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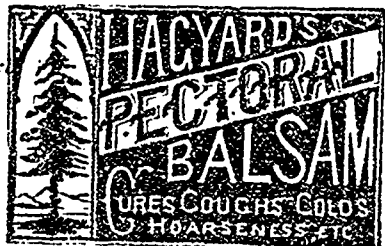
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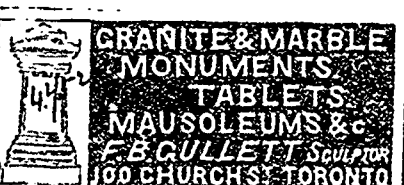
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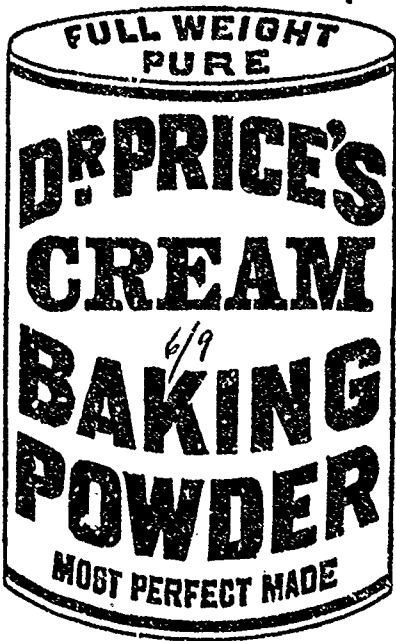
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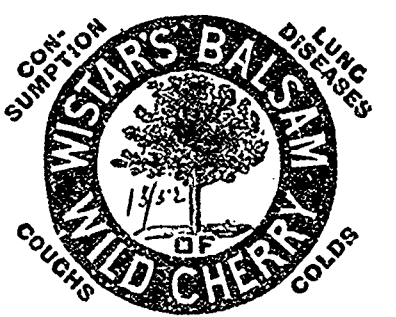
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SPONGE DROPS.—Beat four eggs to a stiff froth, then stir in one heaping cup of sugar, and one and a third cups of flour. One teaspoonful of baking powder should be thoroughly mixed with the flour. Flavour with lemon and drop from a dessert spoon on buttered paper spread on tin plates. The oven should be hot and the cakes will bake in a few minutes.

GREAT success attends the sale of James Lyle's New Washing Compound, I believe. This is not surprising, as it has been demonstrated from actual experience that it is absolutely harmless to the most delicate fabric, while it is a great economizer of labour, time and soap.

BROWN CHOCOLATE CAKE.—Take two squares of Baker's chocolate and grate it; add to this eight tablespoonfuls of sugar and two tablespoonfuls of butter, and rub all to a cream. Have two cups of flour sifted, having put to it two good sized teaspoonfuls of baking powder and a little salt. Add to the other ingredients with one cup of milk. Bake in four medium-sized jelly cake tins, and put together with the following icing. The whites of two eggs, one tablespoonful of water, two cupfuls of sugar and a spoonful of vanilla.

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BAKED APPLE DUMPLINGS.—Pare and core juicy sour apples, leaving them in halves. Make a dough as for cream tartar biscuits, using one quart of flour, one teaspoonful soda, two of cream tartar, one-half cup of lard and milk enough to make a dough that will roll out as for pie crust. Cut in pieces long enough to cover an apple, allowing for lapping the edges. Put in two halves of an apple, sweeten to taste, and cover apple and sugar with the crust. Lay the dumplings in a pan after being well buttered. Place a small bit of butter on the top of each dumpling, also sprinkle a little sugar on each; then place in a moderate oven and bake them one hour. Serve them partly cooled with a pudding sauce.

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

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THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, JANUARY 4th, 1888.

No. 2.

Notes of the Week.

THAT is always, says the *New York Independent*, the best preaching in any age and before any audience, that most fully presents Christ to the thoughts of men. This one theme will never pass out of date so long as men continue to be sinners and to need salvation. Sinners, far more than anything else, need to make a spiritual acquaintance with Christ; and it is the first and highest duty of the Christian pulpit to aid them in this work. The pulpit that radically fails here does not deserve to be called Christian.

PAISLEY in Scotland is said to be prolific in poets. There they are born, not made. Alexander McLachlin, a native of the above-named burgh, has earned his poetic fame in Canada, and his claims have been largely recognized. In his advancing years his many friends and admirers resolved to present him with a testimonial. Recently the presentation took place, when among those who took part in the interesting proceedings were Principal Grant, who presided, Hon. G. W. Ross, Dr. Daniel Clark and others.

ON a recent Sunday morning, the *British Weekly* says, Dr. Fraser enlarged on the insidious way in which self righteous doctrine will steal into the most orthodox Churches and families. "How often," he exclaimed, "do parents fall into the way of saying to their children, 'Be good, and say your prayers, and God will be pleased with you;' and so we build up in our homes swarms of little self-righteous prigs and Pharisees." There was a distinct movement of hilarity in the audience. The old folks appeared conscious and amused, but the little folks looked very grave, as if they were not at all sure of the joke.

THE *Christian Leader* remarks. How grievous are the wrongs inflicted by flippant journalists writing in ignorance respecting private character. No sooner did the newspaper paragraph appear relating to Mrs. Craik's will than some of these irresponsible scribblers assailed her memory in the most malignant fashion. Why, they asked, had she retained her pension after becoming a rich woman, while less fortunate literary workers were starving? This involved an utterly groundless reflection on Mrs. Craik's character. The truth is, that as soon as that lady found herself personally independent of her pension, she set aside every penny of it to help those in her own walk of literature who were in need.

SHOULD the Queen's wish respecting the Jubilee gift be worthily carried out, the English poor of all future generations will have reason to look back to this famous year with gratitude. With a good deal of effort a Woman's Jubilee Offering of \$750,000 was got together, and presented to her Majesty; but, had its ultimate destination been foreseen, there is good reason for thinking that it would have been more easily collected, and have reached a far larger total. The Queen has decided that it shall be appropriated to a scheme now being worked out for improving the condition of the nurses for the sick poor. A committee for this purpose has been formed, and the Duke of Westminster is at its head.

THE removal of Dr. Graham by death from the chair of Church History and Homiletics in the English Presbyterian College is likely to result in a new distribution of subjects amongst the teaching staff. During the present session Church History will be taught by the Principal till the end of January, after that by Dr. Gibb, while the class of Homiletics will be conducted by Professor Elmslie. In view of the state of the finances and the size of the college, it is a question whether some such arrangement should not be adhered to for two or three years. There is reason to believe that the Committee on Finance are likely to make a strong recommendation in that direction, and to deprecate meantime any proposal to nominate candidates for the vacant chair.

TOISTOI may be quixotic, but his is a sincere quixotism. In a recent talk with a visitor to his country home the farmer-shoemaker-novelist aristocrat said, with an enthusiasm not to be assumed. Oh, yes, every day, according to the season, I labour on my farm. I cut down trees, I chop wood, I mow. Ah! and I plough. You do not know what a pleasure that is. You go along turning up the fresh earth, tracing the long furrows, and do not notice that one hour, two, three hours pass. The blood courses joyously through your veins, your head is clear, your feet scarcely touch the ground, and how hungry you get, and how you sleep afterward!

THE Caledonian Club, which has been founded in Southampton Street, Bloomsbury, London, for the purpose of receiving and befriending young men and women from Scotland who may come to London, was inaugurated lately. In the early part of the proceedings Lord Kinnaird presided, and afterward the Rev. B. Alexander. Several speeches were delivered, including one by Mr. Begg, who has a scheme in hand for the emigration of a thousand families to the lands of the Canadian Pacific Railway in British Columbia, and Mr. John Murdoch, whose remarks as to the deer raid in Lewis did not find favour with the chairman, who cut him short. The new club is under the superintendence of Mr. A. Robertson, who for years was employed as the agent of the Highland Temperance League, and his wife.

THE Rev. J. Hudson Taylor continues to relate in this month's *China's Mission*: the bitter hardships he, with Rev. W. C. Burns, experienced during his early days in China. The sketch closes with an account of a remarkable incident. After they had spoken one day in the city of Ningpo, one of the listening crowd said "I have long sought for the truth, I, and my father before me. I have found no rest in Confucianism, Buddhism, Taoism, but I do find rest in what I have heard here. Henceforth I believe in Jesus. Afterward he asked Mr. Taylor how long the Glad Tidings had been known in England. When he was told, "Some hundreds of years," he looked amazed. "What?" he exclaimed, "is it possible, and yet you have only now come to preach them to us? My father sought after the truth for more than twenty years, and died without finding it. Why did you not come sooner?"

THE congregation of Kelso North Free Church, associated with the early ministerial labours of Dr. Horatius Bonar, celebrated his ministerial jubilee along with the jubilee of their formation as a congregation recently, when a special service was conducted by the Rev. James C. Burns, D.D., Kirkcaldy. There was a large attendance, many belonging to other denominations being present. Dr. Burns preached from Ephesians iv 11, 12. As a congregation, he said, they were one of the very oldest, for they were older by several years than the Free Church itself. He remembered well Dr. Bonar's settlement in Kelso. Dr. Bonar's ministry was a ministry eminent alike for its ability, its fidelity, and its fervency of spirit. Since he left them, twenty years ago, what Dr. Bonar had done as a minister, as an author, as an editor, and as a poet—a Christian poet he would leave to others better entitled and more competent than he to speak of elsewhere at a future time.

THE *Liberator* for December calls attention to the fact that the Earl of Lonsdale, the Marquis of Ailesbury, and the Duke of Marlborough, whose names have of late been prominently before the public in connection with certain cases in the law courts and elsewhere, are each of them large owners of patronage in the Church of England. The Earl of Lonsdale is stated to be the patron of no fewer than forty-three livings, being, in fact, the largest lay and unofficial patron in the country. The Marquis of Ailesbury, it seems, is the patron of eleven livings; and the Duke of Marlborough of nine; the names of

all these livings being given. The *Liberator* says: Here we have a total of sixty-three livings in the gift of three individuals whom no Church but the Church of England would invest with such authority. It is also pointed out that this state of things is due solely to the fact that the Church of England is an established, and not a self governing Church; and that it would cease immediately with disestablishment.

THE name of the Duke of Sutherland, says the *Christian World*, is an honoured name in the Highlands, and it ought to be. Both the Duke and his heir, the Marquis of Stafford, realize that the wealth and power committed to them is a trust. The tenants on the ducal estate may well be envied by their less fortunate brethren who hold of other landlords. Here is why. The commission appointed eighteen months ago to re-adjust crofters rents, and deal with the question of arrears, has just issued its last report. That the crofters were thoroughly justified in their complaints is proved by the fact that the average reductions of rent amount to thirty-one per cent., while the average amount of arrears cancelled figures at fifty-four per cent. These figures tell their own story of cruel rack-renting. One estate only does not figure on the Black List that of the Duke of Sutherland. There, so far from finding extortionate rents, the commissioners have actually ordered an average rise of nine per cent. upon the rental, while they have no arrears to wipe off. This bright spot only throws its surroundings into darker shadow.

ACCOUNTS are being sent from Lewis, where the recent raid on the deer forests was made, of most distressing poverty, resulting partly from the fact that men returned penniless from the east coast fishing, partly from an epidemic of measles, chiefly from the division and subdivision of the crofts. There is overcrowding in poor little townships scattered sparsely over leagues of country. Of arable land there is no lack, of pasture there is plenty, but sheep and deer have supplanted human beings, and now the old stock seems to be dying on the ground. The dwellings are in many cases rather like the huts of Esquimaux than British homes. It is clear enough that neither the proprietors nor the country at large can settle the Highland question by insisting that they obey the present law. As for emigration, the first question to be asked is whether the country will support the people. So long as the people see so many square miles lying about them practically unoccupied they will have difficulty in believing that there is not tyranny somewhere, especially if they are driven to leave their native land.

AN eloquent young priest in Rome, Silva by name, has left the Church of Rome mainly on doctrinal and not political grounds. He has been preaching with great acceptance, and has attracted great crowds. Referring to this last event, the *Presbyterian Messenger* says: The secession of a man of such mark has naturally caused a great stir, and called forth many comments, in consequence of which Signor Silva has published a declaration stating his reasons for leaving the Romish Church, and embodying the substance of his faith. This declaration has appeared in several newspapers, and it was so much sought after that the copies in some instances were immediately bought up, and one newspaper printed the declaration as a special sheet. Signor Silva has become an ardent student of the Free Church College in Rome, and his future career will be watched with the keenest interest by the friends of evangelical truth in this country. It is a hopeful sign that he has parted company with Rome chiefly on doctrinal grounds. This goes to the very root of the matter, as was the case in the Reformation of the sixteenth century. A mere attempt to reform abuses has never come to much. Silva differs from Arcei and Passaglia in that he has at once taken the decisive step of separating himself from Popish communion, instead of remaining within it under the vain idea that he could secure some amendments in the system.

Our Contributors.

SOME RESOLUTIONS FOR 1888.

BY KNOXIAN.

The season for making resolutions is upon us. Mentally or verbally nearly everybody makes resolutions at the beginning of a year. In order to give the resolutions outward and visible form—to make them more tangible—so to speak—some people reduce their New Year resolves to writing. A resolution nicely written seems to have more substance in it than one that is merely thought out. We take the liberty of suggesting a few resolutions which may be worthy of consideration at the beginning of a new year. We don't ask anybody to adopt them. We simply suggest that it would be a good thing to break them. As the family is the basis of the Church and of the State, we begin with a few plain resolutions for the

FAMILY MAN.

Resolved, That during the year 1888 I shall spend as few evenings in my home as possible. I shall go regularly to the lodge when the lodge meets, and go occasionally when there isn't any lodge. If no other or better reason is available, I shall go out "to see a man." Should it become necessary at any time to become acquainted with my children, I shall arrange for an introduction to them by some suitable party. When properly introduced I conscientiously resolve to treat them with becoming civility.

Resolved, That during this year I shall persistently and affectionately inform my wife of the good qualities of other men's wives, gently reminding her of how well they cook and keep house generally. To encourage her in her household duties I shall scrupulously abstain from giving her praise for anything she may do, and shall affectionately find fault with all her efforts, especially in the matter of housekeeping. By pursuing this course I hope to make my companion happy and deeply grateful that she ever wedded the amiable, reasonable, dutiful and affectionate husband that I know myself to be.

Resolved, That I shall always affectionately remind my children that they are the worst children in the neighbourhood. By telling the boys that they are the most stupid in the community I hope to develop their intellect and increase their self-respect. By constantly reminding the girls of their defects, and affectionately contrasting them with other girls who have had tenfold opportunities for improvement, I hope to make them sweet tempered and amiable young women.

Resolved, That I shall rigidly repress all attempts at amusement in my house and bring the family discipline as near the high standard of prison discipline as possible. Should any of the children laugh I shall always remind them that they must soon be turned into dust. By thus rigidly repressing all forms of innocent amusement I hope to create in the children a strong and abiding affection for the old homestead.

Resolved, That I shall be from home as much as possible, and when at home be as unpleasant as possible.

Some resolutions for the

NEIGHBOUR MAN.

Resolved, That if any of my neighbours should fail in business or meet with loss or misfortune of any kind I shall chuckle over their misfortunes and feel good because they feel bad. By thus rejoicing over my neighbour's sorrow I shall prove myself a kindly neighbour and a pious man.

Resolved, That if I hear any evil report of my neighbour I shall always believe it. Further, I shall always repeat the report and put it in the worst light possible.

Resolved, That if my neighbour should by any means fall I shall instantly run and kick him to the best of my ability.

Resolved, That if my neighbour should be successful in anything I shall never be guilty of the weakness of congratulating him, but shall always look upon him with intense envy and jealousy. By observing these few rules for the treatment of my neighbours, I hope to get full credit for being a kindly neighbour and a good Christian.

Some resolutions for

THE ECCLESIASTICAL MAN.

Resolved, That I shall persistently refuse to see anything good in my own denomination or congregation, and shall persistently praise all other congregations and denominations.

Resolved, That I shall help on the good work in my own church and congregation by laboriously finding fault with everything, and opposing every movement in the way of progress. And more particularly that I shall earnestly help my pastor, by finding fault with everything he says and does; the elders, by sneering at them and calling them bad names; the Sabbath school, by constantly nibbling at the officers and teachers; the managers, by trying to quarrel with them about every little item of business. the choir, by saying all the mean things about them I possibly can. I further resolve to help the congregation as a whole by constantly running it down to members of other congregations. I shall in season and out of season inform every Methodist, Baptist, Episcopalian, Congregationalist, Plymouth Brother, Quaker, Tunker and every other kind of man that the preaching is poor in my church, that the elders are miserable old fogies, that the singing is wretched, that the prayer meeting and Sabbath school are of no account; that there is no piety; in short, that everything is wrong. And I further resolve that if any tramp calling himself an evangelist shall come around this way, I shall go straight to him and unload myself of all the aforementioned particulars and as many more as I can think of. And should it be necessary, to strain the truth or even tell a falsehood in order to carry out this resolution I hope to be able to meet the emergency. By thus helping on the good work to the best of my ability, I hope soon to be recognized as a sound Presbyterian and an eminent Christian. In fact I hope to be able to persevere in the good work until my brethren elect me to some office.

Some resolutions for the

CLERICAL MAN.

Resolved, That during the whole year of 1888 I shall feel greatly elated over every word of praise that may come my way, but shall feel deeply indignant at every word of adverse criticism.

Resolved, That on every possible opportunity I shall pose as a distinguished man.

Resolved, That I shall mount every wave of popular feeling that rolls my way, and as I exhibit myself on its crest will throw stones at Archbishop Lynch, Mr. Macdonnell and other men who don't happen to be on the wave.

