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FAREWELL TO THE OLD YEAR.

BY SARAH HOUNDNEY.

FAREWELL, old year, we walk no more together;
I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we meet in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest-born of all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight,
I knew not then that joy would come unbidden
To waite thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the splash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear old year, I wronged a Father's kindness;
I would not trust Him with my load of care;
I stumbled on in weariness and blindness,
And lo, He blessed me with an answered prayer!

Good-bye, kind year, we walk no more together,
But here in quiet happiness we part;
And from the wreath of faded fern and heather
I take some sprays and wear them on my heart.

—Sunday Magazine.

ONLY BELIEVE.

"As soon as Jesus heard the word that was
spoken, he saith unto the ruler of the synagogue,
He not afraid, only believe."—Mark v. 36.

A PIOUS servant of Christ says: "Several
years ago, when I was going home one day
from church, I encountered an old gentleman
who looked very unhappy. He approached him
and said, 'Dear friend, I am not to be
saved.' I answered, 'I am not; and yet I
have made it a subject of prayer for twenty
years.'

"Prayed for twenty years," I said, "and
yet not saved? Then I will tell you a story.
Some time ago I saw a respectable man who,
being lame on one side, used to be carried
about in a little carriage. At the corner of a
street he saw a beggar who was suffering in the
same way, and was also blind, and who asked
alms of him. The gentleman offered him a
dollar, saying as he held it out to him, 'Here,
my poor friend, is a gold dollar for you.' Now
the poor man who was not only lame and blind,
but deaf also; and thus, while the gift was held
out to him in all its richness and value, he con-
tinued to beg for two pennies, until the gentle-
man caused his carriage to be wheeled close to
him, and again he shouted into his ear, 'Here is
a dollar for you,' and then he accepted the gift
with great joy. Is it not the same with you,
I said, 'dear friend? God has given His own
Son. He offers you forgiveness of sins in His
blood. But you keep praying for that very
thing.'

"What," answered he, "can I be saved in
so simple a way?"

"Certainly," I replied. "The gift of God is
eternal life, through Jesus Christ our Lord.
Believe on the Lord Jesus Christ and thou
shalt be saved. Whosoever believeth in Him
hath everlasting life."

"Oh, now I see it," he exclaimed, and he
went on his way rejoicing.

Is there not many a burdened soul which has
gone corrowing and doubting, for many years,
and whose only need is to grasp the meaning of
Christ's precious words, "Only believe?"—
Words and Weapons.

"THE BLESSED DEAD."—Our Black Brethren
have a striking way of their own of putting
things. The following conclusion of a mission-
ary address is a good sample. "Brethren, I've
heard of churches dat's dying of spectability,
I've heard of a church where de souls of de
people is all shrivelled up with selfishness, and
I've heard of lots of churches, like a great bar-
ren desert, with no living waters, no waters of
freshment running in 'em, cause dey refuse to
do de Lord's will. But brethren, who ever heard
of a church dat was killed 'cause it gave money
to foreign missions? Who ever heard of a
church dat died 'cause it did what de Lord
said? Neber I heber! Brethren, ef anybody
would tell me of such a church in all dis wide
universe, I'd make a pilgrimage to dat church, and
I'd climb up its ivy-mantled walls in de moon-
light, and up to de top of de steeple, and I'd
put dis great black hand on de topmos' pinnacle
of dat temple, and say, 'Blessed am de dead
dat die in de Lord.'"

Mission Work.

REAL ROMANISM.

JOAQUIN MILLER can hardly be accused of
political bias against Romanism, but this is the
way he writes of it as he sees it in Mexico,
where it has had full sway for so long. Spain
found intelligence and enterprise in the ancient
Aztec civilization, but she brought and left a
religion which has utterly and hopelessly demor-
alized the whole people, come magnificent
movements of success in building monasteries
and nunneries, churches and cathedrals,—noth-
ing more. Here is the account of a visit to the
cathedral in Mexico city,—doubtless a fair type
of the state of of the Church throughout the
country.

"Hat in hand, let us enter the lofty doors
Gold and silver, and silver and gold I Get a
book and read of this cathedral. After that
you can better understand the splendor and the
squalor that come clashing together inside these
doors, in awful contrast.

"Look forward at the far, deep nave! Fifty
feet high and forty feet wide! You see nothing but
gold and gold and gold! The image of God and
his angels: Old, bald-headed Saint Peter patiently
holding his keys and ready to unlock Heaven to
the kneeling world.

"And now look down, on the dirty floor before
you. A thousand poor creatures crawling
about, some blind, some lame, some dying of
loathsome diseases, and all very, very miserable,
all naked, and hungry, and helpless; yet a sea
of glittering gold before them.

"The music is sublime! Mass is being said
for some dead Mexican robber of princely for-
tune, and so the singers, the priests, the little
boys, and the big boys, too, are all doing their
best.

"A good many of the cripples that crawl about
over the dirty floor have lottery tickets to sell.
Many an old woman with a baby on her back
offers you a lottery ticket by way of breaking the
ice and getting well enough acquainted to ask
you for a cent. 'If you buy a ticket from my
church and out of church, you are importuned
by the poor to buy lottery tickets.' A priest

tried to give me a lottery ticket, but I refused
to buy any more lottery tickets of him, for the
benefit of his church and for his
poor. These lotteries are conducted by the
Government, as in Italy. The Government
gets a large per cent. Those who sell the tickets
get a liberal commission. What I mean to say
is, you can buy your tickets directly from the
Government a great deal cheaper than you can
in the stores or on the streets.

"Yes, indeed, it is simply awful. Every one
expects to draw a grand prize to-morrow; and
so why go to work to-day? O, Mexico, Mexico,
why will you persist in standing forever in your
own glorious light!

"Deeper and deeper the organ sounds, and
louder and louder the prayers for the dead. The
people—the poor, naked and lazy and dirty
people—all on their knees, join in the prayer
for the departed soul. They fall on their faces,
they spread their naked, dirty arms wide out on
the naked, dirty floor, and lie there praying and
mourning in the dust on their faces, their splendor
of hair sweeping up the dust.

"Here comes in a priest to pray. He is
leading a little boy. Perhaps this good priest is
a sort of schoolmaster also. He has a book or
two in his right hand, also a very large sheet of
lottery tickets. He brushes the floor a little
with his long greasy gown. He puts down the
books, and then and then he places the lottery
tickets, so that no one may steal them while he
prays, and so he kneels on books and tickets, his
head sideways, his eyes closed; his fat and
greasy hands are full of greasy beads. The
little boy kneels on his robe behind. And the
little boy, with beautiful eyes and cheeks like a
rose, keeps looking roguishly at some pretty
little Mexicans with the mother praying at
another altar. Let us go hence. I think God
is outside."

If this is all Romanism in full away can do
for a country, God save us from its dominion.

"OF SUCH IS THE KINGDOM."—An English
lady in China has a class of small boys whom
she teaches English for the sake of the oppor-
tunity it gives her of teaching them "the truth
as it is in Jesus." An incident, which must
have greatly encouraged her, she reports as
follows. "The youngest of them had by hard
attidy contrived to keep his place at the head so
long, that he seemed to claim it by right of
possession. Growing self-confident, he missed
the word, which was immediately spelled by the
boy standing next him, whose face expressed the
triumph he felt, yet he made no move toward
taking the place, and when urged to do so,
firmly refused, saying, 'No, me not go; me not
make Ah Fun's heart sorry.' That little act
meant much self-denial, yet was done so thought-
fully and kindly that spontaneously from several
lips came the quick remark: 'He do all the same
as Jesus' Golden Rule.' Such labour is not in
vain in the Lord.

MEDICAL MISSIONARY.—Mr. J. K. Tomory,
of Edinburgh University, has volunteered as a
medical missionary for Central Africa. He has
been accepted by the London Missionary
Society, and is on his way thither.

KARATONGAN BIBLE.—Mr. Gill, of the Lon-
don Missionary Society, is revising Karatongan
version of the Scriptures. He says: "I do
hope and pray that the new edition will become
the standard one for generations to come. No
task is too great to render such a work perfect. I
trust this Revised Karatongan Bible may be-
come a blessing to the Hervey group." The
Directors of the Society have asked the British
and Foreign Bible Society to supply the Samoan
Mission with a small sized Samoan Bible. They
are also printing a Jifuan Hymn Book.

MORE MEDICAL MISSIONARIES.—At the
Medical Student's Missionary Conference, held
at the Y.M.C.A. building, in this city, on the
afternoon and evening of the 14th, seventeen
men, fifteen of them being medical students,
signed a paper headed by the words: "I am
willing and desirous, God permitting, to be a foreign
missionary." A weekly consecration meeting will
be held hereafter by these seventeen men at the
Y.M.C.A. building on Wednesdays, and it is
hoped and expected that a new interest in foreign
medical missions may be thus aroused among
the medical colleges of this city.—N. Y. Trib-
une.

BIBLE AND SCHOOLS.—These and thrust
into the schools the Word of God, yielding to
immoral influences and Romanism, as in Chicago
and Cincinnati, may well consider the example
of Boston. Twenty-five years ago, the reading
of the Bible was forbidden in the public schools
of the country. Now it is said, there is scarce-
ly a town in any importance which has not its
free public Bible school; and in many public
schools the public school is almost deserted.
The Bible schools are maintained by private
contributions, and cost the Christian public nearly two
million dollars.—Homiletic Review for Novem-
ber.

MISSIONARY MITE BOXES.—A great deal of
money that children get is foolishly and selfishly
spent. One device to remedy this waste is "the
missionary mite box," which may be any small
pasteboard or wooden box, with a slit in the lid
large enough to let in a cent, and the lid fastened
on by pasting a strip of paper around. With a
little taste and skill a very plain box can be
made quite ornamental. "For the Lord," or
some other suitable inscription should catch the
eye as soon as it lights on the box. And chil-
dren should learn the delight that is possible
through self-sacrifice for others, as well as through
self-indulgence. They will soon prefer to put
some of their cents in the "mite box." The
mite boxes of the Church Missionary Society in
England yielded last year \$100,000, most of
which came from poor children, and was got not
by begging from others, but by saving and self-
denial.

