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# THE PRESBYTERIAN

(LONDON: ENGRAVING CO.)

Vol. 17.—No. 53.  
Whole No. 881.

Toronto, Wednesday, December 26th, 1888.

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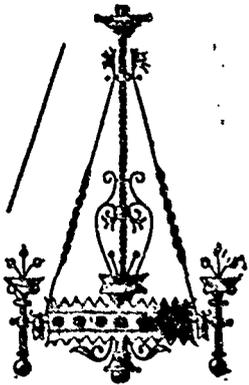
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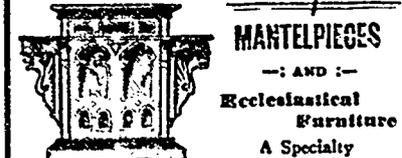
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NOTICE is hereby given that a dividend at the rate of seven per cent per annum on the paid-up capital of the Company has been declared for the last year ending 31st December 1888, and that the same will be payable at the office of the Company, No. 72 Church Street Toronto, on and after Wednesday, 2nd day of January, 1889.

The Transfer Books of the Company will be closed from the 17th to the 31st December inst., both days inclusive. By order of the Board, JAMES MASON, Manager. Toronto, Dec. 15, 1888.

Best cure for Croup, cough, colds, etc., is the old Vegetable Pulmonary Balsam. Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

TO INVIGORATE both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

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We have sold WISTAR'S BALSAM OF WILD CHERRY for many years. Not one we have sold has ever given such perfect satisfaction for coughs and colds, and in advanced cases of consumption it has shown remarkable efficacy. F. S. BROWN, & CO., Fall River, Mass.

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RUSSELL, N. Y., April 26, 1888.

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REV. MRS. L. M. SMITH.

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(From the Boston Journal.)

The Knabe pianofortes were introduced in Boston only a comparatively short time ago, although the merits of the instruments had long been recognized elsewhere, but the purity and brilliancy of tone, the strength and durability of the pianos quickly recommended them to the musical public. Mr. E. W. Taylor, the Boston agent, brought the Knabe pianos to Boston nine years ago, and their success has not been eclipsed by any other piano during that period. This popularity has not been secured by the "booming" process; the pianos have been their own advertisement. For beauty of form, resonance, flexibility of tones, evenness of scale, perfection of action and durability they cannot be surpassed. Our best musicians endorse them, and the sale of uprights and grands has been gratifyingly large.

DR. HARVEY'S SOUTHERN RED PINE for coughs and colds is the most reliable and perfect cough medicine in the market. For sale everywhere.

Illustration of a woman's face with text: 'How to Cure Skin & Scalp DISEASES with CUTICURA REMEDIES.'

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Note.—This favorite medicine is put up in oral bottles holding three ounces each, with the name blown in the glass, and the name of the inventor, S. R. Campbell, is fed back across the face of the label. Beware of imitations, refuse all substitutes, and you will not be disappointed.

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Price 25 Cents per Bottle.

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TUMORS of all kinds cured. NEW METHOD. No knife. Book free. Sanitation, White Springs, New York.

NATIONAL PILLS are a mild purgative, acting on the stomach, liver and bowels, removing all obstructions.

# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, DECEMBER 26th, 1888.

No. 53.

## Notes of the Week.

THE Week of Prayer will be January 6-13. The topics suggested by the Evangelical Alliance are: Monday, January 7, Thanksgiving and Confession; Tuesday, The Holy Spirit, Wednesday, The Family and the Church; Thursday, Reforms; Friday, Missions; Saturday, Nations. Sermons are suggested for Sunday, January 6, from Isaiah lx. 1; Romans xiii. 14; John xv. 5; Philippians iv. 13; and for Sunday, January 13, from 1 Corinthians iii. 9, and xv. 58.

EDINBURGH Free Church Presbytery were engaged lately in a lively discussion of a student's views of the Atonement. Mr. William Balfour moved that the discourse be not sustained, but admitted that it was the production of a man of ability, Mr. M'Ewan seconded. Professor Laidlaw defended the student, remarking that there was too little preaching of the moral aspect of the Atonement. On a vote, the discourse was sustained by a large majority, Messrs. Balfour and M'Allister dissenting.

DR. HAMILTON MAGEE, in the December number of his *Christian Irishman*, expresses his conviction that no mere legislators, either at Westminster or College Green, will ever be able to go to the root of the Irish troubles. He points to the fact that most Roman Catholic countries are on the brink of revolution, and he thinks there is a common cause. Dr. Magee adds that a very considerable number of men in Ireland, outwardly connected with the Church of Rome, never go to confession, and that the number of such is probably increasing.

THE New York *Independent* observes that the women voted by the thousand in Boston last week, and they were not insulted or unsexed. They voted in a dignified, lady-like way, and their presence made the polling-place more decent than ever before. The way they voted was quite as intelligent as that of their brothers, and the result commends itself to good citizens. There was a great deal of religious feeling in the canvass, growing out of the discussion of the school question, but a Jew stood at the head of the poll for the school commissioners.

AN English Nonconformist says, that ten years ago he thought Dissenters in England had not much to complain of as to disabilities. The large measures of relief seemed to cover all the ground. But since then he had had a seat on the board of Dissenting Deputies; and the reports that came continually to their meetings from all parts of the country had convinced him that, whatever may be the case in London, in rural districts there still exist many religious disabilities, and even some persecution so far as ostracism and boycotting might be called such.

KINDLY sentiment appropriate to the season is, in Toronto, beginning to take a commendable practical direction. Sunday morning breakfasts for the necessitous have been instituted, and seem to be highly appreciated. The successful beginning will no doubt inspire more of the charitably and kindly disposed to extend this method of help to many, who know by painful experience, only too well, what hunger means. Efforts are also being made to provide holiday treats for the children, to whom Santa Claus is by no means disposed to be too prodigal. The people of Erskine Church in this city, have arranged for a complimentary breakfast, to which many in the neighbourhood have been cordially invited. Good words, and good works should always go together.

THE antagonism between the people of the Southern States, and their coloured fellow citizens, did not apparently end with the war, nor did it disappear with the abolition of slavery. Now and again hostilities break out that are ominous of evil. In some sections, it is evident that white and coloured people look on each other not as men and brothers, but as

deadly foes who, on the slightest occasion, are ready to fly at each others' throats. The latest outbreak in Mississippi—whatever the rights and wrongs of the quarrel may be, and at this distance the affair seems hazy—leaves no doubt that race feuds in the Southern States are of a most bitter and deadly description, and that the frequent recurrence of such scenes cannot fail to lead to deplorable consequences.

THE present festive season has been more than ordinarily prolific of Christmas numbers of newspapers. Many of our contemporaries, both in Canada and the United States, have sought to gratify their readers with special attractions for the holidays. The degrees of excellence attained have of course been very varied, ranging all the way from the baldest of boiler-plate up to the highest and most finished specimens of art. It might seem invidious to specify, but it may be observed that the *Brantford Telegram* has hit on a plan of drawing special attention to the various interests of the city, giving a great many good portraits of its prominent men, among which is a strikingly good one of Dr. Cochrane. The *London Free Press* has just issued a large and attractive holiday number. The time, however, seems fast approaching when it will be considered that the Christmas number, like the Christmas card, may be vastly overdone.

THE *London Times* records the death of Mr. Paul Isaac Hershon, at the age of seventy-one years. He was a native of Galicia, of Hebrew origin, and became at an early period of his life a convert to the Christian faith. As a missionary he was an active promoter of the objects of the London Society for Promoting Christianity among the Jews in England and the East. He became in succession director of the House of Industry for Jews, at Jerusalem, and of the modern farm at Jaffa, which institutions were established with a view to encourage useful industries among the Jews and native Syrians. In the year 1859 he retired from work in the mission field in order to devote himself to literary labours. For nearly fifteen years he pursued his researches in the Talmud and Midrashim with great perseverance.

It is a cause of general and openly-expressed regret, says the *Interior*, that many of our churches give little or nothing to missions. Reason and remedy are suggested from various sources and in various terms; but the wrong is not set right very fast. Dr. Munro Gibson, the famous London Presbyterian, has written something on the subject of Christianity according to Christ, which we hereby borrow, that we may pass it on to the pastors and members of the delinquent and do less churches. He takes up the Lord's Prayer and suggests that the order of its petitions is the model for the sequence of Christian efforts. And he adds: "We generally think in this way. If we could only cure the worldliness of the Church, what an impulse would be given to the cause of missions! But what if the better and more hopeful order be rather this: If we could only stir a proper enthusiasm for the cause of missions, for the glory of God, for the advancement of his kingdom, for the doing of His will on earth as 'tis done in heaven, would not worldliness cure itself?"

THE *Christian Advocate* expresses the opinion that the degree of doctor of divinity is not likely to lose its respectability very soon. The fact that it has been bestowed on many very common people, is partly compensated for by a German university having recently conferred it on Prince Bismarck. If Dr. Bismarck does not feel honoured by the degree, he may at least bear it patiently for the sake of the honour he may confer on the degree. The *Interior* makes the following annotation: The idea is a good one. If we were an authority in any college, we would move to confer the degree upon President Cleveland—"Grover Cleveland, D.D." He knows the shorter catechism, and we venture to say, that in a competitive examination on theology, he would down the Prince. And there is Blaine, "James G. Blaine,

D.D." And there is Senator Ingalls. We will put him in competition with Dr. Shedd, any day. The senators are all "grave and reverend seniors." They have the "Rev." already. Now that the colleges have begun to slop over, there is no knowing who will get wet.

THE *Glasgow Christian Leader* says. The mother of a company of Sisters of Mercy who have fled from Buenos Ayres to South Australia writes that the latter is "verily a land of peace and liberty" and "really a Christian land." She looks back with horror upon her experience of the Papal country from which she and her companions have escaped. "There were more priests there than here," she says, "and ten times as many churches, but the whole state of things was different. To explain all would be simply impossible. Some things, on which all the others hinge, I am not at liberty to mention. We are not so well off temporally as we were in South America, but our peace and happiness in other ways are beyond explanation. I never look back to our sojourn in Buenos Ayres save to bless God for His wonderful deliverance of us from its dangers." These are suggestive sentences, and will not be dark to any who have read the story of "An Escaped Nun," or the autobiography of Father Chiniqy. The letter is published in the latest number of the *American Catholic Quarterly Review*, and therefore cannot be denounced as a Protestant work of fiction.

THEY have been holding successful Presbyterian Conferences in Scotland. Concerning this comparatively new departure the *Christian Leader* says: One of the most hopeful signs of the present time in Scotland is the fresh life that is being infused into the congregations in country districts by the Presbyterian Conferences that are now so common. A correspondent points out two benefits that have been prominent among those derived from the conference in which he was privileged to take part. The members of the churches in the outlying districts are brought into direct contact with the more active forms of church life. They see and hear and take a leading place in the thought and work of the Church both at home and abroad. This cannot fail to encourage and stimulate the Christianity of the district where the meeting is held. Again, the different denominations are brought into touch with each other. Prejudices are weakened and the spirit of mutual forbearance and Christian unity is promoted. At our closing meeting both the Established Church and Free Church ministers took a part, and the Episcopal clergyman was on the platform. This was a United Presbyterian Conference; but it will be observed that it attracted even Episcopalian brethren.

THE *Rockford News* says. A new anti-saloon movement was started in Rockford on last Thanksgiving Day. It is called the Home Protection League, and its object is to work in a non-partisan way for the abolition of all public places where liquor may be bought and drunk. It is said to have obtained a foothold in several states, and to have received the support of men of all parties. On which the *Chicago Interior* rises to remark. Now let them put in another plank or two. First, to try to reclaim habitual drinkers, and to prevent boys and men from forming the habit. Second, to have men who persist in drinking and wasting their earnings, and abusing their families, punished for their wickedness. The drunkards need less coddling and more cuffing. Just now, if a man wants to be bathed in the sympathetic tears of some other people, let him throw a dynamite bomb or commit a cold-blooded murder, and so get a halter about his neck. He is at once a "poor, unfortunate man." He gets tracts and bouquets and pleadings for his soul; and the newspapers give more space to his mad-dog drive, than they would to a speech from Gloucester. If a man wants benevolent attention and help, let him get drunk and put his family out of doors. He is a moral bonanza from that time forth. What he ought to get is a sound drubbing administered by the law,

## Our Contributors.

### FREE PEWS NO REMEDY.

BY KNOXONIAN.

In his recent sermon on Pews, Dr. Cochrane declares that free pews are powerless to bring careless people to the House of God. He says he has gone to such people in Brantford, offered them free seats, and asked them again and again to attend church, but they did not do so. Dr. Cochrane's experience, we venture to say, is the experience of every minister and elder who has engaged in that kind of work. There are men in every community who would not go to church if you brought in a sofa for their personal use, and asked them to recline on it during service. It is possible that the cry of free pews might advertise a church for a time and bring in some who would not attend if the cry had not been raised, but it is an undoubted fact that there are people in every community who would not darken a church door if every church in the place had free pews. The fact there are such people does not prove that a graduated system of pew rents is the right one. That system must stand or fall on its merits. It has demerits enough without charging it with keeping people out of church who don't want to go. If a man wishes to loaf, or drive, or shoot, or fish on the Sabbath, it is hardly fair to say that pew rents keep him out of church. Pew rents do not keep him out and free pews would probably not bring him in. The thing wanted is a change in the man rather than a change in the pews. Whilst we do not like graduated pews, we quite agree with Dr. Cochrane in saying that free pews are not a sovereign remedy for Sabbath desecration.

About twenty years ago we had an agitation in the Presbyterian Church on the organ question. It is amusing—perhaps we should say humiliating—to read the debates of those days and see how the predictions of good men on both sides have turned out to be—well, we shall not say what. Anti-organ men predicted that the organ would split the Church into fragments, and do many other dreadful things. The Church didn't split to any great extent. Some organ men made glowing predictions about the drawing powers of the instrument. It would keep the young people in the church; it would attract the masses; it would do several other good things. One enthusiastic brother said we must have "music to draw the masses." Well, we got the music, but it has not drawn the masses in many places. A melodeon has no power over the masses. Even a pipe organ does not draw a crowd. Hundreds of people walk the streets, or drive, or go to saloons during the hours of service within a stone's throw of dozens of splendid pipe organs. As a regenerator of fallen human nature the organ is a failure. It is said that on a recent Sabbath there was an average of only 336 in twenty of the larger churches in Chicago. No doubt each of these churches has a splendid organ. Old Adam is too strong for an organ.

Far be it from us to say that good church music is not a most desirable thing. No doubt the recent improvement in the service of song in many churches has kept some of our own people from wandering. We ought to give the Lord the best service we can in every department. Good singing is a great advantage to a church in many ways, but the hard fact remains that music does not "draw the masses" to the house of God.

As a regenerator of mankind, free pews may be put alongside of the organ. Both have some good points, but neither can bring many more people to church than come now. Old Adam doesn't want a pew of any kind very badly. That is the root of the whole trouble.

Is there no method by which people who neglect the house of God can be reached? Various methods have been tried. One is to hold evangelistic services in public halls. Events have shown that, as a rule, this plan makes no permanent impression on any community. Good may be done to individuals, and the services may, as some one has said, put "religion in the air" for a time, but the air is not the place where the religion is most needed. It is most needed in the hearts and homes of godless men. Spurgeon, than whom there is no better authority, says he has no confidence in that method of working

as a means to reach men who habitually neglect the House of God.

The only method by which lasting good can be done is by personal dealing—house to house—man to man visitation. This method implies that the membership of the Church work. No minister can do his own work and keep up a continual effort to bring in the careless. There are not days enough in the week for the pastor of a large congregation to do both. If the people who attend church—yes, even those who are members of the Church—would make a vigorous and persistent effort to bring others in, the pew system would soon adjust itself.

It would be interesting to know just how many hours a week some of those who write so confidently about free pews spend in trying to bring careless men into the Church. It is very easy to sit with one's feet on the fender and talk about what the churches should do. There is no great effort required to write an article on pews for the Saturday or Sunday paper. The smallest modicum of brains totally uninfluenced by the smallest modicum of grace, and blissfully independent of the smallest modicum of common sense, can find fault with any method of working.

During the late American War a number of Southern prisoners were being escorted by a military guard through a Northern city. The rabble gathered around them, and began to hoot and jeer, as they could safely do when the proud foe was in chains. "Why don't you go to the front?" defiantly shouted one of the prisoners. The reason why, perhaps, was because some of them were too fond of a whole skin. Perhaps some of them had hired a substitute to stop bullets, or had dodged the draft, or jumped the bounty. At all events they were not at the front. Their special business was to jeer at brave men who had risked liberty and life in the front ranks.