Resolved, That I shall heroically aim at being a leader in the Church courts and a member of every possible and impossible committee. To accomplish this most laudable object I shall speak on every question, bore every Church court, disturb every committee, worry every official and make myself a nuisance generally. By a strict observance of this resolution I hope to be a great ecclesiastical leader some day.

HISTORICAL EVENTS CONNECTED WITH TORBAY

TO BE CELEBRATED IN 1888.

The meeting of the Presbyterian Alliance has been fixed for next year, which will be the tercentenary of the defeat of the Spanish Armada, and the bicentenary of the Revolution by William of Orange. The interest attaching to these events extends not to Presbyterians only, but to Englishmen of all denominations who value political and religious freedom. The Protestant Alliance passed a resolution recently on the subject, and invited the sympathy and support of the public. A conference is to be called to "consider the arrangements necessary to be made for ensuring the successful celebration of these events." The year 1888, therefore, will be a memorable year, and will stir the hearts of all Protestants, for to Protestantism Great Britain owes much of her greatness. The two events are not coincident in date, for the Spanish Armada started in the height of summer, and was completely defeated before winter had set in. William did not finally leave Helvoetsluys until the 1st of November. Let me now add a few sentences regarding each of these historical events, beginning with

THE SPANISH ARMADA.

Philip's determination to attack England had been boastfully proclaimed throughout Europe two years

before. During 1586 a large fleet had been collected in the Tagus. England became alarmed. National patriotism overcame religious enmity. Urgent orders were sent to Mr. George Cary, of Cockington, to Sir John Gilbert, of Compton, and Col. Sir Edward Seymour, of Torre Abbey, all in the neighbourhood of Torquay, enjoining them to raise both men and horse with all despatch. In 1587 (April 2) Sir Francis Drake sailed from Plymouth to frustrate if possible the designs of the Spaniard. He entered Cadiz harbour on April 19, and swooping down upon the Spanish fleet with great dash and courage, he burnt, sunk or captured in the course of thirty-six hours shipping to the amount of 10,000 tons burden, and carried to England a large galleon laden with specie.

During that year England was placed in a good state of defence, and in the spring of 1588 a commission was issued giving authority to raise and equip both foot and horsemen. At last "The Most Fortunate and Invincible Armada" was ready for sea.

THE WHOLE FORCE

consisted of 132 vessels of 60,000 tons burden. Cannon of various names numbered in all 3,165 pieces. On board the vessels were 8,766 sailors, 2,088 galley slaves, and 21,855 soldiers, officers and volunteers, besides 300 monks, priests and functionaries of the Inquisition. Room was also provided for 17,000 additional soldiers to be shipped at Calais.

THE ENGLISH FLEET

of the Royal Navy consisted of thirty-four ships of the aggregate burden of 11,850 tons, which carried only 837 guns and 6,279 men. The Netherlands supplied twenty small ships. Lord Howard found the fleet under his command to consist finally of 200 sail, large and small, many of them only pinnaces; the number of men being about 16,000.

THE ARMADA

left the Tagus May 20, 1588, but tempestuous weather drove them back, inflicting injury both on them and the English squadron of observation. On July 12 the fleet again left Spain, and on the 19th sighted the Lizard Point. It was the intention of the Duke de Medina Sidonia, who had the command, to have surprised the English fleet in Plymouth Sound. This was prevented by a pilot (Fleming) crowding on all sail, and notifying Lord Howard. Warnings by beacon fires were flashed from headland to headland, and by the 20th sixty vessels stood out of the Sound, and were in Cawsand Bay when the Spaniards were passing Plymouth. As soon as they had passed, the English ships left the Bay, and followed—the *Defiance* having the honour of firing the first shot. The Spanish line getting into disorder, the English fleet hauled off to economize their ammunition. On the 23rd the Spaniards were off Portland Bill, where "the most furious and bloody skirmishing of all" took place. On the 28th the Armada was driven into Calais, and here the work of destruction commenced by the English navy was completed "by a more violent storm than was ever seen at that time of the year." Completely crippled, the Armada staggered before the storm through the North Sea, and round the Scotch and Irish Coasts, and the remnant that reached Spain consisted only of fifty-one ships out of 132, eighty-one ships and upward of 13,500 soldiers being left behind. On November 24

QUEEN ELIZABETH

went in state to St. Paul's, and offered thanksgiving for the great national deliverance. On the same day public thanks were offered in every church in the land for the "wonderful overthrow and destruction showered by His mighty hand on our malicious enemies the Spaniards, who had thought to invade and make a conquest of the realm."

REVOLUTION OF 1688.

James II. had alienated the good-will of all his subjects by his attempts to subvert the Reformed Faith, and by many acts of oppression. To prevent their being brought under the power of the Roman Court, the Protestants invoked the aid of William, Prince of Orange, and offered him the Crown. William put to sea on October 19, 1688, in a frigate of thirty guns, accompanied by fifty ships of war, twenty-five frigates, as many fire-ships with nearly 400 victuallers, and other vessels for the transport of about 4,000 horses and 10,000 soldiers. The vessel carrying the Prince bore English colours, surrounded by the legend, "The Protestant Religion, and the Liberties of England,"

beneath the motto of the House of Nassau, "Je Maintiendrai."

As in the case of the Armada, a tempest compelled William's vessels to return to Helvoetsluis, and a final departure was only made on November 1. On the 3rd, the ships entered the English Channel, and lay between Calais and Dover. The design was to land that day in Torbay, but fog prevented. The wind changing, a favourable breeze scattered the fog, and carried the fleet round the promontory of Berry Head, when they anchored in Brixham Bay, on the morning of November 5. Coming near the landing-place, the Prince addressed those on shore in broken English. "Mine goot people, mine goot people, I am only come for your goot, for all your goots," and added that his sole object was to defend the interests of England against the Popish party. A hearty shout of welcome was the response "If so then," said William, "come and carry me ashore."

At that time the landing-place was of the rudest description, and owing to the state of the tide the boat could not get near the shore. Seeing this, a little man waded into the water, took the Prince on his shoulders, and carried him to the steps of the quay where his standard was unfurled. I went down to Brixham a few days ago, and saw the stone on which the

PRINCE FIRST SET FOOT.

It was taken up in 1849, and erected on Victoria Pier, where it forms the base of a small obelisk which bears a light on the top to guide fishermen to the harbour. The stone has this inscription which I copied. "On this stone, and near this spot, William, Prince of Orange, first set foot on his landing in England the 5th of November, 1688."

The disembarkation lasted three days, and as usual at that season rain descended in torrents, drenching the men and officers who had left their baggage on board, and who were compelled to sleep on the wet ground. The Prince did all he could for their comfort, ordering horses, carriages and provisions from the country around, and on the eighth the army were set in motion for their march to Exeter.

The vessel which carried William to England was in existence for 130 years after, having meantime passed to several owners, and having borne various names. It only measured eighty feet in length by twenty-three in breadth. It was driven ashore near Lynemouth, Feb. 18, 1827, while on its way from Shields to Hamburgh with a cargo of coals. The sole remains of it still preserved are two carved figures, now in possession of the Brethren of the Trinity House at Newcastle, and a beam with mouldings covered by gilding, part of the principal cabin, which became the property of Mr Rippon Watterville, of North Shields.

PROTESTANTS AND CATHOLICS

should join in the celebration, says the London Telegraph, for we are 200 years away "from the day when King James II. flew ignominiously from London, and threw the Great Seal into the Thames; we are 300 years from the time when Good Queen Bess harangued her troops at Tilbury to the effect that she felt 'foul scorn' to think that 'Parma or Spain, or any Prince of Europe, should dare to invade the borders of my realm.' Surely we have advanced a sufficient distance from the events to be able to look back on them from the calm historic standpoint as national glories in which all Englishmen, whether Protestant or Catholic, can justly claim a part. In the Armada times nothing was more noteworthy than the admirable manner in which professed Papists flocked to the help of England against Philip of Spain. Howard, the commander of the English fleet, was himself a Catholic."

The defeat of the Armada, says another London journal, "is not to be regarded solely as a triumph for the Protestant over the Catholic cause. Spain in the sixteenth century was the common foe of civil and religious liberty in Europe. The repulse of Spain was the repulse of a tyrannical power. The struggle was as much between two nations as between two creeds, and the event was one in which all Englishmen worthy of the name had equal reason to rejoice. Roman Catholics may celebrate this tercentenary, for they remember that the equal civil and religious freedom they enjoy under English laws, they would not now enjoy if the principles which Spain represented had won their way to establishment in this land."

And so also the Revolution under James II. may be celebrated either in its political or religious aspect, and most fitly of all by those whose position is a proof and symbol that political and religious freedom are with us no empty words. Such freedom was not at once secured by the Revolution, but it is only as the fruit of the Revolution that it has become possible. It has been the growth of time, slowly broadening down from precedent to precedent, and seldom advanced by any more signal precedent than that furnished by the election of a Roman Catholic Lord Mayor of London, the first since the Revolution.

PROTESTANTS IN THE CEVENNES.

On the 5th July, 1703, a fleet assembled in Torbay, composed of English and Dutch vessels, under the command of Sir Cloudesley Shovel. After three days stay it proceeded to the Mediterranean, its object being the relief of the Protestants in the Cevennes Mountains, south of France, who had been goaded into insurrection by the persecution of the Papists. Queen Anne and her husband were moved to send arms, ammunition and money for their relief. The Dutch sent three flagships and fourteen men-of-war, under Admiral Alemona. The English fleet composed forty vessels.

THE BANISHMENT OF NAPOLEON

took place from the waters of Torbay, instead of Plymouth Sound, in order to avoid a writ of *habeas corpus*. It was here Sir Henry Burnaby read to Napoleon the resolution of the English Cabinet informing him of his transportation to St. Helena, in the *Northumberland* instead of the *Bellerophon*, which sailed on the 11th August, 1815.

William IV. visited Torbay in 1828 the Duchess of Kent and Princess Victoria in 1833, her Majesty and the Prince Consort in 1852. Prince Albert Victor commenced his naval career in the waters of Torbay. Finally, Napoleon III. visited these waters in 1871.

Torquay, October, 1887.

CHRISTMAS

MR. EDITOR. A custom obtains in English and Roman Catholic Churches which should be adopted in all our Presbyterian congregations. I think, viz., that of a Christmas offering to the pastor every new year.

A double benefit would result—a benefit to the recipient, of course, and a benefit to the giver, equally great. There is scarcely a congregation in the country but would think more of their pastor after making such a donation than before doing so, and would themselves feel happier. Many people would like to give their minister some token of their regard, but lack the convenient opportunity.

To give 25 or 50 cents or even \$1 alone, seems too small a sum, and many cannot afford more, but were the opportunity given to place it upon the plate it could be done *inognito* and could be done gladly. If it be left to the haphazard fashion of some one going around to collect from house to house to make up a purse years and years may elapse ere it is done, or perhaps only done on the occasion of a resignation or a translation to some other held.

But, were this offering a standing custom in our body, it would involve no toil or trouble to any one, and would be hailed with gladness by many. Then think how serviceable such an offering would be to many a minister at such a season.

Would it not enable him to replenish library and desk with such books and periodicals as he pressingly needs?

Would it not enable him to help by a timely contribution some poor or afflicted one whom otherwise he cannot succour? Would it not most certainly inspire him to begin the new year's labours with renewed energy and power, and act as oil upon every cog and wheel of life's machinery?

Now, admitting this would be an excellent custom to introduce everywhere, the question arises, Who is to introduce it into any given congregation? For obvious reasons the minister himself could not propose it nor announce it from the pulpit at the start. But the elders might start it and adopt some means of announcing it to the whole congregation.

Then after it was once established it could easily be kept up. If this communication is too late to be acted on at this present Christmas, let the good cus-

tom here recommended be begun at New Year. And should it be impracticable on first New Year, let a donation to every pastor be made by the managers at the approaching annual meeting of the congregation, should there be any surplus over, and, should there be no surplus over from ordinary revenue, let one be made by a special effort. I submit this whole question of an annual offertory by our Presbyterian congregations, and would be delighted to find that a word to the wise has in this case been sufficient.

Dec. 1887

ONE OF THE FAVOURED.

HOME MISSIONS IN MANITOBA.

MR. EDITOR. The state of the Home Mission Fund is causing a good deal of discussion at present. A deficit is feared, and not without cause. With a deficit may come the curtailment of work. Calls to occupy new fields must be left unheeded, old fields must be abandoned, and, speaking from the business view-point, much labour, means and sacrifice in past years must be lost. Since much of the increased expenditure for the past few years has been in connection with work in the North-West, let me lay before your readers a few facts disclosed by the census of Manitoba taken last year by the Dominion Government, and only quite recently published. The returns are for the five years between 1881 and 1886, and give the population on July 31, 1886

Population of Province	Presbyterians	Anglicans	Methodists	Rom. Caths	Baptists	Congregational
108,050	28,406	23,206	18,648	14,651	3,296	997
The increase per cent. under the same heads was.						
74.5	104.4	69.2	98.7	25.4	102.3	293.1
The increase per cent. for all parts outside of Winnipeg was						
62.8	100.6	52.0	92.0	16.4	91.2	78

It will thus appear that the Presbyterian Church leads all other denominations in Manitoba by over 5,000, that her numbers increased 104.4 per cent. while the population of the Province increased only 74.5, and that in the rural districts, where the mission work lies, the increase was 100.6, while that of the Province was only 62.8. For the whole Province the per cent. increase is larger than that of any denomination in this table except the Congregational, and outside of Winnipeg in advance of all others. It is to be hoped that the result thus made manifest will afford some satisfaction to all who so generously helped forward this work. Unless, however, past efforts can be followed up we shall have laboured in vain, and spent our strength for nought. I know that Mr. Findlay could give equally charming accounts of work in Muskoka, and the results in British Columbia are simply surprising. Are we to say that our lines are too far extended? Are we to retire because unequal to the task of caring for our children. When the progress and needs of the work are known, help will surely be forthcoming.

Woodstock, Dec. 10, 1887.

A GREAT victory has been won by the prohibitionists of the United States, in the judgement of the Supreme Court sustaining the validity of the prohibitory laws. The appeal was brought by the State of Kansas against the decision of Judge Brewer, who, it will be remembered, held on several grounds that the Kansas law was unconstitutional. The Supreme Court reversed the judgment on all the grounds, and of the eight judges, only one dissented. The chief point decided was that the manufacture, sale or barter of liquor is not one of the rights growing out of citizenship of the United States.

THE personal income of the Pope is accurately to be estimated at a million and three-quarters dollars annually, which certainly removes Leo XIII. a considerable distance from indigence, or the dread of a wolf peering around the corner of the Vatican. This sum is due to three particular sources—the interest of the sum left by Pius IX. in the Pontifical treasury (invested chiefly in English consols), realizing some \$625,000 a year, the Peter's pence contribution, which averages about \$415,000 annually; and the Apostolic Chancery, the receipts of which include sums received for titles and decorations, privileges of the altar, private chapels, etc., and aggregate about \$520,000 a year.

Pastor and People.

WEEK OF PRAYER.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER,
JANUARY 1-8, 1888.

SERMONS.

Sunday, Jan. 1.—"Lift up your heads, for your redemption draweth nigh."—Luke xxi. 28. "The end of all things is at hand; be ye therefore sober, and watch unto prayer."—1 Peter iv. 7. Compare Rom. xiii. 12; 1 Cor. vii. 29; Eph. v. 16.

THANKSGIVING.

Monday, Jan. 2.—For our acceptance with God through Jesus Christ and the liberty of united access by one Spirit to the throne of grace; for the enduring goodness of God; for answers to prayer during the past year; for the growing spirit of Christian unity; for the maintenance of peace on earth; for the ever-widening fields given to the preaching of the Gospel; for souls gathered into the kingdom; and for all who have dedicated themselves to the service of Christ.—Psa. xxiii., xxx., lvi., xcvi., c., ciii., cxxxiii., cxlvi.; 1 Sam. ii. 1-10; 1 Cor. xxix. 10-15; Is. xii., xxvi., 1-9; Luke xvii. 11-19; Eph. ii.; Romans xii.; Hebrews ii. x.

CONFESSION.

Tuesday, Jan. 3.—Of vices prevalent throughout Christendom, such as drunkenness, impurity, profane language and Sabbath-breaking; of great public wrongs, such as oppressive laws, or demoralizing trades, like the opium and liquor traffics; of luxury and the wasteful use of God's gifts by some classes of society, among others, lawless discontent and covetousness; of hindrances to the acceptance of the Gospel by the inconsistent lives of nominal Christians; of jealousies and rivalries among brethren; of personal unfaithfulness, imperfect consecration to God, faults of pride or temper, and the worldliness and inaction which render so many believers unfruitful.—Psa. xv., xxxii., li., lxx., lxxx., xc., cxxx.; Hosea v. 15 to vi. 7, xiv; Micah vi.; Neh. i.; Jer. vii. 1-16; ix. 1-9; xviii. 5-17; Ezekiel xiv. 12-23; Hag. i. 2-11; Daniel ix. 3-19; Luke ii. 1-18; James iv.; Romans iii. 9-26.

PRAYERS FOR FAMILIES AND SCHOOLS.

Wednesday, Jan. 4.—For the hallowing of the home in all its relationships; for the blessing of the Holy Spirit upon the efforts of parents to guide sons and daughters to Christ; for invalided members of the family; for domestic servants; for both teachers and taught in universities, schools and colleges; for Sunday schools; for associations of young men and women; for every effort to protect the immature against temptations, and to equalize the standard of morality for both sexes.—Psalms i., xxxiv., lxxviii. 1-8 cxiii., cxix. 1-16; cxvii., cxviii., cxxi., cxxxiii.; Deut. vi.; Proverbs iii. 1-29, viii. and ix., xxiii. 12-35, xxxi. 10-31, 2 Samuel vii. 18-29, Malachi ii. 11-16, Mark ix. 3-16, Matthew xviii. 1-14, Ephesians v. 22 to vi. 9; Col. iii. 12 to iv. 1; Titus ii.; Ecclesiastes xi. 9 to xii. 7.

