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Whole No. 878.

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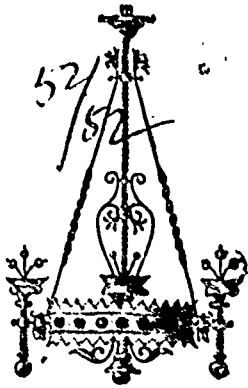
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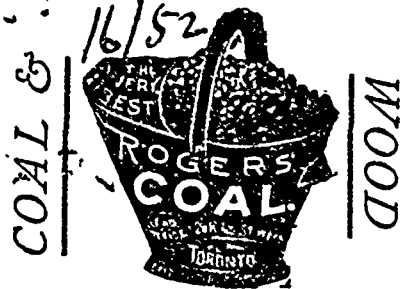
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The undersigned will receive Tenders up to noon of WEDNESDAY, DECEMBER 5th, 1888, for the supply of Butchers Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, Etc., to the following institutions during the year 1889, viz.: The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Reformatory for Females, Toronto; the Reformatory for Boys, Penitentiary; the Institutions for the Deaf and Dumb and the Blind, in Belleville and Brantford. Two sufficient sureties will be required for the due fulfillment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions. N.B.—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females, Toronto. The lowest or any tender not necessarily accepted. W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto, Nov. 21, 1888.

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TOM THUMBS.—Make like sausages, only a little more spicy, put into muslin bags four inches in diameter by eight in length, boil in water until a fork penetrates them easily. Slice when cold and use as a supper dish.

PASTRY FOR MEAT PIES.—Six good-sized potatoes, boiled and mashed, mealy and white, one teacupful of sweet cream, half teaspoonful of salt, and flour enough to roll out. Work and handle as little as possible, and roll thicker than for common pastry.

MOULD AND DIPHTHERIA.—Dr. Taylor, of the London Epidemiological Society, says that some kinds of common mould may give rise to diphtheria. In support of this statement he relates some instances under his own observation in which serious outbreaks of disease have been developed by mould on the wet plaster of leaky walls, while old fleeces of wool and mouldy skins appear also to be the sources of similar infection.

SAVE YOUR DOCTOR'S BILL.—When Dr. Wistar's Balsam of Wild Cherry will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer, consumption, it does more than the most physicians can do. The use of a single bottle will satisfy the incredulous that they need look no further for the required aid.

SAUSAGE MEAT.—To thirty pounds of meat put nine ounces of salt and four of pepper; or to ten pounds of meat a gill of salt and a gill each of sage and pepper; or a half gill of sage and the same of summer savory. Another rule is: For each pound of meat three teaspoonful of powdered sage, one and a half of salt, one of pepper. The fat in sausages should be about one-third of the lean meat.

HOLIDAY NUMBERS.—THE YOUTH'S COMPANION will publish this year four holiday numbers, at Thanks giving, Christmas, New Year's and Easter. The Weekly Illustrated Supplements have become a feature of the paper and will be continued. No other paper gives so much for so low a price. Really a \$2.50 paper for only \$1.75 a year. Every family should have it.

TEA BISCUITS.—One quart of sweet milk, one small teacupful of butter, one teacupful of sugar, one gill of good yeast, flour to make a sponge. Mix over night. When light stir in more flour till the dough is of the proper consistency; press the knuckles firmly into the middle of the dough till they reach the bottom of the bowl, and when it rises to a uniform oval it is ready to be worked over into biscuit. Knead twice, and when light the third time bake in a quick oven about twenty minutes.

Scott's Emulsion of Cod Liver Oil and Hypophosphites. is sold all over the world. It is far superior to plain Cod Liver Oil, palatable and easily digested. Dr. Martin Miles Stanton, Bury Bucks, London, England, says: "I have prescribed Scott's Emulsion and taken it myself. It is palatable, efficient, and can be tolerated by almost anyone, especially where cod liver oil itself cannot be borne. Put up in 5oz. and \$1 size.

CORNMEAL WAFFLES.—Put a pint of boiling water into a saucepan and stir into it sufficient dry cornmeal (about two-thirds of a cup) to make a mush. Lift the corn meal in your left hand; allow it to pass slowly between the fingers into the water, while you stir quickly with the right hand. Let the mush cook slowly for twenty minutes; then add two ounces of butter, and a dessertspoonful of salt, and stand aside to cool. When cold, separate four eggs; add the yolks to the mush; then add a half pint of buttermilk or sour cream. Now stir in gradually sufficient flour, about one pint, to make a thinnish batter. Dissolve a half-teaspoonful of bicarbonate of soda in a tablespoonful of boiling water, and add it to the batter. Stir in quickly the well-beaten whites of the eggs, and they are ready to bake.

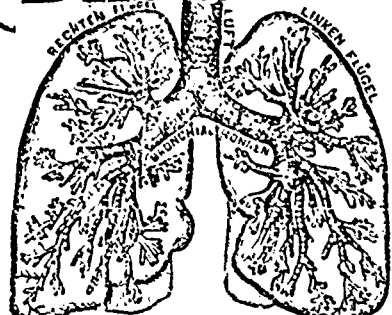


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THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, DECEMBER 5th, 1888.

No. 50.

Notes of the Week.

THE will of the late Mr. S. Greenshields, of Montreal, after making liberal provision for relatives and recognizing worthy employes, provides that the sum of \$1,000 be invested and given to the trustees of St. Paul's Church to be added to the legacy left them by his late uncle, and used as directed by his will. He has also left \$5,000 to McGill University, unhampered by any conditions other than the executors may see fit to make. The Montreal General Hospital comes in for \$5,000 also.

PROFESSOR WILLIAM GRAHAM was wont to point out a peculiar coincidence in the history and topography of Scotland. Looking at the three great religious movements—the first against Popery, the second against Prelacy, and the third against Patronage—he showed that three parishes lying next each other are famous in connection with their respective leaders. John Knox began to preach in St. Andrew's; Alexander Henderson in the next village, Leuchars; and it was from Kilmany that Thomas Chalmers emerged to the great work of his life.

THE membership of the Evangelical Protestant Churches of the United States, says a contemporary, is now over one fifth of the total population. It was as one to five when the last national census was taken. Next census may show it to be one-third, or at least one-fourth, of the whole. The Churches have been gaining strength, both positively and comparatively, ever since the first census was taken. Hence come irrefutable facts to back an unwavering faith that America will be wholly won for Christ.

PRINCIPAL RAINY, at the opening of the new Session of the Free Church College, Edinburgh, intimated several donations to the library, a legacy of \$35,000 from the late Mr. John Fulton, towards the endowment of the college, and \$7,000 from the late Dr. Patison. The fresh accessions to the library include the books of the late Ion Keith Falconer, a very remarkable library intended to prepare for the most scholarly and efficient work in the Arabian mission field, and also one-half of the library of Adam Smith, author of the "Wealth of Nations," contributed by Rev. Mr. Bannerman, of Perth, who inherited the collection from his father.

DR. MOFFAT, the energetic secretary of the Upper Canada Religious Tract and Book Society, has issued a circular, which in briefest possible form presents a number of "Facts for Business Men," in such a manner that a glance will suffice to show the nature, objects and working of this most valuable evangelical agency. There are now five colporteurs engaged in the good work of disseminating Bibles, books, periodicals and tracts, in various parts of the country where their labours are specially needed. All profits from sales in the Book Room are devoted to the supply of religious literature, tracts, etc., for gratuitous distribution. The society is undenominational and possesses the entire confidence of the Christian community.

THE third annual International Convention of Christian workers in the United States and Canada, held in Detroit, from the 15th to the 21st November, awakened widespread interest among Christians and attracted unusual attention from the press. The numerous and varied reports of religious and philanthropic work in every portion of the continent, and the addresses by local and outside authorities on kindred topics, not only showed the wide extent of what is being done for the heathen of our land, but served to indicate ways in which those desirous of serving the Master can best utilize their talents. Among the most interesting features of the conference were the addresses by Dr. Pierson, of Philadelphia.

PRINCIPAL CUNNINGHAM, in his opening address in St. Mary's College, St. Andrew's, condemned the 1711 Act of Assembly as an attempt to override the

Act of Parliament regarding subscription. He was glad the Assembly and the Presbyteries had set about remedying the blunder exemplified in the Auchterarder case. When the students had completed their course, and their learning and eloquence had commended them to some admiring congregation, he hoped they would be called upon to subscribe the Westminster Confession, not according to the illegal formula of 1711, but according to the legal and statutory formula of 1693—not according to a formula which would bind them irrationally and unnecessarily to every one of the 1,000 propositions of the Confession, but to a formula which would bind them only in a general way to the system of Christian truth which it contains.

THIS is how the London correspondent of the New York *World* refers to rumoured Papal action in Irish political affairs. A big row is imminent in Ireland over the new Papal rescript. It may possibly be promulgated to-morrow, but it is hardly probable, and the Bishops are doing their utmost to keep the whole thing very quiet. They had a long conference over it this week, and while terrified at the idea of open disobedience to the Pope, are fully aware that this new attempt by the Vatican to suppress popular sentiment against coercion places them in a very perilous position. They fully realize that if the rescripts be published there will be an explosion such as Rome does not dream of. This second rescript is said to cover much the same ground as the first one; only it is much more emphatic. A prominent Irish member, on being asked by your correspondent what the Pope's object was in interfering, a second time replied: "The only object is that he hopes to get an English representative at the Vatican, of which he stands about as much chance as he does of getting back his temporal power."

IN healthy contrast to the toadyism with which a titled libertine was received by certain American social leaders at a fashionable watering place is the blunt and unyielding protest of the Church of England rector of Woodstock. When the Duke of Marlborough took his American wife to ancestral Blenheim, Dr. Majendie, the rector, declined to have the chimes rung on their arrival. This very much incensed the ducal magnate, who has taken all the petty means in his power to show his resentment. The rector states that in the action he has taken he has been influenced by principle, not by personalities. He has the countenance and support of his brother clergymen of the rural deanery, as the following resolution attests: That the clergy of the rural deanery of Oxford, recognizing the extreme danger to public morals caused by the relaxation of sanctions of marriage in many countries at the present time, and accepting gratefully the resolutions of the bishops lately assembled at Lambeth Palace on this subject, do hereby express their sympathy with the Rev. Arthur Majendie, rector of the parish of Woodstock, in the difficult position in which he has been placed by his conspicuous protest in the recent case within his own parish.

THE wickedness of Chicago is proverbial, but it is very far from being wholly given to idolatry. The *Interior* shows that there are powerful influences calculated to wipe away the reproach that not undeservedly rests on the great commercial city of the west. Our contemporary says: The Sabbath Association of Illinois is young, but it begins life full of vigour. Its first annual meeting, held in this city last week, laid down lines of battle against the various kinds of business and sport which are endeavouring to destroy the sacredness and quiet of God's day, and we look for hot fighting pretty soon. Ere long the results of that meeting will be laid before the people in a powerful pamphlet, to be widely distributed. It will summon those in Illinois who love the Sabbath, and who want to see it kept as a holy day, to enlist in the good crusade and to add their influence, openly and unreservedly, to the forces which are moving, in other states as well as our own, for the rescue of that day

from the base uses to which mercenary, evil minded and indifferent men have put it. The *Interior* long has cried out against the shame and sin of Sunday saloonism, journalism, theaterism, concertism, excursionism and every other form of this abomination. We hope now, at last, that the Christian people of this state will wake up to their duty in the premises. They can work wonders, with God's help, in the line of reform.

THE *Times* correspondent says that "it will soon appear that the Pope will not remain at Rome without the temporal power." This, says the *Christian Leader*, is a prophecy that will take long to get fulfilled. The Pope will neither get the temporal power nor leave Rome. He only rests in the Vatican—which house is his castle—under an Act of Parliament, while another Act makes it a penal offence for a priest to say in the pulpit that the Pope ought to have Rome. In one sense he is better off without it: his ecclesiastical power is not lessened; he is free from the trammels of political complications, except as he creates them for himself—Monsignor Persico's mission to wit; and he can pose as a martyr without martyr's pains. Nor will he be quick to move. He has no refuge in reserve. Temporal potentates will shrink from asking to their hearths a power that is likely to be a discomfiting guest, if it cannot have its own way. The announcement of contemplated departure is only the putting out of a seeler—trying it on. Half the glamour of the Papacy would be dissipated if the Pope should forsake his ancient home. The Pope of Rome is somebody; the Pope of Timbuctoo would be next to nobody. The cardinals—certainly Dr. Manning, whose astute energy was a power sixty years ago—must see that the only way of leaving Rome that will pay is to get themselves all driven out, bag and baggage. The Italians won't do that. Romans may not think much of the Pope; but his visitors are a very calculable advantage to them. The Pope at the Vatican is a good paying and perpetual ecclesiastical exhibition. A more profitable than the antiquities of the dead past. He will have to stay.

IN the midst of the bitter recriminations of political orators it has been a refreshment, the *Christian Leader* remarks, to listen to the magnanimous words spoken at Birmingham by Mr. Gladstone with reference to his old friend and co-worker, Mr. Bright. It was to be expected, of course, that the Liberal leader would counsel the Birmingham people to get rid on the first opportunity of those members who resist his Irish policy; but he expressed an evidently heartfelt hope that no attempt would be made to disturb Mr. Bright, and in one of the noblest sentences he uttered in the Midland capital a prayer was breathed for Mr. Bright's speedy recovery. This is all the more creditable to Mr. Gladstone considering that no kindly word has qualified the rigour of any of Mr. Bright's numerous references to himself since the deplorable separation took place. Mr. Gladstone's conduct on this occasion is in keeping with all his previous actions towards political antagonists. The moment he heard of Disraeli's death he telegraphed to Lord Rowton an offer of a public funeral; and once when Lord Salisbury was violently attacked in his presence, Mr. Gladstone said: "I believe him to be perfectly honest and I can never think unkindly of him since the day I first saw him, a bright boy in red petticoats playing with his mother." When it was rumoured that he intended to recommend Dr. Benson for the vacant see of Canterbury a political supporter called to remonstrate with him. Mr. Gladstone asked the ground of his objection. "The Bishop of Truro is a strong Tory," was the reply; "but that is not all, he has joined Raikes' Election Committee at Cambridge; and it was only last week that Raikes made a violent personal attack upon yourself." "Do you know," replied Mr. Gladstone, "that you have just supplied me with a strong argument in Dr. Benson's favour? for, if he had been a worldly man or self-seeker, he would not have done anything so imprudent."

Our Contributors.

NOTES OF VISITS TO FLORENCE, ITALY.

Dante, many centuries ago, called Florence "La bellissima e famosissima figlia de Roma"—the most beautiful and most famous daughter of Rome. Poets of the present century have written of it in language equally laudatory. One says:

Of all the fairest cities of the earth
None is so fair as Florence. 'Tis a gem
Of purest ray; and what a light broke forth,
When it emerged from darkness I Search within,
Without, all is enchantment! 'tis the Past
Contenting with the Present; and in turn
Each has the mastery.

Another writes:

O, Florence! with thy Tuscan fields and hills,
Thy famous Arno, fed with all the rills,
Thou brightest star of stars—bright Italy.

Many writers have told of her palaces, churches, campaniles, etc., and of their builders. Many volumes have been written to describe her art treasures—printings and sculptures—among the finest the world contains; of her faction fights between Guelph and Ghibellins, and stories such as "Romola" have painted her manners and customs centuries ago, have told of her martyrs who suffered for being in advance of their age; and poets at different periods, from Dante onwards, have added their contributions, to invest the whole with a glory possessed by few other cities.

Let me now describe some of my rambles round the fair city during several visits, and tell briefly of such places and those associations as are likely to interest readers generally.

I shall begin with some notes made during the

FESTA OF ALL SAINTS

which occurred here, as in all Roman Catholic countries, on the first and second days of the present month. The first day of November is always a strict Festa, when the people visit a number of churches, at least six or seven, and the second is occupied in carrying fresh wreaths to the cemeteries to be placed on the graves of relatives and friends. What a crush I have often seen on such occasions in Paris! Here I found that several, to avoid crowding, took advantage of the first day to deposit their offerings. I went to the

PROTESTANT CEMETERY,

situated on one of the broad viales or promenades which, under various names, surround the city. These occupy the site of the old fortifications long since removed, though the old gates are allowed to stand. My chief object was to renew my acquaintance with the elegant tomb erected over the grave of Elizabeth Barrett Browning, whose residence, 9 Via Maggio, where she lived, wrote, and where she died in 1861, I had previously seen. Some admirer had placed a wreath of roses on the artistic structure ere I arrived. I am sorry I cannot describe it; it only has the letters "E. B. B." in black on the white marble, without any other inscription of any kind. Alongside is the tomb of the wife of Holman Hunt, with an inscription to the effect that she had died in the first year of her married life.