THE BIBLE AND SERMONS.—The Bible is a
book of principles. These principles have an
almost endless application to matters of practical
life. Don't expect your pastor to point out all
these applications of all these principles. A
darkey was before the court for malicious abstrac-
tion of the contents of a certain poultry-yard.
The examination of Sambo proceeded something
after this wise. "Did you take any geese on the
night in question?" "No geese" was the prompt
answer of Sambo. "Any chickens?" "No
chickens." "Any peacocks?" "No peacocks."
"Any guineas?" "No guineas." As Sambo
retired he triumphantly remarked, "If he had
said ducks he would have had me." You can't
expect the Gospel to always say "ducks." You
remember, perhaps, that sermon by your pastor
on Sabbath observance. How he bore down on
Sunday trains. What havoc he made of many
specific kinds of Sunday labour. The sermon
pleased you. You endorsed its utterances.
He failed, however, to say "ducks." The
butcher says he is still delivering meat to Chris-
tian people on Sabbath morning, and therefore
cannot get to early service. The ice-man still
goes by as usual. That was a robust sermon,
but the pastor trusted you to apply the principles
yourself, and therefore refrained from naming
the things possible under the fourth command-
ment.—N. W. Presbyterian.

Woman's Work.

POOR MAGGIE'S SIXPENCE.

A MISSIONARY told the other day a very
affecting little incident. He had been preach-
ing a mission sermon in Scotland; and telling of
the condition of the poor women of India, and
he observed that many of the audience seemed
affected by his account. A few days afterwards,
the pastor of the church where he had preached
met on the street one of his parishioners, a poor
old woman, half blind, who earned a precarious
livelihood by going on errands, or by any other
little work of that kind that came in her way.
She went up to him, and with a bright smile put
a sixpence into his hand, telling him it was to go
for the mission work in India. Her mission-
ary, knowing how poor she was, said, "No, no,
Maggie; that is too much for you to give; you
cannot afford this." She told him that she had
just been on an errand for a very kind gentle-
man, and instead of the few coppers she gen-
erally received, he had given her three pennies
and a silver sixpence; and, said she, "The
silver and the gold is the Lord's, and the copper
will do for poor Maggie." How many lessons
do God's poor teach us! "Poor in this world,
rich in faith, and heirs of the Kingdom."—
Home and Abroad.

A REMARKABLE WOMAN.

MRS. PATERSON, the Hon. Secretary of the
Women's Protective and Provident League, who
has just died, was identified from her youth with
almost all contemporary movements for the
amelioration of the political, especially the
industrial, condition of women. As Miss Emma
Smith, she was Secretary twenty years ago of the
Women's Suffrage Society, and subsequently
held for some years the Secretaryship of the
Workmen's Club and Institute Union, to which
she was also Librarian. She thus came into
close contact with working men, studied their
trade organizations, and fully acquainted her-
self with the needs of the operative classes. Her
life was a life of self-sacrifice and of devoted-
ness to the cause of the oppressed. In 1874 she
induced working women for the first
time to adopt trade unionist principles, and
established the Women's Protective and Provi-
dent League for the formation of trade and
benefit societies among working women. The
London Bookbinders' Union was the earliest
women's trade society, due to Mrs. Paterson's
exertions; the Upholsteresses, the Shirtmakers,
the Tailoresses, and Dressmakers' Unions
quickly followed. In 1875 Mrs. Paterson was
the first woman admitted to the Trades' Union
Congress, and she attended and spoke or read
papers at all the subsequent congresses. Her
efforts in behalf of the ill-paid female workers of
London were but feebly and grudgingly supported.

HOW TO SAVE BOYS.

WOMEN who have sons to rear, and dread the
demoralizing influences of bad association, ought
to understand the nature of young manhood.
It is excessively restless. It is disturbed by vain
ambitions, by thirst for action, by longings for
excitement, by irrepressible desire to touch life
in manifold ways. If you, mothers, rear your
sons so that your homes are associated with the
repression of natural instincts, you will be sure
to throw them into the society that cannot in any
measure supply the need of their hearts. They
will not go to the public house, at first, for the
love of liquor; they go for the animated and
hilarious companionship they find there; which
they find does much to repress the disturbing
restlessness in their breasts. See to it, then,
that their homes compete with public places in
their attractiveness. Open your blinds by day
and light bright fires by night. Illuminate your
rooms. Hang pictures upon the wall. Put
books and newspapers upon your tables. Have
music and entertaining games. Banish demons
of dullness and apathy that have so long ruled
in your household, and bring in mirth and good
cheer. Invent occupations for your sons. Stimu-
late their ambitions in worthy directions. While
you make home their delight, fill them with
higher purposes than mere pleasure. Whether
they shall pass happy boyhood, and enter upon
manhood with refined tastes and noble ambi-
tions, depends on you. Do not blame miserable
bar-keepers if your sons miscarry. Believe it
possible that with exertion and right means a
mother may have more control of the destiny of
her boys than any other influence whatever.—
Christian Standard.

A LITTLE girl was present at a school exami-
nation where the question was asked, "What is
a hypocrite?" For some time the children
were unprepared with an answer. At last the
teacher supplied one: "A hypocrite is a man
who makes believe to be really good when he
isn't. Sometimes a man will give a lot of money
to a church to make people think that he is
better than anybody else." "Well, my pa isn't
a hypocrite," said the little girl, "for he gives
only a penny every Sunday!"

The Family.

THE LOWER ORDERS.

Who are the "lower orders?" Not those who toil all day, And for fair wages give good work, As honest workmen may.

There are the higher orders, The self-restrained and strong, Too proud to yield to selfishness, Too proud to do the wrong.

Noble, not low, although they live In houses small and mean, Are these, the masters of themselves, With heart and conscience clean;

Men talk about "the masses," And call them "lowly born," But many are more worthy Of reverence than scorn.

But of "the lower orders," Enough and hoist to spare Has England for her sorrow, And have we all for care.

They are "the lower orders," Who practice low deceit; The drones in hives of industry, The loungers in the street.

There are no "lower orders" But these, the self-made low; Men are despised and scorned, because They choose to have it so.

Cannot we lift the low ones Up to a higher height? O! love shall be the teacher, And God will speed the fight.

These are the "lower orders," Who practice low deceit; The drones in hives of industry, The loungers in the street.

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Christian wife Her part in the mission is incalculable. Her remarkable physical endurance has enabled her to accompany Mr. McAll in fatiguing journeys, and to innumerable services.

After long and prayerful deliberation with pastors the Christian workers of Paris, Mr. and Mrs. McAll matured their plan of action. On January 17th, 1872, the little shop, 108, Rue Julien Lacroix, near the Rue de Belleville, was opened, and the passers-by invited to enter.

To these people this service was a new revelation of Divine love and of human sympathy. Two wonderments arose in their minds—(1) Why had such things been so long hid from them? (2) Why had these foreigners now come to tell them?

What a joy to Mr. and Mrs. McAll. They had said to themselves, "It is worth while to fail in such a cause." But they were not to fail. How little did they then dream of the great things to which their Lord had called them!

No one can follow the history of this Mission without being impressed that from first to last it has been ordained of God. No man ever devised it. Every step has been taken only in obedience to the suggestion and direction of God.

A large part of the labour has been accomplished by French Protestant pastors and laymen. In the McAll Mission those devoted brethren have found what they have so long prayed for—access to the multitudes who were weaned with Popery, and who yet knew no other alternative but atheism.

The question will be asked, "Whence has come the financial support for so large a work?" Rents are costly in principal streets of large cities. The salaries though small are many. God has not only turned the hearts of true men and devoted women to do the work; He has in most unexpected ways provided the silver and the gold.

plans have formed local committees in London, Edinburgh, Glasgow, and other cities, for systematic support of the McAll Mission. And America has organised a national association, pledged to aid the work.

THE EASTERN PATHERS OF OUR CHURCH.

At the last regular monthly meeting of the Nova Scotia Historical Society, Sir Adams G. Archibald in the chair. Rev. Dr. Burns read a paper on "Centenary Memories," the summary of which is given in the *Chronicle*.

Mr. Murdoch married a daughter of Malschy Salter, and went to live at Grand Pre; his labours extended through Halifax, Colchester, Kings and Cumberland counties; he died in 1799, in the 55th year of his age.

Dr. Burns then beautifully and most interestingly told the life and labours of Rev. Dr. McGregor, from the time of his leaving his native place, the lovely village of St. Fillans, in the parish of Comrie, Perthshire, Scotland, on the banks of Loch Earn, where he was born in 1759.

Rev. Dr. Burns then came down to the constitution of the first presbytery in the Maritime Provinces, on the 2nd August, 1786, with five ministers present—Rev. Daniel Lock, of Truro, moderator; Rev. David Smith, Londonderry; Rev. Hugh Graham, Cornwallis; Rev. James McGregor, Pictou; Rev. George Gilmour, Windsor; six years later the name of Rev. James Munro was added.

In closing Dr. Burns contrasted the progress of the country and its different state now from a hundred years ago—when instead of railway trains and roads there were nothing but almost trackless pathways; when instead of our postal service the mail was despatched in a sack on the back of a courier, who made a trip on foot once a fortnight; and when instead of our splendid educational system the Government voted £100 to the purpose of education.

Joseph Howe, when speaking in the cemetery at Truro. When he took his seat Rev. Dr. Burns was greeted with hearty applause. The president, in a few complimentary remarks, spoke of the great value of the paper, on account of its historical research, and short addresses were made by Judge Savary, Col. Black, Dr. Almond, Sr., Mr. Lynch and Mr. Crofton, the latter two moving a vote of thanks to the lecturer.

There is a queer old German proverb which tells us, "The best is often the enemy of the good." What does it mean? I think I can show you.

Have you ever heard a boy say in school, "I shan't bother over that lesson. I couldn't get to the top of the class if I tried?" He is possibly not a stupid fellow at all; he could take a fair place among his schoolmates, but because he can't have the "best" place he won't try to take a "good" one.

"The best is the enemy of the good." Another illustration. A man knows it is a good thing to be religious, he even admires a comrade who loves God and worships Him, who denies himself to benefit his wife and children, and to help the very poor; he secretly desires to be like him.

That man has only to rise up ashamed and repentant, and to say humbly "I will try again," and he is in a better position than the scoffer who marks his fall and proclaims it in the market-place, declaring, "Well, I never made any profession, thank God!"

It is a miserable and mischievous piece of business, this publication of blasphemy, even with a rebuke and condemnation. It cheers on the champion infidel, who seeks notoriety which he supposes to be fame. He is delighted with every attack made upon him, because that is his best advertisement.

It is a positive injury to any good person to have the blasphemy projected into the mind. As the perusal of a bad book suggests thoughts that are an evil and only an evil, so the perusal of a newspaper report of a blasphemous speech infuses ideas into the mind, that it were better never to have dreamed of.

It is going to an extreme to stop up the ears of a child that he may not hear wicked words. But it is right to keep the child out of bad company, to prevent his reading vile books, and to preserve his mind as much as possible from impure thoughts.