Every honest worker for Christ who is doing his best may well say to those who stand off and lecture the churches about pews and similar matters,

WHY DON'T YOU GO TO THE FRONT?

### CHRISTMAS IN DIFFERENT COUNTRIES, SECOND PAPER.

Having sketched some of the ceremonies connected with Christmas in France, both north and south, we shall now pass on to Germany, and some other countries where we have spent that season, or learned of the festivities peculiar to it from others. Let us begin with

#### GERMANY,

where Christmas is the most joyous period of the year. At the beginning of the month active preparations commence. The Christ-market, or fair for the sale of toys, gifts, Christmas trees, wax-candles, etc., is opened—the booths being illuminated and adorned with green boughs of fir and pine. The fifth of December is St. Nicholas Day, and in many families, some one dresses himself with a mask, fur robe, and long tapering cap, and comes in with a bunch of rods and a sack, and a broom for a sceptre. Throwing the contents of his sack on a table, all rush and scramble for nuts, apples etc, while Herr Nicolaus, "the punishing spirit" gives the juveniles many smart raps on the fingers.

On Christmas Day, an exchange of gifts takes place all round, the Christ-kindchen—the "rewarding spirit" rings his bell, and all the household run, tumbling over each other to the apartment where the gifts are arranged, and excitedly hunt up his or her share, and on discovery, embraces the giver. It is a scene of the purest and most joyous feelings—full of poetry and sentiment and happy associations. Customs like this renew the bond of fellowship between families and friends, and produce kindly sympathy.

On New Year's Eve, the people stay up all night, relight the Christmas candles which have not been removed from the Christmas tree, and all join in general merriment. Next day service is held in all the churches, and in the evening, in every house joyous parties amuse themselves with games, charades, dancing and feasting and pledging each other in bumpers of beer to the "Happy New Year."

#### FLANDERS

at Yuletide used to outstrip even England in beer bibbing and gormandizing. By the way, do not the mince pies and plumpuddings served up blaring with rum or brandy, strongly resemble the sacrifices on Saturnian altars? There is a general letting loose of

animal spirits amongst the youthful and robust at Christmas in the northern lands, which are not to be found in the south, at least since paganism has been superseded. Christmas cards are of Flemish origin, and many of the cheap ones, bordered with lace and bright with flowers and gilding, have been made in the convents in the Low Countries, as they were called. Rich Walloons think it a religious duty to minister at this season to the comfort of the poor. Legends abound, which teach the blessedness of active charity at Christmas, and the "accursedness" of the full hand which refuses to scatter to the poor. At Brussels, Ghent, Bruges and Mechlin, there is much in the celebration of the Nativity, which was imported from Spain when Charles V. and his descendants ruled the Low Countries.

#### SWEDEN.

Frederika Bremer gives a pleasant glimpse of Christmas time in Sweden. Though writing at the time in New Orleans, she says her thoughts were far away from her surroundings. She was thinking of the early Christmas morning service in her own country churches—of the sledgings thither in the gray morning twilight, through pine woods, along the fresh snow—of the little cottages in the woods, shining out with their Christmas candles; of the train of small pleasant sledges, with their bells ringing merrily by the way; of the beautiful church with its dark background of wood, beaming with its lighted meadows around; of the cheerful scene of light and purple within it, with those good country folk in their warm costume. "I saw" she adds "the representative of the Diet of Trieste, enter into his wolf-skin cloak at the church door. I saw the children with their beaming glances: I heard the animated powerful hymn 'Hail to thee, lovely morning hour.' Yes, that was Christmas life and Christmas joy."

#### NORWAY.

In Norway, there is a delicate way of giving a Christmas present to a lady on this occasion. It generally consists of a brooch, earring, or other jewellery, which is put in a truss of hay, sheaf of corn, or bag of chaff. The door of the lady's house is pushed open and the bundle or bag is thrown in. In this, the fair recipient has to seek for her present which causes much pleasant anticipation and good humour.

Another delightful custom here is to give a dinner to the birds on Christmas day. In the morning, every gateway, barndoor and paling is decorated with a sheaf of corn, fixed on the top of the pole, from which, it is hoped, the birds will regale themselves heartily on the festive day. Even the humblest peasant saves up a handful of something for the "birds of the air," and what is not picked on Christmas Day remains as a provision for the birds during the winter. The chirping and carolling of the birds about these little granaries, gives an air of heartiness to the day which can be fully appreciated by those who reside in country houses in the winter.

On New Year's Day, friends call on one another, and a routine of wine sipping, flirting, etc., goes on from house to house. Between Christmas and Twelfth Day (January) Mummers are on foot. They are here called "Julebukker," or Christmas goblins. They generally appear after dark, masked and dressed fantastically, and are entertained at the houses where they call. The Mummers perform their antics in silence, representing probably the ghosts of the persons whose names they bear, such as Mephistophiles, Charlemagne, Gustavus, Oberon, etc.

Both in Norway and Sweden, at this season of mid-winter, all, except the very aged and the sick, throng to the venerable wooden church in the midst of the valley; and in the evening the lights of unnumbered cottages, deep down in the valleys, and high up on the mountain crests, will mark the happy and peaceful homesteads of a unique race of peasants. Their robe simplicity and freedom of manners bear witness that they have never submitted to the yoke of a conqueror, or to the rod of a petty feudal lord—a peasantry at once so kind hearted, so truly humble and devout, and yet so nobly proud where pride is a virtue, and who resent any wanton affront to their honour or dignity.

#### CHRISTMAS EVE IN SPAIN

is the gayest, noisiest time of the year, the *buena noche* on which people of all ranks and classes enjoy themselves from dusk to dawn in all sorts of ways. As midnight approaches, there is a great ringing of bells and praying for souls in purgatory—the bells tolling at first in a gloomy strain, and ending in merry chimes. Mass over, joy reigns, the guitar is thrummed, the

castagnettes rattled, the kettledrum beaten. Gay carols are sung, and students go about town serenading under balconies. As no one has lunched or dined, all begin to sup, and all sit up until the sun rises. Formerly, it was held unlucky to eat any but gift food at the supper in the small hours of Christmas morning—presents having been sent the previous day from friend to friend, and corresponding gifts received. What remained over was given to beggars. Every family has its "Bethlehem stable," which is placed at the far end of an apartment arranged as a bail room. Children are invited to venerate the images and then to dance before them. Before leaving, they kneel down and vow before the Virgin to persevere in trying to be good for the next twelve months. These Bethlehem stables are very realistic, the dresses worn by the Virgin and child, and the wise men, being exquisite specimens of needlework—the work of great ladies.

IN ROME

Christmas Day is entirely sacred to the Bambino. All children are taken round the churches to see the infant Jesus in his cradle. At the Vatican, there is a waxen figure of a babe in a manger-like cradle. It is brought in for the Christmas pontifical mass, escorted by noble guardmen and monsignors. Christmas cakes which have been blessed at parish churches are universally exchanged. The ultimate fate of these great cakes is to be cut up and divided among the poor.

THE BRITISH ISLES.

Of the customs in these isles at the Christmas season I shall say little, as they are better known, perhaps, to the majority of our readers than they are to the writer. In England, most of the counties have practices peculiar to themselves. In Cornwall, for example, a sort of play is enacted called "St. George," in which several characters are represented, amongst them being Father Christmas, who announces himself, singing.

Here comes I, old Father Christmas,  
Welcome or welcome not,  
I hope old Father Christmas  
Will never be forgot.

This is followed up with (in recitative), "I was born in a rocky county, where there was no wood to make a cradle; I was rocked in a stouring bowl, which made me round shouldered then, and I am round shouldered still" and so on.

In Ireland, in former times, the Christmas festival was a happy time, the young people going round giving and receiving Christmas boxes, any gift being termed a box.

In Scotland, Guizards or maskers used to form a conspicuous feature in the New Year festivities. These good old customs are no doubt salutary. Friendly feelings are revived by their recurrence, which might otherwise cease. An old author recommends the New Year observances thus: "If I send a New Year's gift to my friends, it shall be a token of my friendship; if to my benefactor, a token of my gratitude; if to the poor, which at this season must never be forgot, it shall be to make their hearts sing for joy, and to give praise and adoration to the Giver of all good gifts."

Then have every heart its chimes, men,  
And while woman's voice is here  
Well sing hopes for better times, men,  
On the death of the poor old year.

Nice, Italy

T H

CHURCH MUSIC.

MR. EDITOR,—In two comparatively recent issues of the *Globe* the public have been treated to two sermons on "Church Music" by the Rev. Dr. Kellogg, in which he endeavours, among other things, to show that instrumental music is not only commendable and enjoyable, but that it is plainly obligatory and, in consequence, thus essential in the sacred services of the Christian sanctuary.

Now it is very noteworthy that in the New Testament record of the new or Christian economy there is exceedingly little said about music of any kind, and, in as far as memory serves me, I am not aware that music is ever even mentioned in connection with the most noted sermons therein recorded, such as that by Jesus on the Mount, Peter on the Day of Pentecost and Paul at Athens, etc., and a person would require to read the New Testament once and again ere he found even the shadow of an injunction or sanction for the erection or employment of what we call organs in the house or service of God. Nay

more, when David arranged the singers for the sanctuary, and when Solomon dedicated the temple, such an instrument as an organ is not once mentioned, far less employed. Further, in as far as I have read, there is not even such a word as organ in the Revised Version of the Bible, which in this respect is the more correct of the two. The original word is there translated "pipe," and this is said to mean the pipe of Pan, or shepherd's pipe, and far more resembling a penny whistle than a church organ. True, it may be said that in the establishment of the New Economy, when Christians were few in number and poor in circumstances, they were unable to purchase costly instruments for sacred service, but on the other hand it cannot be gainsayed that not only no regret was expressed at the lack of them, but that there is not the slightest symptom of a requirement on the part of any of the apostles that the worshippers should procure them as soon as they could in order that their services might be more scriptural and more effectual. On the contrary, so far from the Doctor finding even the semblance of an injunction for the procuring, or an example of the using of instruments of music in the New Economy, he points out that at the Sacramental Supper they *sung* an hymn, and in the prison Paul and Silas lifted up their voice in *song*, and that James exhorts believers to express their joy in *singing*, and it appears from his own showing that such simple service of song continued, for he says that the earliest notice of Christian worship we have outside of the New Testament is that given by Piny in the end of the first century to the effect, that Christians in their assemblies *sang* hymns of praise to Christ as God.

Seeing that the Doctor finds neither sanction nor support for instrumental music in connection with the apostolic origin and operations of the New Economy, he has, like a Jew, to resort to the Old, where he rambles at will under the "shadow of good things to come, and not the very image of the things," and where others have gone to find a foundation for church establishments, endowments, etc., as well as to find wherewith to extend their sanctuary ordeal and increase their ritual, and hence a great deal of that lording over God's heritage, prelatie pretence, and pompous ceremonial, existing and increasing even in Protestant Churches at the present day, and famishing rather than fostering spiritual life.

Professedly building, then, on his textual foundation, "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O, Most High. To show forth Thy loving kindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings and upon the psaltery, upon the harp with a solemn sound," the Doctor proceeds to give an array of Old Testament quotations in which allusion is made to the service of praise in the Jewish economy; then passing on through the New Testament, where he must leave all his instruments behind him, he points to heaven and to its praises, where "Worthy is the Lamb" is *sung*, and where the redeemed ones, whose united voices are "as the voice of many waters," *sing* a new song before the throne, and where he points to the glorified ones "harping on their harps" as an evidence of instrumental music in heaven. But if he is to be so very literal in regard to harpers with harps in heaven, he must admit that there were there too, horses and horsemen and horned cattle, a drunken woman riding on a beast, a great dragon, locusts in abundance, etc. Among the many quotations from the Old Testament there is this one "musical instruments of God" (1 Chron. xvi. 42) which seemed to have so specially struck and arrested him as to lead him to pause and emphatically, in proof of his position, remark, "What a striking expression is this last!" Had he, however, looked for a moment at the Revised Version, which is wisely his wont, he would have simply seen instead, "instruments for the songs of God," and the "striking expression" would have struck him comparatively lightly.

Now, as we belong not to the past economy, we are not under its ritual, and seeing that, as professedly held by the Doctor, heaven is not to be the hereafter home of the Christian, its ordeal is not the appointed ordeal of earth, but we live in the present apostolic originated economy, and its service was surely not less in accordance with the Divine will than now, and while there is so exceedingly little either said or shown there in regard to the service of song, and not the slightest allusion to instrumental music, yet the

Doctor, with a sympathizing charity, says, "I believe that many have no adequate impression of the very prominent and important place which, under divine appointment, music has in the public worship of God." And then he adds, "I fully agree with those excellent brethren who are opposed to the use of instrumental music in public worship when they insist that we are to confine ourselves in worship to such things as have the warrant of the Word, but adds that it is his "clear conviction that the use of instrumental music is no less sanctioned by the word of God than that of vocal music." It does not follow, however, that his "clear conviction" and "the warrant of the Word" necessarily, nor always, mean the same thing, or are of like authority, for they may essentially differ. Yet he adds that "no one will deny that in the Psalms we are repeatedly exhorted to use all kinds of instruments in the praise of God." On the contrary, every one will deny that "all kinds" of instruments are to be used, for they are specified, and who will affirm that any one of the "all kinds" is required in the Christian sanctuary? But the further contention of the Doctor is this, "that the use of instruments in public worship, so solemnly sanctioned by God in the Old Testament, was not prohibited in the New." This is surely a very different thing from their being enjoined in the New. Can the Doctor really believe that what was once sanctioned in the Old Economy and not prohibited in the New is thereby required in the New? The apostles held no such dogma, nor should we.

Such is in all accord with his former self when not very long ago during a somewhat lengthy discussion on the Temperance question in the Toronto Presbytery in which the Doctor became markedly noticeable by his frequent and emphatic utterance that "Thus saith the Lord," was the only authoritative origin and extent of duty, and therefrom he argued that wherever the King and Head of the Church had not decided for her in His word she must be content to be silent, no matter what popular clamour may demand, and she is warned to add nothing of her own opinions or speculations even though these should happen to be correct, her orders being to bear His message and that only. In view of such, then, let the Doctor show that he or anyone else has ever found in the whole New Testament record of the Christian Church a single "Thus saith the Lord" for the use of instrumental music in her service, or even the shadow of a regret that it did not exist.

In connection with the text of his first sermon, the Doctor says, "It is not merely the writer of the Psalm, but God the Holy Spirit who instructs that it is a good thing to praise God with instruments of music, but to praise Him upon an instrument of ten strings, upon the psaltery and the harp." If, then, this is obligatory in Christian worship, it cannot be denied that it is optional with no one but obligatory on all, for the same divine authority that enjoins the offering of praise, enjoins the use of instruments, so that every congregation that has not instrumental music in its service is persistently violating a divine obligation, and not only so, but the same authority enjoins the instruments to be employed, and where such are not used there is a wilful setting aside of that same divine authority. Neither is the kind or quality of the music to be overlooked, for the Doctor says, "There is no religion in poor music or in singing or playing good music badly." But what is the standard of what is called poor music or its opposite? Is it the ear of man or the inspiration of God? Few, if any, will deny that in ordinary acceptance it is the former, hence the great desire in some Churches to secure specialties of pronounced professionals, and the great rush to hear them, yet the inspired standard is simply "singing and making melody in your heart to the Lord," not with an instrument, but with the heart, the instrument which God Himself hath made and not man. There is nothing that has tended more to divert the mind and heart from the divine standard in the sanctuary service of song than the use of instruments, thereby assuming that instead of what God requires, that which most gratifies the ear of man must be most glorifying to God the Lord while forgetting the inquiry of the Almighty: "When ye come to appear before Me who hath required this at your hands?"

Despite all this, however, and the added fact that in the text the Doctor tells us it is "God the Holy Spirit that instructs us," yet he himself so supplements that instruction as to say that those instru-

ments which are as divinely specified and as divinely authorised as any other duty in the text, "would, no doubt, judged by our modern standards be extremely rude, and we should all be greatly startled to hear anywhere instruments like these in public worship now, but they were the best they had," and in consequence we must get some other and better in our day. Now the unavoidable inference from such an exposition is that, while the authoritative injunction for the use of instrumental music in the old economy must hold good in the new, yet that authority is to be so far set aside that man, not God, is to determine alike the kind of the instrument and the quality of the music, and the latter is oft of such a nature that few if any members of a choir ever look beyond their music book, ever look to God at all, and especially do those popular professionals and celebrated soloists think of nothing but the execution of the music and the exhibition of themselves, pleasing the ear then, becomes the primary object and authoritative standard by which we are to praise the Lord, and gratifying self, the most effective way of glorifying God. How different indeed is all this from "Thus saith the Lord," which is at once the origin and extent of all human duty.