The day was beautiful and I lingered long, and found the names of many sculptors and painters who had come here to study, and who here found their graves. Many military men, too, who had fought for Queen and country in foreign lands, have here laid down their swords and rest peacefully in this lovely spot.

I next visited

SAN MINIATO,

the Campo Santo of Florence. It is upon a hill to the southeast, looking down upon the Arno and the city. Both the church and the hill are filled with monuments, from which can be learned the taste of modern sculptors, who seem to copy faithfully dress, lace, ornaments, etc. The church is one of the few existing examples of the Pisan Florence style, which preceded the Gothic, and probably dates from the twelfth century. It is situated on one of the finest promenades in Italy, the

VIALE DEI COLLI,

or promenade of the hills, which begins at the Porta Romana, ascends the heights in many windings, leads along the slopes to San Miniato, and then descends in a long curve to the Arno, where it ends. It is

nineteen yards wide and four miles long, and is bordered with beautiful pleasure grounds, containing various trees and hedges of roses. It bears different names, such as Viale Macchiavelli, Viale Galilei, etc., and where it passes San Miniato a large projecting terrace is formed called

PIAZZALE MICHEL ANGELO,

immediately overlooking the Arno, and from which the whole city and its environs can be seen. In the centre of the piazza stands a copy of Michael Angelo's "David" in bronze, the original of which, now under glass, is in the Academy of Fine Arts, after having stood in front of the Palazzo Vecchio from 1504 to 1873. Near the promenade stands the

TORRE DEL GALLO,

which contains several reminiscences of Galileo, who is said to have studied the moon from this bower:

The moon whose orb
Through optic glass the Tuscan artist views
At evening from the top of Fiesole
Or, in Valdarno, to descry new lands,
Rivers or mountains in her spotty globe.

The "Star Tower" is still as graceful, as simple, as homely, as closely girt with blossoming boughs, and with tulip-crimsoned grasses, as when from its roof, in the far-off time, its master read the secrets of the stars. At another place on the same hill is seen the

VILLA OF GALILEO,

marked by his bust and an inscription. Here he passed the last years of his life (1631-42), surrounded by a few faithful friends, and latterly deprived of sight, and here he was visited by Milton, who went to Italy in 1638. Perhaps your readers will bear with me if I close this letter with a rather long quotation from Rogers' "Italy"—always a favourite poem of mine. The following is at least appropriate

Nearer we hail
Thy sunny slope, Arcet i, sung of old
For i's green vine; dearer to me, to most,
As dwell on by that great astronomer,
Seven years a prisoner at the city gate,
Lest in bur in his grave clothes, sacred be
His Villa (justly it was called "The Gem")
Sacred the lawn, where many a cypress threw
Its length of shadow, while he watched the stars!
Sacred the vineyard, where, while yet his sight
Glimmered, at blush of morn he dressed his vine,
Chanting aloud in gaiety of heart
Some verse of Aristotle! There, unseen,
Gazing with reverent awe—Milton, his guest,
Just then came forth, all life and enterprise,
He, in his old age and extremity,
Blind, at noonday exploring with his staff;
His eyes upturned as to the golden sun,
His eyeballs idly rolling. Little then
Did Galileo think whom he received;
That in his hand he held the hand of one
Who could requite him—who would spread his name
Over lands and seas—greater as himself, nay, greater;
Milton, as little that in him he saw,
As in a glass, what he himself should be,
Destined so soon to fill on evil days
And evil tongues—so soon, alas! to live
In darkness, and with dinger, compassed round
And soil wide.

Florence, Italy, November, 1888.

T. H.

IMPRESSIONS OF SCANDINAVIA.

The Scandinavian tour is becoming more popular every year. Norway had a larger number of visitors this season than ever,—drawn, doubtless, by the increased facilities offered by the steamship companies for the enjoyment of its magnificent scenery. Sweden welcomed many foreign guests, who came to attend the International Conference of Young Men's Christian Associations in her capital, and who must have returned with most pleasing impressions of one of the least known of European countries. Denmark presented the special attraction of an exhibition in Copenhagen, and so many were induced to include it in their round of summer travel.

In the present article I propose giving a few impressions that have fixed themselves on my mind as the result of a run across Scandinavia. In about three weeks' time I traversed the three countries included under that general term, covering a distance of about 2,000 miles, visiting the capitals, and seeing the distinctive scenery of Norway, Sweden and Denmark. I do not claim that in so brief a period, and so cursory a tour, I succeeded in reaching results that can only be attained after long residence in, and thorough acquaintance with the countries and the peoples of Northern Europe; but I can at least vouch

for the vividness and the reality of what I did see during my holiday ramble, however feebly I may convey my impressions to the readers of the *Magazine*.

And first, as to the scenery of the three countries. Norway easily carries off the palm in this respect. Indeed it has been objected that the attractions of Norway are so exclusively of a scenic kind, that its seemingly endless succession of fjords, mountains, and waterfalls becomes somewhat monotonous to the traveller. There is force in this objection if the tourist confines himself to the regular route of the coasting steamers, and only leaves the ship occasionally to visit some notable valley or glacier. To the jaded worker there may be a charm even in this monotony. He does not want the perpetual movement and mental unrest of ordinary sight-seeing, and may therefore be amply content with what he can enjoy at leisure from the deck of the steamer. But this is certainly not the way to see Norwegian scenery to full advantage. By all means sail up and down one or two of the great fjords, especially the Hardanger and the Sogne; do not miss a visit to one of the stupendous waterfalls; seize the opportunity of seeing a glacier; and on no account leave the sublime Naerodal out of the programme of your tour. All those things are distinctive, and can be seen during a short holiday without diverging from the beaten track; but there yet remains one most necessary item, if anything like a complete view of Norway is desired. That is a drive by carriage or stolkjaeric across country, and from personal experience I can recommend the magnificent road from Laerdal-soren, at the head of the Sogne fjord, to Odnæs on the Randsfjord—a journey of 150 miles, which forms the main link in the great land route from Bergen to Christiania. Three days are required to cover the distance, and not only is the scenery most picturesque throughout, rising at times to the wildly grand, but there is an element of romance about the style of travel which recalls the old posting days that have been superseded, nearly everywhere, by the iron-horse. No one can complain of monotony on this route. Now you are driving down a valley enclosed by sterile mountains, and again you find yourself ascending by a winding road to a lofty plateau. The next morning you are spinning downhill to scenes of smiling verdure, and there suddenly opens to your view the prospect of a lovely lake. After some miles along its precipitous banks you pass into the depths of glorious pine-forests, which clothe with beauty the lake-studded valley of the Valdres. Looking back after awhile, you obtain an entrancing retrospective view of the whole stretch of the richly wooded dale, with the Alp like summits of the Jotunheim range as a noble background in the far distance. This and the view down the Naerodal from the height of Stalheim will live in my memory as the grandest prospects I enjoyed in Norway. Nor in enumerating the features of this route must I forget the crossing of the hill of Tonsaasen, most interesting as a feat of road construction, and most pleasant as exemplifying the softer beauties of Norwegian landscape. The nearer you get to the eastern boundary of the country the tamer does the scenery become. There are some fine fjords in Southern Norway, and the view from the train above Drammen, on the way to Christiania, is superb of its kind; but the capital, however pretty in its surroundings, must, on the whole, be pronounced rather a dull place. It has one fine street, Karl Johan's Gade, which has been compared to the Princes Street of Edinburgh, but not many Scotchmen would concede pre-eminence in this or in any other respect to the capital of Norway over their own romantic town.

Before passing from the subject of Norwegian scenery, I might venture to compare it with that of Switzerland. I would say, that while Norway possesses something quite unique and unsurpassed in her fjords, and can boast of waterfalls far exceeding in number and in volume those of Switzerland, her mountains are too uniform in their level, and too rounded in their outline, to compare advantageously with the majestic peaks of Central Europe. In Norway one has, however, a sense of greater vastness and expansiveness than in Switzerland. Nature has, in the northern country, carried out her work on a broader scale, while she has achieved more astounding results in the lesser area at her disposal in the south. Those who love large effects on an extensive canvas will probably prefer Norway, while Switzerland will retain her special charms for those who delight in the

sublime for its own sake, and cannot therefore allow the glories of the Alps to suffer eclipse from any rival.

Not many words need be devoted to the scenery of Sweden and Denmark. Sweden is the land of lakes and woods, with frequent patches of cultivated ground. Only in the north, where she borders on Norway, and around her capital, is this sameness broken in any great degree. I can only write of Stockholm and its surroundings, but the impression these produce on the stranger is worth all the long and rather inconvenient journey. Of all the cities I have seen Stockholm is, I think, the most picturesque. I do not even except Edinburgh; for though our Scottish capital has a romantic situation, unequalled anywhere else, it lacks the indefinable grace and spacious beauty of the "Venice of the North." Venice I have not seen, but the point of comparison between it and Stockholm is not hard to seek. It lies in the particular situation of both cities, largely surrounded and interpenetrated by water, which makes communication by gondola or small steamer necessary between their various parts. But in Stockholm there are no canals. Lake Maelar, on the one hand, and the estuary of the Baltic on the other, provide a noble expanse of clear water, partly fresh, partly sweet. The summer is short, but sweet. The inhabitants, released from the rigours of their long winter, enter with zest into the enjoyments of the season. All round the city you find their pleasure resorts and their prettily-situated villas. Stockholm is withal an enterprising place. It boasts the largest telephone exchange in the world. Everywhere there is an air of business as well as of gaiety.

Sweden has some good scenery to show, but I question if Denmark has any to repay the journey thither. I traversed the country from east to west (a very simple feat, accomplished in about nine hours by rail), and found it changelessly flat, monotonously fertile, broken by the passage of the Great and Little Belts, all the way from Copenhagen to Esbjerg. It possesses one cow for about every two inhabitants, and certainly the country presents the aspect of one great dairy farm. Copenhagen is a wealthy and prosperous city, more of a business centre than either Christiania or Stockholm. Its exhibition, held this year, was a very creditable display, especially rich in products of Scandinavian art and industry, but more interesting to me was the Thorwaldsen Museum, one of the grandest collections of sculpture in the world, none the less remarkable that it centres round one striking personality. I was sorry that my time in Denmark was so limited. If its scenery be poor, its history possesses strong elements of interest, and its people are deserving of closer acquaintance. The purity of its atmosphere makes it very healthy as a place of residence; nowhere else in the world can a diet of butter, cheese, and milk be enjoyed to greater perfection. The country, however, seemed to be losing its original Scandinavian character, and to be in danger of becoming Germanized. This was most evident in Copenhagen, which struck me as far more like a German city than any other I saw in the course of my tour. In the rural district I doubt not that the old Danish instincts will be stronger, but the fact remains that Germany, having absorbed a large proportion of the territory of her smaller neighbour, has begun to exercise an influence over her by geographical contact that even historical antipathy will scarcely avail to counteract.

The poverty of Danish scenery has led me into the region of politics; so, recurring again to Norway and Sweden, I may note a few observations I made in that department. Norway was in the throes of a general election. On the Sunday I spent at Vossvangen a great open air political demonstration was held. I am sorry to say that four ministers of the United Presbyterian and one of the Free Church were seen hovering on the outskirts of the crowd, their only excuse for this breach of propriety being that they did not understand a word of what was said. However, they found out a good Methodist pastor among the attentive listeners, who evidently saw no inconsistency in being there after preaching earnestly to his flock in the forenoon, and with his help they were able to understand the situation a little. It seems that the Liberal party in Norway, as with us, is broken up in two sections. The present ministry of Johan Sverdrup has forfeited the confidence of the great majority of Liberals, who accuse it of favouring unduly the Swedish claims of supremacy, and of seeking to

strengthen the State Church under the guise of democratic reform. It was very interesting to notice how the questions of Nationality and Church Establishment, which cause us so much trouble at home, are also exercising the Norwegians, though, doubtless, under somewhat different aspects. Recent advices from Norway inform me that the elections so far have gone in favour of Sverdrup's Ministry, largely owing to its temporal alliance with the Conservative party. A bitter feeling prevails among the advanced Liberals, who regard themselves as having been betrayed by their former leader. I could not help forming a comparison in my mind between Norway and Scotland on the one hand, and Sweden and England on the other. Norway, like Caledonia, is a land of the mountain and the flood, stern and wild in her Highland scenery, her people ardently patriotic, sturdily independent, and unswervingly liberal in their political views. Not very rich in natural and industrial resources, they yet make the utmost of what they possess, and in education and enterprise hold no mean place among the nations of Europe. In proof of this I need only point to such names as Bjornson and Ibsen in contemporary literature, and to the recognised importance of the Norwegian mercantile marine. Yet, just as Scotland complains of being overshadowed by the influence of her larger and wealthier neighbour, so Norway cherishes a rather lively jealousy of Sweden. You wonder why, till you visit Stockholm and mingle with its inhabitants, just as the Scotchman can never understand the greatness of England who has never been to London. Compared with the Swedish capital, Christiania has the air of a provincial town, while the polish and courtesy of the Stockholm people, and the cosmopolitan style of all you see and hear, convinces you that this, beyond a doubt, is the chief city of the united kingdom. Probably, when you go beneath the surface, you will find a deficiency in that simple strength and moral solidity which constitute the true basis of national character; but you are certainly dazzled for the while by the bright and genial society of this queenly capital. Nor is it all a mere glamour. For considerate politeness commend me to the Swedes of all the people that I know. In this their Royal Family set a noble example; but hospitality, in the widest sense, is indeed a characteristic of the nation. Sweden is, of course, a larger and more populous country than Norway. Its towns are more numerous, its manufacturing industries more productive. It seems also to have a greater favour for Conservative politics, though the present Protectionist Ministry owes its position to a regrettable *fiasco*. At last election Stockholm returned thirty Liberals, who were displaced, on petition, by thirty Conservatives, through some petty law flaw. This altered the balance of parties, and the Liberals of Sweden must wait two years for redress. I was glad to be introduced to one of the unfortunate thirty, the editor of the principal Liberal paper in Stockholm, whom I found a man of great intelligence, well versed in our own political controversies, and a warm admirer of Mr. Gladstone.

(To be concluded.)

MISSIONARY CORRESPONDENCE.

MR. EDITOR.—What do the letters from Formosa, recently published mean? For what purpose has a pamphlet printed at Hong Kong been circulated to a limited extent in Canada? These lucubrations are in a high degree perplexing. The impelling motive for their publication is difficult to divine. The state of mind from which they emanate, must form a peculiar psychological study. Self-depreciation could scarce by any possibility be more complete. What impulse has constrained the Jamiesons to grovel in the dust and elevate Dr. Mackay to the highest pinnacle of adulation? It surely cannot be that occult influences have urged them to a course that astonishes and dismays their friends and the friends of missions. Those who know the Jamiesons, even after this revelation, will not and cannot think so meanly of them as their letters would lead casual readers to entertain. As for Dr. Mackay's enthusiastic devotion, and untiring efforts to Christianize Formosa, there is a settled conviction in the mind of the Canadian Church that he is preeminently the right man in the right place. His methods of missionary labour have never been called in question. From the fact that the others who have been sent to labour in the same field have, after

a brief residence withdrawn, an impression has been entertained that it must be a little difficult to cooperate with him. This may arise from temperament and in no wise invalidates his character or methods.

Dr. Mackay evidently shares in the now current conviction that the chief function of foreign missionaries is to found native churches and place the main reliance on native agency. In this he has met with most encouraging success, and will, unless the unexpected happen, continue to receive the support and sympathy of the Canadian Church.

The publication of these letters has occasioned much talk and many questionings. Not a few are inclined to suggest that the management of our Foreign Missions requires re-organization. Some even go the length of saying that the Foreign Mission Committee does not adequately represent the Church. Those who talk in that strain draw invidious comparisons between its *personnel* and that of the Home Mission Committee, whose work is done in a most satisfactory manner. It is complained that nobody outside of the members has a chance of knowing when the Committee meets and what is done at their meetings. The Home Mission Committee announce their meetings and arrange for the proper reporting of the proceedings. There is no apparent need for mystery and secrecy in conducting the Foreign Mission business of the Church.

