of gift. Mr. Gowen broadly acquits Mr. Williamson of ever contemplating "any distinction of colour, race or creed in the admission of scholars to the institution."

AN extract from a New York religious journal on Annexation is given on this page. Here is one from Chicago. The *Interior* says: The annexation of Canada is a scheme which originated over two hundred years ago, and General Wolf did annex it. But the large French element of the Dominion was not of revolutionary stuff in revolutionary times. If Canada had been Yankee instead of French, the whole block of American colonies would have hung together in 1776, and the United States would have extended from Mobile to Grinnell Land, and onward to *stella polaris*. But the "French wedge" divided the union. At various times of the century the annexation of Canada has come into discussion, and now it is on again; but the French wedge is larger and sharper than ever. The people of the United States would like very well to own the country between Dakota and Alaska—originally mostly Scotch settlers—but not many are anxious for the French-Canadians. They are thoroughly French and intensely clannish. We refused Cuba and Hayti because they are Spanish and African. The absorption of the British North-West is a future certainty. There is no antagonism of race or nationality. The bounds of reciprocal interest are not put in tension in any way. The American system of States would enable the union to be formed without any change in the institutions or laws—indeed, the same law-books are now authority on both sides of the line. Under such circumstances it is impossible that the annoying barrier of custom houses should long be allowed to stand. Our Dakota is very restive under a territorial government. Manitoba will not consent to a territorial government in perpetuity. The United States would not admit Mexico if it were to petition unannouncedly for admission, because there could be no real union. But the union with our British neighbours north is already real, and the separation is arbitrary and artificial.

THE New York *Independent*, which this week has completed the fortieth year of its existence, and continues to be one of the best religious papers published on this or any other continent, has this to say on Canadian Annexation. If anybody on this side of the border talks about forcing Canada into political union with the United States, it can be set down as a part of the roaring and gilly fun of flippant speakers. We have never heard or seen a suggestion of this sort from a single serious speaker or writer. The attitude generally in the United States to the matter is that union will be welcomed from a general sense of its advantage to both countries, yet with a certain question whether this country is not already as large as is good for its own sake. Our friends in Canada may be assured that there is absolutely no such enthusiasm for union as would allow any sensible man to think of putting the least pressure on Canada to secure it. It is the general belief here that we can stand alone so much better than Canada can that the advantages of union would be on her side rather than ours. It is, however, clear to every thinking man that the union on equal terms of this country and the Dominion would add greatly to the strength and glory of both. The whole English-speaking continent thus joined in union would give the promise of power and influence unequalled by any other nation in the world, and there would be a great development, we believe, of the northern territory, whose resources and possibilities are yet unknown. If there is some silly bluster on the subject on this side of the line, it is more than matched by the bluster of some Canadians. It is not a question to be settled by sentiment, but by clearly studying the advantages or disadvantages of the proposed union. It seems clear to us that a line of custom-houses drawn through field and forest across a continent is not conducive to agreeable intercourse, or prosperity of trade, or diffusion of population.



## Our Contributors.

### TACTICS THAT DO NOT PAY.

BY KNOXIAN.

Many thoughtful people are of the opinion that President Cleveland ruined his chances for re-election by resorting to electioneering tactics that were beneath him. The President is an able, honest man. He gave the people good Government. His administration was clean and capable. There is no stain upon his Presidential record. Up to a certain time it was thought, even by many of his opponents, that he would have a mere walk-over for his second term. When the contest became exciting he made a bid for the Fenian vote that never should have been made by Grover Cleveland. A man with no character to injure and a reputation that no kind of electioneering could make any worse, might have made that bid, or a worse one, with perfect impunity. But Cleveland could not afford to pander to Fenians. He had a character to lose and a reputation that could easily be hurt. When he came down from his lofty elevation to the low plane of mean warfare people said, "Cleveland is no better than the rest of them." No-party men who intended to support him on his merits began to wonder if he had any merits. They took him for a high minded statesman, but were forced to ask if after all he is much more than a mere politician. Had the President finished his term as he began, he might have been re-elected. If not re-elected he would have gone down with his record untarnished, and in four years more might have gone back to the White House. Clearly it did not pay Cleveland to pander to Fenians.

Do mean tactics ever pay? That depends entirely on the character of the man who adopts them. A dirty trick never hurts a trickster. A notoriously dishonest man can't injure his reputation by cheating. A man who has told lies every day for a quarter of a century has no reputation for veracity that can be appreciably injured. A man without a character or reputation that can be injured can afford to do almost anything. He is independent, but that kind of independence is not desirable.

Does it pay a lawyer to burrow around the police cells in search of clients? That depends entirely on what kind of a lawyer he is. If he cannot get clients in any other way of course it pays him. It is the only practice he has. If Mr. Blake were caught in that class of business he would be seriously injured.

Does it pay a doctor to call every cold consumption, every boil a carbuncle, and make every lazy patient believe that he is sick? Everything depends on the standing of the doctor. A first-class physician caught doing that kind of work would suffer. A doctor who has nothing to lose may practise in that way without any injury to his professional standing. He has no standing that humbug can injure.

Does it pay to preach such sermons like those delivered by Sam Jones? No doubt it pays Sam. One such sermon might ruin Dr. McLaren or Principal Caven.

Does it pay to be a crank? Yes, it pays a crank well enough to be a crank. If, however, a plain, sensible man is found playing the part of a crank, it does not pay him.

If a man has a life-long reputation for quarrelling it does not damage him much to get into a difficulty with one of his neighbours. Nobody expects him to live peaceably. It does, however, hurt a decent peaceable man to become embroiled in many quarrels even if he is right in most of them.

Some men can even swear and get drunk with painful frequency without lowering themselves much. It is hard to lower a man who lies in a ditch.

If a man can do mean things without surprising anybody it is because he is a mean man.

If a man can do doubtful things without attracting notice it is because he is a man of doubtful standing.

If a man can do immoral things without lowering himself it is because he is an immoral man.

The better a man is the less can he afford to act beneath himself. Even in politics it does not pay a first-class statesman to adopt doubtful tactics. There are a hundred politicians in Ontario who can do a number of things Mr. Mowat could not afford to do.

## IMPRESSIONS OF SCANDINAVIA.

(Concluded.)

I was naturally anxious to bring home some definite impressions as to the religious condition of Scandinavia. Lutheranism is everywhere in the ascendant; but like the Church of England, it includes within its pale many varieties of opinion and practice. My friend, Mr. Wilhelm Sommerfelt, of Laurvik, Norway, with whom I had much pleasant intercourse at the Y. M. C. A. Conference in Stockholm, and who acts as correspondent to the *Lutheran Church News* of Christiania, has furnished me with some interesting information, of which I will give the substance. Rationalism, he says, does not at all prevail in his Church, though in the beginning of the century it had many adherents among the clergy. Yet he admits that "many persons, without nominally leaving the Church, still think and speak and act like atheists, at least, as purely indifferent to religious questions." I suppose truth would compel us to bear a somewhat similar testimony. With reference to the strength of parties within the State Church, my informant sets down the most of the laity as evangelical, while the clergy are about equally divided between the Evangelical and the High Church sections. The census of 1876 gave the number of dissenters from the Church as only 6,000, out of a population of nearly two millions, the Methodists being most largely represented, and the Baptists next. Dissent has, however, grown considerable of late years. The Salvation Army is creating a stir in Christiania; but, says my informant, "it is most strongly attacked by many persons in the capital, by pastors as well as by laical people." The churches in Christiania, so far as I saw, were well attended by both sexes. In the country districts the services are not held so regularly in the churches as is desirable. Owing to the great distances, one pastor has often to serve two or three congregations, and it is not an unusual thing for tourists to spend a fortnight in Norway without finding a church open for service. The Methodists, who are largely subsidized by aid from America, do good work in reviving the religious life of rural communities, which would otherwise be in danger of spiritual starvation.

The conditions of Church life in Sweden and Denmark are very similar to those in Norway, except that Nonconformity is stronger, the Baptists forming the largest sect in both countries. In Stockholm, the clergy of the State Church seem on the whole an active and earnest body of men, who have an understanding of the needs of the times. They have recently directed much attention to the organization of Young Men's Associations; and while they manifest a rather exclusive spirit in dealing with their Dissenting brethren, one cannot but admire the zeal and the culture they bring to the discharge of their duties. Pastor Beskow the court chaplain, is the leading Evangelical minister in the capital. He has a large and fashionable congregation, which meets in a church modelled after the style of Mr. Spurgeon's Tabernacle, and the Queen is among his regular hearers. I attended a service in one of the Baptist chapels. The arrangements were very like those to which we are accustomed at home. There was no organ, and the praise was led by a choir of young people, Sankey's hymn-book being used. The audience was large, and an earnest spirit pervaded it; but the service was decidedly defective from an æsthetic standpoint.

Nothing is more striking in the religion of Scandinavia than its thorough Protestantism. In few parts of the world has the Roman Catholic Church a smaller following. I have not the figures for Sweden, but in Denmark there are less than 3,000 Romanists, and in Norway, not many more than 500. I never saw a priest all the time I was away. It would seem as if the Jesuits had given up in despair all hope of converting these northern nations.

I was interested to observe the progress made by the Temperance movement. Not only have Norway and Sweden taken the lead of this country in adopting practical measures of Local Option, but they form the scene of a vigorous Total Abstinence propaganda, carried on by Good Templars, Blue Ribbonites, and others. A distinction is drawn between the consumption of spirits and that of beer,—the former being much more stringently regulated, while the surplus profits realized under the new system are devoted to schemes of public improvement. Temperance reformers have still a hard battle to fight in Scan-

dinavia. They have to contend against the ancient traditions of hard drinking that have come down from the Viking age, not to mention the noxious tipping customs that almost form part of the rules of society; but they are meeting with encouragement in their efforts. In this and in other respects we could not fail to note how the problems—social, philanthropic, religious—which perplex one country are really pressing for solution wherever modern civilization exists. The wisdom of no single nation is sufficient to grapple with the vice and ignorance that are common to the world, and there is surely a call addressed to us, in these days of constant inter-communication, to compare notes more freely with our fellowworkers in other lands. They may teach us no less truly than we can teach them; and our national pride should not hinder us from drawing, even from the impressions of a brief sojourn abroad, some practical lessons for our own guidance. Surely it is in this way that we may expect the fulfilment of the prophetic words, "Many shall run to and fro, and knowledge shall be increased"—Rev. John R. Fleming, B.D., in *United Presbyterian Magazine*.

### THE WORKING OF THE WORD.

"For ever, O, Lord, Thy word is settled in heaven.

"Thy faithfulness is unto all generations; Thou hast established the earth, and it abideth.

"They continue this day according to Thine ordinance; for all are Thy servants."

Not much doubt about it then, is there? I mean about whose hand rules the world. David, at all events, was sure. And who had a better chance of knowing than David? When he was a poor little shepherd, watching his father's flocks, he was enabled to kill the wild beasts with his single hand; he performed a deed that has never been equalled since by killing a giant clothed in complete armour and trained from his boyhood to arms when all the mighty men of valour were shivering in their boots, and thus saved his native country; he, the poor shepherd boy, after a great many trials and difficulties, became king of the country he had saved, and built it up to become one of the greatest nations on earth.

Now the question is, how did he do all this? If David had been asked he would have said, "I did it in the name of the Lord of Hosts, the Ruler of heaven and earth," and surely David ought to know.

But perhaps some might say, "Oh, pshaw! That was all superstition on David's part. It was really his own courage and skill that did it." Well so it was, but who endowed him with unflinching courage and who gave him the unerring eyes and the nerves of steel, without which he could never have obtained his skill? Surely the Israelites were not all cowards. We know that Saul himself was a brave man, yet not even he dared face this mighty Philistine, simply because he had not the faith of this shepherd boy. There lay the whole secret.

Just as David was, so are we all, instruments or servants of this great Ruler. At his birth each is given certain qualities of mind and body which constitute him a wonderful, self-controlling machine, and God says to each: "Now I have made you a part of a great system of machinery, of which I am the governing Power. Yet you are to a certain extent independent. I have given you a certain part of the work to do. If you do this everything will be well with you; you will be perfectly happy, and in the end you will gain the reward I have prepared for you. But I warn you that you are not perfect; if for an instant you cease watching or fail to keep up the connection that gives you your power, everything will go wrong and there will be misery and unhappiness. Nevertheless, remember that the moment you appeal to Me, you will be put in running order again. But if, on the other hand, when you see the power you have, you begin to think you are independent of Me, and begin to use this power for other purposes; if, above all things, you set this power at the disposal of the enemy who is seeking the ruin of this great machine, you shall be cast out with him into the punishment which has been prepared."

The machinery works steadily on. The parts are not perfect, but they are so arranged that any member can go wrong, and yet the work of the whole is not hindered. Some parts try to do the work of others, and only meet with failure. Some have a

greater work and some a less, but according to the manner in which they do their work, not according to the magnitude of it, is their happiness. Some of the parts are continually getting out of repair. Others work more steadily. Some work in unison, some alone. As soon as the work of any one part is done, it is quietly removed, and another takes its place. So the work goes on, but how soon it will be completed none can tell but the Governor Himself.

MAC.

#### OUR ICELANDIC WORK IN MANITOBA.

"Our little Church, which holds between 150 and 200, was filled last Sabbath evening, and eight persons sought the Saviour at the close of our meetings," said one of our Icelandic missionaries to the writer to day. This will be good news to those who know that we have an Icelandic mission Church in operation in Winnipeg. To those who do not know it, we desire to give an account of it. Last March the Presbytery of Winnipeg undertook to do something for the 3,000 Icelanders living within the city of Winnipeg. There was then an Icelandic Church in operation, but its attendance was small, its Sabbath school languishing, and it was found that the cold, unevangelical preaching of its minister would have little effect upon the Icelanders subject to the temptations of a new and stirring western life. A young Icelander, converted by the "Seamen's Friend Mission," of New York, arrived in Winnipeg, and in time found his way to Manitoba College. He gained during the winter the confidence of his fellow-students and of the professors. Cautiously but firmly the Presbytery's Home Mission Committee took up the matter. A small grant was obtained from the Assembly's Committee, and in May, young Jonas Johansson, the converted Icelander, began service in Point Douglas, on the outskirts of the city. It was plain that to test the matter fairly a church must be erected. Subscriptions were obtained in the city, a small loan was got from the Church and Manse Board, and in July a very pretty church was completed at the corner of Kate and McDermott Streets. The building was furnished free of expense by Knox, St. Andrew's and St. Augustine Churches of the city, and cost the committee \$1,300. On July 22 the new place of worship was opened under the name of the "Manitoba College Mission," and Rev Joseph Hogg, the newly-inducted minister of St. Andrew's Church, conducted the service. Mr. Johansson and a number of his converts partook of communion in Knox Church early in October. The young missionary has conducted a Sabbath evening service in the church ever since it was opened, and a week evening meeting. The attendance has been most encouraging, running from fifty to one hundred. The fact that there are several settlements of Icelanders throughout Manitoba and the North-West Territories, led the Presbytery of Winnipeg to take the matter up further at its September meeting. It was then decided to ask the Assembly's Committee to appoint a second missionary, and Mr. Lewis Johansson, brother of the first missionary, has been secured. He has lately arrived from Iceland, having been the regular missionary of the "Seamen's Friend Society" of New York to his native country. He is an active and earnest man, and for a few weeks will hold service twice a Sabbath in the Winnipeg Church, after which he will visit the various settlements further west. It is contemplated to hold a series of revival services in the Winnipeg Church, and the way seems opening up wonderfully. The services are conducted in the simplest style of evangelistic meetings. An Icelandic hymn book has been printed in Winnipeg, where there are two Icelandic newspapers, and a suitable cabinet organ has been obtained, to assist in the song service. The enterprise was started with prayer; the object was not one of Church aggrandizement at all—it was to save souls. No Church organization has yet been begun among these children of the north, but there are evidences that this will soon be needed. It looks now as if God were likely to lead us to do great things in His name for the six thousand or more Icelanders in the Northwest. May God bless the people of the old island of the Sagas, and lead many of them to love the old, old story of the Cross.