In view of all this, is it not well oft to put the question, "Is it our increasing spirituality that calls for and craves this increasing ceremonial, or is it not of the earth, earthy?" Is it for the greater glorifying of God or the mere gratifying of self? It is well known that not a few form conceptions and opinions and then go to God's word to try with all skill to get there for them a sanction and support, instead of first going there with the design and desire to know "Lord, what wilt Thou have me to do?" while others again hold to the untenable dogma that what was enjoined in the old economy and not forbidden in the new is still obligatory on the people of God. On the contrary, as in the services of the sanctuary the instrument sends forth its unconscious sound, does it not suggest to the worshipper the inquiry of the Almighty, "When ye come to appear before Me, who hath required this at your hand?" In view of all, then, I would only add, let those who have instruments or those who hope to have them, base the warrant for their use on the mere wish of man and not on the Word of God.

Thus have I written despite the *ex cathedra* utterances of "Presbyterian" in a recent issue, who says, "I thank Dr. Kellogg very heartily for the service he has rendered to truth and true expediency by his timely and masterly discourses. He lays down foundations of fact which cannot be successfully gainsayed and then moves on by faultless logic to conclusions which are as inevitable as any demonstration in Euclid. In my humble opinion these expositions are simply unanswerable." Such windy words are doubtless intended as a flattering puff, but in them, like all other puffs, there is nothing seen, because there is nothing shown, and if he has mastered his logic or Euclid I fail to see where either comes in, for he deals only with assertion, they always with demonstration. Better put in his shot before he fires next time. NOVICE.

#### WITNESS-BEARING FOR CHRIST AND THE Y. P. S. C. E.

MR. EDITOR.—You do well to give editorial emphasis to Professor McLaren's words, regarding loss of influence to our Church members by their "slowness to publicly claim their salvation by Christ." No doubt this arises largely from the excessive Scottish caution and undemonstrativeness, combining with other causes, which have made this feature a characteristic of our Presbyterianism. For some years, however, both in the Old Country, and more especially in this country, a decided change has been in progress. The important scriptural duties of confessing Christ, witness-bearing for Him, and mutual exhortation and edification, so long overlooked or neglected, are now receiving more of the attention their scriptural prominence would justify, as solemn obligations and valuable means of grace. These changes are amongst the fruits of the great revival movement of our day, and are quietly and powerfully developing the latent resources of the Church in a way which cannot but widen its influence and accelerate its progress.

I wish in this connection to say that I believe valu-

able help is to be got from the Young People's Society of Christian Endeavour, which has so suddenly and rapidly taken a high place in the favour of the Evangelical Church. I wish to commend it strongly to the attention of brethren desiring to retain the young people in the Church, and at the same time secure for them training as Christian workers. The growth of these societies in the United States and Canada is something phenomenal. Three years ago there was not one in London (if indeed any in Canada); now there are seven or eight in this city, ours in King Street being the pioneer of the movement, and after a fair trial I feel under obligations to bear witness to its value. It has more than fulfilled expectations. The matter is worth looking into. A copy of the model constitution can be got on application to "The United Society of Christian Endeavour," 50 Bromfield Street, Boston, Mass. WALTER M. ROGER.  
London, Dec. 1888.

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

MR. EDITOR,—Permit me to notice a communication under the above heading which appeared in your last week's issue, as the question of congregational singing is involved.

I quite agree with the writer in the first part of the article referred to. It is to be regretted that those who have no further interest in the services of the sanctuary other than the "musical performance," should have a place in any church choir.

But regarding the question, "What is the office of the church choir?" I have to make use of both answers given to give what I would consider a correct answer to the question. The chief duty of a church choir is to "lead the congregation in voicing the praise of God." But it is not "simply" this. They must prepare themselves, by a course of training, for the efficient discharge of their duties, or, in other words, acquit themselves creditably before the congregation they are leading; and they must also be prepared to assist the pastor, when occasion requires, by the singing of some appropriate selections, though this need not necessarily be called part of a programme.

But let us look at the other side of the question for a little. The choir leads the singing. What support do they receive from the congregation in the matter of following the lead, which is given? It is a fact apparent to all that the choir does not receive the support they are entitled to from the congregation in this respect. If congregations would only wake up to a realization of what it required of them as participators in the service of praise, there would soon be no demand for high-priced "professionals" who want to go home when the sermon begins.

Christian people prepare themselves during the week for going up to the house of God on the Sabbath Day, by a study of His Word and by prayer and meditation. This is necessary. There is something else which is also necessary, and that is to prepare themselves for helping to sing God's praises. How little this is done a visit to hundreds of congregations will testify.

In every pew there is a good supply of Bibles. In every pew there ought also to be a good supply of Hymnals in such a form as to enable the congregation to join intelligently in singing. The small Sunday School Hymnal serves a good purpose in this respect, though a harmonized edition is always preferable.

It is quite true, I believe, that acceptable praise may be rendered by most discordant sounds, but I am not so sure that this is a proper excuse for those sounds to remain discordant, especially when there are ways provided whereby instruction in vocal music may be obtained. The Church Choir Union was organized for the purpose of imparting instruction to congregations in church music. It is doing a good work now on the other side of the line, and why not here?

The great question for the Church to consider and take action upon is, How to improve congregational singing? When a satisfactory solution of this question is arrived at, it will be found that difference of opinion regarding the duties of the choir will be, to a great extent, removed; and that instead of any line being drawn between choir and people, each will be able to help the other, and both will unite in praising God from the heart. CHORMASTER.  
Oshawa.

## Pastor and People.

For THE CANADA PRESBYTERIAN.

CHRISTMAS.

BY WILLIAM MURRAY, HAMILTON.

Though as Christians we should always—  
Not on this occasion only—  
But in heart and spirit daily—  
Praise the Lord of earth and heaven,  
That th' eternal Son, the Saviour,  
Of His own free will and pleasure—  
God the Father, in His mercy  
And eternal love devising  
The sublime and wondrous project;  
Father, Son and Holy Spirit,  
Three in one concurring in it—  
And the bards who sing His glory;  
In the fulness of the ages,  
Took upon Himself our nature  
With its weaknesses and sorrows,  
But without the sin that sullies;  
The corrupted sons of Adam—  
All that He, the just, might suffer  
In the room of us, the guilty—  
Sacrifice Himself, the holy  
And the harmless One, for sinners.

But although we cannot reckon,  
Or express our obligation,  
'Tis a sunrise and a sunset,  
For such matchless condescension  
On the part of One so lofty,  
Toward rebellious, sinful creatures,  
It is still supremely proper  
To combine with Christian nations  
Everywhere around our planet,  
On a day which by agreement,  
Christians honour for the purpose,  
In recalling to remembrance,  
In a marked and special manner,  
An event so great and glorious.

Therefore are we called with fervour,  
Jointly with all true believers,  
To distinguish by our gladness  
And our kindness towards each other  
This most bright and hallowed season;  
Proving, by our love and mercy  
To our sad or poorer brothers  
Our regard for Him whose goodness  
We so joyfully acknowledge.

#### ALPHABET OF FAITH.

BY MRS. CLARA SMITH COLTON.

- Abound in faith.—Col. ii. 7.  
Build up ourselves in faith.—Jude xx.  
Contend for faith.—Jude ii.  
Draw near to God through faith.—Heb. x. 22.  
Examine ourselves whether we be in the faith.—2 Cor. xiii. 5.  
Fight the good fight of faith.—1 Tim. vi. 12.  
Grounded and settled in faith.—Col. i. 23.  
Hold fast our faith.—Heb. x. 23.  
Impossible to please God without faith.—Heb. xi. 6.  
Justified by faith.—Gal. ii. 16.  
Kept the faith and laid up a crown of righteousness.—2 Tim. iv. 7, 8.  
Live by faith.—Gal. ii. 20.  
Made whole by faith.—Mark v. 34.  
Not having works with faith it doth not profit.—James ii. 14, 23.  
Overcome the world with faith.—1 John v. 4.  
Pray to perfect our faith.—1 Thess. iii. 10.  
Quench the darts of the wicked through faith.—Eph. vi. 16-19.  
Receive the promise of the Spirit through faith.—Gal. iii. 14.  
Sanctified by faith.—Acts xxvi. 18.  
Trying of faith worketh patience.—James i. 3.  
Unto fulness of Christ through unity of faith.—Eph. iv. 13.  
Vain to have faith unless Christ is risen.—1 Cor. xv. 14.  
Waver not in faith.—James i. 6.  
Ye are children of God through faith.—Gal. iii. 26.
1. Definition of faith.—Heb. xi. 1.
  2. Source of faith.—Heb. xii. 2.
  3. Character of faith.
    - a. Works by love.—Gal. v. 6; 1 Cor. xiii. 2.
    - b. Excludes boasting.—Rom. iii. 27.
    - c. Establishes the law.—Rom. iii. 31.
  4. Effect of faith in the heart.
    - a. Gives peace and hope.—Rom. v. 1-4.
    - b. Christ dwells in us.—Eph. iii. 17.
  5. Power of faith and examples. Heb. xi., Mark v. 34.
  6. Rewards of faith.
    - a. Blessed with Abraham.—Gal. iii. 9.
    - b. Crown of righteousness laid up.—2 Tim. iv. 7.
    - c. Rest in heaven.—Rev. xiv. 12, 13.

**A HUNDRED YEARS AGO AND NOW.**

A hundred years ago the missions of Christian Churches were isolated; now the foreign missionary seeks to be used to do good work in co-operation with others of different societies. A hundred years ago there was a great want of toleration on the part of the governments of the world in regard to the liberties of missionaries and the circulation of the Bible; now every Christian power, even Russia, allows the Bible free course, and except Russia, practises toleration. A hundred years ago literature made the very missions their butt, and did not abstain from scoffing at them; now the Sydney Smith school of scoffers has taken revenge in sarcasm against missions as not producing reforms in life and character. But missions have come to be recognized as the pioneer, not only of scientific and commercial advance, but as essentially elevating social life, and effecting intellectual, moral and spiritual reformation, and tending to raise to self-government, which is the idea of the English-speaking peoples, even for the savage races temporarily intrusted to them. A hundred years ago the human race numbered 731,000,000, of whom 174,000,000 were Christians of some type, and 44,000,000 were of the Reformed Churches; now the race is doubled, and the Christians number 450,500,000, of whom 165,000,000 belong to the Reformed Churches.

An analysis by impartial statisticians shows that the Christians and the dark races intrusted to them, under the good influences of Christianity, are increasing at a rate far beyond the growth of those outside these influences, many of whom have died, and are dying out. The Churches, since 1858, do far more than keep pace with the growth of the human race. A hundred years ago Christendom had not one representative among red Indians and negroes; now there are upward of one hundred organizations, representing 2,250,000 Indians and other foreign people. A hundred years ago educated Christian men and women could not be induced to become missionaries; till 1813 the only missionaries were peasants and artisans, chiefly from Germany, paid by English money; now the Church sends its best to the forlorn hope and vanguard of the Christian host, and receives back those who do not fall in the field to be new sources of inspiration.

Foreign Missions a hundred years ago followed one method, therefore left great portions of the heathen and Mohammedan world untouched that are now reached. Then it was thought a chimerical project. It was declared that the conversion of a Hindu was a miracle as stupendous as the raising of the dead. A hundred years ago, in all the non-Christian world of 570,000,000, there were not 300 evangelical converts; now 3,000,000 are numbered. In Brahminical India since Henry Martyn's despairing cry, the native Christians increase at the rate of 81 per cent. each decade. A hundred years ago the supporters of missions showed a painful contrast to the supporters now. The supporters of missions prayed more regularly and earnestly, gave more earnestly, and lovingly, and liberally, than a large number of the mere nominal supporters do now. The lesson of the century should be, pray and labour. Pray and organize, till every member of the Church is working as a missionary in one form or another.—*Dr. George Smith.*

**A USELESS BRICK.**

An humble brick-mason who had confessed Christ and united with His people, rose in a public meeting and stated the reason that prompted him to this step. "I used to think," he said, "that I could be as good out of the Church as in it. I felt that I was moral and upright, and had as clean a character as the next man; but one day as I was walking by a building that was going up, I happened to see a brick lying in the road. It was a new pressed brick, and nearly as smooth as if it had been polished up. But it was covered with mud, and trampled over and over, lying there useless and neglected. There, said I to myself, are you, Henry Crane, thinking you are as good a brick out of the Church as if you were in it. But you are of no account to anybody, and nobody cares anything for you. You are lying around in everybody's road, and nobody cares to step over you; they all tread you down into the mud as if you were a stone. If you were built into the wall, as you ought to be, you would amount to something, and have an honest man's place. Then you would be of some use. So I made up my mind that I would not be like that pressed brick any longer. And that is why I have come out on the Lord's side and joined the Lord's people—that I may be built into the wall and have a place in the building of God."

**Our Young Folks.**

**I DIDN'T THINK.**

I know a naughty little elf  
Who never can behave himself;  
He beats his drums when grandma's cap  
Is nodding for a cosy nap,  
And leaves his ball upon the floor  
For Uncle James to stumble o'er.

'Twas he who tried to scratch his name  
Upon a painted picture-frame;  
'Twas he who left the gate untied,  
Which brindle cow pushed open wide;  
'Twas he who nibbled Lucy's cake  
She took such pains to mix and bake;  
And, though we blame the tricky mice,  
'Twas he who cracked its fluted ice.

This little elf upset the milk;  
He tangled aunty's broderly silk;  
He went to school with muddy shoes,  
Though credits very sure to lose.  
Against his mother's gentle wish  
He took the sugar from the dish,  
He lost the pen and spilled the ink;  
This elf we call "I didn't think."

Our home would be a nicer place  
If he would never show his face;  
We hope and hope some sunny day  
The naughty elf will run away,  
For oft he makes our spirits sink—  
This troublesome "I didn't think."

**THE BEGGAR BOY AND THE FLOWERS.**

"Go away, you beggar-boy! You've no right to be looking at our flowers!" shouted a little fellow from the garden, where he was standing.

The poor boy's face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbour near, and, looking at both, said to her brother:

"How could you speak so, Herbert? I'm sure his looking at the flowers won't hurt us." And then to soothe the wounded feelings of the stranger, she added, "Little boy, I'll pick you some flowers if you'll wait a moment;" and she immediately gathered a pretty bouquet, and handed it through the fence. His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in a workman's dress, leaning over the fence, and looking attentively at her and at the flowers. Approaching him, she said:

"Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked into her face, and said:

"Twelve years ago I stood here, a ragged beggar-boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; aye, and they made a man of me too. Your face, madam, has been a light to me in many dark hours of life; and now, thank God, though that boy is still an humble, hard-working man, he is an honest and grateful one."

**LUCY'S NEW SHOES.**

One day Lucy's papa brought her home a pair of beautiful new shoes, with patent leather tips that shone so brightly Lucy could almost see her face in them.

Lucy was very proud of them. She put them on and tip-toed all around the room. While she was admiring them in this way, her mamma said, "Lucy, if you go out to play put on your old shoes."

"Yes'm," replied Lucy, and she really meant to; but her brother Harry called her to come to the brook with him to sail his boat. She forgot about her shoes till something dreadful happened!

When they reached the brook Harry wanted to cross to the other side, where it was shady. He found some stones, which he placed in the water for Lucy and him to step on. Harry skipped over, and Lucy was following, when she went one of the stones, and splash went Lucy into the water.

"O Harry, I've ruined my new shoes!" And coming out of the water, she sat upon the bank and cried.

"It's all my fault," said Harry; "I ought to have helped you across."

"No, it's my fault," said Lucy, "I ought to have remembered what mamma told me."

Lucy went to the house and told her mamma her trouble. Her mamma didn't scold her, but she said, "I'm very sorry my little girl's memory is so poor. She has spoiled her new shoes in consequence. But I'm glad she has come straight to mamma with her trouble. Now, it's no use to cry over what is done, your crying won't make your shoes new again. Put on your old ones and go back to Harry and sail your boat."

Lucy put her arms around her mamma's neck, and said, "You're the dearest mamma in the world!" And I think she was very sweet.

**BE A MAN.**

Not of the "dude" species.  
Not of the kind that stand on street corners.  
Not of the kind that prides himself on being a "masher."

Not of the kind that sneers at the idea of personal purity.

Not of the kind that sneers at the Church.  
Not of the kind that thinks Christians a mild sort of fools.

Not of the kind that owes the tailor, liveryman, and everybody else.

Not of the kind that is a connoisseur of whisky.  
Not of the "yes, yes," kind.

Not of the kind that calls mother "old woman" and father "old man."

Not of the ignorant infidel brood.  
Not of the coward kind.

Not of the iceberg variety.  
Not of the "I can't tribe."

Not the kind that is better acquainted with pool than the fifth chapter of Deuteronomy.

