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Vol. 16.—No. 51.
Whole No. 827.

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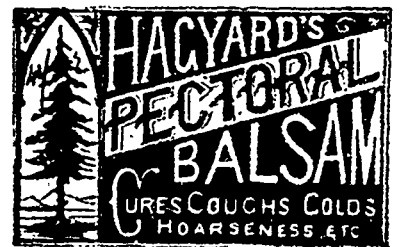
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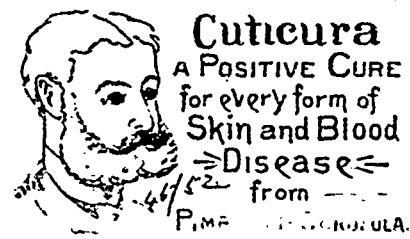


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CHICKENS AND RICE—Two cups of cold boiled rice, one cup of chicken broth, salt and pepper; boil five minutes, stirring all the while.

STUFFED PEPPERS.—Slit the peppers, take out the seeds and stuff with cabbage shredded very fine and English mustard seed in equal parts. Put a small white onion and two cloves in each pepper. Tie them firmly up and put into cold vinegar. The cabbage should be sprinkled with salt and hung up in a bag to drain the day before it is used.

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ORANGE SNOW.—Dissolve an ounce of isinglass in a pint of boiling water, strain and let stand until nearly cold; mix it with the juice of six or seven oranges and one lemon; add the whites of three eggs, and sugar to taste; whisk the whole together until it looks white and like a sponge; put it into a mould and turn it out on the following day.

MOLASSES CAKE.—One teacupful of molasses, one teacupful of sour milk or cream, a piece of butter the size of an egg, two eggs, one teaspoonful of soda dissolved in the milk, one cup of raisins stoned and rolled in flour, teaspoonful of ground cloves, one teaspoonful of ground cinnamon. Flour enough to make it as thick as pound cake. Bake in a good oven and be careful not to let it burn on the bottom.

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LOBSTER CUTLET.—Mince the meat of a one-pound can of lobster, add the yolks of two eggs, half a teaspoonful of salt, a salt-spoonful of white pepper, two ounces of butter and a tablespoonful of grated bread crumbs. Mix and shape the mixture in the shape of cutlets; dip them in the beaten egg, roll them in crumbs and fry in very hot fat. Stick a two inch piece of macaroni in the small end, put a fancy paper on it and send to table with tomato sauce.

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SPICE PUDDING. Two pounds of raisins, two pounds of currants, one fourth pound of citron or lemon peel, one teacup of sugar two thick slices of bread crumbled fine, seven eggs, a teaspoonful each of cloves, cinnamon and nutmeg grated; two pounds of beef suet, a piece of butter the size of an orange; about two pounds of flour. Mix it all with milk or water and boil four hours in a bag. This quantity makes two large puddings, and may be kept a month. Steam slices as it is wanted, and eat with a good sauce.

DESSERT.—Take one coffee-cup of sago, rinse off in cold water, then add one pint of cold water, and heat moderately over the fire, stirring frequently, adding boiling water as it may require, till about the consistency of thick starch, and very transparent. Then add one cup of sugar, one teaspoonful of salt, a little grated nutmeg, a little butter, and pour all over the quart of tart apples, that have been pared and quartered, into a pudding dish. Bake nearly an hour, or until the apples are soft. Serve with milk or cream and sugar. The dessert is good either hot or cold.

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CURES ALL HUMORS,
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, DECEMBER 14th, 1887.

No. 51.

Notes of the Week.

THE Toronto Conservatory of Music is doing excellent work. Several lectures have recently been delivered under its auspices, and pupils' recitals have been given with excellent effect. Under able management, and with thoroughly competent instructors, it has a promising future before it.

THE message of President Cleveland has aroused widespread interest, and may lead to results of much importance. The chief topic discussed in it is the reduction of the war tariff. That the United States President means what he says is evident from the flutter it has caused. The protected interests, strongly consolidated by long years of immunity, do not view with equanimity any change in the direction of lighter taxation. They manifest their alarm by the passionate appeals they are making to all classes of the people. Monopoly and patriotism, it would appear, are synonymous terms.