It might not be out of place to consider the propriety of making the Foreign Mission Committee more representative than it is at present. This could easily be accomplished by appointing representatives from each Presbytery, one-third of the members of Committee to retire annually. This would retain the confidence of the Church and extend interest in its missionary work.

Of late, interest in missions has been growing in all the Churches, and in our own among the rest. It would be very unfortunate if confidence should be shaken by friction and want of harmony among those engaged in the respective mission fields, and a want of alertness and discrimination on the part of the Foreign Mission Committee. It is the weak points that require immediate attention and prompt remedy.

A FRIEND OF MISSIONS.

AN EXPLANATION WANTED.

MR. EDITOR.—At the last meeting of the Hamilton Presbytery, held at Hamilton on Tuesday, November 20, it was agreed to remove Mr. R. Pyke, from Port Colborne to Haynes Avenue Church, St. Catharines.

Now sir, from what I can learn, the congregation at Port Colborne knew nothing of this change until a report of that meeting appeared in the daily papers; and I believe, in fact I am sure, that the congregation of Haynes Avenue Church did not know anything more about it. What I and many others would like to know is this. Why was Mr. Pyke removed from Port Colborne without consulting the congregation or trustees?

If Mr. Pyke knew of the proposed change, why did he not speak of it to them? Why was he sent to Haynes Avenue Church without being asked for by that congregation? Is it customary for the Presbytery to send ministers to self-supporting congregations when they are not called? Perhaps someone who was present at that meeting will answer those questions.

H.

PROFESSOR BLAIKIE recalls the fact, says the *Christian Leader*, that Isaac Taylor, the essayist, had little or no personal acquaintance with Scotland till near the close of his life. After coming to know more about it, he used to say that he had been accustomed to think that the differences between the English and the Scotch were trifling, but now he was convinced that they were very great. The recent conference in Edinburgh on the Second Advent has, in Dr. Blaikie's opinion, brought to the front one of those questions on which English and Scotch sentiment are very divergent. Drs. Horatius and Andrew Bonar have all their lives testified for the premillennial personal advent, and have had a number of followers in the circle which is most in sympathy with their theological and spiritual views and aims; but belief in the premillennial advent has never been widely spread among the devout people of Scotland. Dr. Blaikie says the doctrine seems "pre-eminently dear to devout English ladies of the cultured and leisurely type." Why does it not take more hold of the Scotch people? Because, says Dr. Blaikie, they do not find the testimony of Scripture so explicit and uniform as their English neighbours do. Besides, there is perhaps something in the Scotch temperament inclining them to the view of Mrs. Prentiss, who used to say that it was of little moment whether she should go to the Lord, or whether He should come to her. The comparative certainty of death had more influence on her than the uncertainty of our Lord's advent during her lifetime.

Pastor and People.

OR THE CANADA PRESBYTERIAN.

A FAVOURITE HYMN.

BY REV. DUNCAN MORRISON, M.A. OWEN SOUND

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray;
Take all my guilt away,
O let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm and changeless be,
A living fire.

While life's dark maze I tread,
And grief around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll,
Blest Saviour, then in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul.

LATIN TRANSLATION.

Fides venit ad Te,
O Agne Calvary,
O Lux mundi,
Aucto sanguine,
Aucto mi labem
Ut pro Te unicum
Me fieri.

O sint opes tue
Labente me fusæ
Agentes me!
Es quia mortuus,
Mi amor perpetuus,
Divinus, mutuus;
Delectans Te.

Dum ambulans cæcus
Vias, obnoxius,
Me regito
Fer luce tenebras,
Absterge lacrymas,
Et semper venias
Auxilio!

Quum finis omnium—
Quum vitæ somnium
Evanuit;
Amore in tuo,
Salvator, abfero
Mi metus ituro
In gloriam.

Dr. Ray Palmer, son of the Hon. T. Palmer, Compton, Vermont, besides being a noted preacher for forty years, and a popular writer for about half that time, is a poet of no mean order. His is the gift in a remarkable degree of infusing a spirit of tenderness into his lines and clothing even his commonplaces with a solemn beauty which is itself poetic. We quote the following as characteristic:

My angel mother! Long, long years have gone
Since thou, yet young and fair, passed from my sight

E'er since I see thy gentle face each day
And in the silent night, and still there play,
In those soft eyes, the self-same smiles that made
Thy presence a deep joy in days of yore.

But though Dr. Palmer has written much both as a divine and a poet, we believe that this one hymn, struck out in a glorious hour of spiritual exaltation, will do more to preserve his name from sinking into oblivion than all his other writings put together—that when those will be laid upon the shelf as having served their day, this, like a crystal stream revealing itself by a green belt of vegetation amid the desert sands, will live and minister to the devotions of thousands yet unborn.

The same may be said of Charles Wesley's "Jesus Lover of My Soul," or Perronet's "All Hail the Power of Jesus' Name," or Toplady's "Rock of Ages." It is plain that Toplady regarded this, his great hymn, a mere trifle in comparison with his great controversial volumes on Calvinism; but where are all those controversial writings now? They have shrunk into small space, and to a great extent are for-

gotten, whereas this peerless hymn is heard in almost every Church, on the lonely sea, in the crowded mart, from many a cottage home and fisherman's boat, from the lips of childhood and the faltering accents of old age.

The same may be said, though not to the same extent, of the hymn under consideration. Dr. Palmer will hereafter be known—not by his books—"What is Truth?" "Remember Me, or the Holy Communion," "Closet Hours," "Doctrinal Text-Book," etc., but as the author of "My Faith Looks Up to Thee," God gave a great gift to the Church on the day (12th November, 1803, Rhode Island), when Ray Palmer was born; for if he had done no more than write this hymn, he has ministered to thousands that will rise up and call him blessed. He is still with us*, and though the snows of seventy seven winters are on his head, his eye is not dim and his tongue has lost nothing of the fluency and ease of former days.

Ray Palmer was a student of Andover, where he spent three years, and then entered New Haven 1826, and graduated in 1830 that is when about the age of twenty two. From a sketch of his life lying before me, I gather that, having graduated, he took to teaching in a famous school in New York, where he taught for three hours a day. There the young man had plenty of time on his hands, and many temptations to face; but by this time he had taken Christian ground and cast in his lot with the Lord Jesus; and so much of his spare time was given to Christian service and heavenly meditation. At this time he was in the habit of carrying about with him a little book, in which he jotted down short poems and single verses as expressive of his deepest emotions, and one day, alone in his chamber, with a deep feeling of his great need and a solemn sense of the great realities of the eternal world, he wrote this precious hymn—wrote it as the spontaneous expression of his experience, with no design of publication, with no design to say fine things or win the popularis aura; and when he had written the lines down he was so moved by the subject that he covered his face with his hands, and his heart, filled with emotion, found relief in many tears. These four verses are still to be seen in the old morocco-covered memorandum book as they were written more than sixty years ago. There in that little book they lay hidden for years. No eye saw them till they were shown to Dr. Mason, who had been inquiring for a contribution from him in a Boston street car. That was a memorable time in the city. A wave of deep religious feeling was sweeping over the country, and a new demand had risen for hymns. Dr. Mason, who was preparing a collection, took a copy of the verses and prepared a tune—Olivet—to suit the words—the tune to which it is still sung in every clime by tens of thousands.

When Dr. Ray Palmer was asked for the origin of this hymn—his first and best—he replied: "It was written because it was born in my heart and demanded expression. I simply gave form to what I felt by writing with little effort those verses, I wrote them with tender feeling and ended the last lines with tears." "You may live many years, Mr. Palmer," said Dr. Mason, on meeting the author a few days afterwards, "and do many good things, but I think you will be best known to posterity as the author of this hymn." That prediction is verified. In 1840, the hymn was introduced into England, and since that time it has been received with great favour, and translated into over twenty languages, among which are the Arabic, Marathi, and the Syriac. Mrs. Layyath, Baraket, a native Syrian woman, educated in the mission schools of Beirut, and sent out as a teacher to Egypt, made large use of this hymn in her work. She and her husband, driven out in 1882 by the insurrection of Arabi Pasha came to the United States and soon found friends. While in this country, Mr. Duffield states that she addressed some large audiences to whom her earnestness and broken piquant English, proved unusually attractive. Among other incidents, she told how she had seen her whole family Maronites of Mount Lebanon—among whom

* Since writing the above, we have heard of Dr. Palmer's death. He died 29th November, 1887, Newark, N. J., United States. He had had two strokes of paralysis under the effects of which he gradually sank till the close—his last audible words were:

Jesus, these eyes have never seen
Thy glorious form divine,
The veil of flesh hangs dark between
Thy blessed face and mine.

was her mother, aged seventy-two, converted. In this case it was the child that was the teacher, and this hymn was the chief lesson. She told how the two would often sit together on the roof of the house, after the manner of the orientals, to repeat it to one another in the Arabic; and when the news came back to Syria that this woman was safe in the United States, the aged mother could send her no better proof of her abiding faith than that contained in the words of this hymn.

Many interesting incidents in which this hymn has figured have been related. One of the most affecting is an incident of the late war in the United States. In one of the tents eight Christian young men were gathered. They knew well that the coming dawn would be the signal for a sanguinary conflict, from which they could not all hope to escape. In that hour they came together for prayer. Before they parted they spoke freely of the improbability of their surviving the morrow, and one of the number suggested that they should draw up a paper expressing the feelings with which they went to stand face to face with death, and all sign it, and that the same should be left as a testimony to the friends of such of them as might fall. The suggestion was unanimously adopted, and after consultation it was decided that a copy of "My faith looks up to Thee, etc.," should be written out and subscribed by all present, so that father, mother and friends should know in what spirit they had laid down their lives. They did not all meet again, but one of the survivors saw the arrangement carried out.

A multitude of instances are also on record of souls seeking the light, who have found it in the same hymn, and of Christians in circumstances of trial and heart-breaking sorrow who have gained strength by its perusal.

Dr. Palmer has had the happiness of seeing his hymn owned and honoured of God to a wonderful extent—an extent of which he had no thought on that day when sitting in his chamber he penned the lines with many tears. It is not given to every earnest worker to see the seed that he sows ripen so fast. Many a one at the close of a long life can see nothing but leaves. It is not for us to know the times and the seasons which God has put in his own power. Still every true worker will have a reaping time—a glorious reward. And it is good for us to look away from ourselves and to cease from man, hearing only the words of the Master, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

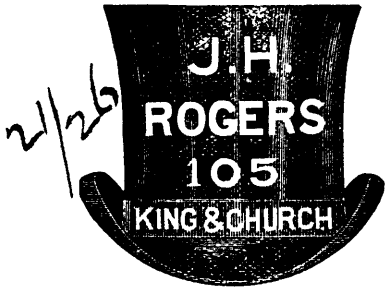
YOU MUST GIVE ACCOUNT.

It is not by depreciating others that we increase in value, except perhaps in our own eyes. Nor is it by holding up the sins of others that we escape the judgment of God against our own. Every man will have to give an account of himself—not of his neighbour—to God. Are you reader, prepared for this? Are you conscious of what it will be to be summoned before that Judge who will bring before you every detail of your life, even the most secret? No need of witness, no pleading, no place to hide from that Light that will manifest every work of darkness, and then execute upon it speedy judgment.

Would that men ceased to be fools and considered their latter end!

But if one indeed ceases to be a fool—if indeed he does, with an honest heart, consider his latter end, what is the inevitable conclusion he comes to? At first, perhaps, feeling uncomfortable, he begins to "try and do better." Does this settle his trouble? It only increases it, because God is with him, and shines on him, and is letting him prove by experience what it is to be a guilty, lost sinner in His sight. The sense of sin becomes intolerable, the heart cries out, "Lord have mercy on me!"

Here deliverance comes, for God laid our iniquities on Christ, and visited them with judgment on Him at the cross that all who repent and believe on Him might be saved. The soul receives this blessed news, and the burden rolls off. I have taken my place as a lost sinner, given Christ His place as my Saviour, and in God my Judge I have found my Father. No wonder that mighty preacher of the Gospel exclaimed, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth," Romans i. 16.



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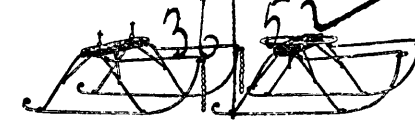
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TORONTO, WEDNESDAY, DECEMBER 5th, 1888.

THE *Interior* concludes a sensible article on Annexation in this way:

If the Provinces apply for admission into the Union, they will do so of their own volition and because it is plainly to their interests, and not because of any pressure, solicitative or aggressive, from the United States.

That is all right. When we want to be admitted into the Union we will apply. Meantime if the United States should wish admission into our Confederation let them say so. Their application will be considered on its merits.

DR. NOYES, of Evanston, Illinois, stated in a recent sermon, preached at the end of a twenty years' pastorate, that he had married seventy-five couples in twenty years. Seventy-five couples in twenty years is not an average of four couples a year. We have known a Canadian pastor in a town not half the size of Evanston marry three couples in one day. Evanston, we believe, is a suburb of Chicago. The people over there get divorced with wonderful ease and rapidity, but they seem to marry slow.

SOME of the Methodist Anti-Federationists contend that federation would reduce Victoria University to a "mere theological school." "Mere theological school" is not a happy phrase for a clergyman to use. What branch of knowledge is more important than theology? What better or higher educational work can a Church do than teach theology? We don't believe that Sir Daniel Wilson or Dr. McCosh ever spoke of a "mere theological school." As a vigorous, well-equipped theological college, Victoria might have more influence in Ontario than it has had as a university for some years past. Anyway, a clergyman sadly belittles his own calling when he speaks of a mere theological school.

THE Anti-Federationists in the Methodist Church have some decided advantage over their opponents. They have the well-known historic apathy of Methodism in regard to educational matters and the meanness of human nature on their side. These are potent allies. It is always easy to persuade some men not to give their money. To raise \$450,000 even from a united Church is a great undertaking; to raise it from a divided Church may prove an impossibility. The work of obstruction is always easy. Many need no arguments to induce them to button up their pockets. Every person who has canvassed for subscriptions for any cause knows just how little it takes to induce many people to withhold their help. The flimsiest excuse imaginable will answer the purpose if an excuse is wanted. Whatever the merits of the question, the "Antis" have the meaner streaks of human nature on their side.

THE *Christian Guardian* has this reference to the Galt case which was recently before the Presbytery of Guelph:

A somewhat curious and interesting case occurred last week at Guelph. Several persons belonging to Knox Church, Galt, appealed to the Presbytery against the action of the Kirk Session in erasing their names from the roll of members, for holding and teaching views in regard to holiness and perfection which were deemed contrary to the teaching of the Christian Church and the Confession of Faith. We do not know beyond this general statement what the

particular heresy on this point was; but it would be of a good deal of interest to the Methodists, as some of our members are a little erratic if not heterodox on this subject. We know not whether the views of the Galt heresies are in harmony with the teaching of Wesley or not.

There is a short and practical way of settling such difficulties. Let every man who holds that he has attained to entire sanctification prove it by his life. That way of propagating the doctrine must be allowed in every Church. No Session, nor Presbytery, nor Conference, nor court of any kind will interfere with a person for giving a practical, living, illustration of entire sanctification. It is the theory of the thing that causes trouble.

THE following from the *Christian-at-Work* seems incredible, but there is too much reason to believe that the horrible facts are literally correct:

The sight of a man chained hands and feet, and padlocked to the seat of a wagon waiting to be sold to a purchaser by one Charles J. Parsons, a trafficker in immigration labour, is a sight sufficient to stir the blood of man if not to cause the tears to flow from angel eyes. Parsons, it seems, keeps an employment bureau in Northampton, Massachusetts, where he deals in foreign pauper labour. He comes to this city about once a week and hires forty or fifty of the most ignorant men, women and children he can find, taking care that none of those he hires can read or speak the English language. He takes them home and sells them out to farmers, getting from \$40 to \$50 each man. The farmers use them as slaves, working, feeding and housing, them much as they do their cattle. On last Thursday, Parsons drove into Holyoke, Mass., with a young Pole, who was bound hands and feet with a six foot ox chain, which was fastened by a big padlock to the seat of the wagon. There he lay for hours waiting to be disposed of by sale, with the thermometer ten degrees above zero. This is a kind of brutality which the law will not permit, and it is to be hoped the brute Parsons—is he really "Deacon Parsons?"—will spend a good term behind prison bars. We certainly have not got rid of negro slavery at the South to take up with white slavery at the North.