GEORGE BRUCE,

Home Mission Convener.

Winnipeg, Nov. 19, 1888.

#### MANITOBA COLLEGE.

MR. EDITOR, Permit me through the columns of THE CANADA PRESBYTERIAN to remind your readers of the collection on behalf of Manitoba College, appointed by the General Assembly to be taken up on the third Sabbath of this month.

The college is very largely dependent on this collection for the means of meeting the salaries of the professors, lecturers and tutors. The fees, which amounted last year to nearly \$2,000, form an important auxiliary, and so also the grants made for several years by Transatlantic Churches. The main reliance, however, for meeting the current expenses of the Institution must be placed on the annual collection.

For the last five years, the revenue from all sources, has happily been sufficient to meet the expenses. This year, the expenditure will be considerably heavier, owing mainly to additions to the teaching staff, made necessary by the increased number of students in attendance. There is room, therefore, for not a little anxiety at this time in regard to the financial situation. There must be no new debt contracted, and there will be none, if, while the congregations which have contributed so liberally during these five years, maintain their scale of liberality, other congregations which have hitherto disregarded the Assembly's appointment, shall now honour it.

That the Institution is fully deserving of support, would, I imagine, be admitted by all who are acquainted with it. In addition to taking a leading place in the higher education of Manitoba and the Northwest Territories, its importance in relation to our Home Mission work is becoming increasingly apparent. There are seventeen students in attendance on the Theological classes, all of whom will be available for work in the mission field during their Theological course, and all, or most of whom will, I trust, settle in the Northwest when their course is finished. Of the students now in the college, twenty-three were employed in this Mission field during the past summer, in this way saving to the funds of the committee a large sum which must otherwise have been paid for travelling expenses. At present, owing to the scarcity of ordained missionaries, nine or ten fields are supplied every Sabbath by students of the college—fields most, if not all, of which must otherwise be without supply.

On these and other grounds which might be stated, I would very earnestly ask my brethren to give the congregations an opportunity of showing their interest in the work, and I would anew commend it to such an exercise of liberality on the part of the Christian people, as is consistent with their duty to other and still more important Schemes. Yours truly,

JOHN M. KING.

#### WHAT IS THE OFFICE OF THE CHURCH CHOIR?

MR. EDITOR,—According to present indications the above question will, before very long, force itself upon the attention of Church governors and Church members generally, and disclose the fact that an astonishing difference of opinion as to the correct answer prevails not only amongst those of the same denominational stripe, but of the same congregation. There is a certain body of worshippers belonging to a denomination that prides itself upon the simplicity of its services, who pay a young lady of another religious persuasion to sing in their choir, and whose organist and choir-master is in the habit of retiring from the church during the sermon. If the managers of this congregation were asked what they consider the office of the choir, would they reply: "To present an acceptable performance to the congregation?" That is virtually what they are making it. The young lady spoken of being totally out of sympathy with the religious views of those around her, cannot possibly feel her part to be anything but a performance, and the organist who will not listen to the sermon makes it very plain that his part is as unqualified a performance as if he were upon the stage of a concert hall.

I have attended services in several churches where anthems and solos by the members of the choir were a prominent part of the service, and have observed as the natural consequences, that in the hymns supposed to be sung by all, the congregation made but a feeble effort. Here and there a constrained voice might be heard joining in, but there was no spontaneity, no impulse, nothing worthy of the name of

praise. Now it is about time we came face to face with the question—What is the true office of the Church choir? Is it to present a creditable musical programme to a Sunday audience? Or is it simply to lead the congregation in voicing the praise of God? One or other it must be, and it is for church members to decide which. The favourite outcry against those who advocate the latter as the true function, is that they are incapable of appreciating good music. I remember some months ago, an able writer advocating more of the spirit of praise and less of performance in Church music, and calling down upon himself, in consequence, the indignation of some musical individual, who with unmistakable animus declared the writer to be in total ignorance of the "divine art." And so it goes, and will go, so long as the two sides argue upon totally different bases. The one is considering the quality of praise, the other the quality of music. The only way to settle the question is to start at the foundation by asking—Is our singing in church not an act of worship and just as much an act of worship as our praying? Most assuredly it is. Then our paramount consideration, must be to conserve it as such. There is no possible objection to good music—let us have as much of it as we consistently can—but there are the strongest objections to having it at the cost of the very life of this part of our worship. Many of our ministers, in giving out a hymn or psalm, use the form, "Let us praise God by singing, etc." Then if we really intend to praise God by our singing, let us do it; let us have heartfelt praises to Him, and not selected music to the congregation.

When Paul and Silas beguiled the weary hours of night in the Philippian gaol, we are not told that Paul's tenor harmonized perfectly with Silas' deep bass—we do not even know if they kept tune or time, but we do know that they sang praises unto God, and we know the deliverance and blessings that followed. There is a rare blessedness in genuine, unrestrained praise, there is a fatal enervation in the miserable travesty of it which prevails in so many of our churches.

HELEN FAIRBAIRN.

Montreal.

THE Toronto *Globe* is in no degree abating in the spirit of enterprize for which it has long been noted, the latest instance being the magnificent Christmas number just issued. It is most tastefully got up, the paper, typography and press work being of the best. The literary and artistic merits of the number will be readily recognized by all into whose hands it comes. It is distinctively Canadian. The writers and artists are all to be found within the Dominion. It has been hinted that because one contributor has his *habitat* in Detroit, therefore he is a foreigner, but this therefore does not necessarily follow. "Luke Sharp" will in all probability be unprepared to deny his Canadian origin. The *Globe* Christmas number will be hailed with pleasure wherever it goes.

Of the recent Conference convened by Dr. Joseph Parker, in London, on Evangelical Preaching, the *British Weekly* says: Many good things have already been said at Dr. Parker's Conference. Mr. Fowler made an admirable chairman for the first meeting in Union Chapel on Monday evening. He deprecated controversial preaching, and advocated soul-winning instead of soul-driving. He complained bitterly and justly, of the enormous length of pulpit discourses. Mr. Newman Hall said it was possible to crowd a building without converting sinners, and Mr. Tymms vindicated evangelical preaching. At the City Temple, on Tuesday, a fair audience gathered under the presidency of Dr. Allon, who deprecated the cry for sentimental and sensational preaching. Dr. Reynolds then read a refined and elaborate paper on "Evangelical Preaching contrasted with its Rivals, Ancient and Modern." Dr. Stevenson, of Brixton followed with a good speech, in which he claimed thirty-five minutes for his sermon. By a slip he lowered this to twenty-five minutes, but recovered himself, to the great amusement of the audience. Dr. Stoughton, who shows wonderful vigour and life, and Mr. Jenkins then read papers, and Dr. Parker closed with a very clever and characteristic address on Agnosticism. On Tuesday evening, Dr. Fairbairn triumphantly vindicated the liberality of the pulpit by preaching more than an hour in the City Temple, and that without wearying his audience.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN

BY GRACE YE ARE SAILED.

BY MINNIE G. FRASER, KINGSTON.

By grace—no claim had I to show  
That God should set me free,  
Yet in the person of His Son  
He spake His peace to me.

By grace—while justice cried aloud  
For wrath on me to fall,  
Christ took the guilty sinner's place,  
It fell—He bore it all.

By grace—'tis mine the perfect gift,  
He bought it with His blood,  
Beside the altar of His love  
A great High Priest He stood.

By grace—the years that swiftly glide,  
Are all too short for praise,  
With awe I grasp that altar's thorns  
And songs of wonder raise.

By grace—His beauty robes my soul,  
A diadem I wear,—  
Oa Bethel stand, and, trusting, mount  
To heaven on steps of prayer.

By grace—there eyes shall see my King,  
I'll kneel before His throne,  
I'll view the Saviour's image bright,  
I'll know as I am known.

Sweet harp resound in solemn tones,  
Soft echoes sweep thy chords,  
Ascribe all honour to His name,  
The glory is the Lord's.

### THE DEAD LINE.

Much is said, and more has been written for the press about the dearth of ministers, and the many pulpits that are vacant from the lack of men to fill them. Many reasons have been assigned for this lack, but one of the most important reasons, I think, has not been stated of late; at least we have not seen it mentioned, though many worthy and useful men have had the sad experience of it. I mean the fact, that some of the evidences of age appear in those who are called to preach as candidates.

It matters not how eloquent, or logical, or orthodox (perhaps the orthodoxy is the chief obstacle in many cases), the candidate may be—he may be eloquent as Apollos, and logical as Paul, and orthodox as the Lord Jesus Christ himself, but if a few gray hairs show themselves—which, however, are some of the evidences of wisdom and experience—a black ball is cast against the candidate at the church meeting.

Churches, of course, have the right to choose those who are to be their pastors and teachers, but it has occurred to us, whether, in basing the choice on such grounds, it is right or even expedient. It may cater to a class who, perhaps, on account of their financial status in the church and congregation, have great and commanding influence, but the question arises, Is it the best thing to be done for the cause of Christ?

"Old age is a crown of glory, if it be found in the way of righteousness." Such is the declaration of inspiration. But our churches, in looking for a pastor, seem, oftentimes, with the greatest nonchalance, to reverse this truth, and throw the greatest indignity on many who have made some progress in life, though their age would never be objected to in the physician or the lawyer.

We have known men of large experience in the pastoral office—men of unexceptionable ability in the pulpit—men well-read and up to the times in literature and scientific discussion, who have been set aside on the first hearing simply because it is found, even after a most powerful discourse which captivated the whole audience, that they had reached the dead line."

I think I will not be betraying confidence if I quote a sentence from a letter which lies before me, received from a friend who has recently preached as a candidate in a large metropolitan pulpit.

He says: "I understand they were well pleased," but adds, perhaps from something which he overheard, "if I fail to get a call, age will be the reason," and he still adds—"What a sin it is for a man to have any experience!"

And this friend, not yet fifty, has filled with the greatest acceptance for years some of the most im-

portant pulpits in the land, and has been successful, in a remarkable degree, in winning souls to Christ.

Well may this friend and scores of others who are just in their prime exclaim, "What a sin it is for a man to have any experience!" I think such cases reveal the reason why so many churches are vacant, and continue vacant, they allow a certain class in their communion to control their choice of a pastor by the clamour for young and inexperienced men—novices in church work, and oftentimes wholly unqualified to take upon them the great responsibilities of the pastorate. Said a committee who had heard a popular preacher in his own pulpit with great pleasure and even satisfaction. "We don't want any man as our pastor who is over forty-five years of age."

Forty five years of age! Why, this committee might have been reminded that the majority of men in the pulpit scarcely reach their best even at that age, and the most successful preachers and the most efficient pastors now in active service in the prominent pulpits in our large cities are far beyond the "dead line."

Forty-five years of age! The Church that would would send a committee with such a message, must either be far gone in dry-rot, or it has probably reached a point where the next move will be for it to send a telegram to Angel Gabriel for some one who has been endowed with immortal youth. What are the Churches coming to? What will they want in the next generation? If the present state of things should continue the next quarter of a century will exhibit in the statistics of the Churches an increase of vacancies that will be appalling. How, then, is this crying evil to be remedied? What can be done to fill the pulpits already long vacant with men of unquestionable ability and piety—workmen that need not be ashamed of the service they are qualified to render?

What should in all honesty be done for the recognition of that large class of God's faithful servants, many of whom are ready to accomplish a quantity and quality of work for which many of the favourites of the new regime are wholly unfitted?

Two things here: First, Churches need to review most prayerfully the course which they have adopted in the past in the selection of their pastors, and ask not whether Mr. A. or Miss B. will be suited, or whether the candidate will find favour in the eyes of those who reside on L—avenue, and who occupy the chief seats in the synagogue—not this, but a vastly more important question. Will the candidate be the best man for the building up of the Church in holiness and sound doctrine the best man for the old and the young, the best man to promote the honour and the glory of God in his relations to the people?

The other thing: The Church, looking for a pastor, should, after prayer for guidance, be prepared to accept him whom God shall send, irrespective of age, if he preaches with unction the great doctrine of Christ and Him crucified.

Some men never grow old, though gray hairs are upon them. Dr. Lyman Beecher was a young man in his old age. And there are many now who, having borne the burden and the heat of the day, are prepared, if called, to do the best work of their already long and useful lives. Why not let all such, in the name of God and the best interests of the Church of Jesus Christ, have the opportunity?—*Rev. James Cruikshanks, in New York Observer.*

### POINTERS.

The advertising department of the pulpit is still being run for all it is worth. I step into the pulpit and find lying on the Bible an envelope containing complimentary tickets and an enticing notice of Professor Grandiloquent's Unparalleled Lecture and Magic Lantern show. Beside it is a notice of a supper to be given by the "Ladies of the Great International Association for sending kid gloves to the Fiji Islands," etc., etc. By the time the minister is through with the advertisements he is tired as well as the people.

The minister was right who said, "Brethren, I find here complimentary tickets and the announcement of a show. It is an insult to this pulpit. We are not running a bulletin board, and I will announce nothing except religious meetings and matters pertaining to the Church."

The tramp preacher is abroad in the land. Look out for him. Our western Presbyteries have suffered

enough by taking in, and being thereby "taken in" by, unworthy men, to learn wisdom by this time. We occasionally find a crooked Presbyterian minister, but what about the stranger of some other denomination seeking admission to a Presbytery? Forged credentials, or certificates obtained in haste have been presented, and the man hastily admitted. The safe plan is for a Presbytery to admit no man from another Church till his record has been thoroughly investigated.