Not of the evading, scuffling, shuffling-through-life kind, "having no hope, and without God in the world."

**LEARN TO DO SOMETHING WELL.**

Find out for what work you have a preference, and then learn to do that work perfectly. Put your whole heart in it, without reserve, and do not forget that work means work, not dawdling, nor play. And do not receive the stupid impression that, *per se*, one kind of work is more dignified than another. Katie, who is making bread in her mother's kitchen, or doing housework in the home of a kind employer, if she do the work well, is as honourably engaged as Mary is, who sits in a studio transferring colours to canvas, and seeing pictures grow beneath her brush. All good work, by which I mean honest work, well done, is praiseworthy. It is sketchy, unfinished, seamy or half-hearted work which is a disgrace.

**HAVE YOU A BOY TO SPARE.**

The saloon must have boys, or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get 2,000,000 boys from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The minotaur of Crete had to have a trireme full of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?

**WHEN DAY BEGINS.**

Day begins at sunset with the Jews, Athenians, Chinese, Mohammedans, Italians and Bohemians. At sunrise with the Babylonians, Syrians, Persians and modern Greeks. At noon with the ancient Egyptians and modern astronomers. At midnight with the English, French, Dutch, Germans, Spaniards, Portuguese, Americans.

## THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company  
AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS: Under 3 months, 10 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

Mr. DONALD GAY is our authorized Agent for the CANADA PRESBYTERIAN. Any assistance our friends can give him in his work, will be gratefully appreciated by the Management.



TORONTO, WEDNESDAY, DECEMBER 26th, 1888.

OUR neighbour the *Guardian* has been taking an interest in the Galt case in order to find out if the Galt variety of perfectionism is the same as that held by the Methodist Church. The *Guardian* says:

We have been interested in this case, because the heresy of which these people was accused, bears a strong resemblance to the Methodist doctrine of Christian Perfection. But we are not prepared to say that these views are Methodist. Mr. Wesley would not use the words "sinless perfection," and no standard Methodist theologians have taken the ground that sanctified Christians should not use the Lord's Prayer, or pray for forgiveness.

Our contemporary adds:

Without pronouncing judgment in the case, we may say that we are strongly in favour of giving large liberty of thought in all matters not vital and essential.

And so is the Guelph Presbytery and the Session of Knox Church, Galt. The parties were not suspended for holding views contrary to the standards, but for teaching them in the Sabbath school, and at prayer meetings. To exercise liberty, even "large" of thought, is one thing, to disseminate the thoughts, and urge them upon others is another and entirely different thing. If the Anti-Federationists had done nothing more than exercise liberty of thought on the the Federation question, the *Guardian* would not have had such a stirring time for the past few months.

THE temperance people of Quebec seem to be pleased with the legislation which Mr. Mercier gave them last Session. At a late meeting of the Missisquoi Branch of the Dominion Alliance, the following resolution was passed:

That the president and secretary of this Alliance be and are hereby instructed to communicate to the Hon. Honore Mercier, Premier of the Province of Quebec, and his Government, the heartfelt thanks of this Alliance for the noble disposition he and his Cabinet have shown to meet the demands of the Temperance people for more stringent legislation, and as the Act of the last Session is the best license law ever framed for this Province, the Alliance deems it a duty, on behalf of its members and the friends of the cause of Temperance, most gratefully to acknowledge the boon conferred in passing said Act in furtherance of the Temperance cause, and we earnestly pray that the Almighty God may guide the Government of the Province in the future as in the past in passing such measures as will promote the cause of Temperance and redound to the honour of the Government.

Public men in this country so seldom get credit for doing anything good that it is nothing more than simple justice to pass around a resolution like the foregoing. The Quebec Premier is trying to grapple with a very difficult problem, and evidently has done so with some measure of success. It is now open for somebody to say that he is working for mere political capital, or that he should be turned out of office because he did not pass some law of another kind.

A METHODIST journal across the line has this to say about Bismarck and his D.D.

The degree of Doctor of Divinity is not likely to lose its respectability very soon. The fact that it has been bestowed on many very common people is partly compensated for by a German university having, recently conferred it on Prince Bismarck. If Dr. Bismarck does not feel honoured by the degree, he may at least bear it patiently for the sake of the honour he may confer on the degree.

The *Interior* likes the suggestion.

The idea is a good one. If we were an authority in any college we would move to confer the degree upon President Cleveland—"Glover Cleveland, D.D." He knows the Shorter Catechism, and we venture to say that in a competitive examination on theology he would down the Prince. And there is Blaine, "James G. Blaine, D.D." And there is Senator Ingalls. We will put him to competition with Dr. Shedd any day.

If this honour is to be conferred as an acknowledgment of political services, we have several proposals to make. We nominate our own Sir John. We would not like to say positively that he knows the Shorter Catechism word for word now, but we feel reasonably certain he once did, and that is about as far as any prudent man would care to go in regard to a good many D.D's. And there is Mr Nowat. We venture to say that he knows the Catechism as well as Glover Cleveland—perhaps better. G. W. Ross can hold his own against any statesman in America in a Shorter Catechism competition. If the honours are to be distributed in this way, Canada is bound to come out ahead.

As the Galt case may excite some attention, it is well that from the very start everybody should have a clear idea of the real point at issue. There are various theories of perfectionism, or entire sanctification in this life or whatever it may be called, but these parties are not suspended for holding any of them. After declaring that their views are in direct opposition to the Standards, the judgment of the Session says:

3. That had these brethren and sisters been prepared to desist from the propagation of these views, the Session, in their earnest desire to cherish a spirit of forbearance and love toward them, would have been willing even to leave them undisturbed in their Church fellowship, in the hope that by the teaching of the Holy Spirit they would be led into "all the truth" on the points under discussion.

4. But that these brethren and sisters have declared and continue to declare that they would not only hold the views referred to but teach them wherever an opportunity might be offered them.

Put in a nut shell the question simply is: Can members and office bearers of the Presbyterian Church be permitted to teach doctrines contrary to the Standards. The Session says "No," and it is as certain as any future event can be that every Court appealed to will give the same answer. Meantime, however, when the whole army of free thinkers swoop down upon the Church as they are certain to do, and accuse Presbyterians of "strangling liberty of thought" and various other crimes, quietly reply that the Church is saying nothing about liberty of thought at the present time. Liberty to teach is the point in dispute. A man that knowingly mis-states the point at issue can scarcely expect a hearing on such a subject as entire sanctification though he may furnish a fine illustration of the opposite theory.

## CHRISTMAS.

THOUGH it is disputed that the 25th of December is the correct date of the Holy Nativity, and though it is maintained, not without valid proof, that many of the customs of Christmastide are derived from pagan practices, the time and methods of celebration have been so universally recognized and maintained that few in Christendom care even to be reminded in a scholastic sense that the holiday season and its observances are open to criticism. It is the one period of all the year when something like the brotherhood of humanity is all but universally recognized. Why, even sentimentally, this should be restricted to a comparatively brief space may be difficult to understand; it is, however, well that kindly feeling should thus have a chance for its manifestation, even though its predominance be confined to the opening and closing days of each successive year.

Was it designed that human life here on earth, with its ambitions and its struggles, its joys and its sorrows, should only resemble an armed truce? Is the struggle for existence so inexorably imperious that all the true and kindly feelings of the heart have to be trampled under foot in its resistless onward march? The divine revelation nowhere gives countenance to such a notion. The angelic song, by which the advent of the Son of Man was heralded, breathes a far different spirit. "Glory to God in the highest; peace on earth to men of good will" gives a better and brighter hope to every soul that hears its gladdening tones. In the clear, crisp, frosty air of northern climes, the Christmas bells ring out the message of

peace and good will. In sunnier lands, the same message comes to cheer the denizens, and fill their hearts with joy. To-day, more fully than in all the bygone years, Christmas greetings echo round the world, and in their own way proclaim that Christ is the hope of humanity.

Christmas is of no one nationality, and belongs to no class. It comes with kindly greeting to the abodes of the opulent, and in response gets laughter and mirth and generous interchange of friendly gifts. With less outward splendour, it may be, Christmas enters the humblest abodes, and though it cannot dispel anxiety and smooth out the wrinkles of heavy browed care, like the stroke of Moses' rod in the desert, by its touch it can make the streams of affection and kindly mutual interest flow forth in pleasing streams.

"Glory to God in the highest, peace on earth to men of good will." Beautiful, inspiring, soul uplifting words! True as beautiful in these nineteenth century days as when first heard by the shepherds on the Judean hills. Let heart and soul open to their import. Are they designed only for the one brief week of the dying year, to be put away with the holly and the mistletoe, and not thought of again till the next year reaches its close? Are brotherly kindness and charity too good for this work a day world? Would not its burden be lighter, its cares fewer and its miseries less were human selfishness less rampant than it unfortunately is all the year round? Christians at least recognize that the mind and spirit of Christ should guide the lives and thoughts of His people. Was not that angel song the fitting prelude to His ministry on earth and His sacrificial death for the benefit and blessing of mankind? To be more Christlike is to be more just, more generous and loving than the average life has yet attained. May the coming year be one of advancement and progress! is a general and heartfelt aspiration. May it be in the right direction, onward and upward. Not only does THE CANADA PRESBYTERIAN wish its readers, old and young, a Merry Christmas and a Happy New Year, but that their lives may be a response to the angel song, Glory to God in the highest, and that through their prayers and endeavours they may in their respective spheres be the means of extending the reign of Him who has brought peace to men of good will.

## FOREIGN MISSION METHODS.

OUR Baptist brethren have taken a prominent part and a keen interest in Foreign Missions. In modern missionary enterprise, they were active pioneers, when not a few in other Churches were discussing its possibilities, and some sneering at the sanctified cobblers who proposed to give a literal interpretation to the command "Go ye into the world and disciple all nations." In proportion to numbers and means, the Baptist Churches have a creditable record for their efforts to extend the knowledge of the Gospel in heathen lands, and these efforts have been crowned with gratifying and abundant success. When leaders in that Church discuss missionary problems, they are entitled to a respectful hearing. Their claims in this regard are more to be respected than are the crude and hasty utterances of such an authority as Canon Taylor, who, however, has by his recent papers directed a large measure of attention to Missions, on the part of many who were comparatively indifferent to the subject. Between the opinions of the author of the "Natural History of Enthusiasm," and those of the critic of Modern Missions there is a wide interval.

The friends of missions are not composed of those who are tremblingly sensitive to criticism. They do not object to it from whatever quarter it comes. Hostile criticism may often contain useful though unpalatable truths, and even an enemy may at times prove a useful instructor. Those interested in Foreign Missions are desirous of all the light they can get on the condition and circumstances of the heathen to whom they desire to send the Gospel. What is the best and fittest agency to be employed in its propagation and what are the best and most efficient methods of carrying on the work are to them questions of vital interest.

Some of these questions were fully and intelligently discussed at a conference held in McMaster Hall last week. What gave special value to the conference was the presence of two missionaries who have had

more or less lengthened experience of missionary work in India. The opinions of those who are practically engaged in the Foreign Mission field are of great value and are, to say the least, as much entitled to consideration as are the theories and speculations of those who attempt the solution of missionary problems at their ease in well-appointed studies at home. Much, of course in either case depends on the opportunities and capabilities of the individual for forming a judgment. The returned missionary, especially if interrogated, is entitled to a respectful hearing. These Baptist brethren agree in their testimony that Canon Taylor's conclusions cannot be received absolutely as in accordance with the facts of the case. Whatever might be urged in favour of a celibate missionary service it is clear that its adoption by Evangelical Churches would fail to make any favourable impression on the Hindus. The missionary brethren are clear on this point. Before the conclusion is reached that missionaries ought to be unmarried men, it must be shown beyond a peradventure, that the self-sacrifice would be certain to secure beneficial results impossible of attainment otherwise. The reasons against a celibate clergy or any other order of men are so overwhelmingly strong that no Protestant Church dare lightly assume the responsibility of its sanction. Had it been an untried experiment there might be some reason to consider such a proposal, but with the lessons of history so significant, to lay down a rule for its practice would in the language of Tallyrand, be worse than a crime, it would be a blunder. The testimony coming from the Roman Catholic Church itself is sufficient for its complete condemnation.

Another point clearly emphasized at the Baptist Conference on Missions is that Foreign Mission service requires the best men that the Churches can send forth. Time was when in British Churches it was a common opinion that the least competent of home ministers were good enough for the needs of the Colonial Churches. If that idea is not altogether exploded in transatlantic Churches it has long ago been discarded by all for whose supposed benefit it was entertained. So the Christian Churches in all lands are becoming more convinced that only the best men available ought to be sent to the high places of the foreign field. Those who have even slight ideas of the requirements of India in this respect know that weak and half-educated men are but ill-prepared to do effective work among a people who, however morally and spiritually debased, are characterized by keen intellectual perceptions. There ought to be a due regard to economy, but not in defiance of ordinary prudence and common sense.

Another proposal that some are disposed to entertain at present, which, like celibacy, has a flavour of Romanism about it, is that foreign missionaries should be mendicant friars. No intelligent and earnest friend of missions would countenance anything like extravagance in the conduct of missionary operations. Missionaries are not sent forth as state ambassadors are sent, to impress natives with an idea of their importance by displays of lavish splendour. They are ambassadors of Christ, and ought to be prepared to follow in the footsteps of the meek and lowly One. While all this is true it does not follow that the Church can relinquish her responsibility to furnish them with an adequate maintenance or to send them on a warfare at their own charges. When the Church has developed her resources to the utmost and has made her last sacrifice and can do no more, it will then be time to entertain the proposal that her most devoted sons and daughters, who consecrate their lives to the preaching of the blessed Gospel abroad are to go forth as missionary mendicants. Before missionaries are called upon to make such sacrifices Christians at home might well begin to set the example.

## Books and Magazines.

**THE GOSPEL TO THE POOR V. PEW RENTS** By B. F. Austin, B.D., principal of Alma Ladies' College, St. Thomas. (Toronto: William Briggs.)—Principal Austin advances very able arguments in favour of the abolition of pew rents. The book is written in an excellent spirit.

**ONE FALSE STEP.** By Andrew Stewart. (Edinburgh: Oliphant, Anderson & Ferrier.)—The author of this work is a man of large literary experience.

The story is true to life and is most healthy in tone. The interest of the narrative is kept up with accumulative force till the close is reached.

**NOEL CHETWYND'S FALL.** A Novel. By Mrs. J. H. Needell. (Edinburgh: Oliphant, Anderson & Ferrier.)—This is an attractively told story of an artist's trials, triumphs and mistakes. The reader at once gets interested in the fortunes of the painter and those involved with him in the evolution of his history.

**PHILIPS' HANDY-VOLUME ATLAS OF BRITISH AMERICA.** (London: George Philip & Son.)—A more complete and serviceable little volume it would be difficult to imagine. It contains sixteen maps printed with great distinctness in colours, and has accompanying letterpress in which are compressed a variety of valuable facts and figures.

**BITS ABOUT INDIA.** By Mrs. Helen Holcomb, of Allahabad, India. (Philadelphia: Presbyterian Board of Publication.)—This little book is full of interesting facts about India, its people, its customs, its worship, its private and social life—the very things that really tell most concerning the country, and yet the very things which most writers are apt to overlook. The writer has long been a missionary resident in India, and is thoroughly familiar with the things of which she writes so pleasantly.

**THE BIBLICAL ILLUSTRATOR, ST. MARK.** By Rev. Joseph Exell, M.A. (New York: Anson D. F. Randolph & Co.)—The title page of this valuable volume explains its purpose. It contains anecdotes, similes, emblems, illustrations, expository, scientific, geographical, historical, and homiletic, gathered from a wide range of home and foreign literature on the verses of the Bible. For the minister of the Gospel and the intelligent student of the sacred Scriptures, this is a work of great value and helpfulness. It is the product of careful study and extended research, and the materials have been arranged with methodical exactness. It only needs to be examined to be appreciated.

**RUTHIE'S STORY.** By Charles Stedman Newhall. (Philadelphia: Presbyterian Board of Publication.)—This little book is written in a delightful way. It is the story of Jesus told by one child to other children. There are six chapters—"Ruthie and the Baby Jesus," "Ruthie and the Boy Jesus," "Ruthie and the Dear Christ Jesus," "Ruthie and the Sleeping Jesus," "Ruthie and the Risen Jesus," "Ruthie and Jesus Now." Thus the whole story of our blessed Lord is given, from His infancy to His ascension and His present work. The book is designed for little people. It contains more than forty illustrations which will help to make the story real to the children. It is particularly suitable as a gift to a child at the Christmas time.