PRAYER FOR THE CHURCH OF GOD.

Thursday, Jan. 5.—For every branch of the one universal Church, that all may be filled with the Holy Ghost and enabled to keep the unity of the Spirit in the bond of peace; for more love and co-operation among Christians; for the removal of needless causes of division; for the better observance of the Lord's Day; for greater wisdom and zeal to labour for the conversion of the ungodly, the religious education of the young, and the growth of believers; for the spirit of truth to guide students of His Word into a fuller understanding of it; for bishops, pastors, evangelists and church councils; for the attainment by all the Lord's people of a higher standard of holiness and consecration to service; for a more faithful testimony against false teaching; and for the speedy coming of our Lord and Saviour Jesus Christ.—Psa. xlvi., xlviii., lxxxiv., lxxxvii., cxxii., cxxxii.; Genesis xxviii. 10-22, xxxii. 24-32, 1 Kings viii. 22-30; Isaiah liv.; Joel ii. 23-32; John xv., xvii.; Eph. i. 15-23, ii. 11-22, iii. 14-21, iv. 1-16; 1 Corinthians xiii.; Rev. xxi. 1-7.

PRAYER FOR MISSIONS.

Friday, January 6.—For the quickening of a missionary spirit; for the outpouring of the Holy Ghost; for all agents in Gospel work, that they may be kept

humble, devoted and courageous; for native churches and converts, especially such as endure persecution for the Gospel's sake; for mission colleges, Bible and tract societies, and the spread of vernacular Christian literature; for the overthrow of all false religions, and for the conversion of Jews, Mohammedans and heathen to the faith of Christ; for the complete opening up of Africa to the light, and the cessation of its slave trade; for a blessing on all missionary conferences to be held this year.—Psa. ii., lxxvii., cx., cxxvi., Isaiah xi. 1-9, xxv. 6-9, xxxv., xl., xlv., lv., lx.; Matthew ix. 35-38, xii. 24-33, xxviii. 16-20; John xii. 20-32; Acts x. 34-48, xvii. 22-31; Romans x. 1-15.

PRAYER FOR NATIONS.

Saturday, Jan. 7.—For kings and for all that are in authority, that we may lead quiet and peaceful lives; for legislatures and judges, that laws may be wisely made and administered; for the abolition of the traffic in opium and intoxicating drinks, and the cessation of all forms of cruelty; for a pacific spirit among States; for soldiers and sailors; for emigrants and travellers; for the deliverance of the nations from all superstition; for just dealing and a Christian spirit between employers and employed; for the amelioration of the condition of the poor; for a plentiful harvest the world over; for the elevation of public morals, especially in respect of temperance and chastity; for the cultivation of art and science in a reverent and Christian spirit; for the spread among the people of a pure literature; for all philanthropic work among the suffering or degraded.—Psa. xx., xxxiii., xlvii., lxi., lxx., lxxv., lxxxii., cvii. 31 to end, cxliv. 9-15; Prov. xxxi. 1-9; Jeremiah v. 20-29, xviii. 1-17; Ezekiel xxxiv. 1-16, xlvii. 1-12; Romans xiii.; 1 Timothy ii. 1-8; 1 Peter ii. 13-25.

SERMONS.

Sunday, Jan. 8.—"Be ye steadfast, unmovable, always abounding in the work of the Lord."—1 Cor. xv. 58.

THE HEM OF THE GARMENT.

He walks in the earth and the heaven,
The Lord in His raiment bright;
His robe is crimson at even,
It is gold in the morning light,
And it trails on the dusky mountains
With a silver fringe at night.

High over the people thronging
Is the light of His pure, calm face,
Can the uttermost need and longing,
Come fronting that awful place?
But to touch the beautiful garment
Is a comfort and a grace.

The tender sweep of the grasses
Is smoothing away the smart;
And the light soft wind that passes
Is a balm to the very heart.
Only the hem of His garment—
But I kiss it for my part.

The seamless blue and the border,
Where the earth and the heavens meet,
And the colours in mystic order
In the broderies round His feet;
It is but the hem of His garment,
But virtue is there complete!

He turns, and I am not hidden,
And He smiles, and blesses low;
Did the gift come all unbidden?
—O, to think that He would not know,
(Through even the hem of His garment)
It was Faith that touched Him so!

—Carl Spencer.

THE CHAMBER OF PEACE.

This pretty phrase always brings to mind the thought of the "Pilgrim's Progress" and the blessed chamber in which the Pilgrim rested from the fatigues of his journey. The thought of it was brought to mind not long ago by a friend's random remark.

She had moved into a new home, which possessed greater capacity and ampler rooms than her former one. Always hospitable, she decided in the new house to have one room set apart for friends who needed a few days' rest; not merely for invited kindred and guests, but to those to whom it would be a real boon to tarry a little while beneath her pleasant roof. So, one by one, these friends came, arriving with shawl strap or satchel, and remaining now over a Sabbath Day, or staying a week, if it suited their convenience. Now it is a toiling Bible reader, going from house to house among the poor, now a lay sister whose self-elected work for Christ is in the hospital which gathers little children into its loving shelter.

Again, it is an elderly lady over whose spirit in her declining years has come the restlessness which makes her weary of the home monotony, and eager as a child for a little break or change. Whosoever comes is ushered into the Chamber of Peace and treated as an angel, with the most winsome, cordial and beautiful grace of affection. Made at home, but not made to feel that she is giving any trouble, my friend's Chamber of Peace is to many a wayfarer an anteroom of heaven.

The suggestion is worth passing on. Often we sigh because we have so few opportunities of doing anything worth much for the Master. But are we availing ourselves of the little opportunities right in our path?—*Christian Intelligencer.*

WEALTH AS A PROFESSION.

Every gift of God is good, and we have no sympathy with the cant of disparaging riches, which is generally in the mouths either of those who have none themselves, or of those who desire to compound for greediness in making money by affecting to despise it when made. Money is a great power for good or for evil. In our present complicated social arrangements, however, the possession of large wealth by an earnest Christian is a great responsibility, and one of which we need not be envious. Indeed, we should all give to such men our sympathy and whatever help we can in their endeavours to perform the duties of stewardship "as ever in the Great Taskmaster's sight." "What are we to do with our money?" is now the question of serious-minded men of wealth. "Charities are so badly managed, and then political economists are down upon us if by mistake we help those who might have helped themselves. It is easy to talk against our extravagance; tell us rather how to spend our money as becomes Christians."

The fact is, riches must now be considered by all good men as a distinct profession, with responsibilities no less onerous than those of other professions. In the nature of things, money tends continually to fall into the hands of a few large capitalists. Whether such men acknowledge it or not, they are really members of a new profession, the *raison d'être* of which is that it should spend money for the *greatest* good—not some less good, producing remote bad consequences—of the greatest number.

This very difficult business therefore must be learned by studying social science, and otherwise, with as much care as the professions of divinity, law and medicine are learned. When the rich are willing in this way to train themselves for their high calling, and take for their motto, "With both hands earnestly," they may rest assured that He who is the light of the world will reveal to them ways and means of benefiting His poor that are in harmony with Christianized social science. Let them only remember that if one member of Christ's body suffer, all members must suffer with it, and that other Christian saying, "Whatsoever ye would that men should do unto you, do ye even so unto them."—*Quiver.*

RECONCILIATION.

I was once struck with a story of two men who were used to give exhortations at meetings, who had fallen out with each other; and one of their brethren who, grieved to think two servants of God should be at difference with each other, went to reconcile them. He called upon the first, and said:

"John, I am very sorry to find you and James have quarrelled. It seems a great pity, and it brings much dishonour on the Church of God."

"Ah," said John, "I am very grieved, too, and what grieves me most is that I am the sole cause of it. It was only because I spoke so bitterly that James took offence."

"Ah, ah," said the good man, "we will soon settle this difficulty, then," and away he went to James.

"James, I am very sorry that you and John cannot agree."

"Yes," he said, "it is a sad thing we don't; we ought to do so, for we are brethren, but what troubles most is that it is all my fault. If I had not taken notice of a little word John said, there would have been an end of it."

The matter, as you may guess, was soon rectified. You see there was at the bottom a true friendship between them, so that the little difficulty was soon got over.—*C. H. Spurgeon.*

Our Young Folks.

CHILDREN AT CHURCH

The father of eight children, who have attained a mature age and "have families of their own," makes the following communication to a religious paper in regard to their training: They are worthy the consideration of parents who would train their children for Christ and for usefulness in His Church.

"Did you *compel* your children to go to church against their inclination? No, we did not. They went to church as soon as they were old enough, and that was while they were pretty young. I do not think we ever asked them whether they wished to go, and I don't believe they ever objected to going. They were made ready and went, just as they were made ready and went to school, and just as they were made ready, when old enough, and went to work. There was no need of compelling, in these things, especially in the first. They sat in the same pew with their mother, who was there, not much less than fifty-two times in a year.

"Our children learned the catechism at home, and I think without any reluctance. They went to Sabbath School in the same way, and did not omit going to church on account of the Sabbath School. If they could have attended only one, I suppose it would have been the preaching and other services in the church. They went to the prayer meetings in the same way. I don't suppose it occurred to them that they should be asked whether they wished to go. They certainly went with alacrity. They all attended the services preparatory to the Lord's Supper while they were young, and all of them eight became communicants at the proper age. There was never any reluctance in their observance of those services, nor any need of special insisting upon them. It was understood that this is God's method of grace."

FEED ME.

There is a beautiful little prayer for young readers in the Bible, in Proverbs xxx. "Feed me with food convenient for me. It is a prayer we should all pray before we open God's Word, both young and old; for it is no use merely reading the Bible, unless we are fed by it.

We should die if we had not proper food. If a little baby were left in its cradle, and no one gave it any food, or supplied its wants, it would soon die; so no one must feed it, and feed it with convenient food. If you gave a baby a plate of roast beef, it could not eat it; it has no teeth to chew the meat. It wants milk and light food now, and as it grows older it will be glad of the meat.

Now, our souls need to be fed. We are all like tiny children before God; we do not know what food we most need, so we must just ask God Himself to feed us.

I hope all the little readers of this paper read their Bibles every day. And do you not find that sometimes, after reading a whole chapter through, you can hardly make out what it is all about, or what it has to do with you? Well, at such times ask God to feed you with convenient food, ask Him to teach you by His Spirit, and then go slowly over the chapter again, and I think you will not fail of finding some precious food, which will nourish you and make you grow a stronger Christian. There is a time coming when we shall hunger no more, but till then the promise is sure: "He shall feed His flock like a shepherd, He shall gather the lambs with His arms."

COURAGE.

The difficulties which the inventor sometimes encounters and the indomitable courage required to surmount them, are well brought out in the following.

This inextinguishable courage is what men need. We are told of a young New York inventor who about twenty years ago spent every dollar he was worth in an experiment, which if successful would introduce his invention to public notice and insure his fortune, and, what he valued more, his usefulness. The next morning the daily papers heaped unparagoned ridicule upon him. Hope for the future seemed vain. He looked around the shabby room where his wife, a delicate little woman, was preparing breakfast. He was without a penny. He seemed like a fool in his own eyes; all these years of hard work were wasted.

He went into his chamber, saw down and buried his face in his hands. At length, with a fiery heat flashing through his body, he stood erect. "It shall succeed," he said, shutting his teeth. His wife was crying over the papers when he went back. They are very cruel," she said. "They don't understand." "I'll make them understand," he replied, cheerfully. "It was a fight for six years," he said afterwards. "Poverty, sickness and contempt followed me. I had nothing left but the dogged determination that it should succeed." It did succeed. The invention was a great and useful one. The inventor is now a prosperous and happy man. "Be sure you are right, he says to younger men, "then never give up."

SLUMBER SONG

Run, little brooks, from the uplands down;
Run, run to the sea.
Fly, little birds, when the sun goes down,
Back to the greenwood tree.

Heal, little waves on the rocky shore,
Sing on the pebbly beach,
And teach us the sweet truths of our Lord,
That you always used to teach.

Crawl, little birdies, 'neath mother's wings,
The night is dark and cold;
Hide, white moon, from all earthly things,
The month is growing old.

Nestle closer, O baby head,
To the tender snow where breast
SOUNDLY sleep on thy downy bed,
Sleep, sleep and rest.

For the years come and the years go,
Hearts of youth grow cold;
The roses bloom, but soon the snow
The world grows old.

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend hearing her complaint, said:

"God gives us many things to do, but don't you think He gives us something to be, just as well?"

"O, dear! tell me about *being*," said Marion, looking up. "I will think about *being*, if you will help me."

Her friend answered:

"God says

"Be kindly affectionate one to another

"Be ye also patient

"Be ye thankful.

"Be ye not conformed to this world

"Be ye therefore perfect.

"Be courteous.

"Be not wise in your own conceit.

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight drew into darkness.

The tea bell sounded, bringing Marion to her feet.

In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what He commands. It is easier to do with a rush than to be patient or unselfish or humble or just or watchful."

"I think it is," returned Marion.

A RIGHT START.

A young man was recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian Church, had pious parents, brothers and sisters, his family was one in Christ.

On graduating he determined upon a Western life among the mines. Full of courage and hope, he started on his long journey to strike out for himself in a new world.

The home prayers followed him. As he went he fell into company with older men. They liked him for his frank manners, and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath, one of his fellow-travellers said to him, "Come, let us be off for a drive and the sights."

"No," said the young man, "I am going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then, slapping him on the shoulder, said, "Right, my boy. I began in that way. I wish I had kept on. Young man, you will do. Stick to your bumping up, and your mother's words, and you will win."

The boy went to church: all honour to him in that far away place, among such men. His companions had their drive, but the boy gained their confidence, and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.

TRUST AND OBEY.

Miss Havergal tells a story in verse of a young girl named Alice, whose music master insists upon her practising very difficult music. To Alice it seems cruel that she may not play easy pieces like other girls. The chords are difficult, and the melody is subtle. Her hand wearing, her cheek flushes, and with clouded brow she makes a protest. The master will not yield, and she writes home to her father, who answers kindly, but firmly, that her teacher knows what is best, "Trust and obey," is her father's advice. Persuaded to try again, she at length masters Beethoven's masterpiece. Years afterwards, at a brilliant assemblage of musical artists, when the gentle twilight fills all hearts with thoughts of peace, Alice is invited to play some suitable strains. She selects the very piece that was once so difficult, but which, thoroughly learned, has never been forgotten. She plays it with pure and varied expression, and secures the rich approval of one of the masters of song, who confessed that even to him Beethoven's music had never seemed so beautiful and so suggestive as in her rendering. Many a hard task may yet come to both boys and girls. Let them also "trust and obey," and little by little they likewise may become interpreters of life's holiest music.

THE FOOLISH FRIENDS.

In the depth of a forest there lived two foxes. One of them said one day in the politest fox language: "Let's quarrel." "Very well," said the other; "but how shall we set about it?" They tried all sorts of ways; but it could not be done, because each one would give way. At last one fetched two stones. "There," said he, "you say they're yours, and I'll say they're mine, and we will quarrel and fight and scratch. Now, I'll begin. Those stones are mine." "Very well," answered the other, "you are welcome to them." "But we shall never quarrel at this rate!" cried the other, jumping up and licking his face. "You old simpleton, don't you know it takes two to make a quarrel any day?" So they gave it up as a bad job, and never tried to play at this silly game again.

HATE EVIL.

Dr. Arnold, of Rugby, the great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp look out for boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away and leaves them! Not a bit of help or comfort does he give them.

"What did you do it for?" he whispers. "You might have known better!"

Now, the boy who has found out who and what the devil is ought to hate him. It's his duty. He can afford to hate this enemy of all that is good and true with his whole heart. Hate the devil, and fight him, boys; but be sure and use the Lord's weapons.

A SHORT STORY.

Dr. Guthrie once told the following story: "One of our boys, a very little fellow, but uncommonly smart, entered the lists and carried off a prize against the whole of England and Scotland by his answer to the question 'Can you give the history of the Apostle Paul in thirty words?' His answer was, 'Paul was born at Tarsus and brought up at Jerusalem; he continued a persecutor until his conversion; after which he became a follower of Christ, for whose sake he died.'"

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TORONTO, WEDNESDAY, JANUARY 4th, 1888.

CLUBBING ARRANGEMENTS.

Canada Presbyterian, \$2, and Life of Rev. Walter Inglis, \$1, both, \$2.
Canada Presbyterian, \$2, and the Weekly Globe, \$1, both, \$2.
Canada Presbyterian, \$2, and the Weekly Mail, \$1, both, \$2.
Canada Presbyterian, \$2, and Dr. Gregg's History of the Presbyterian Church, \$3, both, \$4.
Canada Presbyterian, \$2, and The Rural Canadian, \$1, both, \$2.

THE Toronto organ of one of the great political parties gravely informed the world the other day that on a certain evening Mr. Joseph Chamberlain retired about midnight, and would rise and breakfast the next morning at nine! Is it any wonder that the people across the water pleasantly allude to us as "mere colonists"?

As a result of the recent meeting of the Evangelical Alliance at Washington, a suggestion has been made by the officers of the Alliance that in each city, town and neighbourhood pastors of all denominations and such laymen as may be inclined to co-operate with them, be invited to meet and carefully consider the special needs and conditions of each locality. This may lead to direct effort to ascertain the numbers of those who absent themselves from religious services, and the causes of their neglect. It is hoped that it will further lead to active and intelligent effort to bring the lapsed and the negligent under the influence of Gospel truth.