"Charity covers a multitude of sins, Dr. Leo, and you are not charitable." "Yes, I am, but charity will not cover the injury to a Church that falls into the hands of a man who proves to be a libertine, a drunkard or a fraud. Better look carefully after a man's record as well as his credentials. This cannot injure a true minister, and will keep frauds always out."

These remarks are not intended to cast any slight or disrespect upon the many faithful and able ministers who have been reared in, or come to us from other Churches. Many of our best and most successful ministers belong to this class. I am warning our Churches and Presbyteries against those peripatetic preachers who are like Josh Billings' flea, "when you put your finger on him, he ain't there."

One preacher of another sect, to the certain knowledge of the writer, was dismissed from the pastorate of two churches, in each case, for "tarrying long at the wine," and something stronger. He sought admission to our church. One Presbytery refused to receive him. He went on candidating in different States, writing his own recommendations, till at last he gained admission to a Presbytery. I repeat "Look out for tramps."

The great wail is our many vacant churches and lack of ministers. I suppose we need several hundred ministers. It is very difficult to find a pastor for a field of one or more small churches, paying with or without missionary aid, a salary of from \$600 to \$900 a year. Many such fields are dying because we cannot give them pastors. A thousand men for these fields would reap a glorious harvest in the salvation of souls and the building up of our beloved Zion.

A church paying \$6,000 a year was vacant not long ago. A friend, an elder in that church, told me that they had over 200 applicants for the pastorate. A church paying \$1,800 a year, situated in a pleasant little city, had almost 100 applicants, and a church paying \$1,500 a year in a city of 6,000 population has sixty applicants for its vacant pulpit.

The last two paragraphs would indicate that the supply of ministers in our beloved Zion is in proportion to the salary a church can pay. From minus for weak churches and Home Mission fields it rises to plus a large number for large and wealthy churches. There is food for much thought right here. Perhaps most of these numerous applicants for the larger churches are pastors who are seeking a change. The majority of them have been in their present charges from two to six years.

To my mind these facts and figures show several things worthy of the most careful and prayerful attention of ministers, churches, and Presbyteries: These are a growing restlessness on the part of both ministers and churches, an unwillingness to do missionary work and "endure hardness as soldiers of Jesus Christ," as well as the need of more ministers. Is there not a great problem here, that the sooner we face the better?—*Rev. Ahasuerus Leo, B.A., in Mid-Continent.*

### HOW TO MAKE A HAPPY HOME.

Learn to govern yourselves, and be gentle and patient. Guard your tongues, especially in seasons of ill-health, irritation and trouble, and soften them by prayer and a sense of your own shortcomings and errors. Remember that, valuable as is the gift of speech, silence is often more valuable. Never retort a sharp or angry word. It is the second word makes the quarrel. Learn to speak in a gentle tone of voice. Learn to say kind pleasant things whenever opportunity offers. Study the character of each, and sympathize with all in their troubles, however small. Do not neglect little things if they can affect the comfort of others in the smallest degree. Avoid moods and pets and fits of sulkiness. Learn to deny yourselves and perfect others. Beware of meddlers and tale-bearers. Never charge a bad motive if a good one is conceivable.







## THE CANADA PRESBYTERIAN,

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MR. DONALD GAY is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance or information in his work, will be gratefully appreciated by the Management.



TORONTO, WEDNESDAY, DECEMBER 12th, 1888.

THE three newspaper sensations of the past few weeks in Toronto have been the sickening bigamy and suicide case; the horrible case in which a young woman went to an untimely grave, and two men to prison, while a third fled from the country; and the shameful quarrel which has been going on in one of the city Churches. The three events obtained about equal publicity and were dished up for the public in exactly the same form. Surely Church members and officials must see in the linking together of these three events an additional reason why they should be more careful than ever to avoid Church quarrels. Just think of the connection in which your Church "row" may figure before the public as a candidate for public attention. The rival candidates may be bigamy, sensational suicide and abortion. Who wants his Church affairs to figure before the world in such a connection. Pious men may well grieve, and devils may well laugh at the company Christ's cause is sometimes compelled to keep.

SOME of the Anti-Federationists are severe on Dr. Dewart because he uses the columns of the *Christian Guardian* to defend the Federation movement. The *Guardian* is the property and the official organ of the Methodist Church: Federation is the policy of the Methodist Church, and became so by the action of the highest legislative body in the Church—the General Conference. Dr. Dewart was appointed editor of the *Guardian* by the same body. Every consideration of justice and common sense demanded that he should use the columns of the Church organ to advocate and defend the avowed educational policy of the Church. Any other course would have stamped him an editorial Judas. Dr. Dewart is not that kind of an editor. With an amount of energy, skill, and perseverance rarely displayed in any controversy in this country, he has fought loyally for the cause committed to his trust. Had he betrayed his trust and used the columns of the *Guardian* to thwart the will of the Supreme Court of the Church to which it belongs, no doubt the Anti-Federationists would have said that he is a fine man and a good editor. How sweetly reasonable, how delightfully fair some people are when engaged in controversy.

\* RIGHTLY or wrongly there is a general impression that the power of money has triumphed over right and justice in the Western Methodist Church of Toronto. Our Methodist friends cannot afford to allow any such impression to exist. They can well afford to do without the Western Church, but they cannot afford to have the public believe that a writ was arranged for and held over the congregation several days with the understanding that it should be withdrawn if a pastor was driven out who most undoubtedly enjoys the affection and confidence of nine tenths of the people under his pastoral care. Other Churches have a right to demand that the Methodist Church should at once purge itself from any such imputation. There are too many people in the world and the Church now who think that money can do anything. The lowest grades of Plymouthism insolently declare that money, unbelievers' money, rules the Churches. The lowest grades of corrupt politicians believe that money can corrupt anybody or

carry anything. There is a feeling abroad that poor people, however pious, are of no account in modern Churches. The Methodist people owe it to themselves and to every Church in the Dominion to make it quite clear that this case is settled on its merits apart from any financial influence. These are not the times when any religious body can afford to have it suspected that money rules the Church.

PROFESSOR McLAREN is reported to have said the other day in the Toronto Presbytery that "he feared the slowness of Presbyterians to publicly claim their salvation by Christ weakens their influence." Undoubtedly it does. Other denominations, and some who belong to no denomination at all, often place Presbyterians at a sad disadvantage in this matter. They openly avow their conversion, speak quite freely of their professed change of heart, while many Presbyterians, who are probably a hundredfold better Christians, are either silent on the matter, or go no further than saying they hope they are saved. Whether it is more becoming merely to say, "I hope," or say something stronger, is not the question. The fact is that the man who speaks positively always places the man who speaks with doubt, or does not speak at all, at a decided disadvantage. This disadvantage is often painfully apparent during times of deep religious interest. A Presbyterian who may for fifty years have served his Master faithfully and well is, for the time being, at least, made to appear a weaker Christian, if one at all, than some glib talker who professes to have been converted two or three days before. Now, supposing the new convert does talk too much or too confidently, or too flippantly, is that any reason why the Christian of long and good standing should be slow to avow his interest in Christ? Because the one does too much, is that any reason why the other should do too little? Undoubtedly, as Professor McLaren said, the slowness of many Presbyterians to publicly claim their salvation by Christ weakens their influence and the influence of their Church as well.

It is just as well to settle now, and settle once for all, whether a minister without charge is under the jurisdiction of the Presbytery of which he was formerly a member, and from which he may not have taken his certificate, or under the jurisdiction of the Presbytery within whose bounds he is domiciled. Dr. Reid, one of the wisest men as well as the highest legal authority in the Church, is clearly of the opinion that as soon as a minister becomes domiciled within the bounds of a Presbytery, he is amenable to its authority. Others are equally confident that he is amenable to the Presbytery to which he formerly belonged. The old Free Church in Canada, we believe, held Dr. Reid's opinion, and decided at least one case in that way. Some of the American Churches hold that a minister remains under the jurisdiction of his old Presbytery until he is received by another. The British Churches, we believe, differ in their practice. The Books differ. There is something to be said on both sides, and no doubt precedents can be found on both sides. Why should not the Canadian Church make a law to suit itself? In a Church situated like ours it might save a world of trouble to make ministers amenable to the Presbyteries in which they are domiciled. Supposing a minister left a Presbytery in Nova Scotia and went to British Columbia and worked there without handing in his papers to the Presbytery within whose bounds he was employed. If he did anything with which the Presbytery had to deal, it would seem like a burlesque on judicial procedure to send him and his case back to Nova Scotia for trial. The same theory might compel the Church to send cases to Scotland or Ireland for trial.

No small part of the discussion at present going on about the difficulties in some of our Foreign Mission fields proceeds on the assumption that foreign missionaries should be much more peaceable and pious than the people who send them. In fact it is assumed by many that a foreign missionary should be about perfect. Why assume that the Christians who preach and teach in India or China should be so much better than the Christians who sent them there? A journey to those distant countries does not elevate human nature. The climate of India or China has no sanctifying power. Associating with heathen may not help a man to grow in grace. And then it should be remembered that the jealousies and quarrels of

foreign missionaries are usually written up and submitted to committees, and not unfrequently published in printed form. Supposing all the personal differences that arise in congregations, in Presbyteries, in committees, and other ecclesiastical organizations were submitted to a large committee, or proclaimed on the house-tops, what kind of a Church would we have. The stream can never rise higher than its fountain. Missionaries will always be a good deal like the Church that sends them. They take their tone largely from their Church. The surest way, in fact the only effectual way, to have more peace and prosperity in our Foreign Mission fields is to have more piety at home. The conduct of a Christian who frowns or laughs at quarrels in his Church at home, and then holds up his hands in holy horror at the difficulties that occur among missionaries in the foreign field, is a good deal worse than anything that has yet taken place in any of our Foreign Mission stations.

## THE PRESBYTERIAL CONFERENCE.

THE Presbytery of Toronto meets once a month, yet notwithstanding the frequency of meetings, the time of the Court is usually fully occupied with the necessary business that inevitably emerges. The days of lengthy and discursive addresses are in the irrevocable past. Life is too short and time too precious for the slow and deliberate meandering of meditative eloquence which flowed so copiously in the times that are gone, the good old times—only we do not sigh for their return. All things considered there is very little time wasted in ordinary Presbyterial procedure. True, questions are not always graded according to merit and intrinsic importance, but this is inevitable. What possibly in itself is a very trivial matter may involve a principle of considerable importance, and several brethren may have strong convictions on the matter, it is therefore obvious that considerable care, time and attention must, if called for, be self-denyingly given to its consideration. A delegate or commissioner from a country congregation, not profoundly versed in points of order and other minutiae of orderly and business-like procedure, is in accordance with the higher law of Christian courtesy, permitted a degree of latitude that would very properly be denied a regular member. Sometimes a question of considerable importance has been delayed till time is almost exhausted. It is hurried through and disposed of without much discussion, and yet the decision reached may be prudent and satisfactory. On questions of this kind there may be virtual unanimity and full discussion is not required. The consideration of pressing and necessary business absorbs most of the time at the disposal of the Presbytery, and there are many questions of a more general character, bearing on the methods and progress of Christian work which could profitably engage their attention, which they are reluctantly compelled to leave untouched.

The Toronto Presbytery, however, took a new departure last week when, after the ordinary business had been disposed of, the members assembled in Conference to hear and discuss papers specially prepared bearing on themes of practical interest and import. On ordinary occasions, with the exception of parties immediately interested in some special item of business, the public are not to be found in the back benches listening to discussions. When matters of general interest, like those considered at the late Conference, are taken up, there is an encouraging attendance of the people, and the best results may be hoped for. At the afternoon meeting of the Conference, Principal Caven read a thoughtful paper breathing a fine Christian spirit on "The Fulness of the Blessing of Christ—Freely Offered—Imperfectly Realized." The thoughts expressed were stimulating and profitable in a high degree. The religious life of the present day may not unfairly be characterised as more extensive than intensive. There is much more action than meditation—more doing than being. Not that there should be any slackening of Christian activity, rather there are urgent calls for its increase, but there is great need, if we are to have spiritual health and prosperity, for the cultivation of personal piety. There is indefinite room for progress in Christian knowledge, faith, love, spirituality. Growth in grace was a duty earnestly and affectionately urged in Dr. Caven's paper. The discussion that followed was judicious and suggestive.

A good attendance was present at the evening meeting of the Conference. The Rev. A. B. Mackay, of Crescent Street Church, Montreal, gave a fresh, crisp and stimulating address on "Expository Preaching," a method of pulpit discourse whose advantages he enumerated and commended in such a manner that few would care to dissent from the conclusions he reached. The next paper was by a recent acquisition to the ranks of the Canadian ministry, the Rev. Alexander Jackson, of Knox Church, Galt, formerly of Pittsburgh, a man of much mental freshness and vigour. The question discussed in his paper was "Is the Church growing out of touch with the masses?" He started with a statement of the natural antagonism of the human heart to divine things, and suggested active effort to reach those outside the range of ordinary religious influences. The current objection that fine churches repelled the poor, he characterized as silly twaddle, and is of the opinion that experiment has shown that it is groundless. The fact that the members of Protestant Churches were well-to-do citizens was because it was the tendency of their religion to make them so. The duty of the Church in relation to the masses was set forth in the following terms:

The Church has not attempted nearly as much as she ought to have accomplished. The command of her Lord is to "compel" the masses to come in. Were the present members of the Church to bring into their ranks an average of one individual each, the work of home evangelization would be completed for the time being, and the very argument by which we explain the cultured and wealthy character of our membership ought to make the Church more beneficent in money and personal labour on behalf of the labouring and the poor. Much of the irreligion menacing our civilization might have been rendered impossible by wise and loving assistance in the time of need to the widow, the orphan or the invalid, and much of the present irreligion would be speedily dissipated under a warm Christian atmosphere. Freely the Church has received, until her very blessings have exposed her to misrepresentation, and surely she should freely give.

## Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This weekly continues to supply its readers with the latest and best current literature.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This bright little magazine for little folks gives them the best of reading and the best of pictures.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—In addition to the usual attractions which the regular weekly issues of this admirable magazine for young people supply, the latest has special adaptation in reading matter and illustrations to the festive season near at hand.

THIS week there issues from the press a handsome volume of 238 pages on the *TERCENTENARY OF ENGLAND'S GREAT VICTORY OVER SPAIN AND THE ARMADA IN 1588*, by the Rev. James Little, M.A., of Toronto. The theme is of great historical importance, and the book will afford most interesting reading.

ST. NICHOLAS. (New York: The Century Co.)—The December number of *St. Nicholas* has been described as a "veritable Santa Claus pack of good things for young folks' reading; stories, sketches, poems, jingles and riddles." Famous writers and gifted artists have united to make it a brilliant success.