THE Rev. Adolph Saphir, D.D., who is resigning the pastorate of Belgrave Presbyterian Church, London, began his ministerial life by labouring among the German Jews in Hamburg and Glasgow. He next became minister of the Presbyterian Church, South Shields, removing thence to Greenwich, where, during his pastorate, the church was twice enlarged. His next removal was to Notting Hill, and finally to Belgrave. Dr. Saphir, who is a Hungarian, is a remarkable preacher, and, like Paul, is described as being a Hebrew of the Hebrews. He never attended Presbytery or Synod, but is highly esteemed by his brethren in the ministry.

THE Rev. Mr. Jackson has been visiting several Canadian centres in order to interest the friends of missions in the World's Missionary Conference to be held in London next June. A meeting was held in Toronto last week, at which Rev. Dr. Kellogg presided. Revs. Dr. Castle, Professor MacLaren, Septimus Jones, Elmore Harris, A. F. McGregor, and Hon. John Macdonald and Mr. John L. Blaikie were present. Sub-committees were appointed to confer with the missionary boards of the different denominations in reference to the appointment of six delegates. A committee was also appointed to designate suitable persons to write papers on missionary topics, especially pertaining to this country, to be read before the Conference.

LAST week the European war cloud assumed a little more density than it has done for some time. The conference between the Emperor of Germany and the Czar of Russia as well as the rather stormy interview between the German Chancellor and the illustrious Romanoff have not been followed by the peaceful indications expected. It is said that troops in large numbers are being steadily massed in Russian Poland, near the Austrian frontier. Many are disposed to look upon this procedure as an evil omen. The recently-formed alliance of the Southern European Powers is supposed to be menaced by the unchecked march of Russian soldiers. It may be only a movement in the interests of diplomacy, or it may be in view of eventualities in the coming spring.

ONE of the most interesting items of the proceedings of the Free Church Commission which met recently in Edinburgh, was a statement by Mr. Cunningham regarding Dr. Somerville's labours in Bohemia and Moravia, with its many happy allusions to parallel points in those of Paul and Apollus. Dr. Somerville has had audiences of from 500 to 600, consisting of Jews, on whom he made in some cases a great and visible impression, has received an invitation to extend his tour to Servia, and is at present in Vienna. A Bible which had been procured from Germany by some villagers to get a verse from it to engrave on a monument to friends who had fallen in the Austro-German War, had been handed from house to house, and the reading of it had been the means of converting family after family in the village.

TRANQUILLITY has again settled down in France, and the fears of turmoil, if not revolutionary outbreaks, are for the time dispelled. President Grevy, yielding to the inevitable, sent in his resignation, and his successor was promptly and peaceably elected. The high but uncertain honour of the presidency has been conferred on M. Sadi-Carnot, a descendant of Republican sires, who is faithfully devoted to the doctrines of his father and grandfather. He is described as the incarnation of respectability. Lacking in the more perilous gifts of genius, he is credited with the possession of business habits and good common sense—qualities more likely to be serviceable to France at the present time than more brilliant endowments might be. For the moment the frenzied cry for *revanche* is silenced.

THE usual salaries given to competent teachers in the Province of Ontario are none too extravagant, but they are munificent compared with those paid to those engaged in the same profession in the Province of Quebec. Sir William Dawson, the Rev. J. B. Muir, of Huntingdon, and others have been zealously endeavouring to raise the educational standard in the Eastern Townships. There are no fewer than 700 teachers in Quebec, who have no professional certificates, in spite of the fact that the highest diploma required there does not need as stringent an examination as the lowest diploma granted in the Province of Ontario. This fault lies principally with the wretched salaries offered to teachers in the rural districts of Quebec. One hundred and fifty dollars a year is the usual inducement offered throughout the Eastern Townships. The consequence is that few men or women of ability care to enter the profession there, and the state of education is said to be very deplorable.