**AMONG THE FOREST TREES, Or How the Bushman Family got their Homes.** By the Rev. Joseph Hiltz. (Toronto: William Briggs.)—This work, recently published, is by the author of "Experiences of a Backwoods Preacher," and has all the freshness and interest of its predecessor with the added charm that the narrative has been thrown into the form of fiction. The term fiction is here applicable only in its artistic sense, for the book is a narrative of facts which will be found most interesting. A record of the work accomplished by unaccredited heroes and heroines who were the pioneers of this now flourishing Dominion deserves to be kept, and Mr. Hiltz deserves well of his country for this valuable and timely contribution to Canadian history.

**MISSIONARY ENTERPRISES IN THE SOUTH SEA ISLANDS.** By John Williams. With an introduction by the Rev. William P. Breed, D.D. (Philadelphia: Presbyterian Board of Publication.)—This intensely interesting volume takes us back to one of the earlier stories of this century of missionary heroism. For twenty-two years John Williams wrought with apostolic fervour and apostolic success in the islands of the South Sea. At last he fell as a martyr at Eromango. This was about fifty years ago. And not long since word has come from Eromango that a monument has been erected there to the memory of John Williams, and that the man who laid the corner stone of that monument was the son of the murderous savage that dealt the martyr the deadly blow. This narrative of the missionary work of John Williams reads like a new Acts of the Apostles. It is full of thrilling heroisms and wonderful successes. It is well in these days of missionary enthusiasm to go back and read again the record of such experiences.

## THE MISSIONARY WORLD.

### THE MIRACLES OF MISSIONS.—SYRIA.

Syria presents another of the unmistakable signs of the supernatural power at work in the great field of missions.

Asaad Shidiak was the secretary of the Maronite Patriarch. When the lamented and beloved Pliny Fisk, after kissing the lips of the dying Levi Parsons, in Alexandria, himself returned to Jerusalem to follow his friend within two years, he wrote, in his last hours, a farewell letter to Dr. Jonas King, and while Messrs. Bird and Goodell sat by his pillow and listened for his dying words, he passed away, mourned even by weeping Arabs. About this time, over sixty years ago (1825), there was a remarkable state of religious inquiry. There was moving in Syria the same Power that moved there at the first Pentecost in Jerusalem, and afterward in Cæsarea and Antioch. Men were pricked in their hearts and came to the missionaries to learn the truth, being convinced of the shallowness and emptiness of their own religious systems. At the same time rose the persecuting spirit, which for more than a quarter of a century interfered with missionary work in Syria. The Sultan issued his firman to all the pachas of Western Asia prohibiting the circulation of the Word of God, and the Maronite converts had to face death like the martyrs of the first centuries.

Asaad Shidiak, the secretary of the Maronite Patriarch, and afterward the tutor of Jonas King, was employed to copy Mr. King's farewell letter from Pliny Fisk. And he attempted to answer it. As he reached the last page of his reply, like a flash of lightning the truth struck him. He saw that he was arguing against his own reason and conscience and opposing the higher teaching of the Divine Spirit. He was intellectually honest, and, seeing himself in error, was candid enough to acknowledge it and surrender himself to his convictions. The heart makes the theology, and his heart gave up the rebellious attitude which had led him to depart from the living God. He dared to say that he saw himself in error and openly forsook it. The Patriarch tried persuasion. He wrote him patriarchal epistles, and sent him enticing, and then mandatory messages; he promised him official promotion, he sought to bribe his conscience, to compromise with his convictions; then he threatened him with excommunication and all the terrors of the Church's indignation. But it was all in vain.

He sought to win and to warn him by personal interviews, but ineffectually. Then Asaad Shidiak's marriage contract was annulled, but even against the beguilement of woman's love, the convert proved heroically steadfast. Twenty of his relatives conspired against him, and by force deliver him into the Patriarch's hands, and by the Patriarch he is cast into prison. He is confined to a cell, loaded with chains, and tortured daily with cruel scourgings. The people are allowed to visit him, to revile and mock him, and to spit in his face as they had done with his Master before him. His own kindred joined in this cruel persecution, and not only would not interpose to secure his release, but opposed it.

Once they led Asaad Shidiak out of his dungeon and placed before him an image of the Virgin, to be kissed by him in token of homage and recantation of error. The alternative was a vessel of burning coals. He chose the burning coals, pressed them to his lips and, with a scorched and blackened mouth, returned to his cell. At length they built up entirely around him a wall, leaving but a small aperture through which he could get breath, and through which they could pass him enough food to keep him alive, and so prolong the sufferings of the starving man. His body wasted and became a skeleton, but his mind was invincible. His heroic spirit defied them to break the cord of love that bound him to his Lord. They killed the body, but, after that, had no more that they could do; and before that body gave up the ghost, Asaad Shidiak, the Maronite martyr, had proved to them that they could not subdue the spirit of one whom the Lord had led into the clear light of His own truth, and the fellowship of His dear son. Syria had once more sealed with martyr's blood the testimony of Jesus!—*Arthur T. Pierson, D.D.*

ANOTHER extensive and devastating flood has laid about 300,000 square miles of North China under water in much the same way as did the flood of last year.

## Choice Literature.

BY A WAY SHE KNEW NOT.

The Story of Allison Bain.

BY MARGARET M. ROBERTSON.

CHAPTER VIII.

"Love sought is good, but love unsought is better."

John Beaton came slowly up the height which hid for the moment the spot where the barns had gathered, and Robin followed with his bag on his shoulder. Confusion reigned triumphant. Some of the little ones had become tired and fretful, the elder girls were doing what they could to comfort and encourage them. But by far the greater number were as lively as when they set out in the morning, and by no means in haste to end their pleasure. Up the shelving side of one of the great gray stones they were clambering, and then, with shrill shrieks and laughter, springing over the side to the turf below. Not the slightest heed was given to the voice of the mistress, heard amid the din, expositulating, warning, threatening "broken banes and bloody noses, ere a' was done." This was what Robin saw, and it was "a sight worth seeing."

What John Beaton saw was Allison Bain standing apart, with Marjorie in her arms, and he saw nothing else for a while. Even Robin, with his bag on his shoulder, stopped a moment to gaze at "our lass," as he called her in a whisper to his friend. She looked a very different lass from "our Aime" in the manse kitchen, with her downcast eyes, and her silence, and her utter engrossment with the work of the moment. Her big mutch had fallen off, and a mass of bright hair lay over the arm which the child had clasped about her neck. The air had brought a wonderful soft colour to her cheeks, and her lips were smiling, and so were her eyes, as she watched the wild play of the barns, and her darling's delight in it. There was not a sign of stooping or weariness.

"Though Davie says she carried Maisie every step of the way," said Robert to his friend. "Man! John! It might be Diana herself!"

But John said nothing, and Robin had no time for more, for the barns had descried him and his bag, and were down on him, as he said, like a pack of hungry wolves.

So John shook hands with the mistress, "in a dazed like way," she said afterward, and at the first moment had scarce a word for Marjorie, who greeted him with delight.

"John, this is my Allie," said she, laying her hand on her friend's glowing cheek, "and, Allie, this is Mrs. Beaton's John, ye ken."

Allie glanced round at the new-comer, but she was too busy gathering back the wisp of hair that the wind was blowing about her face to see the hand which he held out to her, and the smile had gone quite out of her eyes when she raised her hand to his face.

"Thy minded me o' Crummie's een," John told his mother long afterward.

The schoolmistress sat down upon a stone, thankful that her labours were over, and that the guiding home of the barns had fallen into stronger hands than hers. And as she watched the struggle for the booty which came tumbling out of the bag, she was saying to herself:

"I hae heard it said o' John Beaton that he never, a' his days, locket twice in the face o' a bonny lass as gin there were anything to be seen in it mair than ordinar. But I doot, after this day, that can never be said o' him again. His time is come or I'm mista'en," added she with grim satisfaction. "Noo we'll see what's in him."

"And now, Maisie," said Robin, coming back with the "tattle of the baps" was over, "I'm to have charge o' you all the way home, my mother said. Allie has had enough o' ye by this time. And we have Peter Gilchrist's cart, full o' clean straw, where ye can sit like a wee queen among her courtiers. So come awa', my bonny May."

But Allison had something to say to that proposal. "No, no! I'm not oppen her to you and your cart, your mother could never expect such a thing o' me," said she, clasping the child.

"Well, an' I can say is, these were my orders, and ye m'na take the responsibility of disobedience. What say ye, Maisie?"

"Oh! Aime, it wou'd be fine to go with the other barns in the cart."

"But, my dearie, your mother never could have meant anything like that. It wou'd never, never do. Tired! No, I'm no' tired yet. And if I were ever so tired—"

"Will ye oppen her to me? I have carried Marjorie many a time," said John Beaton, coming forward and holding out his arms.

Allison raised her eyes to him for an instant, and then—not with a smile, but with a sudden faint brightening of the whole face, better to see than any smile, John thought—she put the child in his arms.

"Ay, I think I may oppen her to you, since ye have carried her before."

Some child was wrapped warmly, and was well content. "And as ye have the cart, and I'm not needed with the barns, I'll awa' hame, where my work is waiting me," said Allison to Robin, and she lost no time.

They saw her appearing and disappearing, as she kept her way among the heather for a while; and then John Beaton said, with a long breath, that they would need to go. So the mistress was made comfortable in the cart with as many of the children as could be packed into it, and Robin took the reins. The rest of them went down the hill in a body, and all got safely home at last. And the happiest of them all was Marjorie when John laid her tired, but smiling and content, upon her little couch.

"Oh, mother! it's fine to be like the other barns. I have had such a happy day. And, mother," she whispered as her mother bent over her undoing her wraps, "you'll need to ask John to stay to tea."

But John would not stay. He must take tea with his mother this first night, he said, which Marjorie owned was but right. So he went away. He came back again to worship, however, after Marjorie was in bed.

Peter Gilchrist was there too, and Saunners Crombie. It was a way the folk o' the little kirk had, to time their business at the smithy or the mill, so as to be able to drop in at the usual hour for family worship at the manse. At such times there was rather apt to be "lang worship," not always so welcome to the tired lads as to the visitors, and to-night Jack and Davie murmured audibly to their mother when the chapter was given out.

For the chapter was about Jacob seekin' for his father's blessing, and the lads felt that Peter and Saunners might keep on to any length about him. And so it proved. Decided opinions were expressed and maintained as eagerly as though each one present had a personal interest in the matter. Peter Gilchrist had his misgivings about Jacob. He was "a pawkie lad" in Peter's estimation—"nae just fair for the gait in his dealings with his brother, and even waur (worse) with his old blind father, to whom he should have thought shame to tell lies in that graceless way."

Saunners, on the other hand, was inclined to take Jacob's part, and to make excuses for him as being the one who was to inherit the promise, and the blame was by him laid at the door "of the deceiving auld wife, Rebekah, by whom he had evidently been ill brocht up"; and so they "summered and wintered" the matter, as Jack said they would be sure to do, and for a while there seemed little prospect of coming to the end of it. But it mattered less to Jack or to Davie either, as they soon were fast asleep.

The minister put in a word now and then, and kept them to the point when they were inclined to wander, but the two had the weight of the discussion to themselves. As for John Beaton, he never opened his lips till it was time to raise the psalm; and whether he had got the good of the discussion, or whether he had heard a word of it, might well be doubted, judging by the look of his face when Mrs. Hume put the psalm-book into his hand.

It was time to draw to an end, for there were several sleepers among them before the chapter was done. Allison had made a place for Davie's sleepy head upon her lap, and then after a little her Bible slipped from her hand, and she was asleep herself. It had been a long day to her, and her walk and the keen air of the hills had tired her, and she slept on amid the murmur of voices—not the uneasy slumber of one who sleeps against her will; there was no struggle against the power that held her, no bowing or nodding, or sudden waking up to a sense of the situation, so amusing to those who are looking on. Sitting erect, with the back of her mutch just touching the angle made by the wall and the half-open door, she slumbered on peacefully, no one taking heed of her, or rather no one giving token of the same.

After a time her mistress noticed her, and thought, "Allison has over-wearied herself and ought to be in her bed," and she wished heartily that the interest of the two friends in Jacob and his misdeeds might speedily come to an end, at least for the present. And then, struck by the change which slumber had made on the beautiful face of the girl, she forgot the talk that was going on, and thought only of Allison. The gloom which so often shadowed her face was no longer there, nor the startled look, half fear and half defiance, to which the gloom sometimes gave place when she perceived herself to be observed. Her lips, slightly apart, had lost the set look which seemed to all of silence that must be kept, whatever befell. The whole expression of the face was changed and softened. It looked very youthful, almost childlike, in its repose.

"That is the way she must have looked before her trouble came upon her, whatever it may have been," thought Mrs. Hume with a sigh. And then she said softly to the minister, "I doubt it is growing late, and the barns are very weary."

"Yes, it is time to draw to a close." So he ended the discussion with a few judicious words, and then read the remaining verses of the chapter and gave out the psalm.

Sometimes, on receiving such a hint from the mother, it was his way to "mit the singing for a night." But this was John Beaton's first night among them, and the lads and their mother would, he thought, like the singing. And so he read the psalm and waited in silence for John to begin, and then Mrs. Hume turned toward him.

Allie withdrew from the rest, John sat with his head upon his hand, and his eyes fixed on the face of Allison Bain. His own face was pale, with a strange look upon it, as though he had forgotten where he was, and had lost himself in a dream. Mrs. Hume was startled.

"John," said she softly, putting the book into his hand.

And then, instead of the strong, full tones which were naturally to be expected when John Beaton opened his lips, his voice rose, full, but soft and clear, and in a low, sweetly-toned voice of Robin and his mother were introduced to his. As for the others they did not sing at all. For John was not singing the psalm which the minister had read, nor was he even looking at the book. But softly, as a mother might sing to her child, the words came.

"Jehovah hear thee in the day  
When trouble He doth send,  
And let the name of Jacob's God  
Thee from all ill defend.

"Oh! let Him help send from above  
Out of His sanctuary,  
From Zion His own holy hill,  
Let Him give strength to thee."

Allison's eyes were open by this time. She seemed to be seeing something which no one else saw and a look of

peace was on her face, which Mrs. Hume had never seen on it before. "She must have been dreaming." Then the singing went on:

"Let Him remember all thy gifts,  
Accept thy sacrifice,  
Grant thee thy heart's wish and fulfil  
Thy thoughts and counsels wise."

And then John's voice rose full and clear, and so did the voices of the others, each carrying a part, in a way which made even the minister wonder:

"In thy salvation we will joy,  
In our God's name we will  
Lift up our banner, and the Lord  
Thy prayers all fulfil."

Then the books were closed, and the minister prayed, and without a word or look to any one, except only sleepy Davie, Allison rose and went away. But in her heart she was repeating:

"Grant thee thy heart's wish and fulfil  
Thy thoughts and counsels wise.  
In thy salvation we will joy—"

"May be the Lord has minded on me, and sent me this word. I will take it for a sign."

The two friends went out into the dark, as Saunners said, "strengthened by the occasion," but it was not of Jacob, nor his blessing nor his banishment that they "discoursed" together as they jogged along, sitting among the straw in Peter's cart. Peter was inclined to be sleepy after the long day, and had he been alone he would have committed himself to the sense and judgment of his mare Tibbie, and slept all the way home. But his friend "wasna ane o' the sleepy kind," as he said, and he had something to say.

"What ailed John Beaton the night, think ye? He's ready enough to put in his word for ordinar, but he never opened his mouth through a' o'ercess, and was awa' like a shot ere ever we were off our knees, with not a word to onybody, though he be just hame."

"Ay, that was just it. He would be thinkin' o' his mither, pur bodie, at hame her lane."

"Ay, that might account for his haste, and it might weel hae kept him at hame a'tgether, to my thinkin' But that needna hae kept his mouth shut since he was there. It's no' his way to hide his light aneath a bushel as a general thing."

"It wad be a peety gin he did that. Licht is needed among us," said Peter, who admired in his friend the gut of easy speaking, which he did not possess himself.

"Oh! ay, that's what I'm sayin'. And what for had he naething to say the night? I doot it's nae just as it should be with him, or he wad hae been readier with his word."

"There's sic a thing as being ower-ready wi' ane's word. There's a time to keep silence an' a time to speak, according to Solomon. But word or no word, I'm no' feart for John Beaton."

"Weel, I canna just say that I'm feart for him mysel'; and as ye say, he's maybe whiles ower-ready to put in his word wi' aulder folk. But gaein' here and there among a kind o' folk, he has need to be watchfu' and to use his privilage when he has the opportunity."

"We a' nae! I o' be watchfu'."

"Ay, do we, as ye say. But there are folk for whom ower-muckle prosperity's nae benefit."

"There's few o' us been tried wi' ower-muckle prosperity of late, I'm thinkin'. And as for John, if a' tales be true, he has had his share o' the ither thing in his day."