It is no defence to say if people would not read the reports the papers would not print them. We are quite sure that four-fifths of the readers of any respectable newspaper would be glad to have it served with the blasphemy omitted.—N. Y. Observer.

A bright little boy of six summers who, being dressed in a sailor's suit, styles himself "Captain —," and whose boat, when purchased, is to be called in Rothesay bay, administered rather a severe rebuke to his seniors while seated at the tea table the other evening.

Our Story.

A DAUGHTER OF FIFE.

BY ANNE J. HARR, AUTHOR OF "JAN VEDDER'S WIFE." CHAPTER II.

THE UNKNOWN GUEST.

"Since was a form of life and light, That seen, became a part of sight; And rose where'er I turned mine eye. The Morning Star of Memory."

"Thou art more than all the shrines that hold thee."

THE next morning was a very stormy one; there was an iron-gray sky above a black tumbling sea; and the rain, driven by a mad wind, smote the face like a blow from a passionate hand. The boats were all at anchor, with no prospect of a fishing that day; and the fishermen, gathered in little groups, were muttering over the bad weather. But their talk was not bitter, like the complaints which landmen make over leveled crops. Regarding every thing that happened as the result of righteous decree, why should they rail at disappointment or misfortune? Some went slowly to a shed where boats were being built; others sat down within the doors of their cottages and began to knit their nets, or to mend such as were out of order.

David could take a landward route to Kinkell, among the snore rocks, for though the path was often a mere footing, it was well known to him; and as for the stormy weather, it seemed only a part of the darker and fiercer tempest in his own soul. He left Maggie early. She watched him climbing with bent head the misty heights, until a projecting rock hid him from view, then she went back to her household duties.

The first one was to prepare the room she had rented for its strange guest, and it gave her many a pang to fold away the "kirk clothes" of her father and brothers and lock them from sight in the big "kist" that was the family wardrobe. For clothing has a woeful individuality, when we put it away forever; and the shoes of the dead men had a personality that almost terrified her. How pitiful, how forsaken, how almost sentient they looked! Blind with tears, she hid them from sight, and then turned, as the bereaved must ever turn, back to the toil and need of daily life.

There was but one window in the room, a little one opening on hinges, and glazed with small diamond shaped bits of glass. The driving storm had washed it clean, she hung a white curtain before it, and brought from the living room a pot of scarlet geranium, and a great sea shell, from whose mouth hung a luxuriant musk plant. Its cool fragrance filled the room, and gave an almost dainty feeling to the spotlessness of the deal furniture and the homespun linen. Before the turf fire there was a square of rag carpet, and the bits of blue and scarlet in it were pretty contrasts to the white wood of the chairs and table.

The stranger was to have come about noon, but it was the middle of the afternoon when he arrived. The storm was then nearly over, and there was a glint of watery sunshine athwart the cold, green, tossing sea. Maggie had grown anxious at his delay, and then a little cross. At two o'clock she gave a final peep into the room and said to herself, "I'll just get on with my work, let him come, or let him be awa'." I canna waste my time waiting for folk that dinna ken the worth o' time.

So when her lodger stood at her door she was at her knitting board, and patting the cakes so hard, that she did not hear him; until he said, "Good afternoon, Miss Promoter."

Then she turned sharply around, and answered, "Maggie Promoter, if it please you, sir." "Very well," he said gravely, "good afternoon, Maggie. Is your brother at home?" "No, sir; he's awa' to Kinkell. Your room is ready for you, sir."

As she spoke she was rubbing the meal from her hands, and she stood watching her with delight. He had wondered if her beauty would bear the test of daylight, or if it needed the broad shadows, and the dull glow of the burning turf and the oil crucible. But she stood directly the band of sunshine, and was only the more brilliantly fair for it. He was, not in love with her, he was sure of that, but he was interested by a life so vivid, so full of splendid colour, grace, and vitality.

With a little pride she opened the door of his room, and stirred up the glowing peats, and put the big rush chair before them. "And you can just call me, sir, when you want aught," she said. "I'll go ben noo, and finish my cake baking."

"Maggie, this room is exactly what I wanted; so clean and quiet! I'm much obliged to you for allowing me to use it."

"You pay siller, sir, and there's nae call to say thank you!" With the words she closed the door and was gone. And somehow, the tone of reserve and the positive click of the latch made him feel that there would be limits he could not pass.

In a couple of hours he heard the little stir of David's return, and the preparation for tea. Maggie brought his table to the fireside and covered it with a square of linen, and set upon it his cup and plate. He had a book in his hand and he pretended to be absorbed in it; but he did not lose a movement that she made.

"Your tea is a' ready, sir." He lifted his eyes then, and again her clear candid gaze was caught by his own. Both were this time distinctly conscious of the meeting, and both were for the moment embarrassed.

"It looks good, Maggie, and I am hungry. Is your brother back?"

"David is hame, sir. It was a hard walk he had. He's tired, I'm thinking."

The last words were said more to herself than to her lodger. She was somewhat troubled by David's face and manner. He had scarcely spoken to her since his return, but had sat thinking with his head in his hands. She longed to know what Dr. Balmuto had said to him, but she knew David would resent questioning, and likely punish her curiosity by restraining confidence with her for a day or two. So she spoke only of the storm, and of the things which had come into her life or knowledge during his absence.

"Kirsty Wilson has got a sweetheart, David, and her no sixteen yet."

"Kirsty aye thocht a lad was perfect salvation. You shallna be mair than civil to her. She has heard tell o' the man staying wi' us. It wad be that brought her here nae doot."

"She was not here at a'." Maggie Johnson told me. Maggie cam' to borrow a cup o' sugar. She said Cupar's boat tried to win out o' harbour after the storm. It could not manage though."

"It was wrang to try it. Folks shouldna tempt Providence."

"The cakes baked weel to-day." "Ay, they are gude eating."

Then she could think of nothing more to say, and she washed the cups, and watched the dark, sad man bending over the fire. A vulgar woman, a selfish woman, would have interrupted that solemn session at her hearth. She would have turned Inquisitor, and tortured him with questions. "What's the matter?" "Is there anything wrong?" "Are you sick?" etc., etc. But when Maggie saw that her brother was not inclined to talk to her, she left him alone to follow out the drift of his own thought. He seemed unconscious of her presence, and when her active household duties were over, she quietly pulled her big wheel forward, and began to spin.

The turfs burned red, the crucible burned low, the wheel hummed monotonously, and Maggie stepped lightly to-and-fro before it. In an hour the silence became oppressive, she was sleepy, she wished David would speak to her. She laid her fingers on the broad wooden band and was just going to move, when the inner door was opened, and the stranger stood at it. His pause was but a momentary one, but the room was all picture to him, especially the tall, fair woman with her hand upon the big wheel, and her face, sensitive and questioning, turned toward her brother.

"David Promoter." "Ay, sir." He moved slowly like a man awakening from a sleep, but very quickly shook off the intense personality of his mood, and turned to the stranger with a shy and yet keen alertness.

"I dinna ken your name, sir, or I wad call you by it."

"My name is Allan Campbell."

"Sit down, sir. You are vera welcome. Can I do aught to please you?"

"I want my trunk from Largo. Yesterday the sea was too heavy to bring it. Can you get it for me to-morrow?"

"An' the sea be willing, sir."

"There is a box of books also, but they are very heavy."

"Books! We'll try and bring them ony way."

"You love books then?"

"Better than bread."

"What have you read?"

"I have read my Bible, and 'The Institutes, and the Scot's Worthies, and part o' the Pilgrim's Progress. But I dinna approve o' John Bunyan's doctrine. It's rank Arminianism."

"I have just finished a volume of Scott's poems. Have you read any of them?"

"Na, na; I hae nae skill o' poetry, sir, an' it be na the Psalms o' David."

"Let me read you a stanza; that I think you will enjoy."

He went for his book and drew a chair beside the little light, and read with a great deal of fire and feeling some passages from "The Lay of the Last Minstrel." He was soon sensible that he was gradually stirring in these two untutored souls feelings of which they had hitherto been unconscious. He put more and more passion into the words, finally he threw down the book, and standing erect, recited them with outstretched arms and uplifted face. When he ceased, David was listening like one entranced; and Maggie's kn. ing had fallen to the floor; for she had unconsciously risen, and was leaning at the speaker, with a face that reflected every change of his own. It was as if the strings of a harp had snapped, and left the soul of the listener in a wild sea. With an effort the cultured man was yet master, and after a minute's pause, David said, "I hae heard words like them wadna money thank to you, sir. I'm right glad it was a Scot wrote them; and he murmured softly—

"O Caledonia stern and wild! Land of brown heath and shaggy wood, Land of the mountain and the flood."

Still it was Maggie's shy, tremulous glance and luminous face that thanked and pleased Campbell most; and he lifted the book and went away, almost as much under the spell of the poet as the two simple souls who had heard his music for the first time.

There was a moment or two in which life seemed strange to the brother and sister. They had much the same feeling as those who awaken from a glorious dream and find sordid cares and weary pains waiting for them. David rose and shook himself impatiently, then began to walk about the narrow room. Maggie lifted her stocking and made an effort to knit, but it was a useless one. In a few minutes she laid it down, and asked in a low voice, "Will you have a plate o' parritch, David?"

"Ay; I'm hungry, Maggie; and he'll maybe like one too."

So the pan was hung over the fire, and the plates and bowls set; and while Maggie scattered in the meal, and went for the milk, David tried to collect his thoughts, and get from under the spell of the Magician of his age. And though poetry and porridge seem far enough apart Campbell said a hearty "thank you" to the offer of a plate full. He wanted the food, and it was also a delight to watch Maggie spread his cloth, and bring in the hot savory dish of meal, and the bowl of milk. For her soul was still in her beautiful face, her eyes limpid and bright as stars, and the simple meal so served reminded him of the plain dignified feasts of the old rural deities. He told himself as he watched her, that he was living a fairer idyl than ever poet dreamed.

"Gude night, sir," she said softly, after she had served the food, "you took me into a new life the night, and thank you kindly, sir."

"It was a joy to me, Maggie. Good night."

She was a little afraid to speak to David; afraid of saying more than he would approve, and afraid of saying anything that would clash with the subject of his meditations. But she could not help noticing his restlessness and his silence; and she was wondering to herself, "why men-folk would be so trying and contrary," when she heard him say—

"Grand words, and grand folk, Maggie; but there are far grander than these be."

"Than kings, and queens, and braw knights and fair laddies?"