THE Synod of South Carolina has just disposed of the case of Professor Woodrow, finally, it is to be presumed. The committee on the theological seminary submitted majority and minority reports relative to the removal of Dr. Woodrow from the Perkins professorship. The majority report was as follows: Inasmuch as the Board's action in removing the Rev. James Woodrow, D.D., from the Perkins chair was in accordance with the order of the four controlling Synods of South Carolina, Georgia, Alabama and Florida, this Synod approves and confirms that action. The following was the minority report: 1. That this Synod disapproves of the manner in which the Board of Directors have removed the Rev. James Woodrow, D.D., from the Perkins professorship, as unconstitutional. 2. That the Board is hereby instructed, the other controlling Synods concurring, to proceed at once to determine the question as to Dr. Woodrow's alleged incompetence or unfaithfulness by a trial, as is provided in the constitution of the seminary. When the vote was taken the minority report was lost by a vote of six to eighty-five. The majority report was then adopted.

THE New Zealand *Presbyterian* bewails the personal extravagance that has begun to be displayed in that erstwhile thrifty and steady-going colony, and in rebuke uses rather pointed language. The evil against which our Antipodean contemporary inveighs is not confined to New Zealand. Even in Canada it is visible without the aid of a magnifying glass, but let our Dunedin contemporary speak. When an individual keeps up a considerable style, there is no harm if he can afford it, he is making money to circulate for the benefit of tradesmen, but when he lives up to his income, and even beyond it, to make it appear that he has wealth which he does not possess, the man is a living lie, a sham, and he is no better than a thief, for even if he does not run into debt, he sacrifices to this Moloch of appearances the proportion of his income which religion and charity claim from him. A man who is in this position has not a penny to spare for the cause of Christ, though he may call himself a Christian. It is very sad to think that the familiar fable of the frog which tried to blow itself out to the dimensions of the ox, and burst in the process,

is being perpetually realized all around us. Good taste condemns finery in clothing, and the wearing of expensive jewellery about the person.

THE *Christian Leader* says: If the minister of Loudoun, who became better known to the world as the minister of The Barony, were here to-day he would probably qualify a sentence he is reported to have uttered to Agnes Strickland, when that once popular but already little read compiler of rather tedious royal biographies visited Ayrshire, well on to fifty years ago. It was at Craufurdland Castle they met, where the Misses Strickland were the guests of the late Mr. Houston Craufurd; and Agnes was so delighted with Norman's conversation, especially when she discovered him to be "a great admirer and partisan of Mary Queen of Scots, and of her descendant Prince Charles Edward," that she agreed to condescend so far as to go for once to a Presbyterian kirk. Wonderful to tell, she "found the service beautiful and edifying, in spite of her exclusive affection for her own church"—a remark, by the way, which is made with a frankness that indicates a complete failure to realize the narrowness involved in the attitude. After the service, Norman showed the sisters the graves of the martyrs, with their memorial tablets, lining the low church wall. "Now," said he, "these though well meaning were troublesome men. Persecutors themselves, but ready to die for conscience' sake, they were barbarously used; but they would have done the same to others it was the evil spirit of the times." There are no facts to justify the unqualified terms we have italicized: but there are a thousand facts which prove these words to be untrue. That the Covenanters had not reached the theory of toleration which now happily prevails, goes without saying; but they had attained to a sufficient measure of true religion to be incapable of the murderous cruelty of which they were the victims. If the Covenanters have been idealized by their admirers, it is no less true that they have been traduced by many who professed to hold them in sympathetic respect.