Massachusetts was the cradle of free schools, and is the home of a good deal of broad theology. Manifestly, education and liberal theology are not potent enough to civilize and Christianize. Had Parsons driven that young Pole, bound with an ox chain, into any sound Presbyterian town, the chain would have been cut at the nearest blacksmith's shop, the youthful foreigner set at liberty, and Parsons would probably have been compelled to make the fastest time in getting out of town that he had ever made in his life. Calvinistic theology never takes kindly to chains.

ARTIZANS AND THE CHURCH.

FROM time to time the modern pulpit is arraigned on the ground that it fails adequately to respond to the needs of the age. People have their individual likings. Those interested in science desiderate references to the theories and investigations of scientific experts and would prefer frequent illustrations drawn from the field of nature. No one in these restless, eager days can shut his eyes to the fact that social and economic questions press for urgent attention. There are wide diversities of opinion as to the best methods of dealing with such questions. Each set of thinkers would like to see their opinions endorsed and advocated by the pulpit. Then there are those who desire that the doctrines of Christianity should be preached in the undeviating forms of a stereotyped orthodoxy from which if there is the slightest departure, or an effort to translate them into the language current in the closing decades of the nineteenth century, the most dire consequences are predicted. In direct opposition to this the clamour against all creeds and confessions is frequently heard. Some think that the pulpit should only concern itself with the formal proclamation of familiar Gospel truth, and leave untouched everything relating to practical life unless it is influenced by the truth which the conscience of the individual hearer recognizes. On the other hand there are those who express their preference for making the pulpit combine the functions of the publicist, the scientist and the journalist, and touch profoundly or slightly, as the case may be, on all things in the heavens above, on the earth beneath, or in the waters under the earth.

It is clear that the Church-going community are not at perfect agreement among themselves as to what the scope and functions of the pulpit should be. Nor does it appear likely that a single ideal of pulp excellence will commend itself to all alike. This is the less to be regretted, since in existing conditions the varied tastes of hearers can be met by selecting

their own preachers and attending the Churches where they can be most benefited.

Much is made in these days of the so-called alienation of the working people from the Churches. There is unfortunately no room to dispute the fact that there is a tendency in that direction. This is to be deplored, and if possible remedied with all due diligence, lest the breach become wider and be correspondingly more difficult to heal. Out of all such indications, grievances, real or supposed are voiced, and it is an easy thing to re-echo a cry that may have little or no meaning attached to it. It is just possible that in some quarters the cry of the alienation of working people from the Churches may, be greatly exaggerated, while in certain communities exaggeration is impossible.

The Churches may be largely to blame for this, but not altogether. If quarrel there be between artisans and the Churches, the cause of strife does not altogether rest on one side. It were easy to point out that working men cannot be in all cases held innocent for their rejection of the outward and ordinary means of grace. The responsibilities resting on all men to seek the kingdom of God and His righteousness rest on them as well. The moral and spiritual well-being of themselves and their nearest and dearest is an object of as much genuine concern to them as to any other class in the community. Are they altogether justified in taking up a position that might only too readily become one of irreconcilable antagonism? What course have they adopted to soften asperities and to make friendly feeling and mutual respect more easy?

Religious services specially adapted to the circumstances of those who endure the pressure and burdens of poverty have been held in many places with most encouraging success and with most excellent results. Whenever and wherever there has been a disposition on the part of the Church to meet the toilers half way, it has been frankly and generously reciprocated. There is, therefore, no solid ground for the assertions sometimes made that scorn and hate of religion are characteristic of the working classes. The fact that all well-considered efforts for their spiritual welfare are met by them with a degree of cordiality renders work on their behalf all the more urgent and lays the Church under deep and pressing obligation. Missions in the more populous portions of towns and cities are becoming more numerous and are receiving an extended support. But mission churches for the poor and gorgeous temples for the rich are not, in the nature of the case, perpetual institutions. They are good only for the present distress, and are mournful reminders that class distinctions are becoming only more marked, where they ought never to manifest themselves, in the house of God, where the rich and poor ought to meet together, for the Lord is the Maker of them all. If there is any truth in the current saying that fashionable churches are fast becoming religious clubs, who is to blame, and what is the remedy?

AN OLD PORTRAIT.

It is an interesting and suggestive thing to visit a picture gallery where old ancestral portraits are ranged along the walls. From out the sombre and dingy canvas, from out the gorgeous apparel of other times look the well-defined faces of other generations scanning with curious, inquiring eyes the lounge as he paces before the effigies of those long since done with this world. Dress may change and fashions fade out, yet making all allowance for heredity and racial distinction and individual variety, there is a marvellous similarity in human nature as it is mirrored from age to age in the human face divine. The noble and the base, the brilliant and the stupid, the virtuous and the vicious rub shoulders in the great capitals of the world in the nineteenth century, just as their congeners did in Rome and Athens in their palmiest days.

Glancing through the grandest picture gallery the world has ever seen, we come upon a well-preserved portrait of a man whose likeness stands out as distinctly on the canvas as when the finishing touches were added by the inspired hand that placed it there. Age has in no degree dimmed the beauty or impaired the fidelity of the likeness. After all the centuries have come and gone, it stands out before us as a living likeness still. It is not only well worth looking at, but of careful and intelligent study. Every reader can easily see it, and it is confidently hoped that each

possesses a copy of it which he can examine for himself. These copies, thanks to Divine providence, and human invention, have been multiplied by millions. The curious reader will find it in the Fifteenth Psalm.

The portrait sketched by the inspired artist is neither an impossible nor a fancy picture. Just such a man would be an honour and an ornament to any society in the present day, and the more plentiful such men are, all the better for society. There are plenty of men living who in no way resemble the one David had in view when he so graphically described his more prominent characteristics. Of all portrait painting, the Bible sketches are most true to nature and to fact. There is no artificiality of pose, no concealment of blemishes. Like the mark on Oliver Cromwell's countenance, which he insisted should appear in his portrait, the divinely inspired artists have preserved whatever was necessary to bring out the accuracy of the likeness.

Gazing on the portrait of the citizen of Zion we see the thoughtful, well-poised countenance lit up by calm, clear, penetrating, yet loving, eyes. The glow of health is apparent. There is neither a weak feature nor a weak line in the sketch. The entire appearance of the man is manly, courageous yet gentle. It invites to confidence and friendship, inspiring a trustfulness impossible of disappointment. He loves and practises righteousness because he is true-hearted and a lover of truth. The man who sat to David for his portrait will not listen to the scandalous tale concerning a neighbour, neither will he give ear to idle and mischievous gossip, nor let harsh and censorious words drop from his tongue. There is nothing ill-natured or mean in his speech, because it is generous, hearty and wholesome. Rank and outward condition do not affect his estimates of his fellow-men. A bad man whether clothed in purple and fine linen or only in rags meets, in his judgment, the contempt he deserves. A good man, one who reverences God and His laws, whether lofty or lowly in station is one to whom he looks up with honour and respect. His word is sacred, once uttered it may be relied upon. No one would feel called upon to say that agreements with him must be in black and white to render them binding. David's good man would certainly be prudent and industrious, but he was no grasping miser. He stands out in strong contrast with many of his fellow-countrymen, but the means of money-getting he was careful to avoid is thought both by Jew and Gentile to be eminently praiseworthy and business-like. A man such as the Psalmist describes would repel with scorn the attempt to induce him to do a mean thing. He is not the kind of man that would take a reward against the innocent.

Times have changed immensely since David's days, yet human nature is much the same now as it was then; the nature of human action has not changed. What was lovely, true and of good report then is of the same character still; what was ignoble and base in Israel in the time of that nation's greatest prosperity is equally base and ignoble in Christendom now. There are men in every land who with the aid of God's grace are trying to live by the same standard as David's citizen of Zion. They have now a holier inspiration and a still nobler example. Theirs is a blessed life and is a source of innumerable blessings to others. They might be much more numerous than they are, what hinders their increase?

Books and Magazines.

CONFERENCE HILL STUDIES. (Toronto. A. G. Watson, Willard Tract Depository.) - This is the Report of the proceedings of the Believers' Meeting for Bible Study, held at Niagara-on-the-Lake last summer.

MR. A. G. WATSON, of the Willard Tract Society, has forwarded beautiful specimens of tastefully-illustrated booklets suitable for presentation, "These Sayings of Mine," comprising sets of "I am," "I will," "I have."

THE Rev. Thomas Macadam's valuable little works, "The Master's Memorial," and "Duties of Church members," have met with unlooked-for, but not undeserved, success. They are printed in cheap form and fitted for wide circulation and great usefulness.

THE LAMB OF GOD. (Philadelphia: The American School Union.) - An excellent little book narra-

ting in simple and clear style several of the principal incidents in the life of the Saviour with the purpose of interesting readers in His great atoning work and sending them to the Scriptures with greater desire to learn the truth of God.

SCHOLAR'S HAND BOOK ON THE INTERNATIONAL LESSONS. By Edwin Rice, D.D. (Philadelphia: The American Sunday School Union) - This is the issue for 1889 of a very useful little book known favourably to old and young for years past. It takes up the studies in Mark and in the Old Testament selected as the series of Sunday school lessons for the coming year.

THE PASTOR'S DIARY. Prepared by Louis H. Jordan, M.A., B.D. (Edinburgh: James Gemmill, Montreal: W. Drysdale & Co.) - The new issue of this most useful and portable Diary has been revised with care and greatly improved. The faithful pastor of any Christian Church - for it is undenominational - will find it a most valuable, memory-aiding and time-saving help. It is very neatly got up.

POEMS OF WILD LIFE. Selected and edited by Charles G. D. Roberts, M.A. (Toronto: W. J. Gage & Co.) - Professor Roberts writes an introduction to this neat little volume, one of the "Canterbury Poets" series. The range of selection is wide, and the poems have been culled with excellent taste and appreciation. Canadian, British, Continental and American poets are here well represented.

HYGIENE OF THE NURSERY. By Louis Storr, M.D. (Philadelphia: P. Blakson, Son & Co.) - The author of this work is a man of extensive experience and eminently fitted to write on a subject of such practical importance as that to which the volume is devoted. It is a work that reflects the latest thought on the subject, and is written in a style comprehensible by the ordinary reader. Its value as a family guide could not well be overestimated.

FOREIGN MISSIONS OF THE PROTESTANT CHURCHES: Their State and Prospects. By J. Murray Mitchell, M.A., LL.D. (New York and Chicago: Fleming H. Revell.) - To all interested in Foreign Mission work, this little book by one who bears an honored name in missionary service, will be found to be of great practical value. It presents much information in condensed form, and gives a clear view of the present conditions and prospects of Foreign Mission work.

THE TEACHING OF EPICETUS: Being the "Enchiridion of Epictetus," with selections from the "Dissertations and Fragments." Translated from the Greek, with introduction and notes, by T. W. Rolleston. (Toronto: W. J. Gage & Co.) - In compact and attractive form, the reader has placed before him in this volume the philosophical teaching of Epictetus. The translator has done his work well, and has selected a translation that he thinks most suitable to the form of the original.

MISS BAXTER'S BEQUEST. By Annie S. Swan. Edinburgh: Oliphant, Anderson & Ferrier.) - Those who have read the former works of this gifted Scottish authoress, now visiting Canada, are always pleased to receive with expectation the announcement of a new work from her pen. "Miss Baxter's Bequest" will not only not disappoint them, but will heighten their respect and appreciation of one whose writings are an inspiration to right feeling, right thinking and right living.

LIFE OF HEINRICH HEINE. By William Sharp. (Toronto: W. J. Gage & Co.) - The eccentric German poet, Heinrich Heine, gets in Mr. Sharp an appreciative and competent biographer. The story of that singularly interesting life is told in moderate compass and its pungency is increased by the numerous citation of Heine's sayings and writings. The reader who begins this narrative is bound to finish it, and to desire a still fuller acquaintance with the works of so original an author.

THE LOST FAITH AND DIFFICULTIES OF THE BIBLE AS TESTED BY THE LAWS OF EVIDENCE. By T. S. Childs, D.D. (Philadelphia: Presbyterian Board of Publication.) - Two exceedingly valuable articles are bound together in this handsome little volume. There are many in these days who have lost their faith and drifted away from their early teachings. To such as these and to all who have come to believe that our age has passed beyond the Bible, the incidents and arguments of this little book should be of service.

THE MISSIONARY WORLD.

DR. McCURE'S ARRIVAL AT CHEFOO.

The Rev. Dr. Reid has received a letter dated Oct. 8, 1888, from Dr. McClure, announcing his arrival at Chefoo, from which the following extracts are taken: I arrived safely in Chefoo last Thursday, after a very pleasant voyage and a stay of ten days in Shanghai. The *Abyssinia* was delayed in San Francisco one week, so we did not get away from Vancouver until August 23, instead of the 21st, as advertised, but the Canadian Pacific Railway company paid our hotel bill during the time the *Abyssinia* was detained. We had a very enjoyable time on board; there were no less than fourteen missionaries on the steamer, ten for Japan and four for China. One, Dr. Farnham, of the American Presbyterian Church, was with me from Montreal to Shanghai. At Yokohama we found the French mail steamer leaving the day after we arrived.

The Japan mail runs from Yokohama to Shanghai. I got acquainted with quite a number of missionaries in Shanghai, and saw something of the work there. I came from Shanghai to Chefoo by the China Merchants' Navigation Company, which gives ten per cent discount to missionaries. There are two other regular lines between Shanghai and Chefoo. When I arrived here I found that Dr. Smith and Mr. Goforth had gone inland to spy out our promised land; they will probably be gone seven or eight weeks yet. Mrs. Goforth and the baby are well. Mrs. Smith has not been quite well for a few days, but I expect she will soon be all right. Miss Sutherland has had the trying duty of nursing Mrs. Dr. Corbett, of the American Presbyterian Mission, during Dr. Corbett's absence in the interior, but last night she was relieved of that duty by Mrs. Corbett's death. It is very sad indeed. Dr. Corbett cannot get back for four or five days yet, and four or five young children are left motherless.

ZENANA MISSION.—MOUKDEN. GIRLS' SCHOOL.

The following interesting account of the examination of the girls' school has been received by the Foreign Mission Secretary, in a letter from Mrs. Webster:

"Yesterday (July 9) the examination of the girls' school took place, and to-day the school was closed for the summer holiday. I am delighted to say that the examination was most satisfactory. The younger children at first were a little frightened, but as their fears wore off they read their hymns and other lessons very nicely. The older girls did extremely well. Mr. Webster had told them before that they must be able to read and answer questions from any portion of the New Testament and Genesis that he might choose to ask. One he made read from Hebrew, another from John's Gospel, one from Revelation, and the other from Genesis; from each of these books they answered questions equal to any girl of their own age at home. I must say I felt more than pleased. The Three Character Classic, as it is called, was recited with few blunders, and the Catechism of Christian doctrine seemed well understood by most of them. The Sabbath school, which we began some months ago, and the children's portion every Sabbath morning at the women's service have, I think, stirred in the elder girls a real interest in the Bible.

"Now that the school is closed, I cannot express my gratitude enough to our Heavenly Father, that they have each and all, to all appearance, gone home in the best of health. Our summers here are very trying, and where there are a number of children lodged together, such as in a school, they are always a source of anxiety, and doubly so when our own children require to mix with them. Since ever having anything to do with the school work, I have always made a point of letting the children come quite freely about our house, with only one condition—that both they and their clothing are clean. I think this plan has done much to cause a spirit of cleanliness among them; they feel they are not being shunned, and seeing so much of our foreign ways has made them more anxious to try and follow in our footsteps.

"I can honestly say, after having lived among the Chinese six years, instead of growing easy, I am more particular than ever that everything should be thoroughly clean. My own servants say now that they would not like to live in a Chinese house. Certainly our foreign ways are very different.

Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Gair.

BY MARGARET M. ROBERTSON.

CHAPTER VI.

"Do thy duty, that is best,
Leave unto the Lord the rest."

That year there was through all the North an open winter, and the "green yule," which is said to make "a full kirkyard." The weather was mild and moist, with heavy fogs in the morning, which sometimes stayed all day, and all night as well. There was serious illness in many houses, and much discomfort in others, even where there was not danger.