"Ay; what are they to angels and archangels, powers and dominions, purity, faith, hope, charity? Naething at a'."

"Maybe; but I wish I could see them, and I wish I could see the man who wrote anent them, and I wish you could write a book like it, David."

"Me! I have an ambition beyond the like o' that. To be his messenger and speak the words o' truth and salvation to the people! Oh Maggie, if I could win at that office, I wouldna envy king nor knight, no, nor the poet himself!"

"Did you see the minister?"

"Ay; bring your chair near me, and I'll tell you what he said. You'll be to hear it, and as weel now, as again."

"Surely he had the kind word to-day, and you that fu' o' sorrow?"

"He meant to be kind. Surely he meant to be kind. He sent me word to come up to his study and wee Mysie Balmuto took me there. Eh, Mag-

gie, if I had a room like that! It was fu' o' books; books frae the floor to the roof-place. He was standing on the hearth wi' his back to the fire, and you ken hoo he looks at folk, through and through. 'Weel, David,' he said, 'what's brought you o'er the hills through wind and rain pour? Had you work that must be pushed in spite o' his work?' "I felt kind o' shamed then at my hurry, and I said, 'Doctor, you'll hae heard tell o' the calamity that has come to our house?' And he answered, 'I hae heard; but we willna call it a calamity, David, seeing that it was o' his ordering.'

"It was very sudden, sir," I said, and he looked at me and said, 'His messengers fly very swiftly. Your father was ready, and I do not think he calls the young men, unless he wants them. It was not of the dead you came to talk with me?' I said, 'No, sir, I came to ask you about Maggie and myself.'

"Then I told him hoo I longed to be a minister, and hoo father and the rest had planned to send me to Aberdeen this very year, and hoo there was still £50 which you wanted me to take, and he never said a word, but just let me go blithering and blundering, through the story, till I felt like I was the maist selfish and foolish o' mortals. When I couldna find anither word, he spoke up kind o' stern like—"

"What did he say? You be to tell me that noo."

"He said, 'David Promoter, you'll no dare to touch the £50 this year. Go back to the boats, and serve the Lord upon the sea for a twelve months. Go back to the boats and learn how to face hunger, and cold, and weariness with patience; learn to look upon death, and not to fear him. Forbye you cannot leave your sister her lane. Lassies marry young among your folk, and she'll need some pleasing. You would not surely send her from you with empty hands. You cannot right your own like with wrangling hers, not even by a law-bee.'

"He shouldna hae said the like o' that. The siller isna mine, nor wasna meant for me, and I'll ne'er touch it. That I wot."

"Marry Angus Raith, and tak' it, Maggie. He loves you weel."

"Angus Raith isna to be thocht o', and it's ill-fuck mixing wedding talk wi' death talk. The minister is right? Whatna for are we hurrying up the future? Let us be still and wait; good, as well as evil comes, and us not looking for it. I'm sorry you didna hae a pleasant visit."

"It wasna just unpleasant, I ken weel the minister is right. Put on a covering juil noo, Maggie, for the tide serves at six o'clock; and I'll be awa' to Largo the morn."

Maggie was up at gray dawn next morning, while yet the sea was dour and dour on their perches, looking like patches of lake snow in the crannies of the black rocks. There was no wrath in the tide, only an irresistible set shoreward. When David was ready for his breakfast, Campbell was ready also; he had hatched to go with the boat, and David's face lighted up with satisfaction at the proposal. And Maggie was not ill-pleased to be left alone. She was restless, and full of strange thoughts, and needed the calm and strength of solitude.

It was an exquisite morning; the sea was dimpled and laughing in the sun; and the rocks were white with sea-birds, and the air was sweet and fresh. Maggie was up at gray dawn next morning, while yet the sea was dour and dour on their perches, looking like patches of lake snow in the crannies of the black rocks. There was no wrath in the tide, only an irresistible set shoreward. When David was ready for his breakfast, Campbell was ready also; he had hatched to go with the boat, and David's face lighted up with satisfaction at the proposal. And Maggie was not ill-pleased to be left alone. She was restless, and full of strange thoughts, and needed the calm and strength of solitude.

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anger, walked away. She watched him until he leaped into his boat, until he was fairly out to sea. Then she shut and barred the door; and sitting down in her father's chair, wept passionately; wept as women weep, before they have learned the uselessness of tears, and the strength of self-restraint.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

FIRST QUARTER.

SIN AND DEATH.

LESSON II. January 9th. Gen. iii. 1-6, 17-19; memorize verses 17-19.

GOLDEN TEXT.—By one man sin entered into the world, and death by sin.—Rom. v. 12.

CENTRAL TRUTH.

Paradise lost by sin.

DAILY READINGS.

At. Gen. iii. 1-24. T. Matt. iv. 1-17. W. Rom. v. 12-21. Th. James i. 1-15. F. 2 Peter i. 1-11. Sa. Eph. vi. 10-17. Su. 1 Peter i. 1-16.

NEW TESTAMENT TEXT, the temptation of Jesus, Matt. iv. 1-11. TIME.—B.C. 4004. Soon after the creation of Adam and Eve.

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THE "REVIEW" FOR 1887.

We invite attention to the inducements we offer to our old subscribers to renew promptly, and to all who are interested in the welfare of the REVIEW, to assist us in adding to its subscription list. We are happy to be able to state that the past few weeks have been a season of unexampled prosperity, and that in the ordinary course of business several hundred names of new subscribers have been placed on our books. With the inducements now offered we hope to have the list greatly augmented during the next few weeks. Will the friends of the REVIEW kindly exert themselves in its behalf by entering upon a vigorous canvass? Our advertising columns testify to the appreciation in which the REVIEW is held in the mercantile world.

A NEW CONTRIBUTOR.

AMONG the many contributors who will write for the REVIEW during 1887 we are happy to be able to announce that the well known Biblical scholar and attractive writer, the Rev. A. B. Mackay, pastor of Crescent Street church, Montreal, will contribute to our columns a series of papers under the general title, "Scripture Illustrations of the Shorter Catechism." The papers will be in the form of short stories, and will be especially suitable for home reading and family instruction in the doctrines of our Church. The favour which Mr. Mackay has conferred upon the publishers, and the interest he manifests in the REVIEW will be apparent from the fact that though the volume made up of the completed papers will be published abroad, and the right to issue it has already been sought for by the Agent of a British and American Publishing House, he has most generously allowed them to be first issued in our columns. The first of the series will appear in our issue of January 7th, and the subsequent numbers will follow in weekly succession throughout the year; and we have no doubt will be eagerly waited for alike by old and young. In permitting the publication of these valuable papers in the REVIEW we are gratified to find Mr. Mackay thus expressing himself: "I would prefer your paper to any other because its circulation is larger than that of any other Presbyterian paper in the Dominion, and because I have no sympathy with the attempts that may be made to injure its prosperity."

THURSDAY DECEMBER 30th, 1886.

A GREAT CONFERENCE.

OUR readers who have access to the leading religious newspapers of the old country cannot fail to be struck with the evidences of the deep seated anxiety that pervades them, with regard to the insidious encroachments of Popery. It is in some quarters charged that the Church of England is "saturated with Popery and leavened with worldliness," and that it is being used as "a mighty instrument for the perversion of the nation to the tenets of Rome." However this may be—and the imitation of Romish ritual and practices by many Anglicans, gives no little ground to suspect them of strong leanings to Rome—it is worthy of note that all writers, in accounting for the growing power of the Roman Catholic Church in Protestant countries, unite in ascribing the signs of vitality, not so much to anything new in her policy, as chiefly to the apathy of the Protestant churches and their apparent willingness for party purposes to lend themselves to be the willing tools to further the machinations of Rome. It has long been known that it is the settled policy of the Papacy to breed and foster dissensions among the Protestant Churches so that she may take advantage of their strifes to make unobserved in the dust of the conflict new advances. Another plan is by the help of a venal press to disseminate false ideas of liberality. A clergyman writing to the editor of the London Christian of the 9th inst., puts this latter aspect of her policy very clearly, thus:— "I ask you duly to weigh words of deep importance which I heard the other day from a highly educated man, who has for many years been a high dignitary of the Romish Church, and spending much of his time at the Vatican. They were these:— It is the Nonconformity of England that the Church of Rome owes her position and the spread of her power in the country at the present time. They are a vast body, and they wield a mighty influence, which, if directed against the onward march of the Papacy, would have formed a barrier not to be overcome; instead of which the 'liberal' spirit which pervades the whole mass has not only caused them to withhold opposition, but has blindly led them to give us the right hand of fellowship! I had, by personal experience, known this for years, but yet I must own that hearing such a statement from the lips of such a man took my breath away! I tell you this, not for you to publish, or even quote from, this letter, but to use your influence in stirring up our Nonconformist brethren to searchings of heart and repentance towards God. There is solemn warning, not inapplicable now, in Judges v 23."

But there are many cheering signs that the Protestants Churches are beginning to be roused from their apathy and from the false sense of security into which they have been skillfully lulled, no less by Jesuit intrigue than by pseudo-liberalism. The more the Papal Syllabus is studied, the more does it become apparent that Rome is bending all her energies in these closing days of the 19th century to infuse, as Pope Leo directs, "into the very veins of the State the blood and sap of Catholic wisdom." And the Syllabus is being studied carefully even in Canada, and men are more and more coming to understand as the Christian puts it, that "the best, and indeed the only effectual mode of coping with the

insidious encroachments of Popery is to let the masses of the people thoroughly understand the course of its past history and the real nature and bearing of its authoritative tenets." To this end we note with much interest that a conference was held in Glasgow, Dec. 14 16, at which topics of practical and living interest were presented by men of note fully conversant with the situation. We give below a list of the leading subjects and speakers; and with the arrival of a full report of the proceedings shall not fail to give at least a summary of what was said and done at this memorable gathering:—

- TUESDAY, DEC. 14.—Receptional Conversations, Christian Institute, 7 p.m., Mr. William C. Maughan, J.P., in the chair. Brief addresses by various gentlemen.
WEDNESDAY, DEC. 15.—Christian Institute, Noon. "Romish Ascendency & British Ascendency," by Rev. C. A. Salmood.
"Popery in the South Seas," by Rev. John Inglis, D. D., New Hebrides.
"The Jesuits and Social Morality," Mr. A. H. Guinness.
"The Educational Policy of the Papacy," by Rev. James Kerr.
"Romish Organization in Scotland," by Rev. D. M. Connor.
"British Legislative Concessions to the Papacy," by Rev. James Paton.
WEDNESDAY EVENING, DEC. 15.—Christian Institute, 7 p.m.
"Modern Romanism: Anti-Christian and Idolatrous," by Rev. J. A. Wylie, LL.D.
"Papal Infallibility—Ecumenical Council of 1870," by Rev. Vermer M. White, LL.D.
"Romish Ascendency in the Church of England," by Rev. Canon Taylor.
THURSDAY DEC. 16.—Christian Institute, 11.30 a.m.
"Mission Work among Roman Catholics," by Rev. Hamilton Magee, Dublin.
"The Sensuous Worship of the Church of Rome," by Mr. W. C. Maughan, J.P.
"Duties of the Present Time," by Rev. W. Barras.
Open Conference on "What Practical Measures should be adopted to Arrest the Aggressions of the Papacy in Britain?" 1.30 p.m.
Public meeting, City Hall, 7.30 p.m., Mr. James A. Campbell, M.P., in the chair. Among the expected speakers are: Lord Robert Montagu, Rev. Peter Leys, and others.