THE CENTURY MAGAZINE. (New York: The Century Co.)—Though no special effort has been put forth to make this issue a special Christmas number, it is nevertheless well suited to the season. There are a number of strong papers; among them may be mentioned Mr. Kennan's description of exile life on "The Great Siberian Road," and the continuation of Lincoln's Life. Mr. Kennan's papers, so full in statement and so calm in expression, are arousing a world-wide interest in Russian methods of dealing with political prisoners. The fiction of the number is unusually attractive, several of the best writers of the day being contributors. The *Century* easily maintains its place in the first rank of illustrated magazine literature.

PRESENT DAY QUESTIONS. (Woodstock: H. Dickenson & Co.)—This is a pamphlet containing four earnest and thoughtful addresses to young people by the pastor and some of the laymen of Chalmers Church, Woodstock. They are as follows: *Inner Attacks on the Bible*, by Rev. W. A. Mackay, B.A.; *The Evolution Theory*, by T. H. Lennox, B.A.;

*Land Law of the Bible*, by J. S. Mackay, barrister; and *How to Succeed in Life*, by W. P. McClure, V.S. The pamphlet is worthy of a wide circulation.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's* new volume begins with the December number, and a good beginning it makes. The frontispiece, "The Viking's Daughter," is a fine specimen of artistic work. Walter Besant is the writer of the new story, "The Last Mass," and William W. Archer also begins a new story, "Sorsus Dismal"; both are finely illustrated. A paper, profusely illustrated and of much interest, by Theodore Child, describes "A Christmas Mystery of the Fifteenth Century." As a whole the number amply sustains the high reputation this standard magazine long ago achieved, and has so steadily sustained.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—*Scribner's Magazine* completes its second year and fourth volume with a Christmas number containing nineteen interesting articles in prose and verse—twelve of them fully illustrated by well-known artists and engravers. The literary contents of the number are no less attractive. "Winter in the Adirondacks," "Old Glass in New Windows," and Lester Wallack's "Memories of the Last Fifty Years" are interesting reading, while Robert Louis Stevenson's serial, "The Master of Ballantrae," several short stories and poems of much merit make the December number of this most excellent magazine a decided success.

THE Y'S AND THEIR WORK. By Margaret E. Winslow. (Philadelphia: Presbyterian Board of Publication.)—This story has been written in the interests of Christian temperance, with the hope of arousing the young women of the land to still more earnest thought as to their duty and responsibility in the matter. The story itself is well told, as are all this author's stories. The evils of the drinking customs are shown as they exist in much fashionable society. The work of the "Y's," that is, of the Young Women's Christian Temperance Union, is well delineated. The book ought to do good, in inspiring Christian young women everywhere to more earnest interest and efforts in behalf of the cause of temperance which is the cause of salvation for thousands.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The *Homiletic Review* for December closes another volume, the sixteenth, of this highly-appreciated monthly. The leading article is by the Dean of Princeton, Dr. J. O. Murray, on "The Study of Science by Ministers," and is full of wisdom. Dr. Schaff has a grand paper on "Chrysostom at Constantinople." Dr. Sprecher has a caustic criticism on "Le Comte on Evolution and Materialism." "Hospitality as an Evangelizing Agency," by Rev. Newell Woolsey Wells, is a novel but highly suggestive paper for a Review. "John Morley as Critic of Voltaire," from the pen of Professor W. C. Wilkinson, deserves and will command a careful reading. Dr. Pierson's "Clusters of Gems" are rich in the material for illustrations. Among the seven sermons the one by Dr. Behrends on "Theology in Fiction" is able and timely, and the one by Dr. Funk, one of the editors, is a very thoughtful one. Dr. Stuckenberg is making the European Department more and more interesting. The number closes a volume of more than average excellence. A copious index is added.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—"Passe Rose," by A. S. Hardy, is a tale as attractive as it is unusual and romantic, a tale such as could not have been written except by a master in fiction. "The Despot of Bromsedge Cove," a powerful story, is completed in this number. "Urbs Animæ," meaning of course Byron's "City of the Soul," and "A Fight in the Dark," will be read with interest. Louise Stockton writes about "A Devil's Passage." "The Close of Garibaldi's Career," is the title of an article by W. R. Thayer, most enthusiastic of writers on any topic connected with Italy. William H. Downes concludes his thoughtful papers on "Boston Painters"; Susan Coolidge writes about "A Convent School of the Last Century." In addition to these the number contains various other attractive features. We observe, by the way, that the publishers are to furnish in the January number a new steel engraving of John G. Whittier, who wrote one of the articles which appeared in the initial *Atlantic*, for November, 1857, and who has been a frequent contributor from that time to the present. A new serial by Henry James, entitled "The Tragic Muse," will begin in the January number.

## THE MISSIONARY WORLD.

NATIVE MEDICAL MISSION AGENCY IN INDIA.

The five or six hundred European missionaries residing in India are altogether inadequate to meet the needs of the two hundred and fifty millions of the natives of the country; and it is becoming more and more apparent that if India's masses are to be reached and elevated by the glorious Gospel, India's sons must themselves be the torch-bearers to spread abroad the true light, till all the darkness of this great land shall flee away. The Travancore Mission of the London Missionary Society has proved and found this true in all departments of its work. The 45,000 adherents to Christianity could not possibly be shepherded or led into a personal knowledge of Christ without the continuous and faithful efforts of the 560 native agents, including pastors, evangelists, catechists and school teachers, who form the staff and agency of the mission. As this is true of the pastoral branch, so is it eminently true of the Medical Mission Agency, a department which in times past has proved a powerful aid in breaking down prejudice, softening hard hearts, increasing the number of converts, and bringing the glad tidings of salvation to thousands who knew them not.

To Dr. Lowe, Superintendent of the Edinburgh Medical Missionary Society, must ever be given the honour of starting the first class in Travancore for the training of native youths as medical mission agents. This was in November, 1854, and several of the men thus trained, their hair grown gray with service, are working in the mission to-day. The late Dr. T. S. Thomson also warmly carried on and extended the work of teaching, and it is my privilege month by month to meet a band of nine or ten Christian men who have been thus trained by my predecessors, and who with skill and earnestness are doing the work of medical missionaries in nine different dispensaries, scattered over a tract of country sixty miles long by twenty or thirty miles broad. I have visited these dispensaries, and, having seen the men at their work, can testify that they are thoroughly qualified to treat the great majority of the cases which present themselves in ordinary dispensary practice, and some of them have not been without experience in difficult and dangerous operations. But some are aging fast. They will not always be able to do the work they are doing now, and from many towns and villages the great cry for a medical evangelist comes wafted to us." The two and a half years which have elapsed since our arrival in the country have been spent mainly in the acquisition of the language and consolidation of the work as it was when we entered upon it, besides the extra duties which have fallen to our share by the absence on furlough of Rev. I. H. Hacker; but now we feel the time is approaching for a continuance of this old work. A new class is urgently required. The work of teaching, so ably carried on by our predecessors, must be entered upon by ourselves; and, much as we feel our incapacity for being the sole teacher in the many important branches of science included in the term medical, yet we believe it to be a matter of necessity, and, as such, we must at least attempt the task. But how are we to carry on this work without funds? Already our annual income barely suffices to pay the salaries of our present staff of assistants, and supply medicines, even with a moderate amount of completeness, to the central hospital and eight branch dispensaries connected with the work. The young men are utterly unable to support themselves, and study meanwhile, during the four years of theoretical and practical training in medicine and surgery. Twenty-five dollars a year or even possibly twenty dollars, would be sufficient to pay the expenses of each student. Surely eight friends will be found willing to help on this special work.

Some years ago a gentleman passing through Travancore noticed the great need of a theological class for training the future leaders of the Travancore Church, and, in an article he wrote on the subject, he said that were he a rich man there was no bank in which he would deposit his money more readily, and with more certainty of a good interest, than in starting and carrying on a theological class for young men. That class is now an accomplished fact. May we not say that those who contribute to the proposed Medical Mission Class will be putting their money to a noble use? They will be lending it to the Lord, and He never fails to pay a hundredfold.—*E. Sargood Fry, in Chronicle of London Missionary Society.*

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Gair.

BY MARGARET M. ROBERTSON.

CHAPTER VI—(Continued.)

"Are ye ferred at the folk, Allie? They aye mean it for kindness. But I like the lane, too. And maybe my mother will let us come and see Mrs. Beaton next time."

The end of Mrs. Beaton's house skirted the green, and so did the narrow strip of garden which was behind it. The road home was as short the one way as the other. If they crossed the green toward the right it took them to the street, and if they turned the other way they took the path behind the gardens, or rather the kailyards of the houses on the street. Before they entered this path they turned to take a last look of the long, snowy slope of the hills with the sunshine on them.

"The snow is pleasanter just to look at than to wade about in," said Allison.

"But, Allison, that is because ye dinna ken. O I would like weel to wade about in it, as the other bairns do."

"O I ken fine what it is like. I have been in far deeper snow whiles, following the sheep—"

"Have ye, Allie? But ye dinna ken what it would be like never to have put your foot in the snow all your life. Think of that, Allie. But never mind. Tell me about following the sheep through the drifts."

But the shadow, which the child had learned to know had fallen on Allison's face, and she answered nothing. "Never mind, Allie dear, I'll tell you something. Do ye ken what that little housie is? It has neither door nor window. There is a hole on this side that is shut with a board. But it is a nice place. I have been in it whiles. That is the place where John Beaton makes headstones when he's no' away building houses on the other side of Aberdeen."

"Do ye mean stanes for the kirkyard?"

"Just that. He's a clever lad, John. He can do many things, Robin says. He's Robin's friend."

"It maun be dreary work."

"But that wouldna trouble John. He's strong and cheerful, and I like him weel. He's wise, and he's kind. He tells me about folk that he has seen, and places and things. And whiles he sings to me, and I like him best after my father and mother and my brothers—and you," added Marjorie, glancing up at Allison, "I'm no' sure which o' the two I like best. I'll ken better when I see you together. Ye're the bonniest far!" said the child, fondly patting the cheek, to which the soft wind blowing upon it had brought a splendid colour. "Did Mrs. Beaton never tell you about 'My John'?"

"Oh! ay. But I dinna mind about it. I was na heedin'."

"But ye'll like him when ye see him," said Marjorie.

The mother was watching for them when they reached home, and Robin was there too. It was Robin who took the child from Allison and carried her in.

"Oh, mother! I have been over the burn, and I've seen the hills all covered with snow and the sun shining on them, and it was beautiful. And I'm not just so very tired. Are ye tired, Allie?"

"What would tire me? I would like to carry ye ilka (every) day to the top o' Win'hill. It might do ye good."

"It has done Allie good, at any rate," said he as he seated himself by the parlour fire and began to take off his little sister's wraps. Then he took off her shoes and stockings "to warm her bonny wee footies," as he said.

"Has it done her good? I'm glad o' that," said Marjorie, "for Allie has had sore trouble, I'm nearly sure. She forgets me whiles, even when she has me in her arms, and her face changes, and her een look as if she were seein' things no' there."

"My dear!" said her mother. "It might vex Allie for you to be watching her face, and speaking about it, since she has never said a word about her troubles to you."

"Oh, mother! It is only to you and Robin. Do you think I would speak about my Allie to other folk?" and the tears came into the child's eyes.

"Now, Maisie," said her brother, "ween ye begin to look like that, I aye keep that ye're tired and likely to grow fractious and ill to do with. So you must just lie still in my arms, and I'll sing ye to sleep. What shall I sing? The 'Lass o' Glenshee' or 'The Lord's my Shepherd'?"

It was not long before the child was sleeping sweetly on her little couch, nor did the flush which her mother so dreaded to see, and which too often followed any unusual excitement, come to her cheeks as she slept. She slept well at night also, and nothing could be clearer than that the long walk had done her no harm, but good.

So, a precedent being established, Marjorie had many a walk after that. Sometimes she was allowed to spend an hour with Mrs. Beaton, or auld Maggie, or some other friend, and at such times Allison would leave her and return for her again. It cannot be said that her limbs grew much stronger, or that the dull pain in the weary little back troubled her no more. But the change gave her new thoughts and new interests, and rested her when she grew weary of her dolls, and her books, and of the quiet of the parlour, and sometimes even of her mother's company.

But when the days grew long and warm, there were even better things in store for her, and for Allison also, through her tender care of the child.

CHAPTER VII.

"The spring cam o'er the Westin hill,  
And the frost it fled awa'  
And the green grass lookit smiln' up,  
Naie the war for a' the snaw."

The winter had been so long in coming and so moist and mild when it came, that weatherwise folk foretold a spring

late and cold as sure to follow. But for once they were all mistaken. Whatever might come later, there came, when April had fairly set in, several days which would have gone credit to June itself, and on one of these days the schoolmistress made up her mind that she would go down to the manse and speak to the minister's wife about the bairns.

She was standing at her own door, looking out over the hills, which were showing some signs of coming summer. So were the birch-trees in the distance, and the one laburnum which stood in a corner of mistress Beaton's garden. She sighed as she gazed.

"The simmer will soon be here, and it'll soon be over again. It's but a blink noo," she said to herself, "but if the morn is like this day, we'll mak' the first o' it. I've hae the bairns up to the Stanin' S'anes. The wind there will blaw awa' what's left o' the kink-hoast among them. They'll be a' keen enuch to get there for the sake o' the ploy, and if they're weel enuch for the like o' that, their mither will har'ly hae the face to keep them langer frae the school. And it is high time they were comin' back again," added she, thinking less, perhaps, of their loss of lore than of the additional penny a week which each returning one would bring to her limited housekeeping.

She was a tall, gaunt woman, with a wrinkled, unhappy-looking face and weary eyes. Her gray hair showed a little under the mob cap, closely bound round her head with a broad, black ribbon, and her spectacles, tied with a string for safety, rested high on her furrowed forehead. She wore the usual p'nticoat of dark winsey, and her short gown of some dark striped print fell a little below the knee. A large cotton kerchief was spread over her shoulders and fastened snugly across her breast. Her garments were worn and faded, but perfectly neat and clean, and she looked, as she was, a decent, but not very cheery old woman. She had an uncertain temper, her friends allowed, and even those who were not so friendly acknowledged that "her lang warsle wi' the bairns o' twa generations, to say nothing of other troubles that had fallen to her lot, might weel account for, and even excuse that."

She turned into the house at last, and began gathering together the dog-eared Bibles and Testaments, and the tattered catechisms, and "Proverbs of Solomon," which were the only books approved or used in her school, and placed them in a wooden tray by the door. She gave a brief examination to the stockings which the lassies had been knitting in the afternoon, muttering and shaking her head as she held them up to the light. The mistakes in some of them she set right, and from some of them she pulled out the "wires," sticking them into the balls of worsted, with some anticipatory pleasure at the thought of the consternation of the "careless hizzies" to whom they belonged.