THE CANADA PRESBYTERIAN, in this its first issue for 1888, presents its compliments to its steadily-increasing circle of readers, and wishes them cordially the compliments of the season. To do so may appear somewhat hackneyed and formal, but fervent desires for their prosperity and well-being are none the less real on that account. That the coming year may be one of spiritual and temporal prosperity in all the homes of our land is surely a proper desire to cherish. May homes and hearts be lightened by the Divine Presence. May all who aspire to moral and spiritual well-doing be strengthened and encouraged, and may those who have to contend with adversity have the faith and endurance that will enable them to overcome. To one and all A HAPPY NEW YEAR!

IN Toronto there was confident expectation that Alderman Rogers, the nominee of the Temperance and Social Reform party, would be elected to succeed William H. Howland in the Mayoralty. The declaration of the result of the voting occasioned great surprise. The meeting called to jubilate over his return did jubilate, notwithstanding. It threw Mark Tapley's optimism in the shade. The bold attitude of the principal speakers meant more than securing retreat in good order; it signified that the Temperance movement in municipal politics is to be carried on with unremitting vigour until it is crowned with permanent success. The vote on the further reduction of licenses, though the submission of the by-law was defeated, was very close, showing that the trend of public opinion is against the continuance of the drink traffic.

THE season for holding annual congregational meetings has now come and we respectfully urge our readers to take some labour and trouble in the way of making their congregational meetings good ones. A congregational meeting is not a prayer meeting, nor a communion service, nor a revival meeting, but it is just as important in its own place and for its own purposes as any other meeting held in the church.

It is the one meeting without which none of the others can keep very long in existence. Church officers can help the congregational meeting very much by having the business in good shape and ready for presentation to the people. The people should attend in much larger numbers than they usually do. A good lively congregational meeting at which the business of the old year is wound up in a business like way, and a good, vigorous start given to the work of the new year, is a capital way to wind up the old year and begin the new one.

IT was common in other days to hear petitions in public prayers for the overthrow of the False Prophet. It is the fashion in these days of grandiose liberality to hold up Mohammedanism as an example to Christians. Canon Isaac Taylor—what would his good father have thought of it?—has been sounding the praises of Islam, and of course he gets a few to applaud his sentiments. They are not all narrow-minded bigots who entertain very different views of Mohammedanism and its fruits. Mr. Palgrave says of Arabia, where Islam has had a fair field, and everything in its favour:

When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we seriously expect to see the Arabs assume that place in the ranks of civilization from which Mohammed and his book have more than any other individual cause long held them back. . . . Results are the test of systems, and narrowness of mind, frightful corruption, or rather extinction of morality, cruel or desolating war on the frontiers; within, endless discord in all its forms, family, social and civil; convulsive fanaticism, alternating with lethargic torpor; transient vigour, followed by long and immediate decay. Such is the general history of Mohammedan Governments and races.

THE POPE'S JUBILEE.

ONE of the events of the opening weeks of the New Year has been the celebration of Pope Leo XIII.'s jubilee. It is fifty years since he was ordained to the priesthood. The occasion is embraced for unusual and unprecedented marks of honour and congratulation to the head of the Roman Catholic Church. Emperors, kings and queens have been lavish in their costly gifts and fervent in their expressions of amity and respect for the present incumbent of the Holy See. The Queen of Great Britain and Empress of India, among the rest, mindful of the attention from the Vatican during her own jubilee celebration, sent a distinguished nobleman, personally most acceptable to the Pope, as the bearer of her gifts and messages of good will. More remarkable still is the fact that the Sultan of Turkey, with his cordial congratulations, sent a present worthy the Oriental magnificence of former and more prosperous days, before the malady of the sick man was heard of. Roman Catholic organizations, as is natural enough all over the world, are mindful of their spiritual head, and Peter's pence flows in profusion Romeward. If Peter's alleged successor had his taxes to pay there would be no need to go a-fishing to find the wherewithal to satisfy the collector's claims.

While all over the world Roman Catholics, and many who are not, are vying with each other in expressions of esteem for the Pope, the Italian authorities and people are apparently impervious to the enthusiasm of the moment. They are in a position better to understand the working of the system than are distant devotees, and they are indisposed to see in the camera all that is saintly in character, earnest in faith, wise in doctrine, and the devoted in defence of liberty of conscience and civil and religious freedom generally. Very properly they discriminate between the individual and his office. Leo XIII. is much respected in Rome as he is elsewhere for his personal worth and learning, as well as for his breadth and sagacity. It is not the man so much as the system that is felt to be out of harmony with modern institutions, and as Protestants generally believe that it is also at variance with the plain teaching of Christ and His apostles, as recorded in the only authentic sources of religious truth, the Holy Scriptures. A recent telegram states that so out of sympathy with the jubilee displays are the citizens of Rome that the Duke of Torlonia, the Syndic of the city, has been summarily dismissed for no greater an offence than requesting the Vicar of Rome to convey to the Pope the jubilee greetings of the citizens. This and similar indications running counter to the general current of jubilation may not

be without significance. It is evident that the Italian people, who have suffered, fought and triumphed in their battles for freedom and national unity clearly understood the character and design of the Papal pretensions to earthly sovereignty. There is a profound distrust of the political movements in which the Papacy is at present so eager to engage. They cannot be dazzled with the glamour of magnificent scenic displays of ecclesiastical grandeur, and the exuberant felicitations of potentates and powers who would welcome Papal benedictions and anathemas as helpful to the schemes in which they are deeply interested. The camera cannot view without exultation the readiness of Protestant sovereignties to secure the good will of the Vatican. The dream of temporal sovereignty has never been abandoned, and in these days the hope is expressed by the authorities of the Church of Rome that its realization is near at hand. When the officers of the Papal Zouaves were recently presented to his Holiness he gave expression to the hope that he would soon again be surrounded by his guards. What use has the head of a Church for Swiss guards or military of any description? The New Testament contains no precedent for such classes of Church officers. For the present the Pope is only a *roi faineant*, but he evidently likes to pose as an earthly royalty. Hence he bestows the grand cross of the Order of Pius IX. upon all the special envoys sent to him with jubilee congratulations. The vanity that prompts French bourgeois nobodies to purchase Legion of Honour ribbons may lead some to prize these meaningless distinctions; while people generally are disposed to regard them in the light of silly pleasantries.

While there may be no disposition to regard the present Pope personally as other than an amiable and well-disposed individual, or to begrudge him the honours to which he is entitled, the fuss and display of the jubilee ceremonies will be looked upon as a laborious effort to promote Papal designs by histrionic effect. They will not conceal from the eyes of intelligent men that the Papacy of to-day aims at being what it has always been—a gigantic civil and spiritual despotism.

DOCTRINAL PREACHING.

AT the present time there is not a little prejudice against what is usually styled doctrinal preaching. The demand is for practical as contrasted with doctrinal discourses. The former are characterized as dry, uninteresting and ineffective, while the latter are supposed to most powerfully produce a direct and immediate influence upon the minds of the people. It has been matter of observation that where evangelistic services have been held, the style of address has been a simple and direct presentation of the leading facts of the Gospel, with pointed and ofttimes impassioned appeals to the hearers. Who, and what are they who most readily respond to these appeals and profess to have been converted through their instrumentality? Many, no doubt, who have, up to the time of such special services, been beyond the reach of ordinary religious influences. In the majority of instances, however, the converts have had the advantage of home training, and been more or less familiar with the doctrines contained in Holy Scripture. They may have been indifferent, may have sadly lapsed from what mind and conscience told them was the right path, but from what they had been taught they could not dis sever themselves. Thus, the seeds sown by means of the much despised doctrinal preaching, though long dormant, had not lost their vitality, but under the genial influence of fervent personal address, and above all by the Holy Spirit's energizing power, have in due time blossomed into flower and fruit.

Doctrinal preaching was much more common in former days than at present. It may have been carried to an extreme, and as a consequence reaction has come. It was, and is liable to abuse incident to its character. In the human mind there is a desire for fixity, and to this dogmatic instruction in a measure responds. There was a tendency to stereotyped modes of expression. Definitions, phrases and even illustrations, were repeated with an unvarying verbal exactness, so that sameness and monotony were all too prevalent. Will the extreme reaction to vagueness and vapidity produce a wholesome equilibrium? Can fluent but empty verbiage, varied by sentimental moonshine, meaningless platitudes, silly anecdotes,

and a supremely confident mode of personal address? feed souls hungering and thirsting for the word of life? In a word, can the style of religious address which is not doctrinal train a hardy race of stalwart and intelligent Christians, whose faith and principles can stand the shock of conflict with the world, the devil and the flesh?

In all periods of spiritual life, strength and activity doctrinal preaching has been in the ascendant. The preaching of Jonathan Edwards, the sermons of Robert Murray McCheyne, of W. C. Burns, and even the addresses of D. L. Moody, were and are such as to present spiritual truth in clear doctrinal form, so that understanding, heart and soul may be moved. Luther's preaching was distinctly doctrinal, so was Calvin's, so was that of John Knox. It is only by the power of truth that men's minds are powerfully and permanently influenced. To be effective, preaching must be instructive, and to this end nothing is more conducive than a clear grasp of the doctrines revealed in Scripture. When clearly apprehended and faithfully presented, they neither fail to interest nor instruct the hearers.

The range of Christian doctrine is wide enough to prevent the wearisome repetition of a few dogmas in almost the same set form of words with which the hearer is so familiar that he becomes listless and indifferent. There is room for great variety of form in the presentation of scriptural truth. Fresh and apt illustration is by no means difficult to secure. Just as the facts of physical science can be presented to an uninitiated audience divested of technicality in the common forms of every-day speech, so the great saving truths of the Gospel may be lovingly and powerfully proclaimed in the vernacular of the people, and not in the precise and rigid formulæ of the theological professor. Doctrine and dulness are not like the Siamese twins. They have no natural affinity. Of all kinds of preaching the doctrinal can be made the most interesting and powerful, but to be effective it must not only come from the intellect clear and cold, but warm and life-giving from the believing heart that beats sympathetically with the hearts and lives of those to whom it is addressed.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—As a weekly exponent of the best literature of the time, the *Living Age* occupies the first place.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This exquisite juvenile monthly is a marvel as to the suitability and variety of its contents, and the beauty of its illustrations.

ST. NICHOLAS. (New York: The Century Co.)—This most excellent monthly, from the general excellence and variety of its contents, the number and artistic form of its engravings, is a favourite wherever it comes.

THE Standard Life Assurance Company, of which Mr. W. M. Ramsay is Manager and Mr. Thomas Kerr, Inspector, has issued their neat and convenient little *Almanac and Diary* for 1888, also a most serviceable blotter.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Every week this handsome magazine is eagerly looked for by its immense circle of admiring readers. Its contents, literary and pictorial, are admirably fitted to instruct and refine the minds of those into whose hands it comes.

THE AMERICAN MAGAZINE. (New York: The American Magazine Co.)—This new monthly is in point of attractiveness and general excellence coming steadily to the front. An article on "Cape Breton Island" is interestingly written and copiously illustrated. Another finely-illustrated paper is on "Some Boston Artists and their Studios." "Boy Life on the Prairie" begun in this number, promises to be an attractive series. "Olivia Delaplaine" is continued. Short tales and good poems and the usual departments furnish excellent and varied reading.

THE CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—This magazine makes a good beginning with the January number of its twenty-seventh volume. There are three copiously-illustrated papers, one by Lilian Dexter on "Scott's Marmion," another on "Recent Experiences in

China," by C. B. Adams, and the first of a series on "Picturesque Ireland." Among other interesting papers may be mentioned "The Trials and Triumphs of Prohibition," and the "Story of Mejlakahlta." It is also enlivened with serial, story and poetry.

HARPER'S MAGAZINE. (New York: Harper & Brother.)—*Harper's* begins the year with a splendid number. There is still an aroma of the holiday season about it. The frontispiece is taken from Lafarge's painting in the Church of the Incarnation, New York. The Rev. Dr. Henry Van Dyke has a paper on "The Adoration of the Magi." In a paper on "The Italian Chamber of Deputies," there are no fewer than thirty portraits of these southern celebrities. Other finely illustrated papers are on "Modern French Sculpture," "Virginia of Virginia," "The City of Savannah," "The Share of America in Westminster Abbey," by Archdeacon Farrar. Serials, tales and poems, and the departments complete a delightful number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—This superb monthly enters on its second volume under the most promising auspices. Its contents, while of a high character throughout, afford sufficient variety to meet the tastes of different classes of readers. Among the papers with copious and fine illustrations may be mentioned "The Man-at-Arms," "The Great Pyramid," with a large number of engravings from photographs, giving most realistic views of the wonders of the Nile, and "Japanese Art, Artists, and Artisans." In addition to serials, short stories and poems, there is "A Chapter on Dreams," by Robert Louis Stevenson, who has undertaken to supply a series of papers to *Scribner's*. The number as a whole is of great excellence.

THE CENTURY. (New York: The Century Co.)—There is great variety in the table of contents of the January number of the *Century*. Its subjects embrace an authoritative account of the formation of Lincoln's Cabinet in the history by the President's private secretaries, with many unpublished letters; Mr. Kennan's startling record of personal investigations of "Russian Provincial Prisons"; Professor Atwater's valuable and practical paper on the "Pecuniary Economy of Food"; an illustrated article on "The Catacombs of Rome," by the Rev. Dr. Philip Schaff; a biographical sketch of John Gilbert, with portraits; in art and literature a critique and personal sketch of John Ruskin by Mr. Stillman, with an excellent portrait for the frontispiece of the number; in sport "An Elk-Hunt on the Plains," by Schwatka, with drawings; in travel, "The Upper Missouri and the Great Falls," by E. V. Smalley (illustrated); in fiction, contributions by Cable, Eggleston, Stockton and Edwards; four pages of war aftermath; letters on Industrial Education in the Public Schools; a play by Mark Twain entitled "Meisterchafft"; shorter articles on "The American Book," a plea for international copyright, on "A Southern Man Ahead of his Time," etc.; and a large variety of excellent poems.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—None of the magazines begin the new year with more brilliant prospects than the *Atlantic Monthly*, of which the number for January, 1888, has just been issued. The excellent steel engraving of Miss Murfree ("Charles Egbert Craddock"), which forms the frontispiece, will gratify the numerous admirers of this famous writer. The number opens with the first chapter of "Yone Santo: A Child of Japan," the new serial story by Edward H. House. "The Secret," a poem by Mr. Lowell, will attract special attention. Unpublished letters of Benjamin Franklin to his brother printer, Strahan, of England, are full of value and significance, throwing a new light upon certain of the best aspects of Franklin's character, as well as upon provincial politics and society. A spirited beginning of "The Despot of Broomsedge Cove," the new story by Charles Egbert Craddock, is made in this number, which also has three more chapters of "The Second Son," the absorbing story by Mrs. Oliphant and Mr. Aldrich. In lighter vein, the descriptive articles on Southern California, by Charles Dudley Warner, and on Constantinople, by Theodore Child, are delightful reading. Notable articles by C. M. Hewins, Edward J. Lowell, a postscript to his charming "Hundred Days in Europe," by Dr. Holmes, and other attractive features are included in the January number.

THE MISSIONARY WORLD.

PROGRESS IN INDIA.

The Christian Church in India, according to careful statistics, is advancing with leaps and bounds. Between 1851 and 1861 the native Christians of India increased at the rate of fifty-three per cent., during the following years at sixty-one per cent., and during the last ten years at the rate of eighty-six per cent. In India alone (exclusive of Burmah and Ceylon) there were in 1881, when the last census was taken, 417,000 native Protestant Christians. The increase has been steady, with an augmenting ratio. It has had no fluctuations of reverses, and retrogressions. The truth is, Christianity is now a mighty power in India, and its spiritual force is beginning to play a prodigious part in influencing the minds and habits of the people. The most potent enlightening energy at work throughout the length and breadth of India at this moment is the Gospel of Christ. Errors, superstitions, idolatries are falling before it. Public opinion among the most advanced Hindus is pronouncing in its favour. It is gradually overcoming prejudice, and the light of its divine purity and love is permeating all classes of native society. We are responsible for this great change. We have disturbed these peoples in their old faiths, and we must show them what we can build as well as demolish. If we would be true to God, to them and to ourselves we must see to it that as Hinduism falls another light shall arise; that as those ancient names fall into disrepute another name shall be named; that when the gods of the Hindu pantheon fall prostrate, He shall be lifted up who shall draw all men to Him. This is a critical and formative time for India, and unless the Churches of Britain use the present opportunities they will lose their greatest chance. With a wider work to do, and with ampler opportunities to do it, we need to be baptized afresh into the spirit of the apostolic times. The money must be supplied or the work must languish. A very humble additional impost upon individual wealth will suffice to overtake it, and there cannot be any employment of wealth more legitimate, more noble. Here, by God's blessing upon consecrated wealth, gold may be transmuted into something that is not corruptible; for it may be laid out so as to increase the divine satisfaction of the Saviour when He sees of the travail of His soul. Then—when of its fulness and its willingness—"the earth yields her increase," God shall bless us, and "all the ends of the earth shall fear Him."—*Rev. Henry Rice, Madras.*

A BRILLIANT MISSIONARY OFFER.