"Weel, I hae been hearin' that John Beaton has had a measure o' prosperity since he was here afore, and if it's good for him it will bide wi' him. He kens him that sent it, and who has His e'en on him."

"Ay, ay; it's as ye say. But prosperity or no prosperity, I'm no' feart for John."

"Weel, I canna just say that I'm feart for him mysel'. Gin he is ane o' His ain, the Lord will keep a grip o' him, doubtless. It's no' that I'm feart, but he has never taken the right stand among us, as ye ken. And ye ken also what says, 'Come out from among them and be ye separate. He aye comes to know when he's here. But we've nae richt hold on him. And where he gae, or what he does at ither places, what kens? I hae aye fear o' folk that are 'neither could nor het.'"

Fortunately the friends had reached the spot where their ways parted, and Peter, being slow of speech, had not his answer ready, so Saunners went home content at having said his say, and more content still at having had the last word.

All this time John Beaton was striding about the lanes in the darkness, as much at a loss as his friend, Saunners Crombie, as to what had happened to him. He had not got the length of thinking about it yet. He was just "dazed-like," as the schoolmistress would have said—confused, perplexed, bewildered, getting only a glimpse of what might be the cause of it all, and the consequences.

If he had known—if it had come into his mind, that the sorrowful eyes which were looking at him out of the darkness—the soft, brown eyes, like Crummie's, which had met his first on the hill-top, might have power over him to make or to undo, as other eyes had wrought good or evil in the lives of other men, he would have laughed at the thought and scorned it.

He had had a long day of it. Since three in the morning he had walked the thirty miles that lay between Nethermuir and Aberdeen, to say nothing of the rumble in Peter Gilchrist's cart to the Stanin' Stones, and the walk home again with little Marjorie in his arms. No wonder that he was a little upset, he told himself. He was tired, and it was time he was in bed. So with a glance at the moon which was showing her face from behind a cloud—she had a queer look, he thought—he turned homeward.

He stepped lightly, and opened the door softly, lest his mother should be disturbed so late. A foolish thought of his, since he knew that "his very step had music in't" to her ears.

"Well, John?" said she, as he paused a moment at her door. And when he did not answer at once, she asked, "Is it well with you, John?"

"Surely, mother. Why should you ask?"  
 "And they were glad to see you at the manse?"  
 "Oh I yes, mother. They're aye kind, as ye ken."  
 "Ay, they're aye kind. And did you see—Allison Bain?"

"Allison Bain!" repeated John, dazed-like still. "Ay, I saw her—at the Stanin' Stan's, as I told you."

"Yes, you told me. And all's well with you, John?"  
 "Surely, mother," repeated John, a little impatiently. "What would ail me?" And then he added "I'm tired with my long tramp, and I'll away to my bed. Good night, mother."

He touched with his strong, young fingers the wrinkled hand that lay on the coverlid, and the touch said more to her than a kiss or a caress would have said to some mothers.

"Sleep sound!" said she.  
 But the charm did not work, for when daylight came he had not closed his eyes.

(To be continued.)

FOR THE CANADA PRESBYTERIAN.

SIX LITTLE FEET ON THE FENDER.

BY CORNELIA W. ST. JOHN.

In my heart there liveth a picture  
 Of a kitchen rude and old,  
 Where the fire-light tripped o'er the rafters,  
 And reddened the roof's brown mold,  
 Gilding the steam from the kettle  
 That hummed on the foot-worn hearth,  
 Through all the live-long evening  
 It's measure of drowsy mirth.

Because of the three light shadows  
 That frescoed that rude, old room—  
 Because of the voices echoed  
 Up 'mid the rafter's gloom;  
 Because of the feet on the fender,  
 Six restless, white, little feet,  
 The thoughts of that dear old kitchen  
 Are to me so fresh and sweet.

When the first dash on the window  
 Told of the coming rain,  
 O I where are the fair young faces  
 That crowded against the pane;  
 While bits of fire-light stealing,  
 Their dimpled cheeks between,  
 Went struggling out in the darkness  
 In shreds of silver sheen.

Two of the feet grew weary,  
 One dreary, dismal day,  
 And we tied them with snow-white ribbons  
 Leaving him there by the way.  
 There was fresh clay on the fender  
 That dark and rainy night,  
 For the four little feet had tracked it,  
 From his grave on the brown hill's height.

O I why on this darksome evening—  
 This evening of rain or sleet,  
 Rest my feet all alone on this hearth-stone?  
 O I where are those other feet?  
 Are they treading the pathway of virtue  
 That will lead us together above?  
 Or, have they made steps that will dampen  
 A sister's tireless love?

A PEASANT'S HOME IN BRITAIN.

I entered at his invitation. The small, low, smoke-rimed room was parlor, dining-room, kitchen, and nursery—mostly nursery, it seemed, as neat as I could make out. I was still blinking with the glare of the blazing sun fiercely beating on liberal time-worn squandered on every side—except inside. There was a pungent reek of past and present smoke that helped to obscure the sun-dazed vision; and it was some minutes before I made out of the bituminous gloom that I was in the presence of an anxious young mother, wistful and sad of face, rocking a pale young baby in as primitive and touching a cradle as ever I met with. Mothers and babies and cradles of all sorts and conditions had I seen, and sketched too, in my little career, but never had I seen just such a mother's nest before for any mile of humanity, no matter how lowly or forlorn. Jack saw me eyeing it with the oblique glance of interest and amusement, and hastened to explain, with a tone half proud, half apologetic, that he had undid it all himself, all out of his own invention, patented by the moment of necessity. The materials were donations from various sympathetic neighbours. The grocer's wife gave the oblong packing case; and he called my attention to its happy shape and size. He made light of the various labels, directions and other decorations, including (in the stenciled letters) that word of caution, "Fragile," on the end of it. "I made it more amusing," he said. The rickety were made from a couple of old chair backs donated by the cooper-maker. The canopy (if one may use so fine a word) was an arrangement of old barrel hoops nailed at the head, with an old faded shawl gracefully draped over them. I stood gazing at this quaint bit of home contrivance with far more interest than I have given to many a carved and gilded cradle of some by-gone period in some museum. The poor father could hardly interpret my smile of amusement over his handiwork. He did his best to explain and apologize, never thinking

that from any point of view it was a very "find" of unconscious picturesqueness.

By this time the little room had come out of its thick shadows. The window was close curtained to keep out the glare and the flies, as Jack explained. Our whispered voices were not so low as to prevent us from rousing the baby, and she began to dig her little pink fists into her little pink eyes, and whimper out a feeble protest at the world in general. I said softly to the pale little mother that if she wanted to let her sleep on I would sit down and sketch and never say a word. She gave a little approving nod, and the curtain was drawn a little aside for the light, and down I sat to my work, as if there had been no yesterday of poetry and pleasant fellowship, of hair-breadth escapes and moonlight wanderings, of sad awakenings on the morrow, of rushings off—one cared not whither—to seek forgetfulness. Here, in no time at all, yesterday and the morrow were toned into the background, and the foreground of our thoughts were occupied by a fly-tormented baby in a packing-box cradle. What babies we are, and what babies we pursue! —George H. Boughton, in Harper's Magazine for December.

MATRIMONIAL MAXIMS.

In your study to master your husband's temper, do not forget to keep a firm hold of your own. Women are less selfish and less imperious, but they are more sensitive and hasty than men, and more apt, on small occasions, to mount into a flame and become indignant about trifles. Of all things in the world beware most of this fault, for by indulging it you lose the grace and vantage ground of your sex. When your husband speaks harshly to you—as even the best of husbands may do in an evil moment—either remain silent or, if you are pressed hard, give a firm but placid reply in a tone that expresses neither exasperation nor contempt.

Owey your husband in all reasonable matters, and in some unreasonable matters, otherwise you will make him a tyrant and yourself a slave. When he becomes imperious about crotchets, take your own way and smile bewitchingly. He cannot get the better of you thus without becoming a brute, and beating, or at least bullying you, an issue which, if your husband has any tincture of gentlemanliness about him, in a decent, sober-minded Christian country, you have no great reason to fear.

Always attend conscientiously, as part of your special province, to the kitchen and the pantry; also to the wardrobe, and, if you have children, to the nursery. But beware of becoming altogether a mere housekeeper or bringer-up of bairns. You have a duty to perform to yourself, as well as to your husband and your family; and, if you neglect this duty, you may soon become unworthy to be either his wife or their mother. Cultivate your gifts, and do not prove by neglecting your accomplishments that your only object in acquiring them was to catch a husband.

To insure the continuance of your husband's love, behave so in all points as to command his respect. Love without reverence is a childish affair, and can satisfy only a low type of man who looks on his wife as a plaything.

Dress well. Married women often err here from want of a high motive. In the fair sex, outward decoration, when genuine—for painting is vile—is, in my opinion, a positive duty, a duty not to a husband merely, or to any fellow-mortal, but to God. The Author of the Universe, as well as all His works testify, delights in the utmost possible magnificence and luxuriance of external decoration; and it is plainly our duty, being endowed with reason, to follow His hint, and, where He has created a fair object, to set it forth with every graceful trapping that is in keeping with the character of the work. Good dress is, in fact, a sort of poetry addressed to the eye, which it is in the power of every well conditioned woman to compose; and a woman who has no taste for decoration is a deficient creature, as much out of nature as a bird without wings.—J. Stewart Blackie, in Cassell's Family Magazine for January.

CHRISTMAS.

The open house and hall which the Christmas ballads celebrate are symbolical. It is the day on which nobody should go starving or cold, because it is the Nativity of the Teacher who tells us to feed the hungry and to clothe the naked. It is the day of fraternity, and perhaps, before it is over, before the wassail bowl is wholly dry, and while a few souls yet remain to be redeemed, it may occur to some of us to ask, if the open house and hall are symbolical, why should not Christmas itself be symbolical, and since it is a day of fraternity, why should not every day be a day of fraternity?

The effervescence of good feeling which sparkles and rustles through Dickens's Christmas Carol; the spirit which melts old Scrooge not only into human sympathy, but into a hilarity which makes him whisper something to the old gentleman, his terrified debtor, that causes the old gentleman to say, "Lord bless me!" as if his breath were taken away, and then to add, "I don't know what to say to such munificence"; the spirit which stirs Scrooge to give Bob Cratchit a dig in the waistcoat and to announce that his salary is about to be raised—"I'll raise your salary, and endeavour to assist your struggling family, and we will discuss your affairs over a Christmas bowl of smoking bishop, Bob"—this is the spirit of Christmas in its largest sense, the spirit not of a day only, but of a life, for it is good-will to man.

It is not probable that the millennium will be brought about by employers raising the salaries of their clerks, but I am certain that there will be no millennium without that spirit. Scrooge's Christmas did not end with sunset; it lasted all the year round. That Christmas, indeed, is an error which ceases to be Christmas because the 25th day of December is gone. Its reality can be tested only by watching closely the 25th of May and the 25th of December, and if they are full of the same kindness, the same good cheer for everybody and everything, with which the 25th of December overflows, then that day is not a donkey-maquetad as a lion, but a genuine Christmas.—Editor's Easy Chair, in Harper's Magazine for December.

British and Foreign.

DISTRAINTS for tithe have again led to scenes of violence in Cardiganshire.

THE Rev. James Paterson, B. D., of Ballater, has received a unanimous call to Belgrave Church, London.

MRS. BROWNING wrote "Lady Geraldine's Courtship," a poem of over 400 lines, within two consecutive hours.

KINROSS is the only county in Scotland that has not adopted the early closing act. It is now in force in sixty-eight boroughs.

THE Earl of Orkney has contributed £5 to the fund for erecting a fountain in Kirkwall, to the memory of the Covenanters, who perished at Deerness.

IN the College Church, St. Andrews, the practice of arts students reading lessons at divine service was instituted. Formerly only divinity students have done so.

DUNDEE has been elevated to the rank of a city. This disposes of the recent contention of an Edinburgh advocate, that there can be no city without a cathedral.

MR. ANDERSON, of Whithorn, has been entertained to dinner by Wigtown Presbytery, on returning from the office of Clerk, which he has held since the Disruption.

A TEMPTING offer is said to have been made for the Gaelic Church, in Hope Street, Glasgow. Over 1,000 have signed the call to Mr. Galbraith, of Raasay.

THE Cromdale case has given rise to disorderly scenes in Aberdeen Presbytery. The induction of Mr. McCowan was postponed pending the decision of the Court of Session.

LONDON ROAD Church, Glasgow, is about to have erected in it a mural tablet, in memory of Dr. George Jeffrey. A special feature of it is a bust of the doctor in high relief.

THE Foreign Mission Committee have appointed Mr. John A. Graham, of Kalampong, and he is to be ordained in St. George's Edinburgh, on Sunday evening, 13th of January.

DR. F. R. LEES, lecturing at Campbelltown lately, said that although now in his seventh fourth year he considered he was still young. He has been working as a temperance reformer for fifty-six years.

MR. JOSEPH THOMSON, who ought to know what he is writing about, denounces the government policy in East Africa. A more unscrupulous use of the anti-slavery cry has, in his opinion, never been made.

LADY GRISELL BAILLIE, Dryburgh Abbey, is the first who has applied for admission to the office of deaconess. Selkirk Presbytery granted the request of Bowden Kirk Session with the utmost readiness and gratification.

THE question of Gaelic preaching has come up in Assynt parish, as at Clync. A section of the congregation object to Rev. Charles Robertson's appointment on the ground that he is unable, in their view, to preach intelligibly in Gaelic.

HENRY GEORGE's socialist writings are not likely to be condemned by the Pope. Cardinal Gibbons has urged that it would be useless to do so, and that the proceeding would be dangerous for Roman Catholic interests in the United States.

MR. SPURGEON, referring in his magazine to the Irish Presbyterians, says, "the Lord has not left their churches to be first starved and then poisoned, a process through which many of the Congregational and Baptist Churches of our land are now passing."

THE Rev. Alexander Wilson, of Bridgeton, Glasgow, who was present the other evening at the celebration of the golden wedding of Mr. and Mrs. Thomas Halket, not only witnessed their marriage, but also that of Mr. Halket's parents, seventy-two years ago.

DR. CAMERON LEES, of St. Giles Church, Edinburgh, in his latest letters to the papers about his dispute with the ecclesiastical commissioners, winds up with the declaration that he has little hope of continuing in his charge with comfort to himself or advantage to the Church.

TO attract the careless wanderers from the streets, a series of Sunday evening services of praise have been started in Brighton Street Church, Edinburgh. The attendance at the first two was most encouraging. The choir sing anthems, and sacred solos are also included in the programme.

A LONG discussion took place in Edinburgh Presbytery, over an intimation from St. Cuthbert's Kirk Session, of their intention to ordain two ladies as deaconesses, and on the motion of Dr. Dodds, a committee was appointed to consider the act of Assembly, and in the meantime to get the ordination delayed.

MR. JOHN CAMPBELL, of Hamilton, formerly an elder in Bothwell Church, and one of the oldest friends of Dr. Livingstone, at Blantyre, has just celebrated his golden wedding. He kept up a life-long friendship with the great explorer from the time they were at school together. He relates many interesting anecdotes of Livingstone.

MR. HASTIE has agreed to stop his action against the Foreign Mission Committee, on getting \$6,250, and an acknowledgment that the committee never intentionally said anything reflecting on his character, and that if anything was said capable of such an interpretation they regret it. The compromise has been effected by some friends of the Church outside the committee, and these friends are to subscribe the money. Thus ends a miserable squabble.

"Two Centuries in Celtic Study," was the subject of Rev. William Ross' introductory lecture in the Gaelic class of the college at Glasgow. In reference to the life and labours of the late Dr. Cameron, of Brodick, he expressed a hope that the work of that laborious Gaelic student would not be entirely lost. Principal Douglas, who presided, said that for years Mr. Ross, in addition to his most laborious life in active Christian work, had generously given his services to the Highland students.

## Ministers and Churches.

THE Rev. James Myles Crombie, of Cumberland, has been elected a Fellow of the Society of Antiquaries of Scotland.

With our self-denying friends the local treasurers for Knox College Endowment Fund make an effort to close up as much as possible the lists before January, and confer a favour.

REV. J. M. AULL, of Palmerston, lectured in Melville Church, Brussels, on the 17th inst., on "Inventions and Discoveries." The lecture, which was given under the auspices of the Young People's Christian Association, was eloquent and entertaining, and its good sense, spiced with humour, was thoroughly enjoyed by the audience.