Then the forms were set back, and "the tawse," a firm belt of leather, cut into strips at one end—by no means the least important of the educational helps of the time and place—was hung in its usual conspicuous position, and then the school-room, which was also a whole house, was supposed to be in order for the night.

It was a dismal little place, having a small window on the side next the street, and a still smaller one on the other. There was the inevitable box-bed on the side opposite the fire-place, and the equally inevitable big brown chest for clothing, and bedding, and all other household valuables that needed a touch of "the smith's fingers" for safety. There was the meal-chest, and a tiny cupboard for dishes and food, and on a high dresser, suggestive of more extensive housekeeping operations than the mistress had needed for many a year and day, were piled a number of chairs and other articles not needed in the school.

A dismal place, but it was her own, till morning should bring the bairns again. So she mended the peat fire into a brighter glow, and seated herself beside it, to take the solace of her pipe, after the worries and weariness of the day.

A pleasant sound put an end to her meditations. From under the chair which stood near the little window at the head of the box-bed, came, with stately step, a big black hen, announcing, with triumphant cackle, that her duty was done for the day also. The mistress rose and took the warm egg from the nest.

"Weel dane, Tappie! Ye've get your supper as ye deserve, and then I maun awa' to the manse." So she scattered her scanty supply of crumbs about the door, and then prepared herself for her visit.

If she had been going to the manse by special invitation, she would have put on her Sabbath-day's gown and shawl, and all the folk would have known it as she went up the street. But as she was going on business, she only changed her mitch, and her kerchief and apron, and putting her key in its accustomed hole in the thatch, she went slowly down the street, knitting, or, as she would have called it, "weaving," as she went.

She had not very far to go, but two or three greetings she got and returned as she passed. "Mistress Jamieson," the neighbours called her to her face, but she knew quite well that behind her back she was just called Bell Cummin'. Her maiden name, as was the way among the humbler class of folk in these parts. They all paid her a certain measure of respect, but she was not a favourite among them, for she was silent and sour, and sometimes over-ready to take offence, and her manner was not over-friendly, at the best of times.

At the entrance of the close which led to the back door of the manse stood the weaver's wife from next door, and with her a woman with whom the mistress was not always on speaking terms. This was the wife of the Coats, who spent, as the schoolmistress had once told her, more time on the causey (pavement) than was good either for herself or her bairns. She would fain have passed her now without speaking, but that was not the intention of Mistress Coats.

"The minister's nae at home, nor the mistress," said she, "and since ye hae lost your journey, ye might as weel come in and hae a crack (talk) with Mistress Sim and me, and gie's o' your news."

"I dinna deal in news, and I hae nae time for cracks and clavers."

"Dear me! and see few bairns as ye hae noo at the schule. Gin ye could but learn them their samplers noo, or even just plain sewing, ye might keep the lassies thegither for a while langer. But their mither's maun hae them taucht to use their needles, and it canna be wonnered at."

This was a sore subject with the mistress, who was no needle-woman, and she turned, ready with a sharp answer. But the smile on the woman's face, and the look of expectation on the more friendly face of Mistress Sim, served as a warning, and calling her discretion to her help, she turned at once into the manse.

It was peaceful enough there. No one was in the kitchen, and after a moment's hesitation she crossed the little passage and knocked at the parlour door. No response being given, she pushed it gently open and looked into the room. The two youngest boys were amusing themselves with their playthings in a corner, and Marjorie lay on her couch with her doll and her doll's wardrobe, and a book or two within reach of her hand. The tiny little face brightened at the sight of the mistress.

"Come away in, Mistress Jamieson. I am very glad to see you," said she, with a tone and manner so exactly like what her mother's might have been, that the mistress could not but smile a little with amusement as well as with pleasure. "My father and mother are both away from home to day; but they will soon be back now, and you'll just bide till they come, will you not?"

Mistress Jamieson acknowledged herself to be in no special haste, and sitting down, she made advances toward an interchange of greetings with the little boys. Wee Wattie, not quite four years old, came forward boldly enough and submitted to be lifted to her knee. But Norman, aged five, had been once or twice sent to the school, with his brothers, when his absence was convenient at home, and certain unpleasant recollections of such times made him a little shy of meeting her friendly advances. Even Robin and Jack had been in their day afraid of the mistress and her tawse. But Marjorie had never been at the school, and had always seen her in her best mood in the manse parlour. She had had rather a dull afternoon with but her little brothers for company, for Allie was busy, and had only looked in now and then to see that the little ones had got into no mischief. So the child was truly pleased to see the mistress, and showed it; and so Mistress Jamieson was pleased, also, and in the best of humour for the afternoon.

And this was a fortunate thing for Marjorie. For she had many questions in her mind which no one could answer so well as the mistress—questions about the reading of one child and of the "weaving" of another, and of the well-doing or ill doing of many besides. For though she did not see the burns of the town very often, she knew them all, and took great interest in all that concerned them.

She knew some things about the bairns of the school which the mistress did not know herself, and which, on the whole, it was as well she did not know. So when, in the case of one of them, they seemed to be approaching dangerous ground, and Mrs. Jamieson's face began to lengthen and to take the set, which to Marjorie, who had only heard about it, looked ominous of trouble to some one, the child turned the talk toward other matters.

"I must show you my stocking," said she, opening a basket which stood within reach of her hand. "It is not done so ill for a beginner, my mother says. But it is slow work. I like the flowering of muslin better, but mother says too much of it is no' good for the een. And it is quite queer proper that every one should ken how to make stockings, especially one with so many brothers as I have."

The stocking was duly examined and admired. It had been the work of months, done in "stents" of six or eight times round in a day, and it was well done "for a beginner." There was no mended botches, and no traces of "hanging hairs and holey pies," which so often vexed the very heart of the mistress in the work of some of the "careless hizzies" whom she was trying to teach. She praised it highly, but she looked at the child and wondered whether she would live to finish it. There was no such thought in the mind of Marjorie.

"Mother says that making stockings becomes a pleasant and easy kind of work when one grows old. And though I canna just say that I like it very well, I must try and get on with it, for it is one of the things that must be learned young, ye ken."

"Ay, that's true. And what folk can do weel, they aye come to like to do in course o' time," said the mistress encouragingly. "I only wish that Annie Cairns and Jennie Robb could show work as weel done."

"Oh! but they are different," said the child, a sudden shadow falling on her face. "If I could run about as they can, I would maun care about other things."

"Puir wee lamme!" said the mistress.

"Oh! but I'm better than I used to be," said Marjorie, eagerly: "a great deal better. And I'll maybe be well and strong some day, our Allie says."

"God grant it, my dear," said the mistress reverently.

"And I have some things to enjoy that the other bairns havena. See, I have gotten a fine new book here," said Marjorie, mindful of her mother's warning about speaking much of her trouble to other folk. "It's a book my father brought home to my mother the last time he was away. I might read a bit of it to you."

"Ay! Do ye that. I will like weel to hear ye."

It was "The Course of Time," a comparatively new book in those days, and one would think a dreary enough one for a child. It was a grand book to listen to, when her mother read it to her father, Marjorie thought, and she liked the sound of some of it even when she read it herself. And it was the sound of it that the mistress liked as she listened, at least she was not thinking of the sense, but of the ease and readiness with which the long words glided from the child's lips. It was about "the sceptic" that she was reading—the man who had striven to make this fair and level earth.

"A cold and fatherless forsaken thing that wandered on forlorn, undusted, unaccompanied, unupheld"; and the mistress had a secret fear that if the child should stumble



among the long words and ask for help, she might not be able to give it without consideration.

"Ay, it has a fine sound," said she, as Marjorie made a pause. "But I wad ken better how ye're comin' on wi' your readin' gin ye were to tak' the New Testament."

There was a tradition among the old scholars that, in the early days of her experience as a teacher, the mistress used to make a little pause before committing herself in the utterance of some of the long words in the Bible; if it were so, that time was long past. But before Marjorie had opened the book, Allison came in, to mend the fire and put things to rights; and as the books had only been intended as a diversion from unpleasant possibilities, they were gladly and quickly put aside.

"This is our Allie, mistress," said Marjorie, putting out her hand to detain her friend as she passed.

"Ay, ay, I ken that. I hae seen her at the kirk and elsewhere," said the mistress, rather stiffly.

"And she is so strong and kind," said the child, laying her cheek on the hand that had been put forth to smooth her pillow, which had fallen aside.

(To be continued.)

OUR FAITHER ABUNE!

The licht o' the mornin' should see us a-steer  
The work o' the day to begin,  
Bif afore we commence our hearts it wad cheer  
To speak to our FATHER ABUNE;  
Ilk day has its cares, an' its trials, an' toil,  
Its pleasures, its praise, an' its blame;  
As dew to the grass, or as rain to the soil,  
God's blessin' afore we lea' hame!

It seems to uplift us on wings o' the dove,  
An' sets a' our heart in a flame,  
To feel that our FATHER is watchin' above  
An' kens us each one by our name!  
It makes us feel strong for the battle o' life,  
An' gies us baith courage an' vim,  
To fecht wi' temptation, an' win in the strife,  
Prayer brings us aye nearer to Him!

An' when we come hame, ere we gang to oor bed,  
Our prayers to forget is a shame,  
For in His guid book how often 'tis said  
"I loe them that ca' on My name!"  
"The secret o' God is wi' them that Him fear,"  
He'll shield them frae a' Satan's blame,  
An' when we lie down for tae dee He'll be near  
To fetch His ain bairnies a' hame!

—John Imrie, Toronto.

CHRISTMAS NIGHT SIX HUNDRED YEARS AGO.

Let us go back in imagination some six hundred years. It is Christmas night. In every town in Europe the bells are ringing merrily, and the people, noble and simple alike, are streaming toward the church or cathedral, each family or group preceded by its lantern-bearer, for street lights are few and far between. We will suppose ourselves in Chester, in Rouen, in Verona, or in Seville—the name and the place matter little, the medieval Christmas usages from the eleventh to the sixteenth century being the same all over western Europe. Matins have just ended with the "Te Deum," and there is a movement of expectation in the church and a rustling of feet, for before the celebration of mass we are to assist at the dramatic Office of the Shepherds. Behind and above the altar is placed the manger or *crèche*, and beside it an image of Saint Mary. Five canons of the first rank, or at least their vicars, wearing the sacerdotal tunic, and over it the amice, or linen gown, represent the shepherds, and form a group in the transept in front of the entrance to the choir. The shepherds carry crooks, and have with them real sheep and dogs, and attendants with musical instruments and rustic offerings of fruit. We may imagine how picturesque and impressive this Office of the Shepherds must have been in some Lombardian Church where the architecture lent itself to effective pantomime. We may figure to ourselves the shepherds, feigning some to sleep and some to watch their flocks, when suddenly in the stillness of the church, all richly decorated with tapestry, drapery, garlands of evergreens, and with a profusion of candles, a boy, dressed as an angel mounis, artlessly with the aid of a ladder, the wall beside the ambon, or small pulpit, and there, after the musicians have sounded a long and piercing trumpet blast, the angel intones in Latin these verses from St. Luke. "Fear not; for, behold I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe, wrapped in swaddling clothes, lying in a manger." Thereupon a number of singing boys, posted in the galleries in the clerestory of the cathedral—*aux voûtes de l'église*, says an old Rouen manuscript—and representing the multitude of the heavenly host, begin to sing "Glory to God in the highest, and on earth peace, good will toward men." And from the indications of the old manuscripts, and from the judgment of competent critics, we may conclude that the music which accompanied this Office was very grand and ample, for the plain song was supplemented by special melodies and the music of brass and of stringed instruments was employed besides that of the organ.

Meanwhile the shepherds enter by the great gate of the choir, and advance slowly toward the altar and the manger, chanting a rhymed Latin hymn, "Pax in terris." Arrived at the manger they are met by two priests of the first rank, wearing the long white dalmatica and figuring two midwives, who ask them, "Quem queritis in præsepe, pastores, dicite?" (Say, shepherds, whom seek ye in the maners?) And the shepherds reply, "Salvatorem, Christum Dominum." (We seek the Lord, the babe wrapped

in swaddling clothes, according to the angel's words.) Thereupon the two priests figuring midwives draw a curtain and show the child Jesus to the shepherds, and bid them announce the Nativity to the people. The shepherds kneel in adoration, and salute the Virgin with a rhymed Latin hymn. After which they return processionally through the choir, singing: "Alleluia! Alleluia! sing all his coming, and say with the prophet, Unto us a child is born." These words form the introit of the Christmas mass, which begins immediately the shepherd-priests directing the choir—*pastores regunt chorum*, says the Rouen manuscript—and reading the lessons from the lectern.—*Theodore Child, in Harper's Magazine for December.*

GARIBALDI AS A LEADER.

It was as a popular soldier that Garibaldi won his fame, and as such he has had no equal. The forces he captained were insignificant in numbers compared with the great armaments of modern times. His tactics were those of the Rio Grand guerillas; nevertheless his success was astonishing, because he was peculiarly adapted to lead a revolutionary uprising like the Italian. From the minuteness with which he describes the plans of his campaigns and the disposition of his troops in each battle, and from the copiousness of the military precepts which he sprinkles over his memoirs, it is evident that he deemed himself a master of the art of war; but the captains of the future will not turn to him for instruction in tactics or strategy. His strength lay in his personal valour, and in the unbounded confidence and devotion which he inspired in his comrades; and these are qualities without which excellence of discipline, or numbers, or technical skill can win victories. His favourite dream, that the Italians could emancipate themselves without foreign assistance, by rising *en masse* and arming themselves with a million muskets, was impracticable for two reasons, which he ought to have understood: first, the peasantry (as he states many times) were too subservient to the priests to be easily aroused; and, second, a multitude of raw volunteers could not have overthrown the trained armies of Austria. The god of battles decides for justice and patriotism, provided they marshal the best regiments.