Poor old folk who had sat by the door, or "daundered" about the streets and lanes in comfort during the summer-time, now sat coughing and wheezing in the chimney-corner, or went, bowed and stiff, about the work which must not be neglected, though pain made movement difficult. Some who had lingered beyond the usual term of life "dropped away," and their place knew them no more. And death, the Reaper, not content with the "bearded grain," gathered a flower or two as well.

Measles came first among the bairns, and with whooping-cough followed, and Mrs. Hume would have liked to wrap up her little daughter and carry her away from the danger which threatened her. For, that the child should escape these troubles, or live through them, the mother, usually cheerful and hopeful in such times, could not believe. "And her father!" thought she, with a sinking heart, while the father was saying to himself, "Alas for her poor mother"; and out of all their anxious thoughts, nothing better could come than this: "We must submit to God's will, whatever it may be."

As for wrapping her up and carrying her away, that was out of the question. If it had been summer-time they might have sent her to a friend of theirs, who would have cared for the child tenderly and faithfully. But on the whole it seemed wiser to keep her at home.

"We must leave her in God's hand," they said to one another, and they did so entirely. Mrs. Hume was kept away from no sick or suffering household by the thought of possible danger to her little daughter. Many needed both help and comfort who could not come to the manse to find them, and to them the minister and his wife went gladly. But the strain of all she had to do told on Mrs. Hume. She also had her turn of illness, which kept her in the house for a while, and then a part of her duties to the sick poor in the neighbourhood fell to Allison.

"It is not always that the Lord lets us see at once the good which He has promised to bring out of what seems to be evil to us; but He has done so this time," said Mrs. Hume, after a little.

For what she had lost in being laid aside from helping others, Allison had gained in taking her place. It was at some cost to herself, because of her shyness, and because of other folk's curiosity, not always kept within bounds when a chance to gratify it came in the way. But on the whole she held her own among the neighbours, whom she had kept at arm's-length so long, and won the good opinion of many, and their good words also, which were, however, oftener spoken behind her back than before her face, because she would not stay to listen. Her way was to bring the medicine, or the broth, or the jug of tea, and set it down without a word, and then go at once, if there was no more needed from her. But occasionally she put her strong, expert hands to the doing of some good turn—the firm and gentle lifting of some weary, pain-worn creature, while the bed was put right, or to the setting in order of the confusion which soon befalls in a sick-room where nurses are unaccustomed, and have besides other cares to fill their time.

Whatever she did was done in silence. No one in telling of the help she gave, could tell a word she had uttered beyond the message which her mistress had sent. But though she had few words for any one, she had many thoughts about other people's troubles, which helped her to turn from the constant brooding over her own. So she got more than she gave, which is oftener the case with the doers of kindly deeds than is always known.

It was in this way that her acquaintance began with Mrs. Beaton, who lived in a house at the end of the street, close by the green. Allison had sometimes seen her in the kirk, and had noticed her at first for no better reason than that she wore a bonnet. Of course there were other bonnets in the kirk—many of them. The times were changing for the worse, it was thought, and even the servant ladies were getting to wear bonnets. But of the elderly women who came there, not many had so far changed the fashion of their youth as to cover the white "mutch" with anything but a handkerchief in the summer-time, or with a shawl, or with the hood of the mantle of scarlet or gray duffel, when the weather was cold.

Mrs. Beaton wore a bonnet always at the kirk, and when she went to other places, also, as if she had been used with it all her life. And she had some other fashions as well, which made her seem different from her neighbours in Allison's eyes. She was small and fair, and over her gray hair she wore a widow's cap which was not at all like the thick mutches of the other women, and her shawls and gowns were of a texture and form which told of better days long past. She "kept herself to herself," the neighbours said, which meant that her door did not always stand open to all comers, though she was neighbourly enough in other ways when there was occasion. But though Allison had seen her, she had never spoken with her till the night when the minister, hearing from one of the neighbours that Mrs. Beaton was but poorly, sent her over to inquire about her.

"Just go down and see if you can do anything for her. I

cannot have your mistress disturbed to-night. You will know what to do. Mrs. Beaton is not just like the rest of them, as you will see yourself."

So, Allison went down the dark street, thinking a little about the sick woman, but quite indifferent as to the welcome she might receive. The house stood by itself, a little back from the road, and a wooden paling enclosed a piece of garden ground before it. The gate yielded to her hand, and so did the door. Allison felt her way to the inner door in the dim light, and then she spoke:

"I'm the minister's lass. Mistress Hume is no' weel, or she would have come herself. Will I licht your lamp?"

"Ay, might ye, if there is fire enough left," said a voice from the darkness.

The lamp was lighted, and holding it high above her head Allison turned toward the bed. Mrs. Beaton raised herself up, and regarded her for a moment.

"And so you are wee Marjorie's bonny Allie! I am glad to see you."

"You're no' weel. The minister said I was to do what ye needed done."

"It was kind of him to send you, and it is kind in you to come. I'm not just very well. I was trying to settle myself for the night, since there seemed nothing better to be done. Maybe ye might make my bed a wee bit easier for me, if ye were to try."

"I'll do that," said Allison.

"Mrs. Coats would have come in, I suppose; but her bairns are no' well, and she has enough to do. And Annie, the lassie that comes in to make my fire and do other things has gone to see her brother, who has just come home from a long voyage. I'm more than glad to see you. It's eerie being quite alone."

"I'm glad I came. Will I make you some gruel, or a cup of tea? When had you your dinner?"

"If you have the time to spare—"

There was time enough. In a minute or two the fire was burning brightly. Allison knew what to do, and where to find what was needed without a question; and Mrs. Beaton lay, following her movements with great interest.

"I was once young and strong like you," said she, with a sigh.

Allison said nothing, but went on with the making of the gruel.

"You have done that before," said Mrs. Beaton.

"Ay, many a time."

She left the gruel to simmer by the fire, and taking the coverlet from the bed, spread it over the arm-chair, then she lifted the sick woman as if she had been a child, and placed her in it. Then she put a pillow behind her, and wrapped her warmly round.

"And you have done this before."

Allison answered nothing.

"Was it your mother, my dear?" said Mrs. Beaton, laying her small, wrinkled hand on hers.

Allison turned toward her with arted eyes.

"Yes, it was my mother," said she.

"Ah! what a thing it must be to have a daughter!" went on Mrs. Beaton; and it was on her lips to ask if her mother were living still, but the look on Allison's face arrested the words. There was silence between them till Mrs. Beaton was laid in her bed again. Allison washed the dishes she had used, and put the room in order. Then she swept the hearth and covered the fire, and then she said good night. After she had shut the door, she opened it again and said:

"I might look in on you in the morning, but it would need to be early, and I might disturb you."

"You wouldna disturb me. But I doubt you would have us leaving."

"Oh! I can come, but I canna bide long."

She went the next day and for several days, and their friendship grew in a silent way. And then Mrs. Beaton was better, and the little lass who came in the mornings to make the fire and do what else was to be done returned, and Allison's visits ceased for a while.

Indeed she had little time for anything but the work of the house, and the care of the bairns as the winter wore on. The little boys and Marjorie had their turn of the cough, but happily much less severely than had been feared for them. Still there was enough to do for them, and as their mother was not very strong, Allison took Marjorie in charge by night as well as by day, and the child got bravely through it all. Allison made a couch of her high kitchen-dresser, when it could be done without interfering with the work of the moment, and Marjorie lay there for hours among her pillows, as content as if she had been with her mother in the parlour.

It was good for the child to have such constant and loving care, and it was good for Allison to give it. For many a word of childish wisdom did she get to think about, and sometimes foolish words to smile at, and in listening to Marjorie, and caring for her comfort at all times, she forgot for a while to think of her own cares.

In the long evenings, when the rain or the darkness prevented the usual run, after the next day's lessons had been prepared, the elder boys used to betake themselves to the kitchen fireside, and on most such nights some of their companions found their way there also. Then there was story-telling, or the singing of songs and ballads, or endless discussions about all things under the sun. Now and then there was a turn of rather rough play, but it never went very far, for the sound of their father's step, or a glimpse of their mother's face at the door made all quiet again, at least for a time.

They were rather rough lads some of those who came, but they were mostly "lad-ies weel brocht up," and rarely was there a word uttered among them which it would have harmed the youngest child to hear. There was Scotch of the broadest in their songs and in their talk, and the manse boys, who were expected to speak English in the presence of their father and mother, among their companions made the most of their opportunities for the use of their own more

expressive tongue. But there was no vulgarity or coarseness in their talk.

As silent here as elsewhere, the presence of "the new lass," as the visitors, long accustomed to old Kirstin, called her, did not interfere in the least with the order of things. She might have been blind or deaf for all the difference it made to them, and, except on the rare occasions when little Marjorie was permitted to be there, for all the difference their coming made to her. When Marjorie was there, Allison's wheel, or the stocking she was knitting, was put aside, and the child rested at ease and content in her arms. No one of them all took more pleasure at such times than Marjorie. She liked the stories and the songs and the quaint old ballads, of which Robin and some of the others had a store, and she was a sympathetic little creature, and could not be happy unless Allie enjoyed them also, so her attention was never allowed to wander when the child's hand could touch her cheek.

But better than either song or story, Marjorie liked to hear about all that was going on in the town. Nothing came amiss to her that any one had to tell. She liked to hear about their neighbours, and the bairns, their goings and comings, their sickness and recovery. Even their new gowns and their visits to one another interested the friendly little child, who could not visit herself, nor wear new gowns, and the lad who had the most to say about them all was the one who pleased her best. All they used to tell her made her a little sad sometimes, for she could not come and go, or run and play, as those happy children could, and her chief desire was to be strong and well, and "to go about on her own feet like other folk."

January was nearly over before there came any frost to speak of, and the first bright, sharp weather, it was said, did much good to the sick folk in the town. Then they had snow—not just a shower to excite first expectation and then disappointment among lads and lassies who rejoiced in its coming, as they mostly delighted in any change that came—but a heavy fall, and then a high wind which drifted it here and there between the hills and made some of the roads impassable for the time. Many of the lanes were filled with, and some of the folk had to be dug out, because the snow had covered their doors.

There was no end to the great balls which were rolled along the streets. A strong fort was built on the square beside the pump, which was fiercely attacked and bravely defended, and battles were fought through all the streets before the snow was trodden into black slush beneath the feet of the combatants. Even the dreaded "kink-hoist" (whooping-cough) failed to keep some of the bolder spirits out of the fray, and those of them who took the fun in moderation were none the worse, but rather better for the rally.

But Marjorie saw none of this, and she longed to see it all; and though she had been less ill with the cough than some others had been, she lost ground now, refused her food, and grew fretful and listless as Allison had never seen her before.

It was hard for the eager little creature to listen quietly to all her brothers had to tell of what was going on among the young folk of the town. They boasted of Robin's strength and skill, and of Jack's unequalled prowess when "snawb'ing" was the order of the day, and she wanted to see it all. And she longed to see the rush of the full burn and the whiteness of all the hills. Allison looked at her with a great longing to comfort her, but what could she say? Even the mother thought it wisest to listen in silence to the child's murmurs.

"But it's no' just the snawb'ing and the white hills I am thinking about, mother. This is the way it will aye be, all my life long. I must just sit still and hear the sound of things, and never be in the midst of them like other folk. All my life, mother! Think of it!"

"My dear," said the mother gravely, "all your life may not be a very long time."

"But mother, I would like it to be long. There is Robin going to be a great scholar and astonish the whole world; and Jack is going in search of adventures; and Davies going to America to have a farm of a thousand acres, all his own. And why should I have to stay here, and not even see the snawb'ing, nor the full burn, nor the castle that the boys made?"

As a general thing Mrs. Hume left her little daughter's "why" unanswered, only trying to beguile her from such thoughts to the enjoyment of what was left to her in her quiet life. To-day her heart was sore for the child, knowing well that her lot would not seem more easy to bear as the years went on.

"My darling," said she, "it is God's will."

"Yes, mother; but why should it be God's will just with me? Surely when He can do anything, He might give me a chance with the rest. Or else He should just make me content as I am."

"And so He will, dear, in time. You must ask Him, and leave all in His hand."

"Oh! yes. I must just leave it. There is nothing else to do. As to asking—I aye ask to be made strong, and to walk about on my ain feet. And then—wouldna I just serve Him!"

The last words were spoken to Allison, whose kind sad eyes had been resting on her all the time. And Allison answered:

"But surely it may be His will that you should see the full burn and the snawy braes, if it be your mother's will. A' the bairns are better since the frost came, and I might carry wee Marjorie as far as the fit o' the Wind Hill for a change."

"Oh! mother! mother! Let me go. Allie carries me so strong and easy. And I might have Mrs. Esselmont's warm shawl round me, and the soft little hat, and I would never feel the cold. Oh! mother! mother!"

"I might at least take her to the end o' the lane; and if she should be cauld, or weary, or if the cough came on, I could be hame with her in a minute."

Though only half convinced of the wisdom of such a plea her mother consented; and by and by the happy child,

wrapped warmly, her pale face looking very bright and sweet in the soft little hat, laid herself back in Allison's arms with a sigh of content.

"Yes, I'm going to heed what Robin says, and no' fall into raptures and weary myself. I'm just going to be quiet and see it all, and then I will have it all to think about afterward."

The snow was trodden down in the street through which they had passed first, to see the snow castles which the boys had made, and the castle itself was a disappointment. It was "past its best," Allison said. It was battered and bulging, and the walls had lost their whiteness; and the snow about it was trampled and soiled, and little pools of dirty water had collected at its base. But even "at its best," it must have fallen far short of the beauty of the castle which the child's imagination had built, as she lay in the dark, wishing so eagerly to be like the rest.

But the rush of the full burn did not disappoint her, nor the long level fields, nor the hills beyond. The only blink of sunshine which came that day rested on them as they crossed the foot-bridge and came into the broken path which led to the farm of Wind Hill. A hedge bordered the near fields, and trees rose up bare and black on the hillside; and all the rest of the land, as far as they could see, lay in un-sullied whiteness.

"A clean, clean world!" said Marjorie. "It looks like a strange country. It's bonny; but I think I like the green grass best, and the gowan."

"Weel, ye may take a good look o' it this day, for it winna lie long clean and white like this," said Allison as a soft warm wind met them as they turned. They went up and down where the snow lay lightest, and then crossed the burn at the end of the green.

"Are you sure ye're nae cauld?" said Allison.

"That I am not. And, Allie, I havena given a cough since I came out."

"But we'll need to gae hame now. If we dinna make your mother anxious this time, she will be readier to let us take another turn some fine day."

Marjorie's face fell for an instant.

"No, Allie, I'm no' going to be fractious. But we might just look in and ask for Mrs. Beaton, as we are so near. And Robin says John is coming home, and we might ask about it."

But Allison shook her head.

"We got no leave to go and see anybody. And if we take the street we'll hae twa or three idle folk glowerin' an' speerin' this and that at us. I like the bonny quiet lane best."

Marjorie's shrill laugh rang out at that.

(To be continued.)

FOR THE CANADA PRESBYTERIAN.

HEART MUSIC.

BY BEDE.

There's no music like heart music
In this strange world of ours,
For its melody quivers through
Life's dullest, saddest hours,
Till our tear bedimmed eyes are raised to see,
The rainbow in the showers.

And in sunniest, mirthful days,
When all is bright and fair,
It awakeneth subtle chords
So wondrous rich and rare,
That we revel in joy and straight forget
That life hath aught of care.

'Mid the dearth of the poor man's cot,
It bubbeth merrily;
'Mid the splendours of kingly courts,
It soundeth cheerily;
For no chain that's forged on earth can bind
The spirit truly free.

There's no music like heart music,
Sweet prelude 'tis below
Of the joyous songs that well from hearts
That Zion's pleasures know,—
Through eternity's years those golden strains
In ceaseless grandeur flow.

THE STORY OF AN EXILE.