Mr. Arthington, of Leeds, has written an identical letter to the three great missionary societies, the London, the Baptist and the Free Church of Scotland, offering the sum of \$75,000 to enable them jointly to enter upon a mission to the tribes of the northern part of South America. The money would be at the disposal of a council consisting of representatives of the three societies, \$10,000 of it to be applied to the provision of a steamer to ply on the Amazon and its affluents, and the interest of the remaining \$65,000 to the working expenses of the mission. This, at four per cent., would amount to but \$2,600 a year, a small sum for so vast an enterprise, and it would need to be largely supplemented before any adequate effort could be made. The secretaries of the three societies, the Rev. Wardlaw Thompson, Mr. Baynes and Dr. George Smith, will confer together upon the matter. The South American Missionary Society is working in Patagonia, and two American societies have missions in the region indicated by Mr. Arthington. These perhaps might more appropriately take up the suggestion. But it is a splendid one. The South American continent has been a comparatively neglected region from the missionary point of view, and it will be well if the present offer marks a forward movement.

THE Berlin South African Mission enjoyed a prosperous growth in 1886. It now includes, in six synods, forty-seven stations, with 16,539 baptized converts, of whom 7,705 are communicants, and 3,505 children in the schools. The free offerings amounted to 20,000 marks, and, including what went for home expenses, school fees, etc., 103,000 marks.

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER VIII.—Continued.

A fair division of labour is one of the useful discoveries of modern times; but if our friends had never heard of it as a principle, they certainly availed themselves of it as a fact. First, Alice, as the owner, founder and projector, pondered and considered and decided what she wished to have done. She represented the theoretic element. Next, the more experienced matron, Mrs. Campbell, took her grandchild's crude imaginings into wise consideration, and decided how it was to be done. She was clearly the practical member. Next came Winny, who held the highest executive power; she took her directions from her mistress, measured and marked and adjusted the boards in their places, and showed her father how to do it. And last of all came in old Drosky, the mechanical power, who did the hammering and sawing—or, as Winny pithily phrased it, "she druv old dad, an' dad druv the nails."

At all events, they worked well together, and made a very harmonious quartette, and the work went gayly on. It is just possible that there may have been more noise and clatter when the Tower of Babel was run up. But then that was a more imposing structure, there were more people engaged in it, and it was in the Old World; but this was pretty well for a new country—three women, an old man, and a hen-coop—and made some noise in the world.

When the work was about half finished, Alice, who, owning not a penny of her own in the wide world, was, of course, of a very liberal and generous disposition—as penniless people usually are—proposed that old Drosky should stop and rest, and have something to eat, observing to Winny that she was sure he must be tired and hungry too.

"No, he aint—not a bit ob it," said Winny, with a reproving and admonitory wink of her eye, and a shake of her sagacious old head at Alice. "He aint a mite hungry yet, yer know," and as she spoke she looked full in old Drosky's face, whose hungry eyes spoke a very different language. "You aint not a mite hungry now, nigger; but I spects yer will be when yer work is done, and den I 'clare I guess yer'll get sum'pen to eat—I do."

"Shoo!" she said, *sotto-voce*, turning to Alice, "yer don't know dat ar ole man as well as I do—he's a mighty powerful han' to eat. Yer sot 'im at it now, an' I guess yer cocks an' hens will hev to stan' round all night for want ob a roost to sot down on. Keep 'im at it till de work's done, I tell yer, an' den stan' clear—an' you'll see!" and Drosky resumed his work submissively but regretfully. But at length the work was completed—the partition was all up; the broken hinge of the door was replaced; slats were put over the window, to allow air, but not egress; the waste ashes were spread over the floor, "to keep off wermis," as Winny explained to Alice; a clothes-pole was put up for a roost; and two old boxes, filled with hay, were introduced to offer suggestive ideas to any well-disposed hen who might be thrifly inclined to pay for her board in eggs and chickens; and all was declared in readiness for the tenants.

Alice was delighted—but still more charmed was old Drosky. He went in, and silently contemplated the little apartment with intense satisfaction; possibly he was admiring the work of his own hands—more probably he was thinking how superior the accommodations were to his own; but he stayed so long in rapt contemplation that Winny had to interfere at last.

"I 'clare for't," she said, "I b'liebe dat ole nigger ob mine wud jest stay an' sot in dar all night, if we'd let 'im; pity he could'nt sot for yer hens, Alice—'twould save dere time, an' it's jest 'bout what he's fit for." But Winny knew of a potent charm sufficient to draw him out.

"Kim a he'ar, nigger, an' get sum'pen to eat;" and the old man was at her heels in a moment.

Laughingly Alice followed them to a table, which Winny had improvised out of two barrels and a board for his express use. Here the indulgent daughter had laid out two or three dozen of cold boiled potatoes; half a peck of cold baked beans, with a corresponding lump of pork; half of a pie; a loaf of bread; a huge bit of cheese; a ham bone; a saucerful of pickles; a bowl of tea; and a can of cider.

With laughing eyes, full of mingled mirth and amazement, Alice stood quietly by and watched the old darkie make his way through this heterogeneous mass of food, with the celerity and the apparent ease with which an able mower cuts his swath through a field of ripened grain; keeping up all the time an incessant shuffle of his feet, as if there were some part of the machinery by which he was able to accomplish so much in so short a time; but when, after making a clean sweep over the board, he turned his wistful eyes upon Winny with an Oliver Twistical expression, Alice could not help laughing. "He doesn't mean that he wants more, does he, Winny?"

"Oh, no; laws bress us, no; he tinks he does; but he dun'no. No, no, nigger! yer won't get nuffin more here—yer kin go home now an' hav' yer supper."

But when Alice, furnished with the money by her grandmother, was about to offer it to old Drosky, the dusky hand of Winny was interposed. "Hi! hi! Alice; don't yer go to giv' it to 'im—yer giv' it to me; he don't know nuffin' about money—I'll take it. Here, nigger! here's some coppers for yer to buy 'bacca wid; an' now make yer manners an' take yerself off—do yer hear?"

Again, in obedience to his daughter, the ram-like butting and scraping performance was gone through with, and Drosky moved off; but at the gate he paused, looked back with admiring eyes at the work of his hands, and half turned, as if to enter the coop again; but his daughter's eye was upon him; a sudden clapping of hands, a loud shout—"Hist! hist! Drosky! tidy-man! tidy-man!"—and poor old Drosky was off like a shot, just as the cart drove up with Goody Nurse's present.

With great cackling and squalling, laughing and talking, the new comers were released from their confinement and introduced to their new quarters, where they went to roost at once, as if the events of the day and their unexpected journey had been almost too much for them, and they knew that "what was new at night would still be new in the morning."

Alice looked in upon them with much pleasure as they crowded close together, side by side, on the low roost, and shut and buttoned the door upon them with a proud feeling of ownership, as novel to her as it was delightful.

CHAPTER IX.—GOODY REBECCA NURSE.

"Daring to shake, with rude, irreverent hands,
From Life's frail glass the last slow-ebbing sands."

Among the best known, most influential and widely respected of all the families of Salem village was the large family of Francis Nurse.

"Goodman," or "Grandfather," or "Landlord Nurse," which were the several titles of respect usually accorded to him, as the honoured head and patriarch of his numerous family of children and grandchildren, was then about seventy-six years of age.

He appears to have been a man of great and acknowledged respectability; a person of much energy and stability of character, and his judgment was much relied upon by his neighbours; he being frequently appointed to act the part of umpire in disputes, arbitrator on conflicting claims, and also as committeeman and juror. Goodman Nurse had been a mechanic in Salem, but having, by patient industry, accumulated a little money, he removed to Salem village, where, in the year 1650, he purchased the great "Townsend Bishop Farm," as it was termed, a tract of about 300 acres of land, much of it already improved, at the cost of £400. He was at this time a fine, hearty, hale, and vigorous old man; his wife, Rebecca Nurse, was about one year younger than himself.

She was an eminently Christian woman, full of good works; a regular member of long standing in the mother church at Salem; but after their removal to Salem village, by reason of her advanced age and consequent frequent infirmities, often a worshipper at the nearer church in the village, although never formally united with them. Goody Nurse seems to have been one of those rarely gifted women who unite the solid worth and excellence of a deeply religious character with the lighter graces of a cheerful and attractive manner; kind hearted, single minded and free spoken.

This worthy couple had brought up a large and exemplary family of children. They had four sons—Samuel, John, Francis and Benjamin; and four daughters—Rebecca, married to Thomas Preston; Mary, the wife of John Tarbell; Elizabeth, the wife of William Russell; and Sarah, then unmarried, but afterward the wife of Michael Bowdon, of Marblehead.

Francis Nurse, senior, having by the united industry of himself and his children cleared off all the encumbrances upon his large estate, had apportioned it among his several children, reserving a homestead for himself; and his son Samuel, and his two sons-in-law, Thomas Preston and John Tarbell, had already established themselves there near their parents, having separate households and gardens upon the land thus conveyed to them by their father; and a happier, more united, or more respectable family can hardly be imagined than were the Nurses at the time the great delusion of witchcraft first broke out.

Thomas Preston, one of the sons-in-law, was at first a believer in the sufferings of the "afflicted children"; but many others of the family circle, and among them the beloved and venerable mother, refused credence to their pretensions, and had absented themselves from attendance at the village church in consequence of the great and scandalous disturbances which they created there.

It is also noticeable that the Nurse family had been opposed to the party or faction who had been so zealous in favour of Mr. Bayley, the former minister, and they had thus drawn upon themselves the ill-will of Mrs. Ann Putnam, who had been one of his most zealous partisans, and was now one of the most fanatical of the accusers.

Mrs. Nurse, who was a free spoken, active body, had taken a decided part in these church discussions; it is singular to note how in all parish difficulties the female portion are the most zealous, the most belligerent, and the most vituperative. No doubt Mrs. Nurse had been free in the expression of her sentiments upon both these subjects—it was the nature of the woman to be so; and unfriendly remarks about the children, any doubt of the truth of their statements or the reality of their sufferings, were sure to be carried to them at once, and of course suggested to them new victims to accuse as the authors of all their sufferings and torments.

There had been for some time a half-concealed intimation that some one more noted than any of the previous victims was to be brought to justice, and expectation and fear were at their highest, when at length it was stealthily whispered about that Goodwife Nurse was suspected and was to be cried out upon.

At first, of course, the rumour was indignantly discredited, the quiet, unobtrusive virtues of the aged Christian village matron, her well known charities and kindness of heart setting defiance to the monstrous charge against her.

But day by day the rumour grew that she was to be called out, and at last two of her personal friends, Israel Porter and his wife Elizabeth, were requested to go to the Farm, see Mrs. Nurse, and tell her that several of the afflicted ones had accused her.

As the persons thus selected and sent were her friends, it would seem to intimate that the painful visit they were to make was undertaken in a friendly spirit, and was intended to warn the unsuspecting woman of the peril in which she stood, and very possibly they may have hoped that she would take the alarm and save herself by flight.

Entering the grounds, now all bright and smiling in the new promise of their spring beauty, the anxious friends reached the house, which was then regarded as a spacious

and elegant one: it had once been the abode of some of the choicest and best spirits in New England—here Bishop had spent his wealth to beautify the spot, and here he and Chickering and Ingersoll had exercised the rites of liberal and elegant hospitality; and now it was the happy home of an honest and prosperous family.

Entering, they found the venerable and unsuspecting hostess in her usual place. She welcomed them gladly, with all wonted hospitality; although, as she told them in answer to their inquiry, in a rather weak and low condition, having been sick and confined to the house for nearly a week.

Then they asked how it was with her otherwise: To which the patient, cheerful-hearted old Christian replied, "that she blessed God for it, that she had had more of His presence in this sickness than at some other times, but not so much as she desired; but she would, with the apostle, 'press forward to the mark,' with other passages from Scripture to the like purpose. This was not the cant of a hypocritical piety—it was the common mode of expression among Christian believers in those times; and it seemed as if her religious beliefs and the natural buoyancy of her spirits kept her up under the weight of her years and infirmities.

After a little conversation relative to personal and domestic matters, such as is usual among friendly neighbours, she naturally and of her own accord alluded to the great affliction which had broken out among them, and which was of course the most common subject of conversation.

She spoke very kindly of Mr. Parris' family, and said she was much grieved for them, but she had not been to see them because she once had been subject to fits herself, and she did not wish to see them, as people told her their sufferings were awful to witness; that she pitied them with all her heart, and had prayed to God for them; but she heard that there were some persons accused whom she fully believed were as innocent as she was herself.

After a little more conversation of this sort, the visitors told her that they had heard a report that she too had been spoken against.

"Well," she said, "if it be so, the will of the Lord be done."

Then for a while she sat perfectly still, as if utterly amazed at what she had heard—and well she might be. The mind of the aged and saintly woman could not admit the fact; it was all too unnatural—too monstrous—that her good name could be thus vilely traduced.

How could she for a moment believe that her own neighbours, whom she had loved and befriended—that the members of the church where she had worshipped—would listen to such a horrible accusation?

After a little silent reflection, and doubtless an inward prayer, the poor woman said, sadly, "Well, as to this thing, I am as innocent as the child unborn. But surely," she added, "what sin hath God found out in me, unrepented of, that He should lay such a heavy affliction upon me in my old age?"

The pious and loving old woman, the mother, grandmother, and great-grandmother of a large and affectionate family, made no attempt to escape or evade her enemies, as she might possibly even then have done; but fully conscious of her own integrity, and with a heart full of love and good will to others, she felt sure her friends, her townspeople and her fellow worshippers would justify and defend her.

But her inexorable fate was hurrying along; on the 23rd of March a warrant was duly issued against her on the complaint of Edward and Jonathan Putnam; and on the next morning, at eight o'clock, she was arrested—torn, sick and feeble as she was, from the clinging arms of her weeping daughters and indignant husband and sons, and brought up for examination by the marshal, George Herrick.

At this time, it would seem that, though many accusations had been made, and several, after undergoing a preliminary examination, had been committed, there had been no actual trials, and of course no convictions or condemnations; consequently it may be that the prisoner and her friends, although fully alive to the disgrace and obloquy of such a charge, did not realize the awful peril of death in which she was now standing.

It was bitterness enough that, sick and feeble as she was in health, infirm and aged, she was taken all unprepared from her quiet and comfortable home, and the tender care of her devoted husband and children, upon a charge so utterly unfounded, and subject to an examination so harrowing and so disgraceful.

(To be continued.)

THE ADORATION OF THE MAGI.

The story of the Magi, as it is given by the evangelist Matthew, is astonishingly brief and unadorned. He tells us without preface that when Jesus was born in Bethlehem certain foreigners arrived in Jerusalem. He does not tell us how many they were, nor of what race, nor of what station in life; although it is fair to infer from the consideration with which they were received at the court of Herod, and from the fact that they carried treasure boxes with them, that they were persons of wealth and distinction. The most important statement in regard to them is that they were Magians, that is to say, disciples of Zoroaster, and members of the sacred or priestly order of Persia, which was then scattered among the Oriental nations, and included men of exalted rank. They came from the East, a word which to the dwellers in Palestine could hardly have any other meaning than the ancient region of Chaldea, lying beyond the Jordan and the desert. Their explanation of their journey to Herod was that they had seen an appearance in the heavens (whether one star, or many, or a comet they did not say) which led them to believe that the King of the Jews had been born, and they had come to do reverence to Him. Herod was greatly troubled at hearing this, and sent for the chief priests and scribes to inquire where the prophets had foretold that the Messiah should be born. They answered at once that Bethlehem was the

chosen place. Then Herod, having asked the Magi how long it was since they first saw the appearance in the sky, sent them away to Bethlehem, promising that when they found the young Christ He also would come to do reverence to Him. Having set out on their journey they saw once more the celestial sign, and its motion was such that it guided them to the place where Jesus was. Coming into the house (for Joseph had now found better shelter than a stable), they saw the young Child with Mary His mother, and prostrated themselves before Him in worship. Opening their treasure chests they presented to Him gifts of gold and frankincense and myrrh. Then, being warned in a dream not to go back to Herod, they took another road into their own country.

It must be confessed that if we accept the tradition as a part of the narrative, and suppose that they saw a new single star which moved directly in front of them all through their journey, and finally took its stand just over the door of the house of Joseph in Bethlehem, it would be difficult to parallel or confirm the story. It must be accepted, then, on simple faith. But if we take the account as it is given by the evangelist, we find a remarkable light thrown upon it by the discoveries of modern astronomy. The conjunction of the planets Jupiter and Saturn is one of the rarest of sidereal events. It occurs only once in 800 years. This conjunction, all astronomers agree, happened no less than three times in the year 747 A.U.C., shortly before the birth of Christ. In the following year it took place again, and now the planet Mars joined the conjunction. In 1604 the astronomer Kepler observed a similar conjunction, and saw, between Jupiter and Saturn, a new, brilliant, evanescent star. The astronomical tables of the Chinese, which are the most ancient records of the sky, mention a star of the same character, which, according to the best calculations, appeared and vanished in the year 750 A.U.C. These strange things must have been visible to all who observed the heavens in that year. Certainly they could be seen from Jerusalem, and to one leaving that city they would appear to lead in the direction of Bethlehem. It may be that we have here, in this "fairy tale of science," a confirmation of this beautiful story of religion, a hint and trace of

"The light that led
The holy elders with their gifts of myrrh."

—The Rev. Dr. Henry Van Dyke, in *Harper's Magazine* for January.

BEGGARS OF OLD.