PRINCIPAL GRANT arrived at Kingston on Saturday evening from Winnipeg, after making a tour around the world. He stayed over a few hours in Ottawa, and had breakfast with Mr. Sandford Fleming. A large number of citizens were at the railway station when the train came in, and the Principal upon his appearing was greeted with loud and prolonged cheers. He seems in capital health after his travels. He was escorted by a very influential deputati to the city hall where addresses by the city council, the school trustees, and other bodies were made, to which he gave cordial replies.

AN Ottawa journal tells this story. Three members of the Ladies' Aid Society connected with the Bank Street Presbyterian Church, after attending a meeting in the basement, went up stairs into the body of the church to look after things in general. While there the sexton came along and unaware of their presence locked all the doors for the day. The ladies did not discover their position until they started to go home, when they found all means of egress barred against them. Every attempt was made and every scheme resorted to to gain freedom, but all to no use. Time passed and the shades of evening were fast falling when luckily an elderly official of the post office department happened to come along and heard their nervous tapping at the window panes. Dr. Moore, the pastor, was communicated with by the gentleman, and the ladies were liberated after spending the couple of hours in the silent gloom of the empty church.

THE following extract from a postal card from Rev. Donald MacGillivray, dated Yokohama, November 16, will interest his many friends. Made passage in seven days, arrived here last Tuesday, and leave next Thursday at noon, for Shanghai, ticket only \$28 in gold, three other missionaries go with me to China, the others remain in Japan. I have travelled a little here, up to Tuki, the capital yesterday; saw heathen temples and worship; saw Miss Preston, one time in Gaderich. She is in a very fine girls' school, and going up there again. Went through and through Yokohama, which is the port of Tokio, joined to it by a double track railroad. Have met some Presbyterians here. The bay here has about twelve war ships and steamships at anchor. The voyage to Shanghai is about a week more, I expect to reach Chefoo about December 1. Am boarding here at an missionary's house, full of missionaries always coming and going. Am in excellent health and spirits.

THE new Presbyterian Church at Listowel was opened for divine service on last Sabbath by the Rev. R. P. Mackay, M.A., of Parkdale. The discourses morning and evening by Mr. Mackay were truly excellent. Rev. J. W. Bell, M.A., of Newmarket, preached an appropriate sermon in the afternoon. On the following evening a very successful tea meeting was held at which racy and pertinent addresses were delivered by Rev. Messrs. R. P. Mackay, Parkdale; W. McKitbin, Millbank; A. Henderson, Atwood; J. W. Cameron, Mornington; A. Stevenson, Molesworth, and the resident ministers. Dr. Nichol, chairman of the Building Committee, and Mr. D. D. Campbell, member of the same, both delivered addresses very suitable for the occasion. Choice music was furnished by the excellent choir of the congregation. The congregations were large and the contributions liberal. The church was occupied on Monday evening by the pastor, the Rev. Isaac Campbell. The church is a beautiful one, erected at a cost of about \$20,000.

AUGUSTINE CHURCH, Winnipeg, held its annual social meeting last week. Coffee and tea were served at eight o'clock. The church is seated with chairs, and this gave the people an opportunity of moving about freely and arranging their seats in groups as they chose. One might have supposed, were it not for the crowded condition of the building, that he was in the parour of a private house. The subsequent proceedings were of a very informal character. There was no chairman, but at intervals during the evening there were speeches by the Rev. Principal King and Dr. Robertson, and music consisting of quartette by the choir and duets and solos by members of the congregation. There was a collection, which turned out to be a liberal one, on behalf of the Sunday School Literary fund. This entertainment was followed the other evening by a social for the Sunday school children, which was highly enjoyed. There were refreshments, singing by the children and some of their friends, and a series of magic lantern views, which elicited great applause, shown by Mr. G. Fortier.

THE congregation of Charles Street Presbyterian Church, held a very pleasant social meeting on Tuesday evening, the occasion being the fourth anniversary of Rev. Mr. Neil's induction to the pastorate. After some time spent in social intercourse and enjoyment of musical selections rendered by members of the choir the meeting was called to order by the pastor, and the congregation joined together in the singing of a hymn, after which Rev. Mr. Lindsay led in prayer. The Rev. Dr. Reid then stepped upon the platform and informed Mr. Neil that he intended to take charge of the meeting. Referring to the passage in Genesis, where it is recorded that Joseph was presented by Israel with a coat of many colours, as a token of affection, the venerable pastor said that the congregation of Charles Street Church, that they might show their affection for their pastor and give him a token of their appreciation of his work

among them, had made him a coat—not of many colours, but of one good, substantial colour. He then presented to Mr. Neil a handsome Persian lamb overcoat, with cap and gloves. On behalf also of the ladies of the congregation, he handed to Mr. Neil, for his mother, a beautiful fur-lined cloak, as a token of love and friendship. But his duties were not yet completed. So great was the zeal and liberality of the members of the Church, that there yet remained to be presented to the pastor a purse containing a goodly quantity of gold. The popular recipient feelingly replied on behalf of himself and mother.

THE congregation of Knox Church, Galt, met last week. The attendance was the largest ever held for the purpose, although the evening was the coldest and the roads the worst of this season. Nearly every family was represented, many coming several miles, even as many as eight miles. The following ten additional elders were elected: James Rennelsun, James Hasie, A. W. Falconer, A. A. Burnett, John Cant, John Stewart, Mark S. McKay, Thomas Christie, Dr. Cameron and J. B. Allen. In every case the election was absolutely unanimous, not a single vote being given against them, although the Moderator gave every opportunity. The election took over an hour, as it was the universal desire of the Session that the utmost freedom should be allowed in every case. The election was preceded by a devotional meeting lasting over an hour, and an address on the unity of the Church and the manifold operations of the Spirit in that unity. The ordination will probably take place on the last Sabbath of the year at morning service. There are at present twenty three elders, and with the new ones Knox Church will have a Session of thirty-three. This large number is absolutely necessary for the efficient carrying on of its work. The ladies have arranged for a reception for Mrs. Jackson, to be held on the first day of the new year, from two p.m. till half-past seven p.m. It will be free to all the members and friends of the congregation. Refreshments will be provided by the ladies.

PRESBYTERY OF BRUCE.—This Presbytery met at Paisley on the 11th inst. fourteen ministers and nine elders being present. Mr. R. Gray was appointed Moderator for the ensuing half-year and took the chair. Communications were received from Dr. Cochrane, Mr. Macdonnell and Mr. J. K. MacDonald, intimating the amounts this Presbytery is expected to contribute to the Home Mission, Augmentation and Aged and Infirm Ministers' Funds. The circulars were handed over to the Committee on the Schemes of the Church with instructions to apportion, as early as possible, to each congregation its share of the amount. The following Committees on Presbyterial visitation were appointed: Group 1—Messrs. MacMillan, Convener, Little and Brown; Group 2—Messrs. Linton, Convener, Gillies and W. Rowland. In response to the request of several members of the Woman's Foreign Missionary Society within the bounds of the Presbytery, Dr. James and Mr. Gurlay were appointed to meet with said society at the next annual meeting and address them, congratulating them on the success of their work. Leave was granted to moderate in a call to Pinkerton and West Brant. Mr. Tolmie submitted the Home Mission Report for the quarter, setting forth that three ordained missionaries have been recently appointed to the mission field. Committees were appointed to visit the suppressed congregations and report at next meeting. The remit on the marriage question was on a vote of eleven to seven disapproval of it. The greater part of the evening sederunt was spent in conference on the State of Religion, when the subject of evangelistic services were taken up and considered.—JAMES GOURLAY, Pres. Clerk.

PRESBYTERY OF CHATHAM.—This Presbytery met in St. Andrew's Church, Chatham, on December 11. The Presbytery adopted this minute in reference to the resignation of Mr. Sinclair. The Presbytery desires to put on record the high esteem in which they hold the Rev. H. Sinclair, now released from his charge of Caven Church at North Dawn. Though only a short time within the bounds of the Presbytery, he has won the respect and confidence of all who came in contact with him. The Presbytery would express the deepest sympathy with him under the affliction which has necessitated his removal, and would pray that a field may speedily be opened up where health, happiness and usefulness may be in store for him and his partner in life. The committee invested with Presbyterial powers for the occasion, reported that they had met with all parties, and had united Springfield and Tilbury Centre in the meantime; and also that they had given Campbell's statement authority to sell their church edifice. Deputations were appointed to visit the augmented congregations, and the unimplimented mission stations. In order to meet the request of the Convener of the Aged and Infirm Ministers' Fund, the congregation within the bounds of the Presbytery were asked to meet in a proportionate to their ability. It was agreed to hold the next regular meeting in First Church, Chatham, on the second Tuesday of March. Rev. C. Chiquiquy was transferred to the Montreal Presbytery. In regard to the remit on marriage with a deceased wife's sister, the Presbytery reaffirmed its former decision, which was in favour of deleting from the Confession of Faith, the clause on point. In regard to the remit on traveling expenses to the General Assembly, the Presbytery reaffirmed its former decision, which was in favour of leaving it to congregations to pay the charges of those who went from them. A committee was appointed to consider the remit on the Book of Forms. The Convener of the Home Mission Committee reported that he had appointed Rev. Mr. Watson, an ordained minister of our Church to Leominster and Gledsmith, until the end of March. The Synod endorsed the appointment.—WILLIAM WALKER, Pres. Clerk.

PRESBYTERY OF SAUGEN.—This Presbytery met in Mount Forest, on 11th December. Mr. Morrison was appointed moderator for the next six months and took the chair. The Presbytery passed a motion of sympathy with the widow and family of the late George Johnson, who, at the time of his death, was a member of the Presbytery, and for many

years took an active part in all Church work. An extract minute of the Presbytery of Guelph was read, in making that the request of the Presbytery of Saugen ancient the transference of Roheay, had not been granted, inasmuch as all the three congregations affected by the change were against any disturbance of their present pastoral relationship. Mr. McMullen, Moderator of the General Assembly being present, was asked to sit and deliberate. A circular ancient the Aged and Infirm Ministers' Fund, asking for increased contributions was read. Mr. Aull was appointed to apportion to each congregation the amounts expected from it. Messrs. Aull and Cameron were appointed a committee on the Book of Forms. The Presbytery agreed to take supply from Assembly's Committee on distribution for Woodland and North Luther for two months of this quarter. Mr. Strath was authorised to moderate in a call in these congregations as soon as they are prepared. Messrs. Cameron, Strath, Thom and Young, on behalf of the deputations appointed to visit all the congregations and mission stations, reported that all had been visited according to appointment, and with encouraging results. Messrs. Young, Bell and Martin, were appointed a committee to cooperate with the Women's Foreign Mission Society, in arranging for their annual meeting. Mr. James Scott gave in the treasurer's report, which was received and adopted, and thanks tendered to him for his diligence. Mr. Scott was reappointed for the next year. Mr. Strath gave an address at the evening meeting, on "The Christian Ministry;" and Mr. Stewart on "The Efficacy of Prayer." Mr. McMullen, Moderator of General Assembly, gave a short address on points connected with the subjects discussed by the two previous speakers. The Presbytery adjourned to meet in Palmerston on the second Tuesday of March next, at half-past ten a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met on the 14th of Dec. There were present fifteen ministers and six elders. A circular notice from the Conveners of the Aged and Infirm Ministers' Committee was read. Dr. Bryce moved, seconded by Dr. Duval, that increased contributions to the fund having been asked by the Conveners, the Presbytery commends to the congregations under its charge to take notice of this important matter, and request congregations to be liberal in their gifts, and to aim at reaching the sum of \$350 asked of the Presbytery by the committee. A committee, consisting of C. W. Bryden, J. Douglas and J. Hamilton was appointed to examine, as to motives and Christian knowledge, the following students who had applied to be received as students of Theology: Messrs. G. Lockhart, A. C. Manson, H. F. Ross, R. E. Knowles, J. E. Munro, W. O. Wallace, D. Campbell, D. D. McKay, James Buchanan and D. M. Ross. The committee reported later on in the evening that they found all these young men to be desirable candidates for the ministry. A proposed constitution of the Springfield congregation was submitted to the Presbytery for approval, and was referred to a committee consisting of Rev. Mr. Hogg and Mr. R. Spence. Mr. Baird, Professor Hart and C. H. Campbell were appointed to consider the amendment to the Book of Forms. Mr. Baird reported that at the request of the Rev. I. L. Hargrave he had sent him a certificate of Presbyterial standing. Mr. Hargrave being present was asked to sit with the Presbytery as a corresponding member. A letter was read from Mr. Hargrave, complaining of a misunderstanding in regard to his work in Dominion City. After full explanations from Mr. Hargrave and a discussion participated in by several members, it was moved that the action of the Home Mission Committee be sustained, and that the Presbytery pledges itself to secure for Mr. Hargrave the amount due from Dominion City. Rev. Mr. Spence, of Kildonan, was appointed to vacate the pulpit of Springfield Church. Professor Hart was authorized to moderate in a call when in the opinion of the Session the congregation is ready for such action. The matter of supplying the Springfield Church was referred to the Home Mission Committee on motion of Professor Hart. Rev. Mr. McFarlane was authorized to moderate in a call at Stouewall. The Rev. James Douglas reported that he had dispensed the communion in Meadow Lea, and that five new members were added to the Church. Rev. Mr. Hamilton gave a similar report in regard to the Niverville and Clear Spring Churches. The Rev. Mr. Pringle reported on behalf of the congregation at Schreiber, that they had erected a new, comfortable church, which is almost clear of debt. The congregation has connected with it fifteen families and thirty young men. They had adopted the envelope system and have secured weekly pledges to the amount of \$9.40, and hope to increase it to the liberal sum of \$12 very soon. They are very anxious to have an ordained minister. Professor Hart moved, seconded by Dr. Duval, that the thanks of the Presbytery be tendered to these brethren for their efficient discharge of duty. Mr. Baird presented a report on behalf of the financial committee as to sums required by the Synod and Presbytery funds. He presented also several accounts incurred by him as Clerk of the Presbytery. These accounts were ordered to be given to the treasurer and paid. Professor Hart read the report of the committee appointed to prepare a minute in regard to the resignation of Mr. McLaren, of Springfield Church. It expressed their appreciation of his devoted and self-denying spirit and hoped that God would long spare him to continue this good work. It was decided to send a copy of this resolution to Mr. McLaren. The Rev. H. W. Fraser, of Fort William, resigned his charge, and, after explanations from himself and expressions of regret from the Presbytery, it was agreed, on motion of Mr. Pringle, that the congregation be cited for its interests at a special meeting of the Presbytery to be held on the 28th of December. It was agreed that the Rev. Mr. Lawrence be appointed Moderator of the session of Dominion City and Green Ridge. Rev. Mr. McFarlane moved, seconded by Rev. Mr. Pringle, that each Session be requested to make arrangements for a missionary meeting, and to report compliance with this request at next meeting of the Presbytery. The meeting then adjourned till Dec. 23.—ANDREW B. BAIRD, Pres. Clerk.

THE GALT CASE.

The Session of Knox Church, Galt, met in the lecture room on the 11th inst. There were present besides a large number of elders, the following assessors from the Presbytery of Guelph: Drs. Torrance, Wardrop, Middlemiss and Rev. I. C. Smith and Elders Davidson and Professor Panton. The pastor, Rev. Alexander Jackson, was in the chair.

James K. Cranston and Alexander Cranston, who had refused at the previous meeting to answer any questions put to them, had explained to them by the Moderator the meaning and consequences of "contumacy," and being given another opportunity of answering the question, did so in a reasonable straightforward way, showing that they were in entire agreement with the other five who had answered at the previous meetings. In addition they volunteered certain explanations and so-called proofs which were recorded, but were not at all relevant to the case.

The Session afterwards dealt with each of the accused personally, explaining to them wherein their divergence from the Standards lay, Dr. Middlemiss, on behalf of the Session, reading and re-reading the sections of the Confession of Faith and the Larger and Shorter Catechism bearing on the questions disputed. In every case the accused admitted that their beliefs were not in harmony with Confession of Faith vi. 5, and Larger Catechism 149.

After full deliberation the Session unanimously adopted the appended judgment, and after the Moderator had read to the accused the thirtieth chapter of the Confession of Faith, which gives instructions as to Church censurers. Dr. Wardrop, on behalf of the Session, read the judgment to the accused.

The Session, having given long and careful consideration to the case of William Henry, John D. Cranston, Lizzie Morton, Mrs. Alexander Kay, James K. Cranston and Alexander Cranston, come to this judgment:

1. Their views in reference to entire sanctification in this present life culminate in the assertion that they may rise, and that in some cases and for periods of longer or shorter duration, they have risen above the need of confessing sin and asking forgiveness.

2. That these views are contrary to the Standards of the Church and above all to the Word of God, and are calculated seriously to injure the spiritual life of those by whom they are held, or to whom they are taught.