Could we not have such a conference in Canada? A few papers like Dr. Burn's "Romanism in Canada," read at the Belfast Council, and Dr. MacVicar's "Romanism in Quebec," in the Presbyterian Quarterly, read and discussed in open council, and afterwards circulated through the country, would do immense good, and quicken zeal in our French evangelistic work. When the old land is waking up it is no time for the people of Canada to be going to sleep.

THE SUNDAY SCHOOL STAFF.

OUR readers who looked into the article on "the Worldly-Sunday School," published in our issue of November 9th, will be interested to know the views of Dr. Vincent on some other points connected with the large branch of Church work. We call it a branch of Church work, for we entirely agree with Dr. Vincent's emphatic expression of his judgment as to the relation of the Church and school.

"The Church should create the school—the regular church school, and as well the mission school on the borders. It should appoint the officers, subject to such co-operative plan as may enlist the judgment and sympathy of the teachers with whom the officers must be associated. A Sunday school to do its best work needs a Church back of it."
From the pastor to the one whose duty it is to attend to the heating and ventilation of the school room, so as to have the air always fresh and neither cold nor hot, all should realize that they represent the Church and work in its interest. Of the pastor Dr. Vincent expects much, but not too much.

"The pastor is the highest officer of the school. He should, by his personal presence, whenever possible, by frequent allusions to the school in prayer and sermon, by the conduct of teachers' meetings and normal classes, by a careful supervision of the library, by the frequent review of the current lesson, by training the school in supplemental studies, by tender sympathy, with his teachers and with the children and youth, by expostulation, public and private, with parents—by all these, and by every other possible way—keep a firm hold upon the Sunday school, and be helpful to every department and to every member of it."
With such a pastor, and with teachers of the true type, the real success of the school is sure. The true teacher is one who himself is taught of God. The child-soul is reached and touched and taught by the soul of the teacher. Here is the secret of all truly spiritual teaching.

"Soul quickens and masters soul. The mystery of it all lies in the innermost recesses of being. The power is not in the face nor the form, nor in the dress nor the address, nor in the voice nor the language, nor in the smile, nor yet in the magnetic energy—although all of these are potent; but it is the Spirit, under the dress and within the body, and back of the manner, and master of the magnetism, that holds the highest teaching energy. Wonder of natural wonders is this natural power! Wonder of all wonders is the gracious use of this same power in winning and in saving souls!"

"The teachers make or mar the school, alas, too often the latter:—
"Barren teachers—a sterile school; careless teachers—an apathetic school; trifling teachers—a frivolous school; dead teachers—a cemetery; earnest teachers—a fervent, consecrated, successful school!"

No one knows better the value, or insists more on the necessity of training for the special work of the Sunday school teacher than Dr. Vincent, and the emphasis he places on the personal influence of the teacher must not be misunderstood, as in any way depreciating such special preparation.
"Let us have systems, science, helps, drills, reviews; but let us have life. The greatest need of the Sunday school to-day is a body of real men and women, who believe in God, in the Scriptures, in the Church, in humanity, and who have made up their minds to live and work in harmony with their faith. They may have large knowledge or little knowledge; but they must be Christians."
We are especially pleased with what so enthusiastic a teacher says for the encouragement

of plain, matter-of-fact souls, who love Christ and wish to do good, but who rarely, if ever, enjoy any transports of religious feeling.

"I do not put great stress upon them. Sunday school teachers may not on any occasion enjoy them; but there is a reality of life, a convincing force, a sturdy, common-sense, everyday tone in a teacher who truly believes, and who is, that is worth more than a tremulous voice, a face full of 'solar light,' or eyes brimming with tears."

"We want real men and women to teach in Sunday school, with tears or without tears, with sober or with shining faces, but with real faith in a real Gospel, and having a real life look of all their words—a real life that throbs and works and endures seven days every week."

We wish that every Sunday school worker in our Church could read the whole of these suggestive papers, but as this is unlikely, we give our Sunday school readers the gist of them, with the suggestion that they should show this article to any of their fellow-workers who may not be readers of the REVIEW.

THE SABBATH SCHOOL REGISTERS.

THE attention of Ministers, S. S. Superintendants and all others engaged in Sabbath school work is again invited to the announcement in our advertising columns that the New Edition of the S. S. Registers and Records, at reduced prices, is now ready. This series prepared by the General Assembly's S. S. Committee, and recommended by the Assembly for use in the Sabbath schools of the Church, was well tested last year, and gave very general satisfaction. Improvements suggested by practical tests in the school room have been made, and now with the reduced price there is nothing left undone on the part of the committee, or the publishers, to render them more acceptable and to secure their introduction on their merits into all the Sabbath schools of the Church. In their present shape they afford an easy general system of recording and tabulating the attendance, contributions and other facts necessary to form a proper estimate of the scope and character of the work done in these institutions.

A specimen of the new Class Registers will be sent for inspection on application to the publishers.

The Foreign Missionary, The Home Missionary, and The Record, the well known missionary periodicals of our nearest Presbyterian neighbours to the south of us, this month say farewell to their very numerous readers at home and abroad. As we have already stated in these columns the last Northern Assembly in session in Minneapolis, decided that it was desirable in the interests of the Church to consolidate their various missionary periodicals into one magazine with one general editor and a good staff. The new magazine is to be called The Church. Dr. A. T. Pierson is to get out the first number, but the permanent editor-elect is Dr. Nelson, who, if we are to believe the American religious press, is a thorough competent man but has some difficult work cut out for him. Each number is to consist of ninety-six pages divided into departments for each board. It is to be sent free to all foreign missionaries and to all home missionaries who are not pastors. "In order that our people" says the Interior, "with a dash of incredulity, may all take the new monthly and so be, universally informed about the missionary work of their Church, this single-headed magazine is put at the trifling price of \$2.00 a year for single copies, and \$1.00 a year prepaid for church clubs." As the Americans are a very enterprising and progressive people, we shall hope that the price of the new magazine will be no barrier to its introduction into all the families of the Church. And yet we in Canada must be a long way—a very long way behind them in loyalty to the Church's interests, for there are many to grumble at the price of the REVIEW, and we have even heard of a good elder walking two miles to give up the Record because it was too dear! However, we shall miss the old magazines from our list of most welcome exchanges. We shall give the new magazine a warm welcome and trust that the hazardous experiment of our neighbours may prove entirely successful.

A PARAGRAPH has appeared in the Globe newspaper, which has of late manifested extraordinary interest in the affairs of the PRESBYTERIAN REVIEW, to the effect that Mr. John L. Blaikie, one of the Directors of the Presbyterian News Co., has resigned, the intention of the Globe evidently being to leave on the mind of its readers the impression that the step was induced by dissatisfaction with our course. We may inform our readers that the resignation of Mr. Blaikie has been in the hands of the President for some considerable time and as stated by Mr. Blaikie himself to be entirely on the ground of ill health, which has compelled him to retire from the Directorate of several other companies. As to the resignation of Messrs. McMurch and Gibson, we need only state that both these gentlemen were candidates for parliamentary election and apparently dreaded the effect which the honest utterances of this journal might have on their Catholic supporters.

THE WEEK commenting on some examples of irreverence in preaching recently said: "Wesley was reverent, he would have turned from irreverence with disgust, and his success in drawing hundreds of thousands to God seems to prove that irreverence is, at all events, not indispensable to conversion." Upon this, the New York Christian Advocate (Methodist) remarks "This is true. The style can be free, vivid and telling without irreverence and it may be doubted whether irreverence does not work out

Church News.

ON Monday evening, Dec. 20th, a deputation from Hillsburg congregation waited upon the pastor, Rev. W. C. Armstrong, and presented him with a valuable gold watch.

The anniversary meeting in the First Presbyterian church, Port Hope, (Rev. D. Mitchell, pastor) 21st inst., was a brilliant success. The spacious building was crowded, and numbers turned away unable to gain entrance. After opening exercises by the pastor, the young ladies of the school rendered a concert exercise entitled "The Heavenly City," with complete success. The secretary's report was given by the superintendent of the school, Mr. W. Williamson. It indicates a healthy and prosperous condition of the school. There has been a considerable increase in the average attendance of scholars and teachers. The largest attendance in the history of the school has fallen within the present year. The pastor's bible class during the early months of the year increased in attendance to such an extent, as to make it unmanageable in the church. It has recently been separated and now meets in the Presbyterian Hall, Walton street, at 2.30 every Sunday afternoon. The average attendance of the school during the past year was 156, as compared with 131 in 1885. The teaching staff numbers 21. The number of scholars on the roll is 227. The treasurer's report was read by Mr. James Craik. It shows a balance in his hands of \$54.83 for ordinary purposes; of \$69.19 for missionary schemes, and of \$367.47 for S. S. building. The expenses of the school during the past year amounted to \$144.25—\$64 of which was given toward the payment of a cabinet organ recently purchased for the use of the school. The reading of the treasurer's report was followed by an address by the Rev. H. M. Parsons, of Toronto. His subject was, "The presence and power of the spirit by which S. S. teaching is made effective." He held the overflowing audience of old and young riveted while he unfolded the truth that the letter of scripture is in itself dead—its power lies in the present spirit speaking through it to the hearts and consciences of those who are taught. It is possible to master the letter of the word as a merely intellectual exercise. In that, little is accomplished. It is the privilege of the S. S. teachers to know that the spirit is present to make instruction effective—not merely to lodge it in the head, but in the heart and make it the moulding power of the life. This is the second visit of Mr. Parsons to Port Hope within a few months, and we are sure that any future visit will be greeted with a warm welcome, not only by the Presbyterians of the town but by the whole Christian community. His warm strong words have awakened a response in many hearts. A number of prizes were presented. The collections at the Sabbath service were much in advance of those of any former year. The collection last night amounted to \$31.84, and will be devoted to the organ fund.—Times.