In many parish books, about 300 years ago, we find such entries as these: "Paid for wippin' tow pore folk, 9d." "Paid and given to a pore man an his wiff that was wipped, 11d." This was double the usual tariff, which is represented by "Gave the tow when they went, 11d." In Saxon times the beggar unless he found refuge in one of the then thinly scattered monasteries, was in evil case. He belonged to the dangerous tribe of masterless men, people for whom no one was answerable, and those who sheltered him were fain to do it by stealth, for if a man stayed with you more than a couple of days you were accountable not only for anything he might then do, but also for his antecedents. Mr. Ribton Turner thinks race had a good bit to do with beggary. When you take away a man's means of life he must either starve or rob or beg. The oldest natives of Great Britain were short dark people—Basques, say some, Esquimaux, say others; the tall, light haired Gael beat them out from almost everywhere, except parts of South Wales. Then the Cymri, another Celtic people, came across from the Cimbric Chersonese (Denmark), landed in Aberdeen, spread over Scotland as Picts, and coming southward were met by the tide of Saxon or (as the new lights prefer to call it) "English" invasion, and turned aside into Wales. What the round skulled Gael had done to the short long-skulled people who preceded him, the Saxon did to the Gael. He took his tilled land from him; in those days it was not much, nine tenths of the island being forest and marsh, and he gave him no chance of settling near him, and bringing in some of the wild country. That was not done till later, when the monasteries (true agricultural colonies) set the example of making the desert smile. The conqueror had nothing for it but to submit to the slavery of friends or to "move on." If he moved on with a lot of friends, he might settle down somewhere in Wales, or on the Cornish moors, or in the wild district called Cumbria (Cymri's Land), from Chester to the Solway. But there would generally be somebody to turn out, so, if he was alone or with a few, begging or robbing (the two were interchangeable) was his only resource.—*All the Year Round*.

THE CLIMATE OF SOUTHERN CALIFORNIA.

It is warm in the sun—the thermometer may indicate seventy degrees; it is even hot, walking on through the endless orange plantations and gardens that surround Los Angeles; but there is a chill the instant you pass into the shade; you still need your winter clothing, and if you drive, or ride in the grip-cars over the steep hills, you require a winter overcoat. The night temperature throughout California is invariably in great contrast to that in the daytime; nearly everywhere fire is necessary at night the year round, and agreeable nearly all the year, even in Southern California. I doubt if it is ever pleasant to sit out of doors or on the piazzas at night, though it may be in the hottest months in the southern portion. But it is very confusing to the mind of the new comer to reconcile his necessity for winter clothing to what he sees and almost feels, in short, to get used to the climate. The invalid is thrown off his guard by appearances, and I am sure there is no country in the world where a person needs to use more care about taking cold. Yet this must be said, the air is bracing and life preserving. I did not, in any part of the State, in walking or taking any sort of exercise, feel the least fatigue. A "cold," therefore, for a person in ordinary health and condition, is not the dragging, nearly mortal experience that it is apt to be in the East. Then the crowning advantage of

the country, even if the climate is treacherous and needs watching in its effects, is that one can be out-of-doors all the time, nearly every day in the year. Meantime he can eat oranges, if he is not particular about the variety, and get rich selling prospective or real orange groves to Eastern people. But he will never get over the surprises and contrasts of the country. We went one day by rail eighteen miles over the gentle hills, from Los Angeles to its lovely seaport of Santa Monica. Fine hotel, charming beach and sand bluffs, illustrious Pacific Ocean. It was not a warm day nor a cold day, just the ordinary kind of a day to sell (I suppose one could buy a day's climate there, or half a day's, or swap off a morning for an afternoon with the real estate broker) and every man and woman is a real estate broker, but we wore thick winter clothing, and carried overcoats, which occasionally were needed. Yet as many as seventy-five sane people were bathing in the Pacific Ocean as if it had been August! Flowers, fruit, summer bathing and winter overcoats you have to get used to it. *January Atlantic*.

LOVE AND THOUGHT.

Love and Thought, in genial strife,
Offered gifts one day to Life;
Life that murmured low the while,
"Pruthee, which has fairer smile?"

Love stood forth and spake outright:
"Oh, my roses, passing bright!
Sun perfumed and tropic dyed,
Wear them; they are woman's pride."

Trembling Life would fain delay—
"Gifts like these may fade away.
Sun perfumes and tropic dyes,
Are they not a Summer prize?"

Quiet Thought looked up and said,
"Take my laurel leaves instead;
They will bear, with equal shine,
Summer's glow and year's decline."

Doubtfully, from each to each,
Wavered Life with trembling speech,
Thine, O Thought, the mystic face!
Thine, O Love, the richer grace!

Then the Lord of Life came down,
On her forehead laid a crown:
"I have woven it," said He;
"Lord of Love and Thought and thee."

Life went up a quiet way,
Scorning roses ev'ry day;
I'very evening too she caught
O hours of the laurel, Thought.

Till at length—ah, wond'ring eyes!—
Life knows all her happy prize:
Love and Thought together blent,
Crown of holy sacrament.

—*Elizabeth Sophia Watson, in Good Words.*

WILL'S COFFEE HOUSE.

Will's Coffee House has been emphatically named the father of all present clubs. It was on the north-west corner of Russell Street and Bow Street, and, thanks to the patient and accurate research which Mr. Laurence Hutton has bestowed upon such matters, we are enabled to recognize the old house 21 Russell Street as one of the original buildings. For many years it continued to be the favourite resort of writers, wits and men about town, and the proprietor, William Uuwin, must almost have worshipped Dryden, to whose constant attendance its popularity was mainly due. The poet laureate was a Londoner to the backbone, and though he would sometimes talk rather grandly about his summer and winter seats, a closer acquaintance with the great man would merely resolve it into a whimsical reference to his armchair, which in winter had its settled place by the fireside and in summer stood upon the balcony. Probably the poet agreed with Dr. Johnson, who described the great chair at a club as "the throne of human felicity"; but 'though Dryden spent a great part of his time at his favourite Will's, he does not seem to have done much to support his sovereignty. He was rather a silent man, which was the more remarkable as his thoughts flowed rapidly enough upon paper, and though the young beaux of the day thought it a great honour to be allowed to take a pinch from his snuff box, he was not particularly popular among them.—*The Cornhill Magazine*.

VICK'S FLORAL GUIDE.

A silver lining to every cloud! With the short dull days of early winter come the cheery holidays and Vick's beautiful annual, and lo! spring already appears not far distant. We can almost see the greening grass and the blooming flowers. In the way of catalogue, Vick's Floral Guide is unequalled in artistic appearance, and the edition of each year that appears simply perfect is surpassed the next. New and beautiful engravings, and three coloured plates of flowers, vegetables and grain, are features for the issue for 1888. Its elegant tinted cover, with original designs and most pleasing effects, will ensure it a prominent place in the household and library. It is in itself a treatise on horticulture, and is adapted to the wants of all who are interested in the garden or house plants. It describes the rarest flowers and the choicest vegetables. If you want to know anything about the garden, see Vick's Floral Guide, price only 10 cents, including a Certificate good for 10 cents worth of seeds. Published by James Vick, Seedsman, Rochester, N. Y.

British and Foreign.

THE Rev. Dr. Hargrave, of Gravesend, has accepted a call from Bishop Auckland.

THERE are something like fifty candidates for the pulpit at Crouch Hill, recently vacated by Dr. Murphy.

THE Rev. Norman Macleod, of Ewingburgh, has obtained three months' leave of absence owing to ill health.

PROFESSOR STORY occupied the pulpit of Trinity Congregational Church, Glasgow, Rev. John Hunter's.

A FRIEND, through the Belfast *Witness*, offers a prize of \$500 for the best history of the Irish Presbyterian Church.

THE handsome new church at Bournemouth is all but completed, and will be opened on January 6 by Dr. Donald Fraser.

A HANDSOMELY SCULPTURED monument is being erected in Lincoln Cathedral to the memory of the late Bishop Wordsworth.

A HINDU Tract Society has been started in Madras, and handbills are issued monthly in which Christianity is furiously attacked.

THE Rev. Dr. Adolph Saphir has just published an account of Joseph Rabinowitch, and his mission to the Jews of Southern Russia.

A MAGNIFICENT window, in memory of Milton, is to be placed in St. Margaret's, Westminster, the gift of Mr. Childs, of Philadelphia.

THE death is announced of Rev. Robert Lockhart, senior minister of Hilltown Church, who was father of the Presbytery of Rathfriland.

THE Rev. Robert Park has been ordained to the pastorate of Scot's Church, Ramelton, County Donegal, as successor to the late Rev. Dr. Bellis.

A NEW church for the congregation of Second Baillieborough, has been opened by Rev. James W. Whigham, Convener of the Irish Church Sustentation Fund.

THE school revenue of Indiana for the last year amounted to \$3,460,600. The number of children enrolled was 760,529, an increase of 15,478 over the preceding year.

SIR WILLIAM COLLINS was the chief speaker at a temperance conference of Glasgow Presbytery, at which it was resolved to correspond with the Established and U.P. Presbyteries with a view to united action.

THE Rev. Dr. Sinclair Paterson's congregation at Nottingham Hill have purchased for \$3,350 what was originally an old music hall close to their church, and have expended \$2,500 in fitting it up for Sabbath school and mission work.

THE semi jubilee of the opening of Highbury Church was celebrated on a recent Sabbath with sermons by Rev. P. Carmichael and Dr. Fraser. This church, of which Dr. Edmund is the senior minister, is in a prosperous condition.

THE Rev. Dr. Macgregor opened a bazaar to raise funds for altering the interior of the Tron Church, Edinburgh, and purchasing an organ, and reminded his hearers of the interesting work the Tron Church had accomplished during the 240 years of its existence.

A PRESBYTERIAN minister, recently returning from a visit to America, conducted services on board the steamer. At the close an American came up to the preacher, and inquired whether the latter was open to receive a call, as he was "boss" of a vacant church in the States.

IN the Irish Presbyterian Church the Rev. Dr. Carson, Keady, commenced his jubilee year in September, Rev. Thomas Beare in February, Rev. Alexander Canning in October; Rev. James Budd completed his jubilee in February, and Rev. James White, Carrickfergus, entered his on the last day of December, 1887.

AT the Metropolitan Tabernacle on a recent Sabbath a letter was read from Mr. Spurgeon, in which he stated that, though he had suffered some rheumatic pains, yet there was at Mentone such a good sun that he hoped soon to be much better. He trusted by the time of his return to be perfectly restored to health.

A SINGULAR affair is reported from Sardina. In the presence of the authorities, the member of two families, numbering 670 persons, who had been at enmity for years, assembled in the parish church, and took oaths to pardon all offences, and to live in peace and harmony. The next day a banquet was given by the parties.

APPLICATION was made recently on behalf of Rev. Henry Bartram, vicar of St. George's, Ramsgate, for a license to perform stage plays at a theatre which has been transformed into a parish hall. The exits being good, a provisional license for three months was granted. The vicar has this week commenced his career as a responsible theatrical manager.

THE congregation of the Kelso North Free Church, associated with the early ministerial labours of the Rev. Dr. Horatius Bonar, Edinburgh, celebrated his ministerial jubilee along with the jubilee of their formation as a congregation on a recent Sabbath, when a special service was conducted in the church by Rev. James C. Burns, D.D., Kirkliston. Dr. Bonar is in very feeble health.

THE Free Church Presbytery of Glasgow adopted an overture, having for its object the establishment of closer relations between the Free Church and the Presbyterian Church of England. The overture proposes that probationers and students of the college in London should be placed on the same footing as ministers, probationers and students at corresponding stages in the Free Church.

AT the annual meeting of the English Burial Reform Association, the Bishop of Bedford moved, seconded by Rev. Edward White, a resolution expressing the desirability of promoting a fuller appreciation of the idea of Christian burial. Rev. Newman Hall also spoke, and letters of sympathy with the meeting were read from Revs. Dr. Mackenral and Charles Garrett, who have become patrons of the society, as also has Dr. Bruce, of Huddersfield.

Ministers and Churches.

THE membership of Knox Church, Toronto, has now reached over 1,000.

THE congregation of St. Paul's, Ottawa, have decided to build a new church. This congregation was formerly known as Daly Street.

MR. H. R. FRASER, B.A., has won the Smith Scholarship, awarded in Knox College for the best essay on "The Love of God in Relation to Obedience."

DR. COLLIER has received from Rev. James Robertson \$155, being subscriptions from a few friends in Manitoba in aid of the Home Mission Fund.

THE Rev. Dr. Sexton preached an eloquent sermon on Christmas morning in Knox Church, St. Catharines, on "The Birth at Bethlehem." There was a large attendance.

THE untimely death of Miss Macneil, eldest daughter of the Rev. L. G. Macneil, the esteemed pastor of St. Andrew's Church, St. John, N. B., is much regretted by a wide circle of friends. Miss Macneil took ill while attending school in Edinburgh last spring, and although the best medical aid was secured, she succumbed to the disease and died recently in the manse at St. John.

THE annual meeting of the Willing Workers, headed, was held in the manse December 14, when the following officers were appointed for the ensuing year: Mrs. Stewart, president; Mrs. Carr, Miss Brown, vice-presidents; Miss Barber, treasurer; Miss Bremner, secretary. The society has been organized for over a year, has raised a little over \$57, sent donation to Woman's Foreign Missionary Society, a box of clothing for the Indians, besides repairing church and manse.

A FEW evenings ago over 100 members of Union Church, Brucefield, congregation gathered at the manse, and presented the pastor, Rev. J. H. Simpson, with a very handsome Portland cutter and beautiful black robe, and Mrs. Simpson with a handsome gold watch, both accompanied with a kindly worded address setting forth the very high estimation in which they are held by the congregation. After a sumptuous feast, social conversation, vocal and instrumental music, and but expressive addresses, the company parted, wishing their pastor, Mrs. Simpson and family the compliments of the season.

THE induction of Rev. W. W. Percival to the pastoral charge of Richmond Hill and Thornhill took place in the former place on Tuesday afternoon, Dec. 20. The church was comfortably filled with members from the two congregations and friends from the other denominations. Rev. M. McLeod, Moderator of Presbytery, presided. Rev. J. A. Grant preached an excellent discourse from the words, "If ye know these things happy are ye if ye do them." Rev. G. M. Milligan delivered the charge to the pastor, and Rev. G. E. Freeman addressed the assembled congregation. After the service all adjourned to the basement of the church, where the ladies of the congregation had provided a social dinner. Mr. Percival received a hearty welcome from all present, and he and his congregations enter upon the work with every prospect of success.

THE usual Christmas examinations were conducted in Manitoba College on December 19, 20, 21 and 22. The number taking part in them was so large that for the first time the large hall was found altogether too small, and one of the class rooms had to be brought into requisition. The classes meet again on Wednesday, Jan. 4, when some additional students are expected to enter the college. A contribution of £100 sterling has again been received from the Presbyterian Church of Ireland. It says not a little for this Church, that its interest and liberality towards educational and mission work in the Colonies are unaffected by the grievous agitation of which Ireland is the seat. The college is already experiencing the benefit in its finances, of release from the mortgage debt; but, on the other hand, a very large outlay has been incurred by necessary changes in the heating apparatus, and by other improvements demanded by a proper regard for the health of those residing in the college.

THE number of Chinese in Winnipeg is not large, not more probably than ten or twelve. A movement was originated some months ago by the Woman's Foreign Missionary Association with a view of promoting their spiritual welfare. The work is carried on under the superintendency of Mrs. Watt, who is aided by a number of earnest Christian ladies. A meeting is held every Sabbath afternoon in the rooms of the Y.M.C.A., and from the first much interest has been manifested by the Chinese in this effort to promote their welfare. Already some of them have attained a considerable knowledge of Christian truth, and may be seen every Sabbath in the Presbyterian Church. Some who have had to leave for other places in the North West have continued to write to their teachers, and are found in attendance on public worship in their new places of residence. Altogether the workers are much encouraged.

THE Young People's Association of the Bank Street Presbyterian Church, Ottawa, assembled last week at the residence of their worthy pastor, the Rev. Dr. Moore, and presented him with a nicely finished study desk and easy chair. The address was engrossed, and was presented by Mr. N. McKinnon. It expressed gratitude for the bene received from the meetings of the association, and the good work it had been enabled to accomplish; warm personal esteem for Dr. Moore, wishing him seasonable compliments and future prosperity and happiness in his work. The *Free Press* adds: The worthy recipient, who was busily engaged in his study, when called on, was very much surprised, but made a very appropriate speech in reply. He expressed his gratification at receiving such a valuable and handsome gift from the Young People's Association. He reviewed the labours of the Young People's Association during the year, and assured them of his hearty sympathy in their work.

THE *Evening Bulletin* of Providence, R. I., says The vestry of the First Presbyterian Church was filled last evening by the members of the Sunday school and their friends, who met to celebrate the Christmas festivities in proper form. A large Christmas tree, which stood just behind the reading desk, was decorated with the usual ornaments, and a quantity of gold and silver tinsel. To the left of the tree was a large arch of evergreens with the word "Saviour," in large letters, surmounted by a golden star. The exercises were conducted by Dr. T. Williams, of this city, assisted by Rev. James A. F. McBain, pastor of the church, and consisted of an address by the pastor, singing by the church choir, and appropriate songs by the members of the Sunday school. Every scholar received a book and some other useful article, while every person present was given a paper bag containing a generous supply of fruit and candy. The members of Mr. McBain's Bible class did not forget their pastor, and he was made the recipient of a handsome reading chair, and revolving bookcase, while Mrs. McBain received from the members of the Ladies' Aid Society connected with the Church a comfortable willow rocker. A pleasing feature of the exercises was the presentation of a Bible to James Simpson, the boy who had brought into the Sunday school the largest number of pupils during the present year.