THE Rev. Dr. Henry Gray, of Liberton, is proposed for the Moderatorship of next Assembly of the Church of Scotland. The *Christian Leader* has this to say of him. Those who studied at St. Andrew's forty-five years ago will experience no difficulty in recalling the form of a smart little fellow, with a round beaming countenance, who in all his classes stood alone and unrivalled. There were discussions as to the secret of his success, and as to wherein his strength lay, but all were forced to own that he succeeded everywhere, and that in competitions it was possible only to follow him. When Mr. William Henry Gray left college on the completion of his theological studies, no question was entertained that he would at once obtain a parish, and he did so in his native town of Perth immediately upon license. A few years afterward he was invited to succeed Dr. Caird in the charge of Lady Yester's, Edinburgh; and not long since as a relief to the high pressure of a city pastorate he accepted the suburban parish of Liberton, while now, as a crowning honour, he is designated to the chair of the Assembly. The last honour, indeed, has not come too soon, but neither is it too late, for Dr. Gray is yet in full and perfect vigour. As a Moderator, if he does not exhibit more than ordinary ability, he will negative the promise of his youth and the augury of his manhood. Like the President's message to congress, the Moderator's closing address is anticipated with interest, and perhaps is looked to as indicating whether the electors, have chosen wisely or the reverse. Possessed of a wide range of knowledge, and familiar with public affairs, Dr. Gray is likely to address his brethren less from an ecclesiastical view-point, than as a thoughtful and experienced fellow-citizen. His nomination is the just reward of a long, laborious and faithful ministry. Though not widely known as a poet, Dr. Gray has composed many graceful verses, and he is an ardent admirer of the genius of Robert Burns. He is a prominent promoter of total abstinence.

Our Contributors.

CONFERENCE AT SLABTOWN TO DISCUSS THE QUESTION, "SHOULD MINISTERS VOTE?"

BY KNOXONIAN.

There is considerable activity in municipal circles in Slabtown at present, owing to an effort that is being made by a number of good citizens to improve the municipal government of the place. For years the municipality has been cursed with a lot of officials who are either incompetent or worse. The place has been wretchedly governed, and although taxes have been ruinously high, no improvements have been made. High taxes and low morals has long been the motto of the Slabtown Council. So bad has the municipal management been, that property has fallen in price, rowdiness went up as property went down, and the people began to leave. A number of good citizens determined to make a last and desperate effort to save the town, and among other things they asked the local clergy to vote, leaving it entirely to themselves to vote for whomsoever they pleased.

The ministers and several other men prominent in religious circles held a conference to discuss the subject.

The REV. MR. SUPERFINE, B.D., Ph.D., said he had never voted, and he never intended to. Politics were too dirty for him to touch. He never mixed with crowds. These municipal people were not educated men. They had no culture. There was not a graduate among them. He would not associate with such people even while voting. That was all he had to say.

(Mr. Superfine then turned up his nose at an angle of forty-five degrees, sniffed the air and sat down.)

The REV. AMINADAB CANT said he had never voted, and he did not think he would this time. He was not a citizen of this world. He did not like to associate with men of the world. We must come out from among them.

The REV. JEREMIAH HALF-PLYM said he agreed with Brother Cant. They were not citizens of this world, and they should not vote. See what Macdonnell had come to by voting.

MR. SANDY MCSNEISHAM, an elder of the Presbyterian Church of Slabtown, then addressed the conference. He said he had come to the meeting as an act of courtesy to the ministers, and not because he had the least sympathy with the views expressed by the reverend gentlemen who had spoken. He thought it a rather strange thing that men who preached to others on the duties and responsibilities of citizenship should hold a conference to decide whether they should accept the responsibilities and discharge the duties of citizenship themselves. You gentlemen may say, continued Mr. McSneisham, that you are not citizens of this world. There is quite enough of old Adam in the best of you to entitle you to vote down here, if you pay your taxes. (Applause.) You are not only citizens of this world in a very important sense—you are citizens of Slabtown. You may say you do not care for the interests of the place. Well I say you *ought* to care if you don't. You have the responsibilities of citizenship laid on you, and you shirk them at your peril. You are sailing in the vessel along with your neighbours, and if the pirates scuttle the ship you will go down as well as the rest. (Cheers.) And now, gentlemen, let us thresh out this objection about "mingling with the world," as you call it. I might easily show that such talk is sanctimonious drivel; that is to say, it is sanctimonious drivel—pure, unalloyed cant—in the sense in which you use it. There is an important scriptural sense in which Christians should not conform to the world, but you haven't the scriptural idea in your mind. I know right well you haven't. Every man of you would take a pass from the most godless, grinding railway corporation that ever robbed a municipality, or ground the life out of its employees. You would take a dead-head passage from the toughest steamboat company that ever sent out an over-loaded floating coffin, drowned the passengers it bargained to carry, and then worried their widows out of damages with a long lawsuit. You take the "clerical discount" from Jew, or Socialist, or Anarchist, or anybody that offers it, and I hear that some of you even point to your necktie when you are making purchases, if the seller does not speak of a discount