MEETINGS OF PRESBYTERIES.

PICTOU.—Met at New Glasgow, on the 7th inst. A call from the congregation of Prince St., Pictou, addressed to Rev. A. Falconer, was sustained and accepted. Arrangements were made for the induction on the 28th inst. Several matters of not much public interest were attended to and the presbytery adjourned to meet at Pictou on the 28th inst., at 9 o'clock a.m.—E. A. MCCURDY, Clerk.

SAUEREN.—Met in Mount Forest on the 14th December. Mr. Niven read a very carefully prepared statistical report, which was received, and ordered to be printed for distribution. Mr. Baikie was appointed convener of the committee on the state of religion. Mr. Young obtained leave to moderate in a call in Knox Church, Harrison, as soon as the people are prepared. Messrs. Bickell Stewart and Straith, ministers, and Mr. Thompson, elder, were appointed a Foreign Mission Committee. They were instructed to correspond with Dr. Wardrop in regard to the organization of Women's Foreign Missionary Societies in the presbytery. The presbytery unanimously adopted a minute expressing sympathy with the Rev. John Macmillan and family in the affliction with which they have been visited by the death of Mrs. Macmillan. Mr. Baikie, in accordance with notice previously given, moved, which was adopted, that the ordinary meetings of presbytery be held in Palmerston in March, Harrison in July, and Mount Forest in September and December. Mr. Straith gave in the Home Mission report, which was adopted. Mr. Bickell was appointed a member of the Home Mission Committee in place of Dr. Campbell.—S. Young, Clerk.

KINGSTON.—Held its quarterly meeting at Belleville, on the 20th and 21st days of December. Mr. Gallaher was appointed moderator for the ensuing six months. Mr. McAulay, recently settled, obtained leave of absence for three months. From the report of the H. M. Committee it appeared that steps had been taken in the matter of securing supply for vacancies, that Mr. McElroy was laboring in the Poland mission field, and that increased liberality would be required on behalf of the augmentation fund. Mr. Maclean was authorized to prepare a circular on the subject to be read to all the congregations within the bounds, so as to secure (if possible) a larger amount than the sum assessed (\$1,200). Congregations receiving special services by appointment of presbytery will hereafter be expected to pay the travelling expenses incurred. The presbytery is assessed \$24 for synodical purposes. Messrs. O. Bennett, B. A.; J. McKinnon, B. A.; R. Whiteman, B. A.; J. J. Wright, B. A.; D. Fleming, and J. Potter were certified as entrants into the Divinity Hall of Queen's College. The congregation of St. John's Church, Pittsburgh, was restored to the status of a supplemented charge. The rate of assessment on behalf of the presbytery fund for the current year, is 15 cents per family. Mr. McCuaig asked to be released from his charge to accept an appointment from the Assembly's H. M. Committee to go to British Columbia. An adjourned meeting will be held in Chalmers' Church, Kingston, on Tuesday, 4th day of January ensuing, at 3 o'clock p.m., for the purpose (inter alia) of issuing the matter.—THOMAS S. CHAMBERS, Clerk.

QUEBEC.—Met in Sherbrooke on the 14th December. A call from Richmond and Melbourne in favour of the Rev. Jno. MacLeod was submitted. The call was unanimous and accompanied by a guarantee for stipend to the amount of \$500 with manse and glebe, and four weeks' vacation. The call was laid on the table. The Presbytery gave much and serious consideration to the work of French evangelization within the bounds. The Board of French Evangelization was recommended to establish a

mission day school in the city of Quebec, and to appoint a bible woman or co-pastor to that field. A committee, consisting of Drs. Weir, Cook, Mathews, and Messrs. Love, Clark, Tanner, Lee, Pritchard, J. G. Ross and J. H. Clint, was appointed to carry on and supervise French mission work within the bounds, said committee to put itself in communication with the Board of French Evangelization. Mr. Charonell gave a report of his work in the French field for the last quarter. The report set forth fully the present condition and prospects of the work; and contained some interesting instances in which Roman Catholics had received copies of the Word of God with blessed results following. The presbytery expressed its gratification with the encouraging report. A committee, consisting of Dr. Mathews, Messrs. MacLeod, C. Charonell and Major McLinn, was appointed to prospect property under the presbytery's care. Mr. Jas. D. Ferguson's induction to Windsor Mills and Lower Windsor was appointed to take place on the 17th, Mr. J. R. MacLeod to preside and induct, Mr. O. Kinnear to preach, Mr. Lee to address the minister, and Mr. J. G. Pritchard the people. Mr. Pritchard reported upon the grants paid for the last half year. Dr. Mathews reported having visited Inverness and Kinnear's Mills in the interests of the augmentation scheme. Provision was made for the visitation of all the augmented congregations within the bounds. An interesting report from Metis was read. The presbytery pressed its gratification with the report and Mr. MacKay's labours there. Mr. Tanner gave notice that he would, at a subsequent meeting, move that application be made to the General Assembly for leave to place Mr. D. Anderson's name upon the presbytery roll. Mr. Johnson was appointed to Kennebec Road district till the end of March. In terms of a recommendation from the synod's committee on Sabbath observance the presbytery agreed to enjoin ministers within the bounds to preach an annual sermon on the perpetual obligation of the Christian Sabbath. The presbytery took into consideration the remit on the marriage question sent down to presbyteries by the last General Assembly and agreed to approve of the same, viz., that "the discipline of the church shall not be exercised in regard to marriage with a deceased wife's sister, deceased wife's aunt or deceased wife's niece."—J. R. MACLEOD, Clerk.

WINNIPEG.—Met in Knox church, Winnipeg November 29th. There were present Revs. D. M. Gordon (convener), Principal King, Dr. Bryce, Prof. Hart, and Messrs. Quinn, Douglas, Laurence, Brydon, McLaren, Piblad, Whimster and Robertson. (Superintendent of Missions) ministers; Hon. Justice Taylor; C. H. Campbell, and R. MacBeth, elders. On motion of Dr. Bryce, Mr. McLaren was authorized to proceed to the election and ordination of elders in Millbrook. Rev. Messrs. Farquharson and Ross being present, were invited to sit as corresponding members. Dr. Bryce reported that he had organized the congregation at Niverville and dispensed the communion there. Rev. Mr. McLaren reported that he dispensed the communion at Clear Spring. He stated further that the people there were anxious to obtain the services of a catechist, and were willing to pay therefor at the rate of \$100 per annum. The Superintendent of Missions reported on his visit to Gretna, as follows: "It is at all practicable is most desirable that a mission should be secured for Gretna for the future that can speak English and German. There is room for mission work among the Mennonites in the neighbourhood of Gretna. The hamlets on the Mennonite reserve are swarming with children; in many of the villages there are no schools, and where schools do exist the teachers are very inefficient. The young people among the Mennonites are breaking away from the faith and customs of their fathers; and quite a number of Germans of the Lutheran faith are settling among them. For a German speaking missionary of the right kind, there is a good field in the neighbourhood of Gretna. Correspondence has been opened with Dr. Herrick Johnson, Dr. Hitchcock and others, with a view of getting a suitable missionary for the work. The presbytery cordially approved of Mr. Robertson's action and assured him of its hearty co-operation in the matter. The presbytery's home mission committee, in conjunction with the church and manse board, was authorized to take all necessary legal steps, in name and on behalf of the presbytery, for the removal of the church from West Lynne to Gretna. Dr. Bryce's report on his visit to Stonewall, stating that he had succeeded in obtaining subscriptions from Grasmere amounting to \$225, Rockwood \$150, Stonewall \$200, was presented. Dr. King moved, and it was agreed to, that Dr. Bryce's report be received, and he be thanked for his diligence, and that the Presbytery ask the Assembly's Augmentation Committee to increase the grant to this field by \$25 per annum. The Superintendent reported that the executive of the Assembly's home mission committee had declined to pay any sum to wipe out the arrears of Rev. S. Polson. Principal King introduced Mr. Isaac McDonald, a student of Manitoba College, and ask that the presbytery examine him and certify him to the senate of the college as a theological student. The matter was referred to the committee on the examination of students, which, at a later stage, after examination with him, cordially certified him. A petition was presented from the Kildonan congregation requesting that the Rev. W. H. Spence, now in charge of Rat Portage, be placed in charge of Kildonan until the next meeting of the Assembly; and Messrs. Alexander Jaffray and J. H. Gunn were appointed to support said petition. Principal King moved, seconded by Mr. Quinn, that, in view of the fact that Rev. Mr. Spence had been appointed for a term of six months at the special request of the congregation of Rat Portage, the presbytery cannot see its way to remove Mr. Spence until the expiry of his term. Carried. The clerk submitted the report of the presbytery's Home Mission Committee; it was received, and its recommendations were adopted. The superintendent reported that he had secured Rev. James Hamilton and Mr. C. H. Wilson to labour within the bounds of this presbytery. A petition was presented from La Salle asking for moderation in a call to a minister; and also that the name of the congregation be changed to Blythfield. There appeared in support of this petition, Messrs. J. A. McCrae and George Parker who addressed the presbytery, Mr. Piblad then moved and it was seconded and agreed to that the prayer of the petition be granted; that Dr. Bryce be appointed to preach, and moderate in a call at Blythfield, on Monday 27th inst., at 11 a.m. The presbytery also authorized the change of name requested. Rev. James Hamilton was appointed to supply this charge in the meantime; and the presbytery's Home Mission Committee empowered to make

further appointments for him. Prof. Hart submitted and read the following report of the committee appointed to draft a minute expressive of the feelings of the presbytery in regard to the death of Mrs. King:—"The members of the Presbytery of Winnipeg, desire to express their deep sympathy with Principal King, D.D., in the bereavement he had sustained in the death of his beloved wife. Mrs. King's stay in this new land was brief. By those who knew her best, hopes were entertained that she would be able here to resume that life of Christian activity with which she was so closely identified in Toronto; and, during the few months of comparative health that she here enjoyed, her life gave promise of continued devotion to the cause she loved so well. Mainly through her efforts, a branch of the Women's Foreign Mission Society was established in this city; and she was fitly chosen its president. To her fostering hand and wise counsels, much of its vigorous life and good work is due; but the life by which she was here most to glorify the Master whom she loved and served, was to be passed on a bed of sickness; and during the months of confinement to her room, the ripe feelings and beauty of her Christian character shone forth. Her illness was a very trying one; yet no murmur fell from her lips; she endured as seeing him who is invisible; and with confidence and calmness acquiesced in her heavenly Father's will. Her thoughts were but little occupied about herself; they went forth more to others. Her interest in the Master's work in church and college continued unabated to the closing hours of her life. To witness the patience, gentleness and strength that marked her Christian character was a privilege and an inspiration to those around her; it gave a new stimulus to faith in our covenant-keeping God to heal the peace and hope and joy in which she entered upon her rest and reward. May we all be followers of her, as she was of Christ, and may the bereaved husband and his motherless children be supported by the comfort of Him who comforteth us in all our tribulations." Mr. G. R. Lang, missionary in charge of Millbrook last summer, was relieved from further responsibility in regard to an outfit purchased for his use. A circular from the convener and secretary of the Assembly's Augmentation Committee was read, in which it was stated that \$750, was allocated to this presbytery for said fund. It was resolved to divide the above sum among the congregations as last year, and the clerk was instructed to notify each congregation of the amount expected of it. The presbytery instructed its Home Mission Committee to appoint deputations to visit augmented congregations, also to arrange for missionary meetings to be held within the bounds. Hon. Justice Taylor submitted a report from the committee appointed to examine the constitution of the North church, Winnipeg, and laid upon the table of the presbytery the said constitution with certain amendments. The presbytery received the report and resolved to approve of the constitution as thus amended, and to instruct the clerk to certify it and transmit it to the North church. Mr. Whimster tendered his resignation as clerk of the presbytery; the resignation was laid on the table until the next meeting.