When we have stripped from Garibaldi his eccentricities and flaws, transient in their nature, when we look into the heart of the man and contemplate his achievements, we behold a hero of the Homeric brood. We are again in the presence of a man of a few simple but elemental qualities, brave, disinterested and outspoken, whose habit it was to exhibit his passions without that reserve which belongs to our later, sophisticated age. Like Achilles, he did not disguise his feelings; he wept when he was moved, sulked when he was angry. He was inspired by two ideals, and those two the noblest—love of liberty and love of his fellow-men; ideals which he might not cherish in secret, but which he must proclaim before a hostile world; ideals for which he endured poverty, exile, fatigues, and the perils of battle. He believed that in every man there dwells a consciousness of right which needs only to be quickened in order to produce righteous acts. His career, which typifies in the large that of thousands of his contemporaries, confounds those materialists who assert that the age of emotions, of high-souled unselfishness, of romance, of tragedy has been left behind, and that we have entered the Sahara of egotism and commonplace. In the history of modern Europe, which is the history of the reconstruction of society upon the principles of nationality, political equality and commercial equity, feudalism having crumbled into ruins, there is no nobler chapter than that in which the unification of Italy is told. Garibaldi was the popular hero of that episode. The race whose heart beat true in Garibaldi, and whose head thought wisely in Cavour, if its character weakens not, will contribute generously to the civilization of the future.—*William R. Thayer, in December Atlantic.*

THE AUTHOR OF "JOHN WARD, PREACHER."

Margaret Deland, author of "John Ward, Preacher," says the *November Book Buyer*, which contains also a portrait of that lady, is about thirty years of age, of medium height, with a face so strongly English that her American nationality would scarcely be suspected by a stranger. She was born in Pittsburg, Penn., and was brought up in the family of her uncle, the Hon. Benjamin Campbell. In her religious belief she was a liberal Episcopalian, and by no means an agnostic, as has been generally thought. In 1880 she was married to Lorrin Deland, a Boston gentleman, whose sympathy and experience have been of great value to her in her writing; and Boston is now her home.

Her first appearance as an author was about 1884, when she printed some fugitive poems in the leading magazines. They awakened interest, and were favourably received as promise of better work sure to follow. In 1886 her first volume, "The Old Garden, and Other Poems," was published in Boston, and met with a success quite rare for a book of poetry from a new author. The first edition was exhausted in ten days, and before the second edition appeared, copies were selling at high prices. The book was well received by the press, and five editions have made the public familiar with the author's verses, full of the fresh life of nature.

Mrs. Deland has now won ample recognition as a poet, when, to the surprise of her large circle of readers, she appeared as the author of a novel, "John Ward, Preacher." Her success as novelist was even greater than as poet. The first edition of 1,000 copies was sold in one week, and in the five months following the book ran through six editions, and won high praise from the critics for its qualities of thought and style.

OUT of the six scholarships competed for lately at the Royal University, Dublin, five were gained by Presbyterians, one a lady.

British and Foreign.

THE late Dr. Cameron of Brodick, began life as a teacher at Thurso.

IT is said that the young Emperor William has become a total abstainer.

A NEW appendix to "Hymns Ancient and Modern," will be issued before Christmas.

IN Belgium in 1886 there were 140,000 public houses, one for every forty-three inhabitants.

DR. LEITCH, who is a Presbyterian, has been appointed a senator of the Royal University, Dublin.

THERE are 11,230 members of total abstinence societies in connection with the railway systems of England and Scotland.

MR. ROBERT LOUIS STEVENSON, who was at Tahiti in his yacht on the 4th September, is said to be restored to perfect health.

THE friends of Rev. J. Crowe have presented him with \$555 on his retirement from the pastorate at Hanley after a service of thirty-one years.

THE Rev. William Duke, of St. Vigeans, Arbroath, has received \$250 from Mr. Andrew Carnegie, of New York, in aid of a library for Auchmithie.

OVER \$10,000 have been contributed to the Fleming Stevenson Memorial Fund which is to be devoted to the training of a native pastorate in India.

MISS STIRLING was offered her release by the police of Geneva on the ground of bad health, and after first refusal is reported to have accepted the offer.

PROFESSOR CAMERON, of Aberdeen, conducted services on a recent Sunday in the town hall of Stonehaven for the dissentient members of Mr. Robertson's congregation.

DUNDEE Free Church Presbytery is sending an address to Dr. Murray Mitchell, formerly of Broughty Ferry, congratulating him on the attainment of his jubilee as a minister.

THE Church choirs of all denominations in the far north are contributing to a fund for placing a monument over the grave of poor Broomfield, of Aberdeen, the composer of Psalm tunes.

MR. DANIEL LIVINGSTON, M.P., South Australia, a Paisley joiner who was in early life superintendent of the Sheddon Mission School of the Free Middle congregation, has died in his forty-eighth year.

THE French Sunday School Union have decided to abandon the international lesson system and to replace it by another, consisting of a four-year cycle, divided equally between the Old and New Testaments.

A BRONZE mural tablet to the memory of the 92nd Gordon Highlanders who lost their lives in Afghanistan and South Africa, has been erected by their surviving comrades in the nave of St. Giles's, Edinburgh.

THE meeting to be held in the Waterloo rooms, Glasgow, on 13th December, in celebration of the ter-jubilee of the Secession will be addressed by Dr. Andrew Thompson, Principal Cairns, Principal Rainy, Dr. Corbett, and Revs. A. MacEwan, B.D., and James Kidd.

MR. ROBERTSON, of Stonehaven, in a recent sermon published in pamphlet form, alluded to certain persons in the Church as "big men according to their own estimate" whose "increasing breadth of beam and expanding girth of aristocratic fat are the evidence thereof."

THE Rev. John Smith, of Broughton Place, Edinburgh in the opening lecture of the Literary Association connected with his congregation, took Robert Browning for his theme, and declared that no poet had touched, as he had done, the profoundest problems of the present day.

THE Rev. Walter Brown, M.A., Edinburgh, has been speaking at Dumbarton in behalf of the establishment of intermediate classes for those young people who consider themselves too old for the Sunday school and whom the older members of the Bible class deem too young for admission to their circle.

THE Rev. Robert H. Logan, of Renton, who was originally a merchant in Glasgow, but who abandoned commerce for the pulpit, has been elected by a large majority to the pastorate of Chalmers Church, Dundee, vacant by the sad death of Rev. Robert Milligan, who was drowned in the summer at Montrose.

PROFESSOR STORY follows up Principal Cunningham's manifesto on the subject of subscription. In his inaugural at Glasgow he contended that the Church has exceeded its powers in what it demands from ministers, elders and probationers, and that the terms of subscription imposed involve an assertion of infallibility as gross as any that ever came from Pope or council.

THE Rev. Robert Howie proposed at its last meeting, that Glasgow Free Church Presbytery present an address to Dr. Andrew Bonar at the public celebration of his jubilee. This was agreed to, and Dr. Somerville was requested to act as Convener of Committee, and make the presentation. It is also under consideration to hold a social meeting of the members of Presbytery in honour of the occasion.

A PRESBYTERIAN service was held during the summer in the Church of the Royal Castle, Hamburg. The communion was dispensed in the Scottish form, two London elders assisting. The cups used bear an inscription which shows that they were the gift of P. F. M'Michael, pastor, in 1670. As the date points to the Covenanting times, it is suggested that M'Michael may have been from Scotland.

A NEAT memorial volume, giving a report of the Inverness Free Church General Assembly, has been published in the Highland capital and will take the place of the ordinary blue book report. Adorned with a portrait of Dr. Aird, the Moderator, and giving the speeches and reports in a summary form, it is more likely to be read. The only discussion fully reported is the one on the land question in the Highlands.



## Ministers and Churches.

A NEW Presbyterian Church is to be erected at Cedar Grove.

THE Rev. Mr. Tully, of Knox Church, Mitchell, has given up active work for the present because of heart trouble.

THE Rev. Mr. McConechy, formerly pastor of the Port Stanley Presbyterian Church, and at present residing in London, is seriously ill from consumption, and is lying at the point of death.

THE Rev. William Burns, agent for the Aged and Infirm Ministers' Fund has received several handsome voluntary contributions for this most necessary but much neglected fund.

DR. KING reports £100 received from the Presbyterian Church of Ireland for Manitoba College. The aid of this Church to the educational and Home Mission work of the colonial Churches is always forthcoming and in good time.

THE Rev. D. L. McKae, formerly of Cobourg, recently called to the First Presbyterian Church, Jamestown, N. Y., will likely be prosecuted for violation of the Contract Labour Act, in having accepted the position while in a foreign country.

A CALL from Georgetown and Limehouse has been presented to Rev. A. H. Drumm. It was signed by 218 communicants and 114 adherents, and \$1,000 stipend promised. Mr. Drumm accepted the invitation. The induction was fixed for Tuesday, 18th inst.

THE congregation of First Presbyterian Church, Eramosa, have attained their fiftieth birthday. The event is to be celebrated by jubilee services on Sabbath morning, Dec. 16, when Principal Caven, of Knox College, will preach a sermon appropriate to the occasion.

PRINCIPAL MACINTYRE of the Brantford Ladies College has issued the programme, itself an artistic gem, of the course of Snake-pearean and other readings arranged for the present Session in that institution. The selection is an admirable one, and must prove interesting and attractive to all who attend.

A MEETING was held in the Presbyterian Church, Millbank, on Monday, the 11th ult., for the purpose of settling the union of the congregation of Millbank and Crosshill. It was discussed, and at last came to the conclusion that the said congregations were united, and to be under the charge of Rev. W. M. McKibbin, B.A.

THE new Presbyterian Church at Parkhill is to be opened on Sunday, January 6, 1889. It is expected that on the occasion the Rev. Principal Grant, of Queen's College, will preach in the morning; the Rev. A. G. Harris, of Parkhill, in the afternoon, and the Rev. J. C. Smith, of Guelph, in the evening.

THE Rev. W. H. Geddes, who for some years ministered to the Presbyterian congregation of Russell and Metcalfe, and left for Colorado in the hope of benefiting his health about seven weeks ago, has received a unanimous call from the congregation of Idaho Springs, Col., offering him \$1,200 a year and a house.

THE St. Andrew's Presbyterian Church, London, was crowded at the services Sunday morning and evening week, the sermons being delivered by the pastor, Rev. J. A. Murray. At the former service the sacrament of the Lord's supper was administered, between 500 and 600 participating. Eighteen were admitted to sacrament as members for the first time, eight by certificate from other churches and ten on confession of faith.

THE Rev. J. Stenhouse, M.A., B.Sc., from Edinburgh, gave a lecture on Mesmerism in the Presbyterian Church, Coltonwood, under the auspices of the Young People's Society of Christian Endeavour. Mr. Stenhouse gave a brief history of Mesmerism, showing that it is not a system of recent date, but was known among the Chaldeans, the Babylonians, the Persians, the Egyptians, and the Greeks and Romans. He traced its investigation and development by Mesmer, Reichenbach, Weindnold and others. He showed the principles of the system, and strongly condemned the practice of it for the sake of satisfying curiosity, or for amusement. Mr. Stenhouse is an accomplished scholar, a clear reasoner, a fluent speaker, and an excellent lecturer.

THE Young People's Association of Old St. Andrew's Church, Toronto, held a very successful meeting on Monday evening, December 3, in the lecture room of the church, the principal feature of the evening being "An Hour in John Knox's Parish," by Dr. Geikie, Dean of Trinity Medical College. The Dean's well known style, which is more of a pleasant conversation than a conventional lecture, was very interesting, and although his time was limited, was thoroughly appreciated by all present. The musical part of the programme was filled by several members of the Association. A number of friends of the Young People's Association of Erskine Church were also present. This, it is to be hoped, will be only the commencement of similar visits from the sister societies of the city and be the means of promoting greater fellowship amongst them.

An excellent sermon was recently preached in Pandora Street Presbyterian Church, Victoria, B. C., by the Rev. D. Fraser from the text "Give me neither poverty nor riches; give me food convenient for me;" Basing his remarks on this sound sentiment the speaker pointed out that the best condition of man was moderate circumstances. The happy medium was as desirable in the matter of worldly possessions as in anything else. While poverty had its temptations, so had riches. The rich man grew proud and arrogant. He did not consider his fellow-man. He allowed nothing to stand in the way of the getting of wealth. He ignored the Sabbath, asking, "Who is the Lord? that he should obey Him?" Reference was also made to the attempt to pry into the future by resorting to witches. This was one kind of food which the minister did not consider was convenient for us.

THE Rev. Archibald Maclaren, M.A., of Springfield, Man., in the Presbytery of Winnipeg, has had in hand one of

the most difficult problems in the Church. With tact and perseverance he has worked away at it for four years. The congregation is now thoroughly organized and nearly free from debt. The membership has doubled during his ministry. He has resigned, but remains a month or two, to keep the work in hand with the hope that an early settlement may be made. The congregation and Presbytery tried every means to keep Mr. Maclaren, but he feels that his work is done in this field. He has the satisfaction of handing the congregation back to the Presbytery in a good shape. A number of flourishing churches have tried to secure his services, but he refuses to go to an organized congregation. While with us he has been the means of setting on foot the Farmer's Institute of Springfield and Sunnyside, on the basis of the Mechanics' Institute, with a library already of 500 volumes. He has brought the matter before the Government and they have put it in the estimates. This is the first institution of the kind in the country. He also organized the county Sabbath School Teachers' Association. We have no fears for his success. He is an organizer.

THE members of Knox College Metaphysical and Literary Society held their first public meeting of the session, which is the sixty third in the history of the society, on the 23rd of November in Convocation Hall. Rev. Dr. Gregg occupied the chair. After the meeting was duly opened, the president, Mr. George Needham, B.A., was called upon to read his inaugural address. In this he showed some of the advantages to be gained by a course of metaphysical study preparatory to theology. The address throughout was well constructed and manifested clearness of thought. Mr. W. J. Clark gave a reading, which was well received. A trio by Messrs. Comins, Nichol and Hamilton was rendered with good effect. Although the Glee Club receives each year a new element and loses an old one, it nevertheless holds its place, its usual good success being in no way impaired by the yearly change in its members. This reflects credit upon Mr. Collins, the leader. In view of this change of members, Dr. Gregg remarked that clubs may come and clubs may go, but Mr. Collins goes on for ever. The subject for debate:—Resolved—That missionaries be sent out only under the supervision of the Church. This was discussed well on both sides. The chairman summed up in favour of the negative. The debaters were J. Robertson, I. Crawford, affirmative; J. McP. Scott, J. W. McMillan, negative.

THE new Presbyterian Church at Waterloo was opened by Dr. Cochrane, of Brantford, on Thursday, Nov. 26, at three p.m., when an intensely practical sermon was preached to an attentive and appreciative audience. In the evening the Doctor delivered his popular lecture, "The Queen's Highway to British Columbia," in an excellent house. For two hours the lecturer kept the undivided attention of the audience while he described the beauties of the scenery, engineering difficulties, and the natural resources of a wonderful country. The services were continued on Sabbath, when Rev. Dr. Gregg preached able, thoughtful and earnest sermons at eleven a.m. and seven p.m. In the afternoon the Rev. Donald Tai, of Berlin, the former pastor of a portion of the congregation, preached an excellent sermon on John viii 12. Consent was given by the Presbytery to form a congregation on January 31, 1888, since which time a church has been erected costing nearly \$6,000, of which \$5,100 have been subscribed or collected, thus leaving only a small debt, which is hoped will be wiped out before the new year. Mr. A. F. Mitchell, B.A., of Knox College, has laboured with great acceptance in the field during the past summer, and much regarding the flourishing condition of the congregation is due to his energy, zeal and devotion to the cause. The building is of white brick with Acton stone basement. The church is seated for 225. The basement will accommodate 125 scholars, with apartments for vestry and library. The building is heated with hot air and pleasantly lighted with gasolene. The windows throughout are of cathedral glass, and the whole completed presents a very neat and tasty appearance.