(Cries of "Shame!") You are too spiritual to conform to this world to the extent of voting; but you take favours from this world fast enough. You are too pious to vote; but you put yourselves under obligations to the most hardened and godless of worldlings, and most grinding of worldly corporations. Gentlemen, I don't understand that kind of piety.

And, gentlemen, there is another point I would like you to throw some light on. I am told that there is not a minister in Slabtown who pays taxes. You are too pious to vote for good municipal government, but you are not too pious to take your light, and your sidewalks, and your police protection, and education for your family for nothing. If Caesar is such a great sinner that you cannot endure him long enough to mark your ballot, why in the name of common sense do you take so many favours from him? What right have you to expect light and protection and education for your children for nothing? Your salaries may not be large, but they are much larger than the salaries of scores who help to pay your taxes. Are you not afraid that taking favours from Caesar—putting yourself under obligations to him—aye, taking that from him which he has no right to give, and which as an honest ruler he cannot give, may do you as much harm as marking your ballot? (Cheers.) Gentlemen, allow me to say I think your ways are a little peculiar. Of course, I am but a plain, uneducated man, and have never had the benefit of a college education, and may not see things in the right light. It does, however, seem to me that if a Christian man is a citizen, he should manfully accept the responsibilities, and cheerfully discharge the duties of citizenship. And it does strike me that if a minister is above voting at a municipal election, he ought to be above acting as a pauper, and taking favours from the municipality. I may be wrong, gentlemen, not having any college learning, but that is how it strikes me. (Loud cheers.)

THE HOME MISSION FUND.

MR. EDITOR,—Will you kindly allow space for a word or two on this vexing Home Mission question and the difficulty threatening the fund?

I leave Mr. "Knoxonian" and other able gentlemen of his stamp to handle the question in general and as they see it at a distance. I want to say a few things about it in particular and from this outpost of operation. "Knoxonian" puts a very forcible speech into the mouth of Elder Tighthide, who prescribes an infallible remedy for the trouble—one that would cure it for all time, with the additional advantage that in a while there would probably be no missions left to give trouble.

But it is only fair to add that in applying the remedy there is just a possibility that the part of the Church not strictly mission may be brought to suffer the inconvenience associated with that species of disease they call hide-bound.

The good elder advocates the withdrawal of some of the missionaries, which is an important question; and from what fields? Let the good man be sent out to determine, but I bespeak him a very unpleasant task. It would be something unpleasant were a family obliged to abandon to fate some member in order to provide sustenance for the rest, and I presume of the same delicate nature would be the sad attempt at abandoning any of the families and the children of the Presbyterian Church. With a little more of the grace of God in his heart, the good man would find it much happier work to go down upon his knees and pray the great Lord of the harvest that He would send out more labourers into His harvest.

There is not a mission station within our bounds which does not contain some of the sons and daughters of some of the best people of the Church. Shall they be given up? We have also on those missions many who helped to build the churches and the schools and colleges of the East, men who occupied important posts in the congregations. They are working and helping still, and contributing even in advance of many who are inclined to find fault, but they labour under the disadvantage of fewness of numbers. Must they therefore be abandoned? The Oddfellows or Freemasons would scarcely treat their friends like that. And will the Presbyterian Church? I say never.