The following from the November *Century* is one of the most touching stories that Mr. Kennan has yet told of the fate of Siberian exiles: "To me, perhaps, the most attractive and sympathetic of the Tomsk exiles was the Russian author, Felix Volkhofski, who was banished to Siberia for life, in 1878, upon the charge of 'belonging to a society that intends, at a more or less remote time in the future, to overthrow the existing form of government.' He was about thirty-eight years of age at the time I made his acquaintance, and was a man of cultivated mind, warm heart and high aspirations. He knew English well, was familiar with American history and literature, and had, I believe, translated into Russian many of the poems of Longfellow. He spoke to me with great admiration, I remember, of Longfellow's 'Arsenal at Springfield,' and recited it to me aloud. He was one of the most winning and lovable men that I have ever been my good fortune to know; but his life had been a terrible tragedy. His health had been shattered by long imprisonment in the fortress of Petropavlovsk; his hair was prematurely white; and when his face was in repose there seemed to be an expression of profound melancholy in his dark brown eyes. I became intimately acquainted with him and very warmly attached to him; and when I bade him good-bye for the last time on my return from Eastern Siberia in 1886, he put his arms around me and kissed me, and said, 'George Ivanovitch, please don't forget us! In bidding you good-bye, I feel as if

something were going out of my life that would never again come into it.'

"Since my return to America I have heard from Mr. Volkhofski only once. He wrote me last winter a profoundly sad and touching letter, in which he informed me of the death of his wife by suicide. He himself had been thrown out of employment by the suppression of the liberal Tomsk newspaper, the *Siberian Gazette*; and his wife, whom I remember as a pale, delicate, sad-faced woman, twenty-five or thirty years of age, had tried to help him support their family of young children by giving private lessons and by taking in sewing. Anxiety and overwork had finally broken down her health; she had become an invalid, and, in a morbid state of mind, brought on by unhappiness and disease, she reasoned herself into the belief that she was an incumbrance, rather than a help, to her husband and her children, and that they would ultimately be better off if she were dead. A little more than a year ago she put an end to her unhappy life by shooting herself through the head with a pistol. Her husband was devotedly attached to her; and her death, under such circumstances and in such a way, was a terrible blow to him. In his letter to me he referred to a copy of James Russell Lowell's poems, that I had caused to be sent to him, and said that in reading 'After the Burial' he vividly realized for the first time that grief is of no nationality; the lines, although written by a bereaved American, expressed the deepest thoughts and feelings of a bereaved Russian. He sent me with his letter a small, worn, leather match-box, which had been given by Prince Pierre Krapotkin to his exiled brother, Alexander; which the latter had left to Volkhofski; and which Volkhofski had in turn presented to his wife a short time before her death. He hoped, he said, that it would have some value to me, on account of its association with the lives of four political offenders, all of whom I had known. One of them was a refugee in London, another was an exile in Tomsk, and two had escaped the jurisdiction of the Russian Government by taking their own lives.

"I tried to read Volkhofski's letter aloud to my wife; but as I recalled the high character and lovable personality of the writer and imagined what this last blow of fate must have been to such a man—in exile, in broken health, and with a family of helpless children dependent upon him,—the written lines vanished in a mist of tears, and, with a choking in my throat, I put the letter and the little match-box away.

"The Tsar may whiten the hair of such men as Felix Volkhofski in the silent bomb-proof casements of the fortress, and he may send them in gray convict overcoats to Siberia; but a time will come, in the providence of God, when their names will stand higher than his on the roll of history, and when the record of their lives and sufferings will be a source of heroic inspiration to all Russians who love liberty and their country."

WHERE WAS "THE PLACE CALLED CALVARY"?

From an illustrated article under the above title by Rev. Dr. Charles S. Robinson, in the November *Century*, we quote the following: "The only representative site for Calvary now offered pilgrims in Jerusalem is found in a couple of rooms inside the old edifice; one is owned and exhibited by the Greeks, another by the Latins. These share the same disability; both—since the Church is already so full of traditions on the ground floor—had to go up a flight of stairs into free space nearer the roof. And there it is, amidst tawdry curtains and gilt bed-zenments of candles and altar-shrines, that this ancient spot upon which the cross of Jesus Christ rested is pointed out, and the veritable hole is shown in which it was planted. And the thieves' crosses—a decorous but rather inadequate distance of five feet between them on the right and left of the middle one—are ranged alongside. And down underneath, far below across some intervening space left by grading away the actual soil of the hill, so we are sagely told, is the grave of Adam! Tradition has related that at the crucifixion of Jesus some drops of blood fell through upon Adam's skull and raised him suddenly to life; and there are commentators who declare that so the prophecy quoted by the Apostle Paul (Ephesians v. 14) was well fulfilled: 'Awake, thou Adam that sleepest [for thus the former versions read in the text], and arise from the dead, for Christ shall touch thee.' The art-people say that this is the origin of the fact that in those early rude representations of the death of our Lord a skull is introduced.

"Can any man of sensibility be blamed if he makes an imperious demand that something more—something else at least—shall greet him in answer to his question, Where was our Lord crucified? If there should be no other advantage gained by the acceptance of a new site as now proposed, this would be enough; it would put an end to the awkward and offensive impostures daily exhibited under the roof of that filthy old church. They are a standing mockery of the claims of the Christianity they profess to uphold. Those ceremonies of Easter at the tomb where our Lord is declared to have been buried are a caricature of an event so glad and holy. The struggle around the flames that are chemically forced out of the smoky hole in the sepulchre, so that devotees in frantic zeal may light their lamps, brings death from the trampling of thousands, fills the house with howls that put heathenism to shame, and sends true believers away with an infolite disgust and horror deep in their hearts. How long must such a scandal be patiently endured?"

Dr. RITCHIE, of Duns, Mr. Hogarth, of Stranraer, and Principal Morrison are the only three remaining in service in Scotland of those who began their studies in the Secession Hall in 1834.

Dr. McLEAN, of Tarbert, a distinguished graduate of Glasgow University and one of her best Hebrew scholars, has accepted the vacant charge of St. Columbia Church, Glasgow—to the great satisfaction, it is said, both of the congregation and the Highlanders of that city.

British and Foreign.

PROFESSOR DRUMMOND has begun religious meetings with the Edinburgh students.

THE Rev. Hugh Russ of Perth, has accepted the call to St. Stephen's Free Church, Glasgow.

EIGHT of the leading towns in the north of England have elected mayors who are dissenters.

FORTY EIGHT years have elapsed since the Edinburgh Medical Missionary Society was instituted.

THE Rev. Andrew Robertson, of Annbank, has been elected minister of Cadzow parish, Hamilton.

PROFESSORS SMITH and Smeaton, of the New College, Edinburgh, complete this year the jubilee of their ministry.

BISHOP BARRY, of Sydney, hopes before long to see a Church Abstinence Society in every parish in his diocese.

SIGNOR SILVA, in the place of Gavazzi, has been in Glasgow lately advocating the cause of the Free Italian Church.

PROFESSOR ROBERTSON, in the introductory lecture at Aberdeen Free Church College, spoke on "The Unity of the Church."

THE Society of Friends proposes to establish exhibitions at the English universities in connection with one of its public schools.

QUEEN VICTORIA has sent her thanks through the Colonial Minister to the Christian natives of Eromanga for a present of arrowroot.

MR. MELVILLE, a minister from Nova Scotia, addressed Glasgow Presbytery at its last meeting, on "The work in that Province of Canada."

MR. WILLIAM SUTTON, the new sheriff of Newcastle-on-Tyne, is a Presbyterian elder and a native of Dumfriesshire. He is the first Scotsman elected to the sheriff's chair.

THE work done at the once famous Crown Court Church, London, is essentially of a mission character. The St. Columba congregation give it a most thoughtful support.

MR. MURDO MACKENZIE was ordained by Inverness Free Church Presbytery lately; he goes to China as a missionary in connection with the Presbyterian Church of England.

THE first American edition of Burns' poems was published by Messrs. Stewart and Hyde, of Philadelphia, in 1788, only two years after the appearance of the Kilmarnock edition.

THE Mildmay Flower Mission distributed during the past season 35,000 bunches in ten hospitals and infirmaries; with every bunch there went a written text of Scripture and a kind word.

DR ISLAY BURNS' book, "The Three First Centuries of Christianity," is being studied by the Young Men and Women's Guild at St. James', Dulwich. There is no manual of Church history to match it.

AT the Mildmay night school for men this winter the average attendance is 500. It has been carried on for eighteen years, and the prominence given to Bible teaching forms one of its great attractions.

MR. WILLIAM ROSSIE BROWN, of Roxburn, has by a large majority been elected minister of the Church at Saltcoats, vacant by the death of Mr. M'Nab. The minority in the final vote fell in with the majority.

THE deacons' court of Pollokshields Church have decided that, in consequence of the large number who voted against the introduction of an instrument for leading the praise, no further steps should be taken in connection with the matter.

THE Rev. Donald Macleod, in a recent sermon, said the success of the Glasgow Exhibition formed an earnest appeal for the provision of some continuous and inexpensive form of instruction and amusement for the toiling masses of Glasgow.

THE Scottish Text Society has arranged for the publication of the second volume of Winzet's works, edited by Rev. Mr. Hewison, of Rothesay, and of the "Gude and Godlie Ballates," edited by Professor Mitchell, of St. Andrews.

THE Bible Society in Great Britain is not receiving the same support as formerly from the auxiliaries throughout the country, and it is proposed that conferences on Bible work should be held in the central towns of England and Wales.

THE series of evangelistic meetings at Galashiels, conducted by Rev. John McNeill, became increasingly crowded, and at the evening service on the last Sunday of his visit the anxiety to hear him was so intense that an overflow meeting had to be held.

THE Glasgow Home Mission Union, formed five years ago has now a staff of considerably more than a thousand workers belonging to all branches of the Evangelical Church; and during last year was enabled to lead more than 500 to become communicants.

A CENSUS taken on Sabbath, 14th ult., showed that 20,357 young men attended 321 churches in Glasgow. Supposing 15,000 attended the Roman Catholic chapels, this leaves 60,000 young men who are not in any way connected with the Christian congregations.

MR. GORDON J. MURRAY, in a discussion in Aberdeen Presbytery on non-church-going, ascribed a great deal of it in his parish to undenominational mission work. Other speakers named seat-rents, intemperance, and a want of sympathy with the respectable classes as the root of the evil.

AT the close of the twenty-second session of the Presbyterian Theological Hall at Melbourne, Mr. Marshall, the new pastor of the Scots Church, urged the immediate foundation of a chair for Hebrew and Oriental languages, and another chair to deal with questions of philosophy and science in relation to religion.

Ministers and Churches.

ERSKINE Church, Montreal, will shortly send two missionaries to the foreign field.

A NEW Presbyterian charge is likely to be formed of the Appin and Tait's Corners sections of the Glencoe congregations early next year.

THE Rev. Mr. Argo, of Acton, has had much encouragement since his settlement there. A goodly number join the Church at each communion service.

THE Rev. G. M. Milligan preached the annual sermon to the Toronto St. Andrew's Society. It was an eloquent and vigorous effort. The church was crowded.

THE Rev. Dr. Campbell has commenced his course of lectures to the students in Morrin College. His pulpit is to be occupied by Rev. Mr. Cormack, a Kingstonian, who has spent some time in British Columbia.

AT a late meeting of the Presbytery of Glengarry the resignation by the Rev. J. R. Campbell of his charge of Fort Lancaster was accepted. The Rev. Arpad Givan was appointed Moderator of Session *ad interim*.

THE many friends of the Rev. W. T. McMullen, Woodstock, Moderator of the Presbyterian General Assembly, will be pleased to learn that he is now sufficiently recovered to be able to take a drive on fine days.

THE Rev. R. J. Beattie, Guelph, occupied the chair at the supper held in the dist. shed, Elora, the other night, under the auspices of the ladies of Knox Church of that village. He also gave a very acceptable reading.

THE Rev. John Wilkie, M.A., returned missionary from India, gave, to the delight of the large congregation, a very superior address on mission work in India, on Tuesday evening, 20th ult., under the auspices of the Mission Band in Union Church, Brucefield.

SIXTY new members have been added to the roll of Erskine Church, Toronto, at a recent communion, which was the first since the settlement of their new pastor, the Rev. W. A. Hunter, M.A., amongst whom were Baptists, Methodists, Roman Catholic, Church of England.

THE Rev. Dr. and Mrs. Ure, of Goderich, have arrived home from a six months' visit to the Old Country. On Friday evening week the members of the congregation of Knox Church gave them a reception in the lecture room, which was largely attended, many of other denominations being present.

AMONG the names mentioned in connection with the pastorate of the Presbyterian Church, Brandon, is that of Rev. Mr. Pitblado. A number of his former parishioners are in Brandon, and they are desirous of seeing him come to that place. Rev. Messrs. Coulter, McLeod; Uquhart, Regina, and Furry, New Brunswick, are also spoken of.

THE Blyth Presbyterian congregation, says a contemporary, now has an active membership of 286. During the past year there were raised by the Woman's Foreign Missionary Society, \$117; for Schemes of Church, \$334; by Sabbath School, \$183; by Sabbath collections, \$327; by Hopeful Cleaners, \$17; for minister's salary, \$1,021. The total contributions were thus considerably over \$2,000. Blyth Presbyterians are liberal givers.

IN his evening discourse on Sunday week on Acts iv, Mr. Howie said the Jewish authorities attempted to silence the apostles. This was a strange and an impious work, but this work has not died with the death of Annas, Caiaphas and Alexander, for Christian missionaries are sometimes opposed by some European and English officials in India and other places, but neither force nor guile could stop John Wilkie from establishing a mission in Indore. The gates of hell cannot prevail against the Church.

PROBABLY the largest collection ever taken up in a single Sunday in any church in Toronto was the one taken up on Sabbath last at St. Andrew's Church. At the two services, morning and evening, the total receipts were \$1,967. Of this large sum \$1,406 was for the Augmentations Fund, \$1,256 being collected at the morning and \$150 at the evening service. The balance of the amount collected, \$557, was through the envelope system for general congregational purposes.

THE Tara Leader says: The Rev. John Wilson, M.A., B.D., occupied the pulpit of the Tara Presbyterian Church on Sabbath morning, and preached a very acceptable sermon. He is a nephew of Mr. John Wilson, Arran, and will spend a few weeks in Arran with him and other friends. Mr. Wilson is a native of Dundee, Scotland, and is on his way home after a year's successful missionary work to Manitoba. On leaving there he was presented with an address, a purse of \$50 and a gold watch chain. Before sailing for Scotland, Mr. Wilson will visit the principal cities in Ontario.

THE Presbyterian Church at Pilot Mound was opened for divine service on Sabbath, the 18th ult., the Rev. Principal King preaching in the forenoon and the Rev. Dr. Robertson in the evening. Large and appreciative congregations were present at both services. On the following evening a church opening service was held at which addresses were delivered by the Rev. Dr. Robertson and Messrs. Waiton, Townsend, Cairns and Brown. The pleasure of the evening was much enhanced by the music rendered by the choir. The church is a frame building, 37 x 50, and is seated for about 300. It has been erected at a cost of about \$2,700.

THE anniversary services of Union Church, Brucefield, were conducted with marked success and profit on Sabbath, November 18, by the Rev. Alexander Grant, B.A., of St. Mary's, who preached two powerful, expressive and eloquent sermons to full congregations morning and evening. The anniversary tea meeting was held on the following Monday night, which was also a decided success. Interesting and profitable addresses were given by the Rev. Messrs. J. McCoy, M.A., Egmondville; D. Forest, Bayfield; A. D. McDonald, Seaford; A. Grant, B.A., St. Mary's; J. S. Henderson, Hensall, and S. Acheson, Kippen. Choice and suitable vocal and

instrumental music was furnished by the Church choir, under the leadership of Mr. J. B. Jameson. Miss Maggie Fotheringham presided at the organ.

THE officers elected for Queen's University Missionary Society are: James G. Potter, president; James Rattray, B.A., vice-president; E. G. Walker, B.A., recording secretary; J. Miller, co-responding secretary; John A. McDonald, B.A., treasurer; D. L. McLennan, librarian. The Ossianic Society officers are: Dr. Lemonte and Professor Carmichael, patrons; Rev. Mr. Mackie, honorary president; Mr. Evan McColl, bard; Mr. J. D. Boyd, president; Mr. Malcolm McKenzie, vice-president; Mr. Neil McNeill, second vice-president; Mr. A. R. MacLennan, secretary; Mr. Archie McKenzie, treasurer; Mr. John A. McDonald, B.A., librarian. Professors Harris and Nicholson, and Messrs. A. K. McNaughton and N. E. McPherson, executive committee.