3. That had these brethren and sisters been prepared to desist from the propagation of these views, the Session, in their earnest desire to cherish a spirit of forbearance and love toward them, would have been willing even to leave them undisturbed in their Church fellowship in the hope that by the teaching of the Holy Spirit they would be led into "all the truth" on the points under discussion.

4. But that these brethren and sisters have declared and continue to declare that they would not only hold the views referred to, but teach them wherever an opportunity might be offered them.

5. The Session, therefore, realizing that in such a case they would themselves be responsible for the continuance of a teaching opposed to Scripture and subversive of the peace and unity of the Church, with heartfelt regret find themselves shut up to the necessity of suspending these brethren and sisters from the enjoyment of Church privileges in connection with the congregation of Knox Church until their views shall be brought into agreement with the Standards of the Presbyterian Church as founded on the Word of God; and they are hereby suspended accordingly.

Given in Session, this 15th day of December, in the year of our Lord 1888. ALEXANDER JACKSON, Moderator. Galt, Ont. R. TORRANCE, Clerk, pro tem.

It was also ordered that it be read at the morning service to-morrow (16th inst.), and that earnest prayer be offered by the Church that the divine Spirit may bless his exercise of discipline to the reclaiming of the suspended to the truth, and to the purity and peace of the Church and the glory of God.

The accused appealed to the Synod. The Moderator afterwards undertook to explain to the suspended that their appeal should be to the Presbytery in the first instance, and that the Session would accept their notice of appeal as so made.

The Presbytery will meet in Knox Church, Galt, on the 15th of January.

One of the accused failed to appear, and the Session agreed to cite him to appear at a meeting of Session on the 29th inst.

THE HOLINESS MATTER.

To the Public.—We, the undersigned, certify as follows, that at the meeting of Presbytery held in Guelph in Chalmers' Church (Dec. 11), called for the purpose of receiving and considering the report of Galt Knox Church Session and assessors in reference to our views,—that a full statement of our belief and views was laid on the table of the Presbytery by J. K. Cranston, together with the following letter:

Dear Fathers and Brethren in Christ: Permit us respectfully to draw your attention to the enclosed document, which, in as concise form as we can make it, expresses our experience and views of the truth as it is in Jesus.

Praying with all prayer in the spirit that it may be a help to you in your efforts in the furtherance of the Gospel of peace, by regulating, according to the mind of God, the Church visible, we remain, yours in Christ,

(Signed) JAMES K. CRANSTON and six others. Galt, Dec. 11, 1888.

Our object in presenting the letter and statement to the court was that we wished it clearly understood that all our answers and statements given at the various examinations should in all fairness to us be interpreted in strict accordance with this, our more thorough statement of belief.

As at the examination on Nov. 27, 1888, we had not an opportunity of giving a full statement of our views, but

were confined almost to yes or no answers to the questions propounded, and only by force of will were we enabled to add what we did to our answers. At all other examinations we have been treated in very much the same manner. The Presbytery refused to read, or allow our letter and statement to be read, and would not allow us in any way to explain our position, but proceeded to adopt the report, and our statement was then withdrawn unopened, and will no doubt appear at a future stage of the case.

We ask the public to take these facts into consideration in judging of the action of the Presbytery in adopting the report of the Session and assessors,

(Signed) J. K. CRANSTON, J. D. CRANSTON, D. CALDWELL, A. B. CRANSTON, W. HENRY, LIZZIE MORTON, MRS. ALEX. KAY.

Kindly permit me to give my correct answer to question No. 2 (on inbeing of sin). My answer and meaning was: It depends on what is meant by inbeing of sin. If you call infirmity, or natural bodily weakness, lack of knowledge, and such like, inbeing sin, as many do, I am not delivered from inbeing sin, but I am delivered from actual transgression while I abide in Christ. Believers are liable to natural lusts of the flesh, and these become sin if yielded to. My answers were not read over to me by the court at the examination, therefore the need of this correction. Yours, etc., JAMES K. CRANSTON.

Galt, December 12, 1888.

FRENCH EVANGELIZATION.

The Board of French Evangelization have issued the following circular:

There never has been a time in the history of the work when the Board were so pressed for lack of funds, and there has, perhaps, never been a time when it was more necessary to prosecute the work with earnestness and vigour.

At this date the indebtedness of the Board is upwards of \$16,000—largely caused by the extension of the Pointe-aux-Trembles School buildings and the expansion of other departments of the work. Besides the salaries of the missionaries and teachers and colporteurs, there is a note of \$8,000 falling due on January 1. Unless funds are speedily forthcoming it will be necessary not only to decline several urgent applications from new fields but even to reduce the present staff of labourers.

That our work is telling, there is abundant evidence in the number of enquirers and of conversions to the truth, and in the growing unrest on the part of an increasingly large number within the Church of Rome. Many of the more intelligent French-Canadians have lost all faith in the teachings of their Church, and there is great danger of their drifting into infidelity. We have reason to believe that this state of things is causing the ecclesiastical authorities great alarm, and hence their incessant efforts to retain their hold upon the people, and to exclude them from the light. More than ever are we called upon to give the people the Word of life and to do what we can to bring them to the knowledge of the truth.

The present session of the Pointe-aux-Trembles School is one of the most successful there has ever been. The number of pupils is greatly in excess of any preceding year, and the class of pupils most promising, a large number having the ministry in view. Last Sabbath week, twenty-one of them made a public profession of their faith in Christ and were received into fellowship with the Church.

We have been greatly cheered by the hearty co-operation of the friends of the work in past years and we confidently rely upon a generous and prompt response to this appeal. Yours faithfully,

D. H. MACVICAR, D.D., LL.D., Chairman. ROBERT H. WANDEN, Secretary-Treasurer.

OBITUARY.

MR. ROBERT CALDER.

Mr. Robert Calder, of Thorah, died on the morning of November 20 at the age of sixty-three years. He was a native of Durnoch, Scotland. Shortly after coming to Canada he settled in the township of Thorah, and became a member of the congregation of Knox Church, Beaverton, afterwards being elected to the eldership, which office he held up to the time of his death.

He had been in failing health for some time, but it was only a few weeks before his death that it became evident to his friends that the end was approaching, and, after a season of intense suffering, borne with truly Christian resignation, he passed peacefully away to his reward. The very large concourse of friends that followed his remains to their last resting-place, testified to the esteem in which he was held, not only by the congregation in which he had for many years been an honoured elder, but by all classes of the community. His loss will be deeply felt, for he was a man greatly beloved for his many excellent qualities. He had great love and reverence for the Word of God and the insatiable of His worship, and amid all the claims of this life was faithful and conscientious in the discharge of religious duty. Gentleness and firmness were finely blended in his nature, and these qualities were nourished by a living piety. In a word, he was a truly good man, who lived much in communion with God. During his last illness he shared much of his Master's presence, and was patient and even joyful in tribulation, having a desire to depart and be with Christ. He now rests from his labours, and his works do follow him.

He leaves a widow, two sons and two daughters to mourn his loss. The bereaved family have the sympathy of the whole community in their affliction.

Sabbath School Teacher

INTERNATIONAL LESSONS.

Jan 6, 1889. } THE MISSION OF JOHN THE BAPTIST. } Mark 1: 1-11. } GOLDEN TEXT.—The voice of one crying in the wilderness, Prepare ye the way of the Lord.—Mark i. 3.

INTRODUCTORY.

For the first six months of the year 1889 the Gospel by Mark will be the text-book of the Sunday school lessons. John Mark was most probably a native of Jerusalem, where he received his education. Barnabas of Cyprus, the co-labourer with Paul in his first missionary journey, was Mark's uncle. Peter was an intimate friend of his family, and several expressions used by the Apostle of the circumcision would warrant the belief that Mark owed his conversion to the instrumentality of Peter. Mark, when a young man, went with Paul and Barnabas on their missionary tour in Asia Minor, but for some unexplained reason left them and returned home to Jerusalem. Paul left aggrieved at Mark's abrupt departure, but in after years they were reconciled, and during Paul's imprisonment at Rome, Mark was of the friends that stood by him. The Gospel of Mark narrates in concise, clear language the facts of Christ's life, and has been regarded as to some extent the result of his long and frequent intercourse with the Apostle Peter. It was specially designed for the instruction of Gentiles who were unfamiliar with the facts recorded in the Old Testament. Jewish customs and modes of religious thought are more fully explained than in the other Gospels.

I. Prophecy Fulfilled.—In brief and suggestive phrase Mark begins his book with the statement that it is the Gospel, the good news of God, of Jesus Christ the Son of God. There is no philosophizing but a plain and direct statement, coinciding with the teachings of the other Gospels that Jesus is the Son of God. To him that fact was indisputable. Concerning Jesus many prophecies, minute in their details, had been given. One from Isaiah is here referred to, the announcement of the forerunner, the messenger who was to herald the coming of the Messiah. "The voice of one crying in the wilderness." John the Baptist was a man of pronounced individuality. He feared not the face of man, but here is spoken of as one crying in the wilderness to indicate that he was faithful to his duty in the proclamation of God's truth. God spoke through him. He sought not his own honour, he simply desired to do God's will. The image is taken from Eastern custom. When royal personages made a progress through their dominions they were preceded by heralds announcing their coming. The roads by which they travelled were put in the best state of repair possible. So when Christ came His way was prepared by the preaching of John the Baptist.

II. The Ministry of John the Baptist.—John's mission was to proclaim Christ to the people. This he did by declaring the approach of the Messiah, directing the attention of the people to Him who was to come. The principal scene of his ministry was the wilderness, the thinly-settled regions lying between Jerusalem and the Jordan. The burden of his ministry was the preaching of repentance for the remission of sins. He urged them to change their minds in relation to sin, that they might see its enormity, forsake it and obtain forgiveness. Then they were baptized, which act was symbolical of their spiritual purification. The preaching of John aroused the deepest attention. People from all quarters flocked to the wilderness to hear him, they of Jerusalem, all classes among the number. The preaching was followed by mighty effects. Many were baptized, confessing their sins. For his special work John was specially prepared. From his infancy he had been dedicated to God's service. He was brought up with the vow of the Nazirites upon him. He was to drink neither wine nor strong drink. His hair was uncut. His personal appearance was that of stern simplicity. His tunic was made of camels' hair, the style of clothing worn by the poor people. Instead of the ornamental and costly garb usually worn by the wealthy, his loins were girt with a piece of untanned leather. His food was of the simplest, and that which could most easily be procured, locusts, which are still used as food by the poorest of the people in the desert, and wild honey, which is plentiful in that region. In his preaching, John magnified Christ. Much as the people might think of the sanctity of the desert preacher, he told that He whom he announced was mightier; that he was unworthy to perform for Him the most menial office, the unloosing of the thongs that bound His sandals on His feet. The baptism which he administered was but an outward sign, while the baptism of Christ would be the spiritual reality—the Holy Ghost.

III. The Baptism of Jesus.—Jesus entered on His public ministry through the ordinance of baptism. For Him it was the outward sign of entire consecration. The people who were baptized by John confessed their sins. The Sinless One had no confession to make. He honoured and approved the service of John by seeking baptism at his hands. Coming up out of the water the heavens were opened. He saw the glory that was unveiled to mortal eye, and the Spirit, the third Person of the Glorious Trinity, descending upon Him. These unworldly manifestations were accompanied by an audible voice from heaven. It was the voice of the Father owning His beloved Son, and testifying the divine approbation. Three times in the course of this ministry that voice was heard. Now at its beginning, at the Transfiguration and near its close in the courts of the Temple, Christ has God's love and approval of His entire life and work. He ought to have our complete confidence and devotion.

PRACTICAL SUGGESTIONS.

All the prophecies concerning Christ are certain of fulfillment. All true preaching must be the preaching of Christ. We need the baptism of the Holy Spirit.



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A WOMAN always "shoo" a hen while a man tries to boot it.

In the blizzardy West a lynching scrape is called "necktie social."

CAMPBELL'S CATHARTIC COMPOUND is effective in small doses, does not occasion nausea.

SENATOR PALMER is writing a novel, but it is too early to say whether it will carry off the Palmer note.

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

TEACHER: Johnny, what is the highest form of organic life? Johnny: The man in the moon.

A SURVIVOR of the famous "Light Brigade" is now a plumber in Indianapolis. He still knows how to charge.

EDISON says that "the resistance of a call to the electric current is 3,200 ohms." But a call is not a fair test of resistance. Try a mul-

YOUNG Housewife (to husband who says he knows how to cook): How long do you broil a chicken, Edwin? Edwin: Oh - er - how long is the chicken?

MR. RIDDLER, the Boston lecturer, is giving public readings from Browning. It is an interesting coincidence that both the lecturer and his subject are Riddlers.

A COLOURED woman, when reproved for undue expression of grief, said: "Now, look heah, honey, when de Lord sends us tribulations down, don't you 'spose he 'spects us to tribulate."

TREES have some characteristics in common with people. In the spring they begin to leave for the summer, although some will be unable to do so, because their trunks will be seized for board.

THE Spectator gives as a good example of an Irish bull the "celebrated remark of the man who asserted that the state of affairs was 'enough to make a man commit suicide, or perish in the attempt.'"

MRS. SELBY: Doctah, de chile dun gone swaller 'r pint ob ink. D tot: Hab yo' jun ennyding fo' de relief ob 'im? Mrs. Selby: I's dun made 'im eat free sheets of blottin'-paper doctah. Was dat rite?

PA: What would you like to be when you grow up, Johnny? Johnny: I think I'll be a soldier. "You might get killed." "Who 'y?" "By the enemy of course." "Well, then, I guess I had better be the enemy."

LITTLE Boy (at toy-store window): Mamma, won't you buy mea top? Mamma; (meditatively). It will soon be too cold to spin tops. "Well then, buy me a double-ripper sled and some new skates, and we'll let the top go."

HE: Isn't this pastry of yours - h'm - little tough, my dear? (After a moment.) What delicious pies my mother used to make at home! She (with a half sigh): Possibly it is. (After a moment) - What lovely dinners Papa used to give me at Delmonico's!

BOBBY, said young Featherly, as the lad opened the door, I think I left my umbrella here last evening. Will you ask your sister Clara if she has seen anything of it! It's all right, replied Bobby, sister's out walking with Mr. Sampson, and, as it looked like rain, they took it with them.

WIFE (critically ill). What does the doctor say, George? Husband: That you are very, very ill, dear. Wife (after a short pause): If I should not get well, George, give my sealskin sacque to your sister. I'll just let her see it's real. She has more than one insinuated that it's only plush.

Two ladies shopping - "What shall we buy George for Christmas?" "I don't know; something useful, however." "That's just what I think." And then, after three or four hours' hard work (for the salesman) they purchase a pen-wiper done in moire antique with lace trimmings and a mother-of-pearl boot-jack.

DOLLY: Aw, Willie, I must have made - aw - a tremendous hit with that little Brown girl; she asked me for my photo the other day Willie: Did y' give it to her? Dolly: Yws, of course. Willie: Well, that settles you at that house, me deah fel. She gives those photos to the servant girl with "Out when this one calls" written on it.

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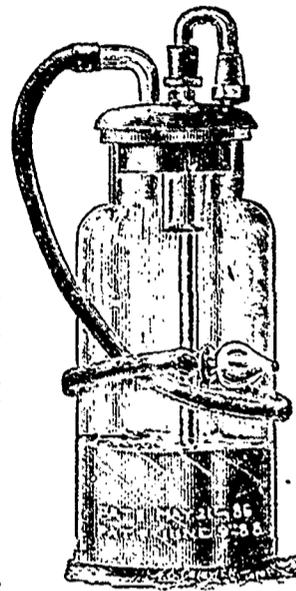
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Dr. Barnaby, of Bridgetown, in a letter to the Company, says: "In my opinion it is just what is required in this Province in the treatment of Catarrh, Asthma, Bronchitis and Consumption, in fact, in all diseases of the respiratory organs. The principle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

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

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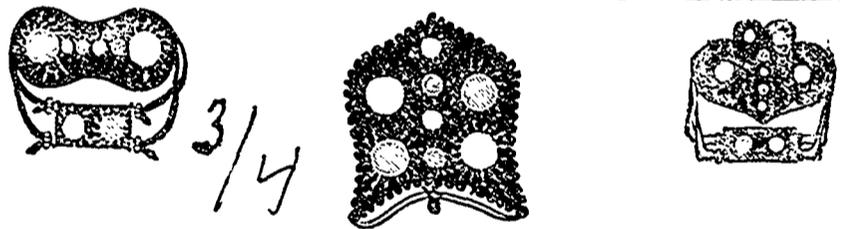


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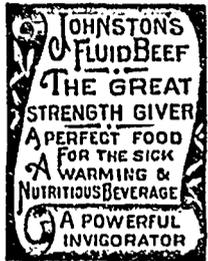
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