THE Ottawa Ladies' College, the re-opening of which we advertized in another column, is one of the important educational institutions in the country, and supplies a want not fully met, and which cannot well be fully met by the ordinary national schools and colleges. It has special claims upon the support of our Church, and both because of the work it has done, because of what it is still doing, the excellence of its staff of instructors and the completeness of its course of study, it deserves a far heartier support than has ever received at the hands of our Church. It is worse than discreditable to Protestants, and particularly so for Presbyterians, having a college like this, to send their daughters, as not a few do, to Roman Catholic schools, and endanger their faith and eternal well-being to save perhaps a little more expense. A very successful term's work of this college closed a few days ago, and a new term will begin on the 4th inst. We can cordially commend the Ottawa Ladies' College to the support and confidence of the members of our Church, especially to those in the eastern part of the Province, to whom it has the additional merit of convenience. The situation of the college is exceedingly fine and healthy, and during the past term, in spite of much malarial sickness in the city, not even one case was found among the students living in the building. The terms of the college are as reasonable as can be looked for, and the moral and religious influences are such as to deserve the confidence of the parents and friends of students attending it.

THE Presbyterian cause at Rosemont is prospering under the care of its faithful pastor, the Rev. K. B. Smith, as the following facts will show. Regular attendance has increased from about twenty to at least 120. Number of names on roll March, 1885, fifty five. Number of names added since that date, thirty two—twenty six by profession of faith, and six by certificate. During 1887 alone twenty four names have been added—twenty one by profession of faith, and three by certificate. During this period there have been fourteen removals by death and otherwise. Number on roll at present date, seventy five. The same hopeful and encouraging state of things prevails at Mansfield. Regular attendance has increased from about twenty or twenty five to 140 or 150. Number of names on roll March 31, 1885, about fifty three. Number added since that date, forty two—thirty six by profession of faith, and six by certificate. During 1887 alone twenty were added by profession of faith and two by certificate. Number of removals, nineteen—four by death, the balance removing from the bounds of the congregation. Present number on roll, seventy six. Number added to united roll since March 31, 1885, seventy four—sixty two by profession of faith and twelve by certificate—of which number, forty seven—forty one by profession of faith and six by certificate—have been added during 1887. During the months of February and March seven weeks of special meetings were held, which partly accounts for the marked increase during the past year. A correspondent writes, "This may seem small to some of your readers, but when the uncultivated state of the field three years ago is considered, we have reason to be filled with gratitude for the amount of success which has accompanied the sowing of the seed. The Sabbath school and cottage prayer meetings are also very well attended. The church at Rosemont has also been rejointed, and new sheds at Mansfield during 1886 and 1887."

PREBYTERY OF KINGSTON. This Presbytery met at Belleville in quarterly session on December 19 and 20. Mr. Robertson was appointed Moderator for the ensuing six months. Mr. George was made agent for the Foreign Mission Fund within the bounds, and Mr. McCallum, Convener of the Presbytery's Committee on Temperance. The amount contributed by the congregations of the Presbytery for the relief of the Newburgh congregation, a offerer by the was \$342.47. Arrangements were made for the visitation of supplemented congregations east of Napanee, and for the organization of a station at Portsmouth. The following assessments were made: Forty-seven cents per communicant for the Home Mission Fund, 40 cents per communicant for the Augmentation Fund, and 15 cents per paying family for the Presbyterian Fund. Mr. Maclean, Convener of the Presbytery's Home Mission Committee, presented in a forcible manner the urgent claims of the two former funds. It was recommended that Woman's Missionary Societies be formed in each congregation. A petition was presented from Concession, etc., in favour of a minister or ordained missionary, promising for his support \$450 per annum. The Home Mission Committee were authorized to secure a missionary as soon as possible. Mr. Cumberland reported that the Memorial Church, Fredericksburgh, was opened in November, and that \$1,268.46 had been contributed toward it. The name of Mr. Robertson's field will

hereafter be known as Ernesttown and Fredericksburgh. A committee was appointed to examine the draft Book of Forms, to report thereunto at an adjourned meeting to be held in Chalmers Church, Kingston, on January 24, at eleven a.m. In regard to the remit on the Constitution of the General Assembly, the following resolution was adopted: "That the remit be approved with this alteration, 'Instead of reducing the membership the meetings of the Assembly be made triennial.' The consideration of the Marriage remit was deferred to the next quarterly meeting. At the adjourned meeting in January, Mr. J. J. Smith, missionary-elect, is to be examined with a view to a license, and if matters are satisfactory his ordination will take place the same evening. A Sabbath School Convention was held under the auspices of the Presbytery in St. Andrew's Church, Belleville, commencing on December 20 at three p.m. There were five sessions held, and the questions considered were of great practical value in the management and prosecution of Sabbath school work. Next meeting to be in Cooke's Church, Kingston, on Monday, March 19, at three p.m.—THOMAS S. CHAMBERS, Pres. Clerk.

PRESBYTERY OF QUEBEC.—This Presbytery met in Quebec on the 20th Dec., Rev. James D. Ferguson, Moderator, presiding. Elders' commissioners in favour of Mr. James Hadie, Sherbrooke, and Mr. Kenneth A. McIver, Lingwick, were accepted. Rev. A. O. Brown, of Miramichi Presbytery, was invited to sit and correspond. A letter from the Rev. Donald Mackay, ordained missionary, Metis, and now in Scotland on leave of absence, was submitted and read tendering his resignation to the Presbytery. The Presbytery with regret accepted the resignation, to take effect forthwith. The Rev. John McCarter, late of the Presbytery of Miramichi, was appointed to Metis for three months. A petition from the congregation of Lingwick and the mission station of Gould, largely signed by members and adherents, praying the Presbytery to take steps toward uniting the said congregation and station was received and considered. After due consideration it was resolved to take no action until the next meeting, in the hope that by that time a basis of union satisfactory to all interested may be agreed upon. Mr. Tanner, Convener of the Presbytery's Committee on French Work, reported for the last quarter. The report set forth that there are eleven labourers engaged in French work within the bounds; that the Rev. T. Z. LeFebvre is meeting with encouraging success in Quebec City—from five to fifty Roman Catholics attending the evening services, a number of whom desire to unite with the Church, that the average attendance of the missionary day school (Quebec) is twenty seven, a number of whom are children of Roman Catholic parents; that the night classes are attended by five Roman Catholic young men; that the attendance at the school in Ditchfield is decreasing, owing to the opposition of the priests; and that Mr. Charbonnell had, during the year, celebrated three marriages, thirteen baptisms and three burials. On motion of Mr. Weir, seconded by Mr. A. Lee, it was resolved, That the Board of French Evangelization be respectfully requested to intimate to the Clerk of the Presbytery of Quebec any appointment of missionary, colporteur, or teacher, to labour within the bounds, that the work of such labourers may be under the supervision of the Presbytery? The following resolution, on motion of Mr. Charles A. Tanner, seconded by Mr. A. Lee, was carried on division, That in the opinion of this Presbytery, the determination of the Board of French Evangelization to increase the size of the Pointe-aux-Trembles buildings is unwise, and that, therefore, they respectfully request the Board to reconsider their resolution, and instead of increasing the Pointe-aux-Trembles schools, to open a new school in Quebec or Sherbrooke or Ottawa. Mr. Lee, of Sherbrooke, was appointed Convener of the Presbytery's Home Mission Committee, in room of Mr. Pritchard, who has left the bounds. Congregations and mission stations were urged to give liberal support to the Home Mission and Augmentation Schemes. Mr. MacLeod (Richmond) was appointed *ad interim* Moderator of the Session of Danville. Provision was made for the visitation of augmented congregations. Mr. Pritchard, late of Danville, at his own request, continues under the care of the Presbytery. The congregation of Sherbrooke were granted leave to borrow \$7,000 on their property, for the purpose of erecting a new church. Drs. Cook and Mathews and Mr. Love, were appointed a committee to examine the new Book of Forms. Principal Grant (Kingston) was nominated for the Moderatorship of the next General Assembly. The Presbytery adjourned, to meet in Sherbrooke on the third Tuesday of March next, at eight p.m. J. R. MACLEOD, Pres. Clerk.

PRESBYTERY OF SARNIA.—This Presbytery met in St. Andrew's Church, Sarnia, on Tuesday, 20th ult., Rev. J. C. Tibb, Moderator. The Presbytery took up the consideration of a call from Beaverton and Cambridge in the Presbytery of Lindsay, to Rev. D. C. Johnson, of Oil Springs and Oil City. The call was read with extracts from the minutes of Presbytery and the reasons for translation. There were also read resolutions from the congregations of Oil Springs and Oil City in the matter. Parties were called for. Rev. Mr. McDonald and Mr. George Bruce and Rev. Mr. Johnson for himself. Parties were heard in the above order. Mr. Johnson intimated his acceptance of the call from Beaverton. There was laid on the table and read a call from West Tilbury and Comber, in the Presbytery of Chatham, to Rev. Mr. Leitch, of Point Edward. It was agreed to order the same to lie on the table and cite parties to appear for their interests on the third Tuesday of January next in St. Andrew's Church, Sarnia, at one p.m. Rev. Mr. Currie, on behalf of the deputation appointed to visit the Broke people, gave in a report, which was received. There was read a paper from that section asking to be organized into a mission station, and asking the continuance of the services of Mr. McKee, at present labouring among them, also promising \$200 annually, and asking the aid of the Presbytery in maintaining services as proposed. Messrs. Lindsay and McLennan were heard in support of the matter. After discussion it was agreed to thank the committee for their

diligence, and grant the request of the people of Brooke in the matter of organization as a mission station, and appointing Rev. Mr. Cameron to take steps to carry out the same and report at the January meeting. And further, that Rev. Messrs. McAdam and Cameron be appointed to examine into the standing of Mr. McRae, with a view of applying for leave to receive him as a catechist. Communications were received from the Conveners of the Home Mission and Augmentation committees, urging increased liberality in the maintenance of these Schemes. It was resolved to make an effort to come up to the standard expected of this court. The next ordinary meeting was appointed to be held in St. Andrew's Church, Sarnia, on the third Tuesday of March next, at one p.m. Rev. Principal Grant was nominated Moderator for the next General Assembly. The following committee was appointed to examine and draft a resolution to be submitted at a meeting in March next, viz., Messrs. Anderson, Currie and Pritchard, ministers, and Mr. James H. Laird, elder. A report from the committee appointed to visit Duthel congregation was given in, showing that Mrs. Grant and family are willing to give a deed on the payment of a debt of \$418, and with the understanding that in the event of the building ceasing to be used as a place of worship the land shall revert to the family or heirs. The Presbytery expressed gratification with the report. It was intimated further that they were able to raise \$450 from the stations; thereupon it was agreed to give them the status of a congregation, and they were hereby declared accordingly. The charge of the congregation was committed to Rev. Mr. Tibb, to carry out the above arrangements, and Messrs. Tibb, Currie and McDonald were appointed a committee in charge of supply. Rev. Messrs. McDonald, Beamer and Johnson were appointed a committee in charge of Oil Springs and Oil City. The following deputations were appointed to visit the following augmented congregations, viz., Forest, Rev. Mr. Currie; Point Edward, Rev. Mr. McLennan; Corunna, Rev. Dr. Thompson; Oil Springs, Rev. Mr. Beamer. The Presbytery then adjourned to meet on the third Tuesday of January next at one p. m., and was closed with the benediction.—
GEORGE CUTHBERTSON, Pres. Clerk.

MONTREAL NOTES.

As already reported, very large additions have been made last month to the membership of many of the city Churches. At the recent communion in St. Gabriel Church thirty-four new members were received, and the number of communicants present was well on to 250.

In several of the country congregations in this Presbytery there have also been large additions. The Rev. D. Paeterson, of St. Andrew's recently received between sixty and seventy members, and on last Sabbath week a union communion service of the two Presbyterian congregations at Lachute was held, when seventy new members were received into Henry's Church, and fifty-six into the First Church. These were entirely, or almost entirely, on profession of faith. The Rev. J. MacIntyre has been conducting evangelistic services in Lachute for the past month. He is now in Chatham, Que., and is about to begin a series of meetings in Calvary Congregational Church, Montreal.

The commission of the Montreal Presbytery met in Cote des Neiges on Tuesday last to confer with the congregation as to their Church property. The property is held in trust for the Presbyterian and Episcopalian population of the district. For the past ten years the Presbyterians alone have occupied the church, there being very few Episcopal families now in the district. The church building was recently destroyed by fire, and as its re-erection will cost more than the insurance money, it is felt to be most undesirable that the Presbyterian congregation should expend any additional sum, seeing that the Episcopalians have an interest in the property. Five of the trustees are Presbyterians and two Episcopalians, only one of whom is now alive. The cost of the property seems to have been borne very largely by the Presbyterians. This is another illustration of the undesirability of Union Churches. However well intended, they generally cause trouble, and not unfrequently breed disunion. The congregation unanimously appointed a small committee to act in unison with the commission of Presbytery in endeavouring to arrange with the authorities of the Episcopal Church so as to secure a clear title to the property on terms satisfactory to both parties.

At the meeting of the commission of Presbytery, the Rev. James Bennett still pressed the resignation of his charge, and after hearing parties the resignation was accepted, to take effect after Sabbath, January 8.

The Rev. W. J. Smyth, of Calvin Church, received a Christmas present from his Bible class, in the form of a handsome library chair. The Rev. L. H. Jordan, Erskine Church, was presented by his class on Christmas, with an Oxford teacher's Bible of largest type and best binding. The Rev. C. A. Doudiet received from his people a pulpit given from Geneva.

The annual social gathering of the St. John's Church, (French) Sabbath School was held on Friday and was well attended, although the excessive cold kept several of the children away. After tea had been served in one of the school rooms, the scholars and their friends repaired to the church, where was seen a large Christmas tree laden with presents. The Rev. C. A. Doudiet presided and delivered an address. After the reading and adoption of the annual report and the appropriation of the missionary moneys to the Pointe-aux-Trembles schools, short addresses were delivered by Revs. Principal MacVicar and R. H. Warden. The children received their presents and went home with happy hearts.

On the evening of Friday last, the annual festival of the Hochelaga French Presbyterian Sabbath School was held in Taylor Church, the use of which was kindly given for the evening, their own meeting place being much too small for the purpose. Upwards of sixty children were present, besides a large number of parents and friends. After tea, an

interesting programme was gone through, including recitations, hymns etc., by the scholars and others, and brief addresses by the pastor, Rev. R. P. Duclos. Dr. Macvicar, Dr. R. Campbell, Messrs. Heine, Warden and Cruchet. A number of pictures were exhibited by a magic lantern and a very pleasant evening spent, to the evident delight of the children.

The East End French Mission is a most hopeful one, and with a new church and school building gives prospect of soon becoming much stronger. The building at present used is far too small for the day and Sabbath school, not to speak of the regular Sabbath services. About one half the amount necessary to purchase a lot and erect a suitable building has already been got, and it is hoped that the balance will soon be forthcoming.

The anniversaries of the several religious societies are to be held during the week, beginning January 15, in Erskine Church. The French Mission anniversary is to be on Tuesday, January 17. Among the speakers that evening is the Rev. P. McF. McLeod, of Toronto. The pupils of the Pointe-aux-Trembles, Grand Ligne, Sabrevois and Methodist schools are to be present and conduct the singing. It has been decided to have an examination of the Pointe-aux-Trembles pupils on the afternoon of that day, from half-past two to five o'clock in the lecture room of Erskine Church, to which the friends of the school are invited. The enlargement of the Pointe-aux-Trembles buildings was unanimously resolved upon by the French Board last spring and sanctioned by a unanimous vote of the General Assembly at its meeting in Winnipeg in June. The sum of nearly \$2,000 has already been contributed for this specific purpose, and there is at present a fair prospect of sufficient being got this winter to justify going on with the extension, so as to accommodate from seventy to eighty additional pupils next year. About \$10,000 is the amount estimated as necessary for this purpose.

The Trafalgar Institute for the higher education of young women opens after the Christmas vacation, on January 9. The services of Miss Fairley, a highly-accomplished and experienced educationalist from Edinburgh, have been secured as principal. She enters on her duties immediately. There is to be a considerable addition to the number of pupils this next term, and under Miss Fairley the institution promises to be successful. The terms for resident pupils have been fixed at \$280 per annum, including board, laundry and tuition, except music, singing and drawing, and for day pupils at \$100 per annum. The regular course of study is two years. All applicants for admission must be at least fourteen years of age.

A Christmas entertainment of a high order was given on Thursday last by the St. Gabriel Church Sabbath School, which is likely to be repeated soon. The Young People's Association of this Church is hereafter to publish regularly a supplement to the monthly Record.

The annual festival of the Nazareth Street Mission Sabbath School took place on the evening of Monday last, and was as usual largely attended and highly successful. Addresses were delivered by Rev. Messrs. A. B. Mackay, W. R. Cruikshank, Principal MacVicar, etc.

HOME MISSIONS AND AUGMENTATION.

The United Presbyterian Church in Scotland is, like our own, suffering from a large deficit in the contributions for Home Missions and Augmentation. The following appears in a Scottish newspaper, and is worthy of note: Kindly allow me to address a word to the supplemented congregations of the U. P. Church. These congregations are to a greater or lesser extent dependent, for payment of stipend, on the Augmentation Fund. At the present moment that fund is in a backward condition. There is too much reason to fear that the surplus payable in April, 1888, will touch a lower point than it has yet reached. One reason for this deficit is, undoubtedly, the persistent pushing of the "special appeal" sanctioned by the Synod in May last. The object of this appeal is to clear off foreign mission debt, which ordinary business prudence would never have allowed to accumulate. Are our supplemented ministers still to suffer the hardships of the "reduced minimum" in order that the Foreign Mission Board may start afresh with a clear book? I do not think they should. As it is, they have been on short fare quite long enough. As a matter of self-defence, as a protest against the general indifference of the Church to the claims of the Augmentation Fund, as the only means by which to bring the Foreign Mission Board to its senses in the matter of economy, I would suggest that all supplemented congregations should adopt the following plan: When (in December) they allocate their mission money, let them devote two-thirds of it to the Augmentation Fund, and one-third of it to the Foreign Mission Fund. The self-supporting congregations, not having the same grievances, can do as they please. If the supplemented congregations adopt this suggestion, I am convinced the results will ultimately be beneficial. There would be present benefit to supplemented ministers, there would be serious heart-searching at the foreign office (and it is much required), and the Synod would be compelled to face the whole question of its finance, only the outer fringe of which it has hitherto touched.