OBITUARY.

AFTER an illness of only a few days Mr. Ogo McKenna, Fisherton, passed away in sweet peace to the rest of the better land, on December 14th, 1886, in the 76th year of his age. Mr. McKenna was born in Scotland, and came to Canada 30 years ago. After living in Hamilton one year he moved into this township where he has resided since. In early life he gave his heart to God and united with the Presbyterian Church of which he has remained a constant member until the master called him home. Ten years ago he was elected and ordained an elder in Chalmers' church. He took an active interest in the work of the church giving liberally of his time and means for the advancement of the church of God. Every one had confidence in his piety, for he stood spotless and unrebukable before the world. His death was calm and triumphant; he spoke of it as "going home." He leaves an aged partner and family who mourn the loss of an affectionate husband and father. But they mourn not as those who have no hope. On Sabbath the 10th, his pastor the Rev. A. Wilson, delivered a suitable discourse to a large audience addressing many words of comfort to the bereaved from the words of Jesus, "What I do thou knowest not now; but thou shalt know hereafter."—COM.

MR. THOMPSON'S CHURCH, VANCOUVER—ITS PROGRESS AND NEEDS.

[To the Editor of the PRESBYTERIAN REVIEW]. Sir,—I am glad to know that my letter from Vancouver after the fire has helped to interest our Church in that far-off spot, and also that many of our congregations have generously given their money to help to rebuild. In a letter written by Mr. Thompson on 18th November he says we still require \$600 or \$700. The church had to be plastered. The wood is so rotten that the gum was dropping from the roof and oozing from the walls, making sad havoc with Sunday clothes; and people refused to come. The cost of labour and material is double what it is in Toronto, and this has added considerably to the expense. Coming back to our Sabbath-keeping city from the scene of Mr. Thompson's labours makes one only more anxious to relieve his mind of all this money anxiety. Think of Christian work in a place of 1500 inhabitants, and fifty saloons, besides several respectable houses. A place where the faint dawn of the Monday morning after the fire saw the first load of "provisions" to starving people come in the shape of a wagon load of liquor. By 8 a.m. of that morning five "saloons" were in full operation while the ground was yet hot, and men were searching for the blackened forms of the dead. These bar-rooms consisted of a plank supported on two barrels with glasses and bottles set on it. Crowds of men were round these places, while chained to a stump (the only prison to be had) were eight victims of the poisonous stuff. A more Godless land than British Columbia can scarcely be imagined. Shops and saloons open on Sunday, while the "respectable" portion indulge in picnics, boating, and parties. Indeed, building and clearing land goes on all Sunday in Vancouver, and this is done even by men who have been members of Toronto Presbyterian churches. The church there will very soon be self-supporting, but the whole burden of debt and building has been incurred personally by Mr. Thompson. At this time, when our city churches and Sunday schools are portioning out their money, I would most earnestly ask them to remember Vancouver. I would also be very much pleased if any Sunday school or individuals having books to spare would be kind enough to send them to 3 Ross street, Toronto, as I will have an opportunity of sending them by a friend in January, and as a help to start their S.S. library. The Methodists have sent a large present of books to their Sunday school in Vancouver, and I see no reason why we could not do the same for ours. Hoping this will help our good minister a little more, I remain, yours etc., ISABELLA ALEXANDER. TORONTO, December 11th, 1886.

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BRITISH AND FOREIGN.

DR. ALISON, Edinburgh, says it has been ascertained that there are 120 Jewish families in Edinburgh and 500 in Glasgow.

THE Protestants in Italy have 300 churches, and it is estimated that 10,000 members have been converted from Romanism.

THERE are 2,073 juvenile societies connected with the Woman's Christian Temperance Union, with an aggregate membership of 97,964.

AN obelisk of beautiful design is being erected by a Glasgow sculptor to be erected over the grave of the late lamented Mrs. Williamson in China.

A COURSE of monthly sermons will be preached by well-known ministers of the church of Scotland in Crown Court church, London, during the winter months.

THE example set by Mr. Omtz at Glasgow is being followed in New York, where a map in about to be published giving the location of every saloon in the city.

THERE are twenty-three Welsh Congregational churches in New York and fifty-four in Pennsylvania, where the preaching is mostly or entirely in the Welsh language.

DR. WM. WILSON of Edinburgh is delivering in Aberdeen the Chalmers' lectures on "The leadership of Christ over His church and its independent spiritual jurisdiction."

THERE of the four lord provosts of Scotland are office-bearers in the Free Church—Sir Thomas Clark of Edinburgh, Mr. Henderson of Devonah at Aberdeen, and Mr. Martin of Perth.

THE evangelists, Sam Small and Sam Jones, will commence an evangelistic tour across the continent, commencing with a series of meetings in the Methodist churches of Boston early in January.

WHEN the negroes were freed in the United States they numbered four millions; now they have increased to eight millions. Their rate of increase exceeds that of the whites by 14 per cent.

THE first woman to occupy an Evangelical pulpit in Maine is the wife of Rev. S. P. Pearson, of Portland, who is to supply her husband's pulpit for several months during his absence abroad.

THE longest existing pastorate in the United States is said to be that of Rev. Henry J. Morton, rector of St. James Episcopal church, Philadelphia, who has held his present charge for nearly fifty-five years.

THE Free Church of Scotland is going to send an ordained minister, Dr. Tiberius, to the medical missionary, Dr. Torrance, who went there recently. A considerable bequest has led the committee to ask volunteers to apply.

THE minutes of New York Methodist Protestant Conference show a net gain in membership the past year of two hundred and forty-five. This is encouraging for one of the oldest conferences, which has little undeveloped territory.

THE Prudential Committee of the American Board has telegraphed to Rev. Robert Hume that they have decided not to return him to his mission field until the end of one year at least. There is considerable feeling in New Haven over the decision.

DURING the past six years, in Southern Dakota, a Presbyterian church has been organized for every month, and a church building erected for every other month. Five colleges and academy halls have been built, and four manses. In the ninety churches are more than three thousand members.

THE Jewish Intelligencer states that at the last "Trinity Ordination" in England five Hebrew Christians were ordained to the ministry of the Church of England, all of whom have been brought to a knowledge of Christ by the missionaries of the London Society for promoting Christianity among the Jews.

IN 1813 Protestantism in France did not count 150 pastors, and had not a single establishment of charity, education, or evangelization. That Church has now 900 pastors, 37 homes for orphans, 42 retreats for the aged, 2 convalescent reformatories for prisoners, besides asylums for the blind, deaf and dumb.

MR. MOODY had a large audience at his first meeting with the students of Harvard. There was point and pungency in the bearings of his sermon on college life. He has got another donation of \$50,000 for his educational work, the giver being Mr. D. M. Weston, a large-hearted Congregationalist of Boston.

DR. MONRO GIBSON, London, recently proposed to hold a class for his young people at the close of his weekly prayer meeting to study ancient monuments recently recovered and their bearing upon revelation. He did not anticipate a large meeting, but it was proved so interesting that the "class" might be called a congregation.

AN interesting statement has just been published regarding the progress of Methodism in London, during the last hundred years. In 1792, there were in the London district three circuits, eleven ministers and 3,514 church members. In 1886 there are in the same area 93 circuits, 183 circuit ministers, 27 departmental ministers, 65 supernumeraries, and 36,000 church members.

THE following figures taken from the returns just published, show the numerical strength of the Baptist church in the

Australian colonies: Tasmania, eight churches, 404 members; Queensland, 13 churches, 1854 members; South Australia, 53 churches, 3,789 members; New Zealand, 23 churches, 2,588 members; New South Wales, 23 churches, 1,178 members, and Victoria, 39 churches, 4,405 members.

THE General Synod of the Reformed Church at its last session made an appeal for young men as students for the ministry. While the church was yet calling upon the Lord of the Harvest, He was answering. Within six weeks the Board of Education of that Church has taken under its care twenty-six young men. Of these seven are in the Seminary at New Brunswick, six are in Rutgers College, four are in Hope College, and seven are in grammar schools, making a total of sixty-seven on the rolls.

THE 12th day of August, 1887, will mark the one hundredth anniversary of the Colonial Episcopate in the consecration of the Rt. Rev. Charles Inglis, D. D., first Bishop of Nova Scotia, to whom was entrusted the Episcopal oversight of the whole British possessions in North America. The event is to be suitably celebrated. During the last forty years especially, a marvellous growth has marked that Episcopate, the Church of England possessing to-day no less than 82 colonial and missionary bishops.

THE American Women's Christian Temperance Union has established a department for work among Mormons, in addition to the forty already existing, with Mrs. Angie P. Newman, of Nebraska, at its head. It was through the influence of Mrs. Newman that Congress, at its last session, appropriated \$50,000 for the establishment of an "Industrial Home" in Utah, for women who wish to abandon polygamy. A missionary is to be sent out by this department to do work among the Mormon women, many of whom would gladly escape from that life if an opportunity was presented.