THE Sabbath school room of John Street Presbyterian Church, Belleville, was crowded last week almost beyond its seating capacity to enjoy the musical and literary treat furnished by the Young People's Association, and the able eulogy of the different branches of the Church work by the pastor, Dr. George. Mr. D. Sinclair occupied the chair. The occasion was the second anniversary of the induction of the popular pastor, and everyone present thoroughly enjoyed the reunion. In an interesting address Dr. George said: The Church had been restored and he thought improved and beautified. The friends had contributed liberally, notwithstanding the hard times. The work of the Church had progressed favourably during the year. The collection for the new library and the attendance at the Sabbath school was encouraging. The pastor's Bible class now numbered eighty members. The Young People's Association was most vigorous and healthy, being not only a society for mutual improvement, but had upwards of \$300 in the treasury. The Young People's Society of Christian Endeavour was organized for united Christian work, but only those young people who truly desire to work are enlisted to become active members, for this is the true aim of the association. The choir was also a great help to the Church and to the members, and the pastor expressed his warmest feeling of thankfulness. The prayer meeting was successful, but the attendance was not as large as it should be. Reference was made to the new organ which will be placed in position possibly some time next year. He bestowed kind words of praise to the ladies of the Foreign Missionary Society. It would be a step in advance if all the ladies of the Church could be enrolled as members, either of the Mission Band, or the Woman's Foreign Missionary Society. The reverend gentleman said he had met with many difficulties in his pastoral work, but they were not difficulties which could not be overcome. The people were ever ready to release him of cares and responsibilities beyond the line of his legitimate duties, and for these kindnesses he would ever feel grateful.

THE ninth open meeting of the Student's Missionary Society in Convocation Hall last Friday evening

attracted a large and deeply interested audience. Mr. Henry W. Darling occupied the chair. Mr. William Neilly, who has spent five years in the Home Mission field, gave a report on mission work in the far West. Mr. Neilly was for two years stationed at Red Deer, a station 100 miles north of Calgary. He gave an interesting account of the customs of the Indians in those territories and of the progress of the mission stations between Calgary and Edmonton. For three years he was stationed near Portage la Prairie, and there he found the Presbyterian mission stations very active and liberal in support of the Church. Mr. Neilly spoke highly of the efforts of Rev. Dr. Robertson, Superintendent of Missions in the North-West, and closed by pointing out the importance of Home Mission work. Mr. A. E. Mitchell, B.A., read a paper on South America. The paper described the efforts being made by the Presbyterian Church on that Continent. In many of those countries a spirit of keen interest in Protestantism is being shown. Rev. A. B. Mackay followed with an interesting paper on "Missionary Failures." Among non-missionary failures, he said, were those who have not been taken out of the world. Another class of failures are those who put one part of the work against another. Some friends of Foreign Missions seem to think Home Missions a lower kind of work. On this point we might say there are some men in the Home Mission field who are enduring greater hardship than any man or woman in the Foreign field. On the other hand, some friends of Home Missions speak disparagingly of the Foreign field. This feeling, he said, was wrong. As the human body would succeed poorly with one foot or one hand paralyzed, so the Church must not stifle mission work in either of these directions. The Saviour said, "He that hath a purse, let him take it likewise his scrip." Missionaries should be provided for by those who send them.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woolville on Nov. 27, 1888. Eleven ministers and seven elders were present. The principal items of business were, (1) a call from St. Andrew's Church, Scott and Uxbridge, was sustained to the Rev. A. N. Campbell, Queensville, Toronto Presbytery, and forwarded to them. (2) A call from St. Andrew's Church, Orangeville, to the Rev. E. Cockburn, M.A., was considered, and Uxbridge congregation cited to appear next meeting. (3) The Rev. Arch. Currie, M.A., gave in his resignation of the pastoral charge of Brock and Manilla, and his congregation cited to appear at next meeting. The Presbytery adjourned to meet at Cannington on Tuesday, December 18, at eleven a.m. The next regular meeting of Presbytery was appointed to be held at Sunderland on the last Tuesday of February, 1889, at half past ten a.m.—JAMES R. SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.—This Presbytery met on the 4th inst. Rev. A. Guiray, Moderator. The attendance of members was unusually large. An extract minute of the Presbytery of Lindsay was read and a call from St. Andrew's, Scott and Uxbridge, to Rev. A. U. Campbell, minister of Queensville and Ravenshoe. The call was produced and read on the same, together with relative documents, and Rev. J. W. Bell was appointed to preach at Queensville and Ravenshoe on an early Sabbath, and cite the people there to appear for their interests on the 8th proximo. With a view to obtain the approval of the Presbytery, a preamble and resolutions adopted by the congregations of Cookes Church, Toronto, agent their trust deeds, was submitted and read in full. Mr. T. A. Lyle was also heard as a commissioner thereon, and a committee was appointed, consisting of Rev. Dr. McLaren, Rev. Dr. Reid, and Mr. J. R. Miller, to examine carefully said documents and report thereon to next ordinary meeting. The committee appointed at the previous meeting to organize as a regular congregation of the Church, certain memorialists connected with St. John's Presbyterian mission, reported in substance, through Rev. Dr. Kelllogg, that they had carried out said appointment, that they had received certificates of Church membership from twenty-two persons; that they had dealt with five others in the way of examination, and that those twenty-seven persons they had constituted a regular congregation of the Presbyterian Church in Canada. The report was received and approved of. It was then reported by Rev. W. G. Wallace, that he had moderated in a call from the congregations of Georgetown and Limehouse, which was given in favour of Rev. A. H. Drumm, a minister of the Church without charge. The call was very largely signed. The stipend promised is \$1,000. After hearing commissioners, viz. Messrs. L. Grant, N. Lindsay, Lawson and Sharpe, the call was sustained and put into the hands of Mr. Drumm, who declared his acceptance of the same. It was then resolved to meet for his induction at Georgetown, on Tuesday the 18th inst. at half-past two p.m., the Moderator to preside; Rev. R. Haddow, to preach; Rev. Walter Reid, to deliver the charge; and Rev. W. Patterson to address the congregation. Circulars were read from the General Assembly's Committees on Home Missions and the Aged and Infirm Ministers' Fund, the former Committee apportioning \$6,000, and the latter apportioning \$2,200, to be raised within the bounds for the two funds respectively, and both Committees urging earnestly attention to the claims of said funds. By a reference to schedules which were opened recently, it was shown that the aggregate contributions to these funds which the Presbytery had agreed to ask of their congregations were respectively higher than those which were asked by the Assembly's Committees. A petition was read from thirty-five members and thirty-nine adherents of our Church, all of them connected with the Dovercourt Mission, praying the Presbytery to organize them as a regular congregation, and to allow Mr. J. C. Madill, student of Knox College, to remain with and labour among them. In support thereof Messrs. J. Scroggie, Hugh Henry and Robert Newell appeared as commissioners, and were duly heard. It was then moved and agreed to, that the prayer for congregational organization be brought under the notice of the neighbouring Sessions, and that they be asked to express their minds thereon to next ordinary meeting. On behalf of the committee appointed at the previous meeting to

consider the statements made by Rev. G. Burnfield at that meeting, and to bring up a resolution thereon, Rev. Dr. McLaren submitted and read a report, which set forth a resolution for the adoption of the Presbytery, and according to which, they were recommended to refer the whole matter, for reasons given, to the General Assembly, and to request that Court to determine the question of jurisdiction, and to decide what effect the irregular course pursued by Mr. Burnfield shall have on his relations to the Presbyterian Church in Canada. After some deliberation on the foregoing, Mr. Burnfield, who was present and was granted leave to express himself, requested the Presbytery to delay action on the resolution till next meeting of Presbytery, and on motion made by Rev. Dr. Caven, the Presbytery agreed to delay accordingly. Next ordinary meeting is to be held on the 8th of January, 1889, at ten a.m. - ROBERT MONTGATH, Pres. Clerk.

OBITUARY.

THE LATE REV. JOHN BENNETT, D.D.

After a long and severe illness from that insidious and fatal disease, diabetes, Rev. John Bennett, D.D., recently passed away. Although the fatal summons was not unexpected, the announcement that so useful a life had ended created profound and general sorrow, and the universal regret expressed at his early demise shows how highly he was esteemed by his numerous friends.

Deceased was born at Kinross, Scotland, in the month of April, 1838, and was consequently fifty years old at the time of his death. He was the son of Mr. John Bennett, gamekeeper on the estate of Pitturran, Scotland. He was quite young when the family came to Canada and settled in the neighbourhood of Port Hope. After attending school for a time he qualified himself to take charge of a school. He followed the profession of teaching for several years, and whilst so engaged he proved a valuable help to the pastor under whose ministry he sat, in connection with the Sabbath school work and in exhorting at prayer meetings. The acceptance with which his efforts were received at the prayer meetings led him to look forward to the ministry as the work to which he should consecrate his life and gifts. Having therefore prepared himself for matriculation, he entered Morrin College, Quebec, during the Session of 1864. Throughout his college course he proved himself a diligent and successful student, and won for himself the confidence and esteem of his professors. The high esteem in which he was held by his Alma Mater was shown by the fact that a few years ago the degree of Doctor of Divinity was conferred upon him by Morrin College. Whilst he was prosecuting his studies at Morrin College he engaged during the summer months in mission work in the township of Darling, and never, perhaps, was that mission more prosperous than during the years he laboured in that field. His name is still a household word in the homes of those amongst whom he laboured. After completing his studies he was licensed to preach the Gospel by the Presbytery of Quebec, and shortly afterwards was called by the congregation of the city of Three Rivers, Quebec. Having accepted the call, he was ordained and inducted to the pastoral charge of the congregation. Here he laboured with much acceptance for three years. He was inducted to the charge of St. Andrew's Almonde, on the 17th September, 1872, and for sixteen years he devoted himself with all faithfulness and zeal and great ability to the building up of the congregation. During his pastorate, the church was enlarged and improved, and the mans., a substantial and comfortable building, was erected, and the congregation became one of the largest and most important charges of the Presbyterian Church. Dr. Bennett also took a prominent part in the various Courts of the Church, and he was regarded by his brethren in the ministry as a good scholar, a wise counsellor, an eloquent preacher and faithful pastor. Several of his sermons on special occasions were published, and a series of letters on the Roman controversy, published in the Almonde Gazette, attracted considerable attention at the time for their marked ability. He was married in 1869 to Miss Chambers, of Port Hope, who, with four children - three boys and one girl - is left to mourn the loss of a kind and devoted husband. To the bereaved and sorrowing family and to the congregation bereft of an able and devoted pastor we extend our heartfelt sympathy.

THE REV. JOSEPH BUILDER, B.D.

In the early death of Rev. Joseph Builder, our devoted young missionary to Mhow, India, our Church and especially our mission cause in that field has sustained very severe loss. He was more than ordinarily endowed in mind and heart with those qualities that make a kind friend, a genial companion, an earnest and efficient worker and a faithful minister. Those superior elements of character and capacities for work he brought with sincere devotion into the work of the mission field with which he was connected, and to which he was deeply attached. Mr. Builder was a Canadian by birth, a distinguished graduate of Toronto University and also of Knox College. A little over five years ago he was ordained and designated to the mission field in India, his special field being at Mhow. There he laboured earnestly and efficiently to within a few months of his death, a severe attack of sickness necessitating his return. He arrived home in the early part of the summer. On his return to Canada his friends found that his health was impaired past recovery. After a brief sojourn at Burlington, when for a time it seemed that his strength was returning and that he was regaining vigour, he was advised to seek a warmer climate for the winter as the only hope of restoration of health. About the end of October he left Hamilton for the South, and had almost reached his destination, when, worn out with the fatigue of travelling, he died on the train. The news was received with many expressions of deep and heartfelt sorrow, especially by those who had been permitted to associate with him in the last few months of his life. The journey is ended. The burden is laid down. The voice is silent and the weary man rests from his labours and his work follows him.

Though young in years he was a noble standard bearer in the Christian Church; clear, strong, positive, sound in his views of truth; inflexible in his adherence to what he believed to be right; unassuming in his intercourse with brethren of the ministry; a faithful minister; a son of consolation in the chambers of sickness, sorrow and suffering; an example of patient endurance under bodily infirmity; a devoted husband and father. His loss will be greatly felt by those who knew him best, and who had learned his true worth. But there is comfort in the thought that our loss is his gain. The committed talents are now returned with usury and receiving the welcome of the faithful servant, he has entered into the joy of his Lord.

His sincerity, devoted activity, affectionate sympathy were characteristics which at once deeply impressed themselves on those who came into close contact with him, and which rendered him peculiarly fitted for the work to which he had devoted his life. He always expressed his opinions with all the candour of one who was thoroughly persuaded in his own mind. If he had any plans or schemes to propose they had no relation to personal advancement, but to the welfare of the Church and the advancement of the cause of Christ among men, and more especially to the advancement of the Master's kingdom in India, whose people he dearly loved, and to whom the bringing of the knowledge of Christ was the dearest desire of his heart.

In the last months of life he loved to talk of mission work, and especially of the work in India, of the great need of more workers for the field, and of the bright prospect of a great work being done in India. Not infrequently he expressed a hope, always a strong desire that he might be permitted to return and take up his work among the people he had learned to love. During those last months, he was calm, full of hope and joy often, always resigned. Although desirous to live, if it were the Lord's will, a little longer for the sake of his young family and the mission field so dear to his heart, yet he was always able to say, "God's will be done."

MONTREAL NOTES.

A Conference under the auspices of the Presbytery of Montreal is to be held on the evening of January 8, the date of the next regular meeting of Presbytery. The topic of discussion is "Expository Preaching."