THE *Daily Telegraph* says that the Rev. L. G. Macneill and Mrs. Macneill, of St. Andrew's Church, St. John's, N. B., were the recipients recently of many substantial tokens of the respect and affection of their congregation. Besides many valuable presents from individual members of St. Andrew's Church, the ladies combined in giving to Mrs. Macneill a beautiful Domestic sewing machine, and to Mr. Macneill a superb walnut book case, whilst a few gentlemen united in sending him a collar of Otter fur. The Rev. Mr. Macneill desires, on his own behalf and on behalf of Mrs. Macneill, to thank very heartily his good people, and especially the ladies, whose many words and acts of kindly sympathy and generous thoughtfulness have helped much to brighten an otherwise sad Christmas season.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 15, } **JESUS WALKING ON THE SEA.** { Matt. 14: }
1888. } } 22-36.
GOLDEN TEXT.—Be of good cheer; It is I; be not afraid.—Matt. xiv. 27.

SHORTER CATECHISM.

Question 56.—There is a great difference between God's judgment and man's judgment. Irreverence and profanity to some may seem trivial things. God's law shows them to be great sins. They are expressly forbidden, and the Third Commandment has a reason added why it should be obeyed. It is expressed in the form of a solemn warning. The sin may neither be recognized nor punished by human law, which at best is but imperfect; God's law is perfect, and these solemn words are intended to induce men to keep that law. There is no escape from its penalty, but by sincere repentance and forsaking the sin. Human law may be evaded and the guilty be permitted to escape, but God will not suffer the impenitent transgressor "to escape His righteous judgment."

INTRODUCTORY.

The miraculous feeding of the thousands, the healing of the sick, and the teaching of Jesus concerning the kingdom of God had profoundly impressed the multitude. The people comprehended part of his teaching and the meaning of His miracles, but they failed to discern the full truth, and above all, they failed to comprehend the spirituality of His teaching and work.

I. Jesus Spending the Night in Prayer.—It is not improbable that the disciples sympathized with the multitude to make Jesus their king. They also may have been unwilling to leave Him alone. He constrained them to depart in the boat in which they came. Then He dismissed the people, and alone in the desert place He ascends the mountain, where He could be alone with God. After the long, laborious day, he found rest and solace in prayer to His Father. If the Sinless One felt the need of silent fellowship with God, how much more do we require the strength and inspiration that true prayer brings.

II. The Disciples in a Storm; Jesus Comes to Their Rescue.—The disciples were told to go toward Bethsaida, but as the darkness was gathering around them, a great storm arose. The Lake of Galilee is particularly exposed to sudden tempests when north winds sweep down upon its waters. The wind was contrary. The boat was driven by the fury of the waves. In their dangerous situation, buffeting with the angry waters, the disciples would no doubt wish that Jesus had let them remain with Him, as they might wish that He was with them now. Sending them away alone was a part of their training. He was not to be always with them in His bodily presence. They would have to think, decide and act for themselves. His spiritual presence was always with them, and will be with His disciples to the end of the world. So He thought of them in their danger, and in the fourth watch, between three and six in the morning, they see Him approaching. At first they do not recognize Him as He comes through the darkness walking on the waters. They take Him for a disembodied spirit. His power over nature is complete. He had not only on a previous occasion stilled the tempest by His word, but now the law of gravity is made subservient to His will, and He overtakes them, by walking on the water. His presence brings comfort and hope. When He speaks it is to confirm their hope: "Be of good cheer; it is I; be not afraid." In crossing the stormy lake they were obeying Him. When danger overtakes us in the path of duty, we may hear His voice singing, "Be of good cheer."

III. Peter's Faith and its Trial.—The ardent and impulsive Peter, with characteristic boldness, rises above the fear that distressed him when he heard the Lord's voice, and asks for a command to come to Him on the water. Jesus grants his request, in the one word "Come." Without hesitation, he leaves the ship, but when he heard the roaring of the wind, and saw the angry waves, his heart filled with fear, and he began to sink. He cries "Lord, save me." Certainly a very short and direct prayer, and one that was immediately answered. Christ stretched forth His hand and laid hold of the sinking disciple. It was faith in Jesus that prompted Peter to ask leave to walk on the water. He had faith in Him still, as we see from his prayer, but it was not a faith equal to the working of miracles. It was, at best, but a weak faith. Christ's words were, "O thou of little faith, wherefore didst thou doubt?" These words in the circumstances would teach Peter a valuable lesson. He would learn to trust himself less and Christ more, after this. When Christ and Peter went on board the boat the tempest was stilled, convincing all the disciples that Jesus had power over nature, that He was divine. They worshipped and acknowledged Him as the Son of God.

IV. Healing the Sick.—When they reached Gennesaret, a small district on the west shore of the Sea of Galilee, the fame of Jesus was instantly spread. The sick flocked to Him for healing, and those unable to come themselves were brought by their friends. So great was the crowd of the distressed that the touch of the border of His garment was sufficient for their cure. Christ's ministry was marvellous in its mercifulness; "as many as touched were made perfectly whole." So it is with all who apply to Him for soul-healing.

PRACTICAL SUGGESTIONS.

Christ was frequent in secret prayer. He should be our pattern.

The path of duty is often beset with difficulties but Christ is always near. He is ever ready to come to His people's help.

Faith is the indispensable condition of Christian life and work.

We have to be on our guard against self-sufficiency; it leads into danger.

As Christ was merciful to the distressed, so should His disciples be.

LESSONS FROM LIFE.

A GREAT NATIONAL CALAMITY—WHAT IT TEACHES.

The last few years, have played sad havoc with many prominent men of our country.

Many of them died without warning, passing away apparently in the full flush of life.

Others were sick but a comparatively short time. We turn to our files and are astonished to find that most of them died of apoplexy, of paralysis, of nervous prostration, of malignant blood humour, of bright's disease, of heart disease, of kidney disease, of rheumatism or of pneumonia.

It is singular that most of our prominent men die of these disorders. Any journalist who watches the telegraph reports will be astonished at the number of prominent victims of these disorders.

Many statements have appeared in our papers with others to the effect that the diseases that carried off so many prominent men in 1887 are really one disease, taking different names according to the location of the fatal effects.

When a valuable horse perishes, it becomes the nine days' talk of the sporting world, and yet thousands of ordinary horses are dying every day, their aggregate loss is enormous, and yet their death creates no comment.

So it is with individuals. The cause of death of prominent men creates comment, especially when it can be shown that one unsuspected disease carries off most of them, and yet "vast numbers of ordinary men and women die before their time every year from the same cause."

It is said if the blood is kept free from uric acid that heart disease, paralysis, nervous prostration, pneumonia, rheumatism and many cases of consumption would never be known. This uric acid, we are told, is the waste of the system, and it is the duty of the kidneys to remove this waste.

We are told that if the kidneys are maintained in perfect health, the uric, kidney acid is kept out of the blood, and these sudden and universal diseases caused by uric acid will, in a large measure, disappear.

But how shall this be done? It is folly to treat effects. If there be any known way of getting at the cause that way should be known to the public. We believe that Warner's safe cure, of which so much has been written and so much talked of by the public generally, is now recognized by impartial physicians and the public as the one specific for such diseases.

Because public attention has been directed to this great remedy by means of advertising, some persons have not believed in the remedy. We cannot see how Mr. Warner could immediately benefit the public in any other way, and his valuable specific should not be condemned because some nostrums have come before the public in the same way, any more than that all doctors should be condemned because so many of them are incompetent.

It is astonishing what good opinions you hear on every side of that great remedy, and public opinion thus based upon an actual experience has all the weight and importance of absolute truth.

At this time of the year the uric acid in the blood invites pneumonia and rheumatism, and there is not a man who does not dread these monsters of disease; but he need have no fear of them, we are told, if he rid the blood of the uric acid cause.

These words are strong, and may sound like an advertisement, and be rejected as such by unthinking people, but we believe they are the truth, and as such should be spoken by every truth-loving newspaper.

MRS. HENDRICKS (the landlady): You are not looking at all well this morning, Mr. Dumley. Have you eaten anything, do you think, that distresses you? Dumley (the boarder): No, ma'am, I think it is something I have not eaten that distresses me.

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

"UNCLE JAMES," said a city young lady, who was spending a few days in the country, "is that chicken by the gate a Brahmin?" "No," replied Uncle James, "he's a Leg-horn." "Why certainly, to be sure!" said the young lady. "How stupid of me!" I can see the horns on his ankles.

"MAJOR, if some one were to challenge you to fight a duel, what would you do?" "It would all depend on whether he was a gentleman or not," said the Major. "If he was a gentleman, I'd certainly fight him." "But how would you judge as to that?" "That wouldn't be hard to tell. If he was a gentleman he wouldn't want to fight me unless I had insulted him; and I wouldn't insult him if he was a gentleman."

Sparkles.

A MAN can express his feelings and still send them by mail.

THE man who "buildd better than he knew" was not a government contractor.

IT must be a very good brass band that can play all the airs a drum major puts on.

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

TUTOR: Mr. Horn, how is moisture generally furnished to the heated air in a furnace? Student: Suppose by means of the dampers.

"WELL, I'm glad the burning question is settled," said Charing. "What do you refer to?" asked Tomkins. "The hot whether," was the reply.

MINISTER, making a call: And do you always do as your mamma tells you to, Flossie? Flossie (emphatically): I do, and so does papa.

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

ER oman dat had married er po' man caze she lubed him is mighty ap' ter want her daughter to marry a rich man, no matter whether she lubs him or not.

A STOUT old laddy got out of a crowded omnibus the other day, exclaiming: "Well, that's a relief, anyhow." To which the driver replied: "So the hosses thinks, mum."

EPITAPH on an editor's tombstone in Maine:

Within this town he lived and died For forty years, and there he died.

J. B. MASON, Providence, R. I., suffered with pneumonia, accompanied with a dry cough, hoarseness and entire loss of voice. Physicians afforded him no relief, Wistar's Balsam of Wild Cherry cured him, and he says it saved his life.

CUSTOMER (in grocery store, picking away at the raisin box): What are these raisins worth, boy? Boy: Five cents. Customer: What, only five cents a pound? Boy: No; five cents for wot you've eat.

OMAHA BOY: "Oh, ma, docs that passen-ger train carry anarchists?" Ma: "Why, of course not." "But it's got a red flag on behind." "That is simply a danger signal." "Oh! I s'pose the cars have stoves in 'em."

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

AFTER the dinner given to Mr. Roswell Smith, Mr. Frank R. Stockton remarked carelessly: "We were seven hours at the table." Now, three meals a day at that rate would be all that any man ought to expect.

A REMARKABLE CASE.—Frederick Wieze, of Minden, Ont., suffered with running sores on both legs which the best of physicians failed to cure. Two bottles of Burdock Blood Bitters cured him completely. Scrofula always due to bad blood, is curable when timely treated with B. B. B.

THERE had been some illness in a family, and an inquisitive neighbour asked little Johnny, the youngest son of the family, who had been sick, and he answered: "Oh, it's my brother." "What was the matter with him?" "Nuffin, only he was just sick." "I know; but what ailed him?" "Oh, I dunno." "What did he have?" "He had the doctor."

THE best medical writers claim that the successful remedy for nasal catarrh must be non-irritating, easy of application, and one that will by its own action, reach all the remote sores and ulcerated surfaces. The history of the efforts to treat catarrh during the past few years obliges us to admit that only one remedy has completely met these conditions, and that is EY'S Cream Balm. This safe and pleasant remedy has mastered catarrh as nothing else has ever done, and both physicians and patients freely concede this fact. The more distressing symptoms quickly yield to it.

BABY'S SKIN & SCALP CLEANSER PURIFIED AND BEAUTIFIED BY CUTICURA.



FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

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SKIN AND SCALP preserved and beautified by CUTICURA MEDICATED SOAP.

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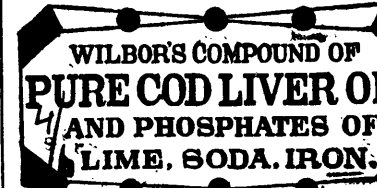
Have You Nasal Catarrh?

USE DR. JAMES' three preparations of EAST INDIA HEMP; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off Consumption, and keep the disease located until positively cured. Put yourself fully under the influence of these remedies, and be sure as the sun shines upon you a complete cure will be made of that loathsome disease.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most sceptical, and will break up a fresh cold in twenty-four hours.

Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. \$2.50 per bottle, or three bottles for \$5.50. Pills and Ointment, \$1.25 each. Address CRADDOCK & CO., 1032 Race St., Philadelphia, Pa.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON.



Cures Coughs, Colds, Asthma, Bronchitis, and all Scrofulous Humors.

To the Consumptive.—Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decided Consumption, by no means despair. There is a safe and sure remedy at hand, and one easily tried. "Wilbor's Compound of Cod Liver Oil and Lime," without possessing the very nauseating flavour of the Oil as formerly used, is endowed by the Phosphate of Lime with a healing property which renders the Oil doubly efficacious. Remarkable testimonials of its efficacy can be shown. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

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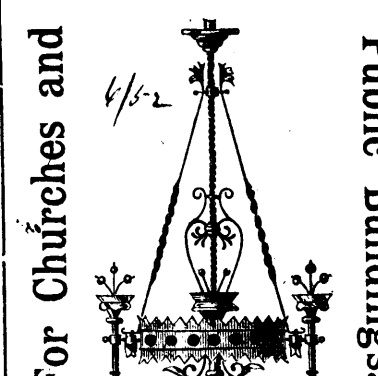
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THE ORIGINAL LITTLE LIVER PILLS.

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Always ask for Dr. Pierce's Pellets, or Little Sugar-coated Granules or Pills.

Dr. Pierce's Pleasant Purgative Pellets

SIZE OF PELLETS.



BEING ENTIRELY VEGETABLE, Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a LAXATIVE, ALTERATIVE, or PURGATIVE, these little Pellets give the most perfect satisfaction.



SICK HEADACHE,

Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by druggists, for 25 cents a vial. Manufactured at the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

BOILS CURED.

WILLIAM RAMICH, Esq., of Minden, Kearney County, Nebraska, writes: "I was troubled with boils for thirty years. Four years ago I was so afflicted with them that I could not walk. I bought two bottles of Dr. Pierce's Pleasant Purgative Pellets, and took one 'Pellet' after each meal, till all were gone. By that time I had no boils, and have had none since. I have also been troubled with sick headache. When I feel it coming on, I take one or two 'Pellets,' and am relieved of the headache."

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Mrs. C. W. BROWN, of Wapakoneta, Ohio, says: "Your 'Pleasant Purgative Pellets' are without question the best cathartic ever sold. They are also a most efficient remedy for torpor of the liver. We have used them for years in our family, and keep them in the house all the time."

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MEETINGS OF PRESBYTERY.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, January 17, 1888, at half-past ten a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past ten p.m.
STRATFORD.—In Widder Street Church, St. Mary's, on Tuesday, January 10, 1888, at half past ten a.m.
WHITBY.—On Tuesday, January 17, 1888, at ten a.m.
HURON.—At Thames Road, on Tuesday, January 17, 1888.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 10, 1888, at ten a.m.
PARIS.—In Dumfries Street Church, Paris, on Tuesday, January 10, 1888, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
BARRIE.—At Barrie, on Tuesday, January 31, at eleven a.m.
LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, January 10, at ten a.m.
LAWARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m.
SAUGUEW.—In Palmerston, on Tuesday, March 13, at ten a.m.
QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
MAITLAND.—At Lucknow, on March 13, at half-past one p.m.
LONDON.—Adjourned meeting in First Presbyterian Church, London, on January 10, at half-past two p.m. Next regular meeting in same place, on the second Tuesday of March, at half-past two p.m.
SARNIA.—Special meeting in St. Andrew's Church, Sarnia, on Tuesday, January 17, at one p.m. Next ordinary meeting in the same place, on Tuesday, March 20, at one p.m.
KINGSTON.—Adjourned meeting in Chalmers Church, Kingston, on Tuesday, January 24, at eleven a.m. Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.

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DIED.

On 1st October, at Dunedin, New Zealand, the Rev. A. C. Gillies, aged fifty-three years. Mr. Gillies was a native of Canada, and was educated at Knox College. He laboured for some time in Canada. Afterwards he went to California, Australia, and New Zealand. His last charge was North Church, Dunedin.

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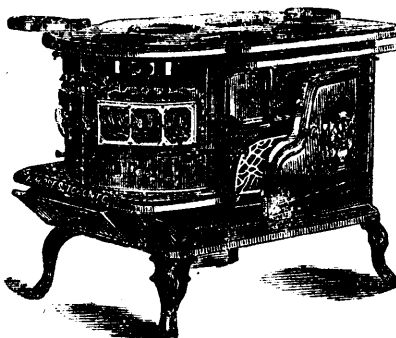
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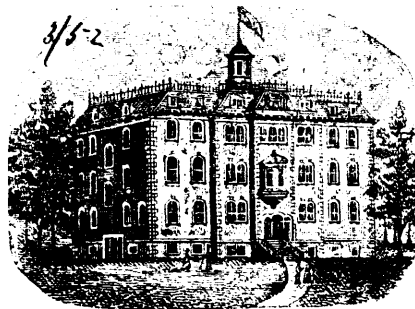
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