ON the morning of Thanksgiving Day the inmates of the Presbyterian manse at Wyoming were cheered and delighted by the receipt of an envelope from the ladies of the congregation containing a letter, in dainty wording, and accompanied by a \$50 bill, directing Mrs. Cuthbertson to expend the money as she might deem best for the comfort of the manse. Mr. Emtee is busy fitting storm windows and making internal alterations, which will considerably add to the appearance and comfort of the dwelling. Such kind acts testify to the good feeling existing between the congregation and the inhabitants of the manse. Mr. Cuthbertson preached the thanksgiving sermon with none the less vigour from the incident of the morning, and expressed his appreciation for the kindly deed.

BEFORE his departure from Thurlow and Roslin, the Rev. D. Kelso, who has completed a twelve years' faithful pastorate there, was presented with an address containing warm expressions of appreciation of his ministerial services and personal worth. Mr. and Mrs. Kelso were at the same time presented with various articles of value and as tokens of kindly feeling and esteem. Mr. Kelso, in replying, said that his words on this occasion would be few—that he felt more than he could express. He thanked the congregation for their valuable gifts, and also for their kind address, he thanked them for this renewed expression of their kindness, and assured them that their many tokens of good will and esteem were duly appreciated by Mrs. Kelso and himself. He said that wherever God might order his lot, he would always remember the very happy years he spent in this congregation.

THE elegant new church built during the past summer for the Presbyterians of Waterloo, was formally opened on the 29th ult., when an intensely earnest and practical sermon was preached by the Rev. Dr. Cochran, of Brantford. The Doctor also gave one of his popular lectures in the evening, in aid of the funds of the Church, to a large and deeply interested audience. The Presbyterians of Waterloo, who are by no means numerous, have done themselves great credit by the energy and liberality they have shown in the erection of their beautiful sanctuary. It has cost them over \$6,000, and all is subscribed or paid for \$600. The opening services were commenced last Sabbath, when Dr. Gregg, of Toronto, and Mr. Tait, of Berlin, occupied the pulpit. Mr. Mitchell, of Knox College, had charge of this young congregation during the past summer, and was greatly appreciated for his work.

A SPECIAL meeting of Mill Street congregation, Port Hope, was held in the church on Wednesday evening week, the Rev. A. M. McNaughton in the chair. After the successful labours of the Rev. Mr. McWilliam, during the year in which this congregation has enjoyed his services, it was thought that they were in a position to show their high appreciation of his work, by an increase of his salary. After a close and exhaustive examination of the financial position of the Church, and of its prospects for the ensuing year, it was found that after full provision for ordinary expenses, an addition of \$200 per year could be made to the minister's salary. It was therefore agreed to raise Mr. McWilliam's salary to \$1,000 per year. The congregation is to be congratulated on having secured a pastor of the ability and popularity of Mr. McWilliam, and on their appreciation of the fact. The future of the Mill Street Church may now be regarded as highly encouraging.

AT a recent meeting of the Manitoba College Board, Dr. King presented a statement showing the financial position of the college. The mortgage debt on the building has been entirely paid off. There still, however, remains on the institution a debt of \$11,000 made up partly from money borrowed from the Endowment Fund to erect the building, and partly of money advanced several years ago from the general offices of the Church in Toronto to pay the running expenses of the college. This debt has been reduced by \$2,500 during the past year. The Endowment Fund amounts to a sum almost equal to the debt. The students contributed over \$2,000 last year to the college, by way of fees. The walls of the building were kalsomined during the vacation and other repairs effected at a cost of \$336. The grounds have been ploughed twice preparatory to being levelled, trees have been planted, a reading room for consulting purposes has been fitted up and equipped with a number of books, taken from the library and \$200 worth of new books added and the library itself has been arranged and catalogued.

A CORRESPONDENT of the Winnipeg Free Press says: For the last few years the temporal and spiritual affairs of the Presbyterian Church, Brandon, to say the least, have not been getting along very smoothly. Congregational meeting after congregational meeting has been called, all proving abortive in the direction of pouring oil on the troubled water. We are pleased to state, however, that it looks as if, since the meeting last evening, the clouds were breaking and the church is bidding fair to enter a period of peace and progress. The meeting went off smoothly; the former elders resigned, and as provisional ones, Messrs. W. H. Irwin, John Handy and John Arthur were appointed, awaiting the action of the Presbytery to re-organize a part of them. At the next meeting steps will be taken to call a minister. The managers all resigned last evening also, but

were unanimously re-appointed. As it is generally supposed that the Presbyterians outnumber any other denomination in the city, it should only be a question of time the worshipping of the largest congregation in the city within the walls of this church.

THE anniversary services of St. John's Church, Port Perry, took place on Sunday week. The weather turned out exceptionally fine for the time of the year, and the congregations both morning and evening were large. The Rev. Mr. Patterson, of Cooke's Church, Toronto, preached powerful sermons. The subject of his morning discourse was John i, 12, 13. The text for the evening was Numbers xxi, 9. On Monday evening the church was again crowded to hear the lecture on "John B. Gough," by the Rev. R. N. Grant, Oullia. It was a vivid delineation of character, a logical marshalling of facts and incidents, pointing the moral all the way through to the end. As a temperance address, illustrated from the possibilities of evil or of good in the life of a most remarkable man, it could not be excelled, and it well deserved the eloquent eulogium pronounced upon it by Mr. James McBuen, I.P.S., and the Rev. Mr. Washington—the mover and seconder of the very unanimous and hearty vote of thanks accorded to the able lecturer of the evening. The choir rendered at intervals several anthems in superior style. The Rev. Dr. Carry pronounced the benediction. The collections were liberal.

FATHER CHINQUY, with zeal as fervent as ever and, though now of advanced years with force undiminished, has during the past week been preaching and lecturing in Toronto. In one of his discourses he said: It would take him a whole night to tell of half the battles he fought against his God. Roman Catholic priests were doing the same thing to-day, but the Protestants were to blame for it. The priests were honest in what they did; they knew no better, but Protestants should teach them the blessed truths and give them the happy privilege of a free and open Bible. There were three classes of Protestants against whom he should bear witness before God: First, those who treated their Roman Catholic friends with indifference; second, those who looked upon them with contempt; and third, those who looked upon them with hatred. Only two weeks ago Roman Catholic priests led bands of men armed with sticks and stones against him intending to kill him; and yet he could look upon those men with compassion. He spoke of the special favours he had received at the hands of the Church of Rome, and alluded to the fact that a gold medal which adorned his breast was the gift of that Church to him for his active services. He also told of the Bishop of Chicago, with the approval of the Pope, having commissioned him to encourage emigration to the Western States of America, and how successfully he had carried out the work. The intention of Rome was to bring the whole continent under its sway, with a Catholic French population in the Western States and a Catholic Irish in the Eastern. Within a few years he found himself surrounded by some 75,000 French-Canadians and French immigrants. The reverend gentleman next gave an account of his conversion, and a pathetic description of the occasion on which he communicated to his congregation his intention of renouncing the Church of Rome. Never since the day of Pentecost was there such an outpouring of the Holy Spirit. Every member of the congregation—and there were tears and sobbing there—stood up and said they would follow me. That day a thousand people renounced the Church of Rome. A month later I had 2,000, and to-day we number 35,000 converts, including thirty-two priests and a number of monks and nuns. The reverend gentleman concluded by saying that while Protestants were sleeping or indifferent, the Church of Rome was at work, and unless the Protestants of this country were very watchful the Dominion would pass into the hands of the Pope and Rome.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Blyth on the 1st of November. The Rev. Messrs. J. Wilkie, of Indore, India, and Hugh McKellar, of High Bluff, being present, were invited to sit as corresponding members. The remit on the marriage question was laid over till next meeting. The remit on the Book of Forms was remitted to a committee to bring in a deliverance thereon at next meeting. The remit on travelling expenses of commissioners to Assembly was delayed till next meeting, while Sessions were instructed to consider it and report at next meeting. The remit on vacancies was also handed over to a committee. Reports of missionary meetings recently held were given. The reports were cheering in their tone, and the meetings had apparently resulted in much good. Circulars from the Conveners of the Home Mission and Augmentation of Stipends Committees were read, specifying the sums specified in the Presbytery for the above-mentioned schemes. The matter was referred to a committee to bring in a deliverance thereon at next meeting. The committee are the Rev. Messrs. McCoy and Musgrave. Mr. McDonald brought the claims of the Manitoba College before the Presbytery. Mr. Martin was requested to supply Chisholm till next meeting. Next meeting at Hensall on January 18, at half-past ten a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF CHATHAM.—According to arrangements the ordination and induction of Rev. A. L. Manson, of West Zorra, to the pastoral charge of Tilbury East and Fletcher, took place in the church at Fletcher on Tuesday 20th ult. The Presbytery having examined Mr. Manson according to all the prescribed forms, and being satisfied therewith, adjourned to meet in the church at two p.m., where notwithstanding muddy roads, a large congregation had assembled. Rev. George McLennan, Comber, preached an excellent sermon from 2 Cor. v. 20. Rev. G. G. McRobbie, Ph. B., Ridgeway, Moderator in the call, then narrated all the steps in connection therewith, and no objections having been received, he proceeded with the laying on of the hands of the Presbytery to ordain and induct Mr. Manson as pastor of the congregation. Rev. J. Gray, Windsor, addressed the newly-ordained minister at great length and with impressive solemnity. Rev. William Forrest, in the absence of Rev. W. Fleming through family sickness,

addressed the people with peculiar appropriateness. After the Moderator had addressed the Session and managers on their official responsibilities, Mr. Manson was warmly welcomed by the congregation, and the interesting proceedings were brought to a close. In the evening a grand reception was given in the same place by the ladies of the congregation. It took the form of an old-fashioned tea social, and, as usual in Tiltbury, the spread was profuse. Rev. G. G. McRobbie, Ph.D., occupied the chair with great tact and ability. During the evening addresses of a very high order were delivered by Messrs. McLennan, Forrest, Gray and Manson. Suitable hymns from our own Hymnal were sung at intervals by the choir. The church was well filled. The settlement is a very harmonious one, and the prospects for successful work very encouraging.

PRESBYTERY OF STRATFORD—A regular meeting of this Presbytery was held in the Presbyterian Church, Atwood, on Nov. 13, at a quarter to four p.m., the Moderator, Rev. J. A. Turnbull, LL.B., of St. Mary's, in the chair. Rev. Messrs. Turnbull and Wright were appointed to obtain information for Augmentation Committee in reference to matters affecting Brookdale and Harringon. A conference, at which the church was filled, was held in the evening, the Moderator reading a paper on "The minister, his position and work," and a general discussion following by members of Presbytery. The Moderator was requested to have his paper published. Resuming ordinary business, the Presbytery united Millbank and Crosshill, and Milverton and Wellesley. The committee on union between North Easthope and Hampstead, and Shakespeare, St. Andrews and Travistock was continued, awaiting any action towards union on the part of these congregations. Presbytery then adjourned till next morning. Presbytery met next morning in the same place, and, after being duly constituted, Mr. Hamilton was appointed to allocate to the various congregations within the Presbytery the sums required from this Presbytery by the Home Mission and Augmentation Committees of the General Assembly. A committee was appointed to examine changes in the Book of Forms and report at the meeting in January. Mr. Robert Stevenson was granted a presbyterial certificate. The Moderator reported that Mrs. Boyd's name had been duly enrolled as an annuitant on the Ministerial Widows' and Orphans' Fund. Session records of Alma Centre and Monkton were attested carefully and correctly kept, and, after passing a hearty vote of thanks to the congregation, and especially to the ladies of Atwood, for their hospitality and kindness, Presbytery adjourned to meet in Liverpool on the third Tuesday of January next at half past two p.m.—ANDREW HENDERSON, Pres. Clerk pro tem.

PRESBYTERY OF HAMILTON—This Presbytery met on Nov. 20. Deputations were appointed to wait on the members of Parliament for the several constituencies within the bounds of the Presbytery, urging their influence to prevent the desecration of the Sabbath by traffic on the Welland Canal on the Lord's Day. A call to Rev. R. H. Abraham, from St. John's Church, Hamilton, was sustained. It will be considered on December 18. The resignation of Rev. W. Robertson, of Waterdown, was accepted. Expression of sympathy was given with Mr. Robertson in the trying circumstances and severe sickness which occasioned the resignation; also of usefulness in Mr. Robertson as an efficient and successful minister, and of the good feeling shown by both pastor and people in this matter. It is to be hoped that, with restored health, Mr. Robertson will find another field of labour. The mission field at Fort Erie has in the meantime been closed. Mr. Ratcliff was appointed to address the Presbyterian Women's Foreign Missionary Society on January 15. The death of Rev. Joseph Builder was reported. It was resolved not to proceed with the reception of Rev. W. McGregor, as he had renounced the doctrines of the Church on Baptism. A call from Ancaster and Alberton to Rev. A. H. Drumm was sustained. Rev. and Hon. Reynolds Moreton was received, on transference from the Presbytery of Halifax. Rev. W. M. Cruikshank was received as an applicant for admission to the Church, and received employment within the bounds. Mr. Ratcliff was appointed to apportion among the congregations severally the amounts required for the Home Mission and Augmentation Funds. A Presbyterial conference was appointed in Hamilton for Monday, January 14, at three p.m., to consider the State of Religion, Sabbath Schools, &c.—J. LAING, Pres. Clerk.

PRESBYTERY OF GUELPH—This Presbytery met in Chalmers' Church, Guelph, Rev. Henry Edmiston, M.A., Moderator. The Clerk reported a programme he had prepared, according to instructions, for the conferences on the State of Religion, Temperance and Sabbath Schools, which had been appointed to be held in Knox Church, Galt, beginning on the third Tuesday of January next, and the same was approved, with some modifications, and ordered to be printed for circulation. The committee on business requiring attention coming up from the proceedings of last General Assembly gave in their report, when it was resolved that the Presbytery re-affirm its adherence to the position taken last year, touching marriage with the sister of a deceased wife, namely, that no change be made in the body of the Confession of Faith on that subject, but that the questions of the formula be made to suit the position now taken by the Church; that the same committee that had charge of the proposed Book of Forms, be authorized to examine and report it in the form in which it has been again sent down; that Messrs. Rae (Convener) Blair and Gardiner, with their representative elders, be a committee on Sabbath Observance; that the committee on Sabbath Schools be instructed to prepare some method of supervising Sabbath school work in the bounds, establish schools in neglected districts, and obtain reports from every school; and that Messrs. Torrance (Convener) Beattie, and Charles Davison, be a committee on the proposed fund for expenses of commissioners to the Supreme Court and proposed Scheme for vacancies and settlements. The protest and appeal by certain persons belonging to Knox Church, Galt, was taken up, and parties heard. After discussion, the fol-

lowing finding was arrived at: The Presbytery, having heard the protest and appeal, and also the statement of the Session in reply, regrets that it is not in possession of the necessary data for coming to a right decision in this case, and in order to receive all the necessary information regarding the views of the appellants, and also to give them the full benefit of what they consider the law of the Church, the Presbytery appoint the following brethren to act as assessors with the Sessions, to go, if thought necessary, over the whole ground again, and report to a meeting of Presbytery, namely, Messrs. W. Drop, Torrance and Middlemiss, Messrs. J. C. Smith and J. B. Mullan, ministers, and Professor Pantou and Mr. Charles Davidson, ruling elders. On being put to the vote the amendment was carried by a large majority. It was agreed that the Presbytery meet in Chalmers' Church, Guelph, on the 11th of December, to receive the report. The parties in the case were then recalled and the decision announced to them. A call from Knox Church, Galt, to Rev. Malcolm Leitch, Valleyfield, was reported, and the usual steps for its regular prosecution were taken. The call from Melville Church was not sustained on the ground of insufficiency of signatures. Mr. Mullan was authorized to moderate in another call as soon as the congregation were prepared. The Clerk presented a statement of the amounts required for the Schemes of the Church for the year now current, when he was instructed to inform each congregation by circular of the amount expected from it. A circular was read calling attention to the fact that the Common College Fund has been abolished, and presenting the claims of each college for support and the amount required for each. In response to an application from Drayton for sympathy and aid in the erection of a new church by the congregation there, it was agreed to recommend the object to the kindly interest and liberality of those connected with congregations in the bounds, and to authorize those at Drayton interesting themselves in the matter to approach them through correspondence and ask their aid by collections or otherwise. Mr. Beattie was appointed to attend to the interests in the bounds of the fund for Aged and Infirm Ministers. The next regular meeting was appointed to be held in Knox Church, Galt, on the Third Tuesday of January, 1889.

LAI D AT REST.