The December number of the Presbyterian College, Montreal Journal is out, and fully maintains the high reputation of the magazine. In addition to a sermon on Prayer by the Rev. Dr. Wells, of the American Presbyterian Church, and a contribution from Mr. George Hague on Christian Unity, there are a large number of most interesting original articles from Revs. Dr. B. Aitce, of Columbia; Heine and Cruchet, of Montreal; McKibbin, of Millbank, and by several of the students. Professor Campbell continues his racy "Talks about Books." A list is given of the students in attendance this session, seventy-nine in all, with the several districts from which they come. From Quebec Province there are thirty-nine, from Ontario, twenty-two, from Manitoba, one; from the Maritime Provinces, eight; and from Europe, etc., nine. From all sections of the Church, as well as from abroad, the college draws its students. No lunaries or gratuities of any kind are given to any of the students, and this, it is believed, a better class of men are drawn to the institution than would be the case were aid given in the form of money or reduced board, etc. The finances of the college are to suffer this year, consequent on the action of last Assembly in abolishing the common fund. The resolution adopted by the board two months ago to secure additional endowment was a wise one and it cannot too soon be practically carried into effect. The college has been supported, heretofore, chiefly by Montreal. Its present Endowment Fund, with the exception of two legacies, was almost entirely got in this city. Now that an effort is to be made to put the institution on a substantial permanent footing and thus permit of the staff being strengthened, it is hoped that all of us friends will rally to its support. It is understood that a canvass is immediately to be pushed in the city and throughout the country. An additional Endowment of \$150,000 is needed to meet the expenditure on its present basis and to increase the staff so as to ensure the greatest efficacy.

Mr. Lewis McIntyre, from Johnstone, Scotland, passed through the city on Friday, on his way to Manitoba, where he is to engage in mission work in connection with our Church. Mr. McIntyre has for the past year laboured as city missionary in Johnstone.

The Rev. Dr. Parsons, of Knox Church, Toronto, preached to large congregations in Crescent Street Church, on Sabbath morning and evening. He also conducted the union Sabbath teachers' class on Saturday afternoon in the American Presbyterian Church lecture room.

The annual meeting of the Celtic Society was held in the Presbyterian College on Thursday evening when the following officers were elected: Hon. D. A. Macdonald, hon. president; Rev. Dr. MacNish, president; Hon. J. K. Ward, Rev. Dr. Campbell, vice-presidents; Murdoch MacKenzie, recording secretary; A. D. Lanskill, corresponding secretary; William Greig, treasurer; R. V. Professor Campbell, Rev. Professor Coussirat, Dr. Stewart, Rev. Dr. Lamont, of Hampden, William Drysdale, Norman Murray, Committee.

The ordinance of the Lord's supper was administered at Pointe-aux-Trembles on Sabbath morning by the Rev. Professor Coussirat. There has been quite a movement among the pupils since the present session opened, and fourteen boys and seven girls profess to have found the Saviour. These were, after careful examination, received into the fellowship of the Church. The service on Sabbath in the newly-erected chapel connected with the schools, was one of very great interest and blessing. There are, indeed, few departments of mission work anywhere that have so manifestly been blessed of God as these training schools connected with our Church at Pointe-aux-Trembles.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Dec. 23, 1888.

RUTH'S CHOICE.

Ruth 1: 16-22.

GOLDEN TEXT. Thy people shall be my people, and thy God my God. -Ruth 1. 16.

SHORTER CATECHISM.

Question 107.—The Lord's prayer concludes with a doxology. The words are appended to the form of the prayer as it appears in the Gospel by Matthew. It is now found that no reliable copies of the original contain this doxology. It seems to have been added to the text by an uninspired hand. Most likely in repeating the Lord's prayer the ascriptions of praise were spoken by reverent and devout worshippers. The Revised Version omits the doxology. Though forming no part of the inspired Word of God, such ascriptions are in full accordance with the spirit and teaching of Scripture. The kingdom is God's, for He is King of kings and Lord of lords; the power is His for He is the Almighty God, and the glory is due to Him through eternity, for He is glorious in holiness, and to Him eternal praise will be given. Amen is too often regarded as the formal conclusion of a prayer, rightly understood and used, it is the solemn testimony of the heart, as to the earnestness and sincerity of the prayer, closing it with, So let it be.

INTRODUCTORY.

It is most probable that Ruth and Naomi lived in the time of Gideon. The book of Judges gives an account of the troubles and desolations that fell on the Israelites because of their sinfulness and disobedience; the book of Ruth gives a cheering glimpse of the quiet and beautiful life which godly people lived in the most troublous times. Bethlehem, about six miles from Jerusalem, was the early home of Naomi, and Moab, east of the Dead Sea, was the country to which she went and which was Ruth's native land.

I. Ruth's Resolution.—The enemies of Israel by their oppression and robbery had plunged the people in great distress. Many were suffering from famine. Elimelech, with his wife Naomi, and their two sons Mahlon and Chilion, resolved to leave their native land and their inheritance, and go where they could have peace and plenty. They crossed the Jordan and went southward into the land of Moab, where they settled. After a time Elimelech died, and his two sons also died. Naomi, now a stranger in a strange land, decides to return to her own country. When she begins to carry out her resolution the touching and impressive incident with which the lesson opens takes place. The aged and solitary Naomi sets out on her homeward journey. In accordance with the custom of the time and prompted by their affectionate esteem for their mother-in-law, Orpah and Ruth accompany her part of the way. The time for them to part has come and Naomi urged them to return to their kinsfolk and country. Orpah, much as she loved Naomi, decides to return home; but Ruth has made up her mind to cast in her lot with Naomi. To her she is henceforward devoted, and Ruth's resolution comprehends everything that life embraces. She had been brought up among an idolatrous people, but she is prepared to become an Israelite and a devout servant of the true God. "Thy God shall be my God." There is in this a spirit of full consecration for it is expressive of personal service of Jehovah. In the most solemn manner she seals her purpose by using the most impressive adjuration common among the Israelites, "The Lord do so to me and more also, if aught but death part thee and me." Ruth did not act on sudden impulse; she was not actuated by mere feeling, but after calm and serious thought she made up her mind to live henceforth as a servant of God, and unite herself with His people.

II The Return to Bethlehem.—Ruth having made up her mind to accompany Naomi, the latter no longer seeks to dissuade her. They journey onward together till they reach Bethlehem, where they meet with a cordial welcome. It was not a large place; the people knew each other, and most of them would remember the departure of Elimelech and his family. Now all that return are the bereft widow and her devoted daughter in law. She is greeted with the surprised inquiry, "Is this Naomi?" she who had gone ten years before full of hope. Her answer is that Naomi is no longer a fitting name for her. It means pleasant, sweet. She says she should be called Mara, which signifies bitter. There had been much bitterness in her cup, but it is open to doubt if her explanation of it was correct. She says, "for the Lord hath dealt very bitterly with me." Whom God loves He chastens. It is right to recognize God's hand in all the events of life, but it is easy to err in the interpretation of God's dealings with individuals. She had been deeply afflicted, but it is evident that her afflictions had been blessed to her. They reached Bethlehem about the time of barley harvest, that is, about the middle of April, so that through the operation of the beneficent laws of Israel, Ruth was able to glean in the harvest fields for Naomi's and her own subsistence. Through God's good providence Ruth came to honour and comfort. She obtained through her marriage with Boaz a place in a noble line of descent, being one of the ancestors in David's line, and from whom the mother of Jesus was descended.

PRACTICAL SUGGESTIONS.

Among a heathen people Naomi maintained her religion, and set a good example to those around her.

That example produced a good effect on Ruth. Ruth chose the good part, and faithfully carried out her purpose to serve God.

In this life the devoted servants of God are oft-times made the recipients of temporal blessings.

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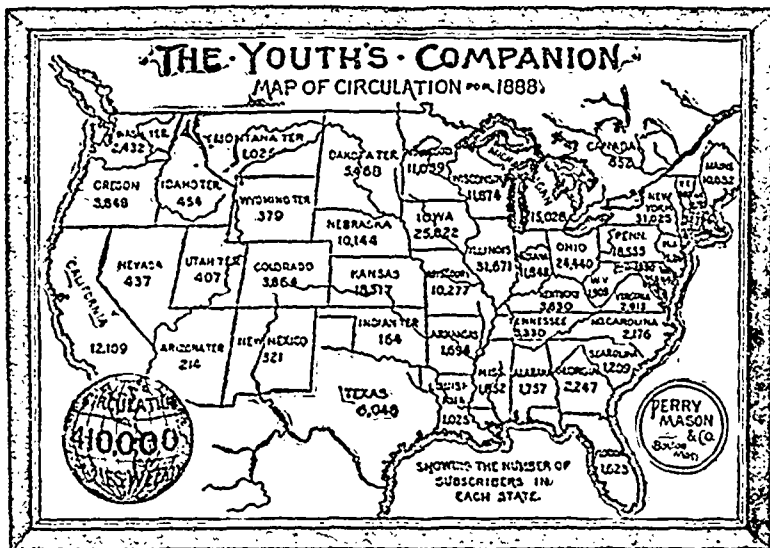
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The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—Tyndall, Huxley and Beale—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and oven daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made oftener than once in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

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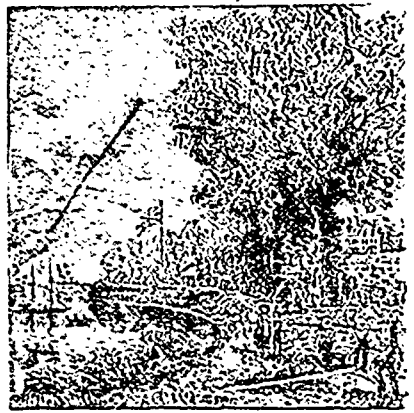


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JACK FROST may not be a full-fledged poet, but he is something of a timer.

THE wife who sews on buttons is better than the one who speaks seven languages.

THEY now speak of it as an "adjustment of claims." It use to be called a "settlement for to cents on the dollar."

A MAN with a new idea cannot be too careful of it. It may get away from him and become original with some one else.

A WESTERN agricultural paper says, "there is money to be made by hogs." It is pretty much that way all over the country.

EXERCISE the body in this nipping air; exercise the soul a little also in giving aid and comfort to the shorn lambs whom the air nips.

AN English chiropodist advertises in a country paper that he has "removed corns from several of the crowned heads of Europe."

"What kind of food is alumni?" asked Mrs. Snaggs. "It isn't food at all," replied Snaggs. "Oh yes, it must be, because six people at Marietta have died through being poisoned at an alumni dinner."

NEAT to a cheerful wife nothing is so soothing to a man's soul as the consciousness of a good deed done. This is the time of year when "donation days" dot the private calendar of men and women who love their kind.

"I TELL you, Candidus," said Scribuler, "the public is fairly going wild over my poems." "Indeed?" replied Candidus. "I am sorry to hear that. If you wish to conceal yourself until it calms down, why, my house is at your service."

"THE Darwinian theory, my dear," said Mr. Knowitall, "is that we are all of Simian ancestry. Darwin believed that Sam was the great leader in the evolution of the world." Whereupon Mrs. Knowitall and the little Knowitalls wondered whence papa derived his vast erudition.

"I CAN tell you, my dear," said a wife of a year's standing to one just newly married, "it's one thing to manage a sweetheart and another to manage a husband." "Oh! I shan't have any trouble about that," said the happy bride. "Ma takes all that off my hands. She's had practice."

EDITOR of the Boomville Cyclone to assist. Why don't you publish that Jonestown scandal we've had in type so long in this morning's paper? Assistant: Well, I read it over, and it is unfit for publication. Editor (reading): H'm, yes, it's pretty bad, that's a fact. We'll save it for our Sunday edition.

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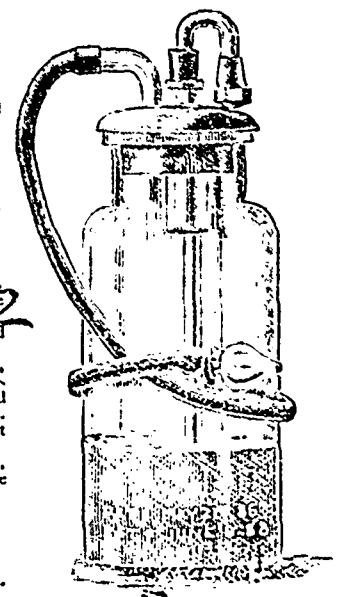
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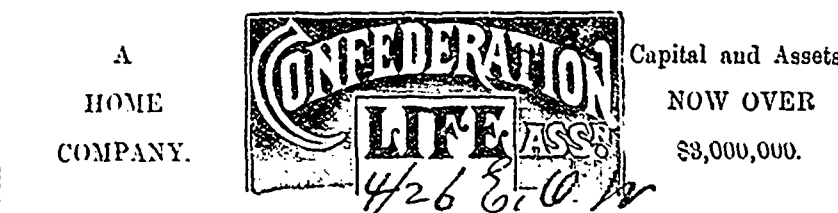
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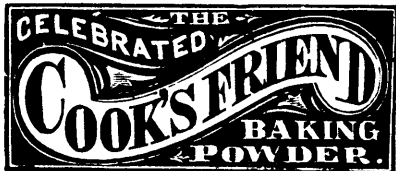
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PARIS.—At Tilsonburgh, on Tuesday, January 15, at two p.m. MIRAMICHI.—At Weldford, Kent, on December 18 at thirteen o'clock. HURON.—In Carmel Church, Hensall, January 18, at half-past ten a.m. QUEBEC.—In Chalmers' Church, Richmond, on Tuesday, January 8, 1889. SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 18, at two p.m. OWEN SOUND.—In Division Street, Owen Sound, on December 18, at half-past one p.m. MONTREAL.—In Convocation Hall, Presbyterian College, on Tuesday, January 8, at ten a.m. KINGSTON.—In St. Andrew's Church, Belleville, on Monday December 17, at half-past seven p.m. ORANGEVILLE.—In St. Andrew's Church, Orangeville, on Tuesday, January 8, at half-past ten a.m. PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, January 15, 1889, at nine o'clock a.m. HAMILTON.—An adjourned meeting will be held in St. Paul's Church, Hamilton, on Tuesday, December 18, at nine a.m. GUELPH.—An adjourned meeting will be held in Chalmers' Church, Guelph, on December 11, at half-past ten a.m. Next regular meeting in Knox Church, Galt, on January 15, at eleven a.m.

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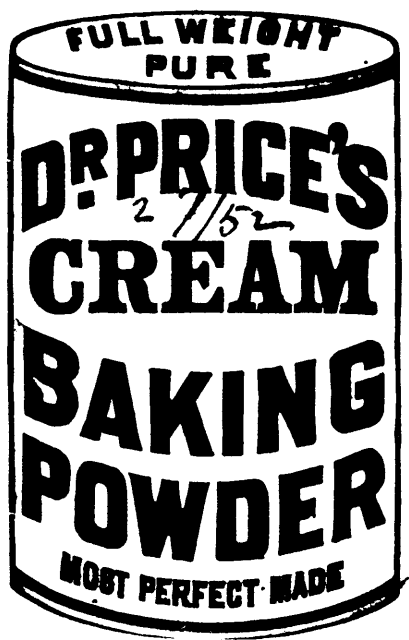
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