DR. SOMERVILLE made an interesting statement at Glasgow presbytery regarding his visitation of the Highlands. He has now overtaken about one half of the work, and has been delighted with his warm reception and the ability of the ministers to interpret his addresses. There is no country in the world, he says, where the people so flock to hear the Gospel and to attend communion services. He wished, however, that they would more readily accept Christ instead of being scared away by thinking they were unworthy to lay hold of the great salvation. He also desired that young people would make a fearless confession of Christ.

Mrs. BURNERMAN carried her ovation in Perth presbytery using the discomfidence of Aberdeen hall. The Gaelic students would nearly all want to Edinburgh or Glasgow, and only a few stragglers found their way to Aberdeen. After thirty years' trial it had been found a weakness to the church. By 6 to 3 Dunfermline presbytery resolved not to transmit an overture on the subject, and by 10 to 4 the overture was not accepted by Dumfries presbytery. At Arbroath a proposal by Mr. Lilley that the Aberdeen college be equipped for missionary purposes was rejected by the casting vote of the moderator. Prof. Lindsay, in nominating Mr. Patrick of Kirkcubright as a suitable Aberdeen professor, said he had a lot of go in him and they wanted some go in Aberdeen college. There was great laughter at this, which was renewed when Mr. Scrymgeour said "It's no go."

STALL's Lutheran Year Book, just published, gives the following summary of the Lutheran Church in America for 1886: The Church in the United States and Canada at present embraces 58 synods, 3990 ministers, 7,573 congregations, and 930,830 communicants. Of these, the General Synod is composed of 23 district synods, 910 ministers, 1,449 congregations, and 138,958 communicants. The General Council embraces 11 district synods, 993 ministers, 1,835 congregations, and 258,408 communicants. The United Synod in the South: 8 district synods, 180 ministers, 360 congregations, and 59,683 communicants. The Synodical Conference: 4 district synods, 1,091 ministers; 2,006 congregations, and 297,631 communicants. There are 12 Independent Synods, with 513 ministers, 1,923 congregations, and 206,120 communicants. During the year 46 ministers have died. Of church property damaged or destroyed, there were two churches burned, ten destroyed, or injured by cyclones, five by lightning, four by earthquake to the amount of \$15,000, two parsonages burned, and one college damaged by lightning. There are 19 Theological Seminaries, having about 600 students; 260 Colleges, having 2,627 students, 724 of whom are preparing for the ministry; 27 Classical Seminaries, with 2,103 students, 190 of whom are preparing for the ministry; and 12 Young Ladies' Seminaries, with 589 students. Of Orphans' Homes, Asylums, Immigrant Missions, etc., there are 47. The Church has its Foreign Missionary Society, Children's Foreign Missionary Society, Board of Home Missions, Church Extension, Woman's Home and Foreign Mission Society, Lutheran Publication Society, German Publication Board, Board of Education, Historical Society, Ministers' Insurance League, etc.

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Stairs and other work done promptly at reasonable rates.

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Discards of common imitations.

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Use James' Prize Medal Rice Starch.

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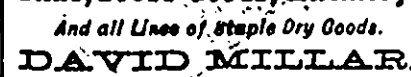
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Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, being a Standard Scientific and Practical Medical Treatise, a Household Physician to be in the Family of every citizen.

Illustrative Sample Free to ALL young and middle aged men, for the next thirty days. Send for or get this out, for you may never see it again. Address Dr. W. L. FARRER, 4 Bedford St., Boston, Mass.

Miscellaneous.

BUCKEYE BELL FOUNDRY, Bellows, Fire Alarms, Pumps, etc. FULLY WARRANTED. Catalogue sent Free. VANUZEN & TIFT, Cincinnati, O.

McShane Bell Foundry, Finest Grade of Bells, Chimes and Pans for Churches, Colleges, Towns, etc. Full catalogue sent free on request. Send for price and catalogue. McSHANE & CO., BOSTON, Mass., U. S. Mexico and Paris.

TEA! TEA! TEA!!! The Farmers' & Consumers' Tea Co. ARE SELLING Teas and Coffees RETAIL AT WHOLESALE PRICES.

Their stock consists in Teas of Choice Japan, Ceylon, Hyson and 1000 varieties and in Coffees, Choice Mocha, Java and Jamaica.

Farmers, Hotel Proprietors and the general public should either see or communicate with us before buying elsewhere.

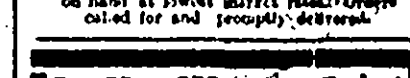
No Presents. No Humbug. Receipts and prices on application. Mail orders promptly attended to. Note the Street, 42 West Market Street, Toronto.

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A. T. HEBRON, 253 CHURCH STREET, FAMILY BUTCHER AND PURVEYOR.

All kinds of Fresh and Salt Meats constantly on hand at lowest market rates. Orders called for and promptly delivered.

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CALL OR SEND TO S. B. WINDRUM, 31 KING ST. EAST, UPSTAIRS.

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Manufactured on the most approved scientific principle.

JAS. WILSON, Bread, Cake and Pastry Baker.

PATENT ROLLER PROCESS FLOUR BY THE STONE OR BAG. 407 and 409 Yonge Street. Opp. Overseer St.

DALE'S BAKERY, 443 Queen St. West, Cor. of Fortland

Celebrated Pure White Bread. Dutch Broom. Best Family Home-Made Bread. R. F. DALE.

THOMAS MOFFATT (late of E. Dick & Son) THE ORDERED BREADS AND SHIRAZ. First-class. 184 Yonge Street, TORONTO. - Three doors north of Albers Hall.

JOHN HANNIGAN, NOTED CHEAP BOOT AND SHOE STORE.

Boots and Shoes Made to Order. 673 YONGE STREET, TORONTO

JAMES HARRIS, Wholesale and Retail Dealer in Groceries, Provisions, etc. Produce handled on commission.

Consignment of Choice Dairy Butter and Eggs solicited. 120 QUEEN ST. EAST, TORONTO.

ROBERT H. MARTIN & CO., PHARMACISTS and Perfumers, 409 Queen and Union Streets, succeeding H. J. Ross, 1500 Yonge and Queen Sts. Toronto. Prescription department always open, and reliable attendance. Laboratory and wholesale department a special feature of our establishment. In rare ailments and physicians' requisites, we afford an exceptional market. Open all night.

MARTHUR BROS., Dealers in all kinds of FRESH AND SALT MEATS

Poultry, Game, Vegetables and Fruits in Season. 208 KING ST. EAST, TORONTO. Butter and Eggs a Specialty.

LAWSON'S CONCENTRATED Fluid Beef - this preparation is a real beef food, not like Liebig's and other "gold beefs," mere albumen and meat essences, but having all the necessary elements of the beef, viz.: - Extracts of albumen and albumen, which combine all to make a perfect food.

Presbyterian Review.

THURSDAY, December 30th, 1886.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

REV. DR. THOMPSON, Sarina, preached the anniversary sermons of Knox church, Stratford.

An appeal comes from the Foreign Mission Society for bed clothing for the Indians at Postage La Prairie, and clothing for the Indians of the Hill Reserve. Contributions of clothing or money to procure the same should be sent to St. Andrew's church, King street, city, on the 7th and 8th January.

Rev. ARCHIBALD BROWN has been inducted into Richmond Bay East, P. E. I. Mr. Brown is the sixth minister settled in that congregation, his predecessors being Rev. Messrs. Andrew Nichol, Wm. McGregor, J. M. McLeod and Wm. R. Frame. The congregation has two good churches, free of debt, and are united and harmonious.

A REASONABLE HINT. For an obstinate headache cough there is no better remedy than Hagar's Peppermint Cure, which cures all throat, bronchial and lung diseases. It is pleasant to take and effective for young or old.

A TRIAL. I tried all the doctors in this locality for liver and kidney troubles (which I had for years) with no result. I was cured by Dr. Casson's Blood Purifier, which cured me. My name is John A. Lyle, Ont.

MISSISSIPPI. Messrs. HARRIS & Co., King street, Toronto, in order to meet a long felt want, have prepared beautifully bound editions of the Hymnals of our Church. The specimens we have seen are triumphs of the bookbinder's art, and are in every respect satisfactory. Copies of this edition would form most elegant and useful gift books, especially suitable for the holiday season. Persons in quest of specimens should give these enterprising publishers a call.

Whenever your stomach or bowels get out of order, causing flatulences, dyspepsia or indigestion and their attendant evils, take at once a dose of Dr. Casson's Stomach Bitters. Best family medicine. All Druggists, 40 cents.

The sure and safe way to get rid of a headache is to use Dr. Casson's Bitters according to directions. Sure cure for Sick Headache and Indigestion.

People who are subject to bad breath, foul coated tongue, or any disorder of the stomach, can at once be relieved by using Dr. Casson's Stomach Bitters, the old and tried remedy. Ask your Druggist.

Marriages.

WILLIAM DEXTER WATERMAN—December 12th, 1886, at the residence of the bride's father, first time with Catherine, by Rev. I. R. Gilchrist, B.A., with the Rev. J. W. Wilson, to Annie L., eldest daughter of Wm. Gilchrist, Esq.

GAMES—HARRIS—On Tuesday, December 14th, 1886, by Rev. D. Fraser, D.D., of Hamilton, at the residence of Charles Wilson, Esq., Truro, Mr. John Cross, of Waterloo, to Miss Elizabeth Murray, of Truro.

MEETINGS OF PRESBYTERY.

BRANFORD—At 8 P.M., on Tuesday, 29th January, 1887, at 10 P.M. on Wednesday, 30th January, 1887, at 10 P.M. on Thursday, 31st January, 1887, at 10 P.M. on Friday, 1st February, 1887, at 10 P.M. on Saturday, 2nd February, 1887, at 10 P.M. on Sunday, 3rd February, 1887, at 10 P.M. on Monday, 4th February, 1887, at 10 P.M. on Tuesday, 5th February, 1887, at 10 P.M. on Wednesday, 6th February, 1887, at 10 P.M. on Thursday, 7th February, 1887, at 10 P.M. on Friday, 8th February, 1887, at 10 P.M. on Saturday, 9th February, 1887, at 10 P.M. on Sunday, 10th February, 1887, at 10 P.M. on Monday, 11th February, 1887, at 10 P.M. on Tuesday, 12th February, 1887, at 10 P.M. on Wednesday, 13th February, 1887, at 10 P.M. on Thursday, 14th February, 1887, at 10 P.M. on Friday, 15th February, 1887, at 10 P.M. on Saturday, 16th February, 1887, at 10 P.M. on Sunday, 17th February, 1887, at 10 P.M. on Monday, 18th February, 1887, at 10 P.M. on Tuesday, 19th February, 1887, at 10 P.M. on Wednesday, 20th 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