The Hamilton Times says: Rev. Joseph Builder, B.A., one of the most promising of the Canadian staff of missionaries to Central India, arrived in that country in December, 1883, and was stationed at Mhow, and subsequently was added to his care Ojsein, where he laboured most successfully until, through ill health, he was compelled to cease his work, which he had so much at heart. He was granted a furlough and returned to Canada during the summer of this year and spent part of his time visiting among his many friends in Toronto, Burlington and Hamilton. He left the residence of his brother-in-law, James White, M.D., on the 31st ult., to go South for the winter, thinking the change would be beneficial, but it was otherwise ordered. On Wednesday last, the 14th inst., he passed away peacefully, his wife and two children, together with his own brother—Mr. C. Builder, of Toronto—being with him when he breathed his last. The body was brought to Hamilton, and on Saturday morning at a quarter past eleven, the funeral was from the residence of his brother-in-law, Mr. R. J. Husband, 62 East Avenue, South, to the King Street station of the G. T. R. The following ministers from Hamilton Presbytery were present: Rev. Thomas G. Oldsmith, Rev. John Laing, D.D., Rev. D. H. Fletcher, Rev. Samuel Lyle, B.D., Rev. R. J. Laillaw, LL.D., Rev. R. H. Abraham, Rev. W. J. Dey, M.A., and Rev. James Black. From the Presbytery of Guelph: Rev. Thomas Wardrope, D.D., Convener of the Foreign Missionary Committee. From the Presbytery of Toronto: Rev. William Caven, D.D., Principal of Knox College, and Mr. Robert Laurie.

Owing to the Rev. Mungo Fraser, M.A., D.D., being out of the city on his way to preach at the opening of a new church, he was unable to be present. At the house the Rev. Samuel Lyle, B.D., read a Psalm, after which Rev. Thomas Wardrope, D.D., gave a most feeling and impressive address, referring to the labours of the Rev. Mr. Builder in India, and while now dead his labour would no doubt bring forth much fruit. After this address Rev. R. J. Laillaw, LL.D., led in prayer and Rev. D. H. Fletcher pronounced the benediction. The ministers of the city, together with the Rev. Dr. Laing, acted as pallbearers, and then proceeded to the station. At the usual time the train left the station, and the following persons accompanied the sorrowing widow with her precious charge, viz: Mr. Charles Budder, Mr. and Mrs. R. J. Husband, Mr. and Mrs. R. O. Mackay, Mr. John White, Rev. William Caven, D.D., Rev. John Laing, D.D., Mr. Forrester, Mr. Robert Laurie, Mr. William Smith, Mr. W. H. McLaren and Alderman David McLellan. Arriving at Burlington, the following gentleman acted as pallbearers: Messrs. William Kerns, M.P.P., Robert Laurie, William Smith, W. H. McLaren, Alderman David McLellan, Dr. Richardson. The cortege then proceeded to Burlington Presbyterian Church, where the service was conducted as follows: Rev. Robert McIntyre of Nelson Church, read the Scripture, hymn was sung by the congregation present, after which the Rev. William Caven, D.D., gave a most appropriate and comforting address, referring to the beautiful and consistent life of the deceased from early boyhood all through his school, academic and theological courses, and urging all present to let his death make them more earnest in doing good while spared here. Rev. John Laing, D.D., of Dundas, spoke on behalf of the Hamilton Presbytery, and then the Rev. R. H. Abraham, Burlington, contributed, in eloquent language, his meed of praise to the life of his young brother while living in the village together this summer. The 281st Psalm was sung, and the pallbearers then took charge of the mortal remains and consigned them to mother earth.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 16, 1888

DEATH OF SAMSON.

Judges 19: 21-31.

GOLDEN TEXT.—Great men are not always wise.—Job xxxii. 9.

SHORTER CATECHISM.

Question 106.—The last question had to do with the forgiveness of sin; this relates to the preventing of sin. Temptation has a twofold meaning. Sometimes it simply means trial. Character is tried, tested as metals are tried. God in His providence permits us to be placed in circumstances where faith is tried. In that there is no sin. We do not need deliverance from such trial, but grace that we remain steadfast. Temptation, and this is its general sense, is also solicitation to evil. To this kind of temptation we are constantly exposed. In our own hearts and in our circumstances temptation lurks. There are times and places when temptation is especially strong. Then are we in great danger and the best weapon to overcome temptation is prayer. The Revised Version reads "the last part of the petition, 'Deliver us from the Evil One.'" He is the adversary of souls and it was he who tempted Christ. Just as He overcame so He is able to succour and deliver those that are tempted.

INTRODUCTORY.

The western border of Palestine was in the time of the Judges in possession of the Philistines, a warlike and aggressive race. They oppressed the Israelites, carrying off the produce of their fields, plundering them whenever they found opportunity, and imposing on them the cruellest restrictions. A little more than a century after Gideon's time a man of miraculous bodily strength and daring was raised up for the defence of the oppressed Israelites.

I. Sampson Captured by the Philistines.—A native of Zarah, in the tribe of Dan, Sampson was soon distinguished for his matchless courage and heroic deeds. He took the vows of the Nazari, not for a time, but as a perpetual obligation. That vow imposed upon him entire abstinence from all strong drink, and to have his hair uncut. Sampson's moral strength was not equal to his bodily prowess. He fell a prey to the temptations by which he was surrounded, and in a moment of weakness he was betrayed to his enemies. He told that his strength lay in his hair, and when that was shorn he became weak as other men. His long hair was not the cause of his strength, but the sign of his faithfulness to the vows he had made. It was the breaking of that vow that was the cause of his weakness. God, who had hitherto endowed him with more than mortal strength, left him to himself. He who had been invincible before is now conquered by his sins, and disaster follows. The captive was taken to Gaza, a very ancient city fifty miles south west of Jerusalem, near the Mediterranean. To prevent the escape of prisoners and to render them harmless, it was no unusual custom to put out their eyes. Sampson was thus cruelly blinded, and his feet clogged with fetters of bronze, and set to what he must have felt to be one of the most degrading occupations possible, to grind at the mill. After a time Sampson's hair grew again. It is most likely that his bitter experiences had led him to repentance, and that God had renewed his strength.

II. Exultant Enemies.—The Philistines were idolaters. Their principal divinity was Dagon, the fish god. To his power they ascribed the capture of Samson. They thought he was superior to Jehovah, and the people joined in thanksgiving to their idol. Samson now understands and how deeply he had transgressed. The name of his God had been dishonoured through his unworthy conduct. It was no longer to him a matter of mere personal disgrace, but the cause of God that moved him most deeply. After the religious rites offered to Dagon, the Philistines were in a sportive mood. They thought this a fine opportunity to make a ridiculous spectacle of the captive giant. He was brought from the prison house into the great hall where they were assembled and every part of which was crowded. He made them sport, and no doubt they were highly delighted.

III. Triumphant in Death.—It has been suggested that as Gaza stood on hilly ground, the place where Samson's performance was witnessed was built on a declivity of one of these hills, and that the two main pillars near together were the chief support of the flat roof, which at the time was crowded with about 3000 spectators, men and women. Inside the building the disinguisht people among the Philistines were gathered to enjoy Samson's sport. Having requested the lad that led him by the hand to place him in a position where he could feel the pillars Samson prayed to God for strength that he might be avenged for his sufferings. Then grasping the two middle pillars, he said, "Let me die with the Philistines," he bowed with all his might and all were whelmed in ruin and death. The slaughter was terrible. None of Samson's previous battles had numbered so many slain. His work was done; he had been the instrument of bringing deliverance to his oppressed people. His kinsmen honoured him with a public funeral. His remains were carried from Gaza and laid in the family burying place between his native town and the neighbouring village of Ekhtaol. He was judge in South-western Palestine for twenty years. Half the time the Philistine oppression of the Israelites continued.

PRACTICAL SUGGESTIONS.

God sometimes uses imperfect instruments in His service. The secret of Samson's strength lay in his consecration to God.

Faithlessness to his vow was the cause of Samson's loss of strength and the disasters that followed.

To achieve his final victory, Samson was prepared for the greatest possible self-sacrifice.

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This combined action gives it wonderful power to cure all diseases.

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Because we allow the nerves to remain weakened and irritated, and these great organs to become clogged or torpid, and poisonous humors are therefore forced into the blood that should be expelled naturally.

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By quieting and strengthening the nerves, and causing free action of the liver, bowels, and kidneys, and restoring their power to throw off disease.

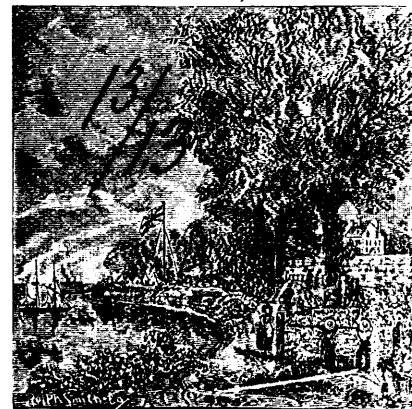
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FOR Bronchitis and Asthma, try Allen's Lung Balsam; the best cough prescription known.

SOME of the richest men in England owe all their wealth to beer. And some of the poorest men owe all their poverty to beer.

OLD Gentleman (to convict): What is the most objectionable feature you find in prison life, my dear friend? Convict: Wissetors.

THE word that the man tried "to get in edgeways" was probably one of those Russian words. Of course he was unsuccessful.

BROWN: So your girl's father showed you the door? Jones: He did. Brown: How did you feel over it? Jones: Well, I felt put out.

I STUMPED all though the late campaign, said the one-legged man. And I, said the one-armed politician, made a few off-hand speeches.

WE never furnish a knife with a pie, said a prim waiter at a Keokok, Iowa, boarding-house. Then bring me the axe, cried the new boarder in despair.

"IGNORANCE" writes to ask us if butter is the feminine of butter; but our experience with sheep goes to show that the butters are all masculine.

AN Irishman apologized for running away from a fight in these words: Bedad, I'd rather be a coward for fifteen minutes, than a corpse for the rest of my life.

FRENCHMAN: Yess, Miss Bostonia, in the Mediterranean I sailed through schools of sardines. Miss Bostonia: Nonsense! How could they swim in those heavy tin boxes?

SMITH (to milkman): I'll have to ask you to chalk it up. Milkman (abstractedly): Oh, that's all been attended so—oh—er—beg your pardon; certainly take your own time.

E. CUTHBERTON GREGG, ESQ. (enumerating the characteristics of his family): Yaas. Now, my bwother Fred, he's the pwactical one; he cawwies a pocket pin-shion.

EPICUREAN HOST: By the way, how do you like this cheese? Guest: Why, it's not half bad. Epicurean Host: Dont you think so? Then I'll have it put away until after Christmas.

HELLO, Mose! What are you doing now? I'm a repo'tah. Reporter! Reporter on a daily paper? No, sah. Yo' know I was po'tah fo' a while at de Cummushal: wasl, I's been re-'p'inted.

A GREAT deal is being said about the Sikkim Expedition. The most celebrated Sikkim Expedition we know of occurred last summer when the old lady let the bull-dog loose upon the tramp.

MAJOR MCTAVISH: Mr. Fitch, I want you to know the Rajah of Cawnpore, one of most eminent disciples of Brahma. Mr. Fitch (of Illinois): Proud to meet you sir! It's th' best breed that ever laid an egg.

THE advertisement of a book sale in London recently contained the following: "And included in this sale is an accumulation of recent books, mostly with the edges unopened, as published, the property of a well-known critic."

ONE of the latest things from Spurgeon is his reply to a question whether a man could be a Christian and belong to a brass band. "Yes, I think he might; but it would be a very difficult matter for his next door neighbour to be a Christian."

MRS. QUIMP: I'se bery sorry, Mis' Peedley; deed I is Mrs. Peedley: Whad's d' mattah? Mrs. Quimpah: I done frowned a rock at one ob yo' hains, en' knocked out foh teeth. Mrs. Peedley: Hains don' hab teeth, chile. Mrs. Quimpah: Chill'n does! Yo' liddle Reg'raid happened ter be luck'n ober d' fence!

ANXIOUS Father: Why, what's the matter? Little Dick: Me an' Dick was playin' we was Abe Lincoln and splittin' rails, and we'en we got that big board all chopped up mamma came out an' took the wood in the house for kinklin'. Father: But you didn't want the wood, did you? Son: No-o. Father: Then what are you crying for? Son: I've just found I—I ain't been playin'. I—I've been workin'—boo, hoo!

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For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELINGS, etc.; INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the Internal Viscera. Purely vegetable, containing no mercury, mineral or deleterious drugs.

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to health, action, restore strength to the Stomach, and enable it to perform its functions. The symptoms of DYSPEPSIA disappear, and with them the liability to contract disease.

Perfect Digestion

Will be accomplished by taking RADWAY'S PILLS. By so doing, DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body, causing an increase of weight and strength.

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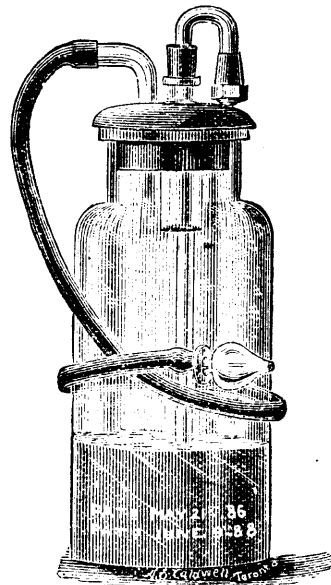
Dr. E. H. Trenholm, of Montreal says: "I have used the Inhaler in very many cases and with uniform success, and believe it the best yet invented for diseases of the Nose and Throat."

Dr. Barnaby, of Bridgetown, in a letter to the Company, says: "In my opinion it is just what is required in this Province in the treatment of Catarrh, Asthma, Bronchitis and Consumption, in fact, in all diseases of the respiratory organs. The principle involved is sound, and this system of treatment is bound to come into universal use in the near future."

Dr. Fitzhenry Campbell, ex-Surgeon to the British Army, says: "I feel confident the Inhaler possesses the true principle by which medication can be carried directly to a diseased membrane of the respiratory tract."

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And the food that contains it in LARGEST PROPORTIONS, and which is, at the same time, most EASILY DIGESTED by the weakest stomach, is the food best adapted to strengthen and restore the physical powers.

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POSSESSES THESE QUALITIES,
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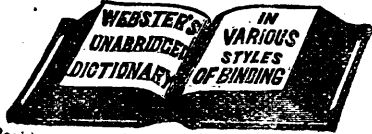
A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

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 even 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 an 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.

Sufferers from catarrhal troubles should carefully read the above.

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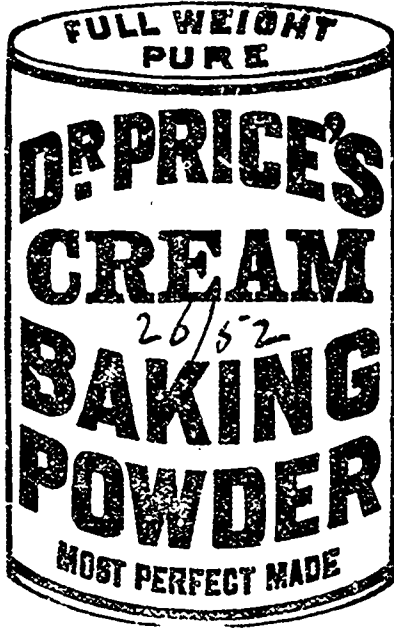


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MEETINGS OF PRESBYTERY.

GLENGARRY.—At Maxville, December 11, at eleven a.m. STRATFORD.—At London, December 11, at two p.m. SAUGERN.—In Mount Forest, on December 11, at ten a.m. PARIS.—At Tilsonburgh, on Tuesday, January 15, at two p.m. WINNIPEG.—In Knox Church, Winnipeg on December 11. HURO.—In Carmel Church, Heilsan, January 18, at half-past ten a.m. QUEBEC.—In Chalmers' Church, Richmond on Tuesday January 11. BROOKVILLE.—At St. John's Church Brookville, on December 11, at three p.m. CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, December 11, at ten a.m. SARNA.—In St. Andrew's Church, Sarna, on Tuesday, December 18, at two p.m. OWEN SOUND.—In Division Street, Owen Sound, on December 18, at half-past one p.m. BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m. LONDON.—In First Presbyterian Church, London, on Tuesday, December 11th, at two 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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