Then, again, who has helped into existence the present state of things? I presume the very parties

objecting. Have they not prayed for the success of the missions? I hope so. Have they never said, "Thy kingdom come," or felt their hearts going out for the conversion of the world? Now if this is to be done it must be either by miracles or by means. If by miracles then we have nothing to do with it. But it is clear the world is not to be converted by miracles, or God would have done it long ago, and without any trouble to the Tighthide family. Then if by means, by whose means? Must we urge on other people the duty of contributing to the desirable end, and at the same time try to obtain a dispensation for ourselves? Surely not. By prayer and countenance and contributions we have helped into existence the present position of things. God has answered our prayers, opened doors, thrust in the men and blessed their labour. What then are we to do? Go back to God and tell Him that it is enough, nay, more than enough? "Stay Thine hand, we have too many men and too many fields." Will we dare say, "When we prayed for Thy blessing upon the work we did not mean just all this?" Then again, we were sent out here to do the Church's work, and it is one of the most pleasant thoughts connected with our work that we have the Church behind us, and that we are remembered in the congregations and homes and at the altars and in the closets of the Church. But how will it affect us and our work to be told that when, as the result of the blessing of God upon our labours, the fields grow and missions multiply, involving a little extra pressure for a brief while, we are then to be abandoned. Canada freely spent millions to succour and sustain the settlers of this land in the late unfortunate rebellion. And I think I hear the best voice, the Christian, patriotic voice of our Church saying to our men, Work on, trust on, fight on, and verily you shall be sustained. If we go out from these fields some one will come in at the other end. Is there any other Church in the land better able to take them up? Are we then prepared to throw over on other and weaker shoulders burdens properly and pro dentially our own?

One other matter, and I close. Last March, or earlier, all the missions of this Synod were visited, and, under heavy pressure, they agreed to certain amounts for the support of ordinances for the year. The Presbyteries took those promises, and on their basis sent the men to the various fields. When Presbyteries in Ontario engage a man at a certain figure they take care to see him paid. I hold that every appointment and settlement is a solemn bargain with the field and the man sent to the field for the time included in the agreement. But what has happened here? We went to work as usual in the beginning of April last, at the end of October—or six months after—we are told that the grants to fields have to be reduced. The fields will not pay more. Our experience is that they nearly always pay less. The committee say they cannot, and to make it appear honest they cut the grant. It means however that the hand of the Presbytery is compromised, and the missionary or minister in assisted charge suffers the loss of a great portion of his much-needed salary. Will the proper parties in the Church say if this is right? There is not a farmer in any congregation who would not aim at higher morality toward his hired man. What effect will this have on our hearts, our homes, our work?

And let me say that this has become a kind of institution with us. If the work is to be extended, pray let it not be altogether at the expense of our hard-working missionaries. MANITOBIAN.

Birtle, Nov. 25, 1887.

"FAITHFUL" ON THE SECOND COMING.

MR. EDITOR, Discussions on any subject should be fair and honest, and should be conducted in a becoming and humble spirit. Let me ask your correspondent "Faithful" to forbear, as those who differ from him are forced to bear under his undeserved censure and misrepresentation.

"Faithful" is so convinced that there will be a partial and elective whatever that means, resurrection, in which only God's people shall have a part, that he cannot think that he may be wrong. Hence he says this is the teaching of Rev. xx. 1-5, "to the candid and unbiassed reader." Can this mean anything else than that those who differ from him are not candid and are biassed? Perhaps "Faithful" is an old ex-

perienced child of God, possessed with eminent graces, gifts and learning, who has prayerfully and laboriously for many long years been comparing all the passages bearing on this text, to whom even one who has grown old in the Lord's work would defer if his name was known. But perhaps he is not, he may have only received the "glorious hope" the other day, and full of joy at the thought of being among the small number of the faithful who will be "caught up to meet the Lord in the air," is very anxious to tell us that every candid and unbiassed man agrees with him in the blessed hope—a hope so much more pleasant than that of dying. Carried away by his enthusiasm, he has not time to examine, and cannot wait to make sure of his ground, but with great humility assumes that "some whose names stand high as expounders of God's word," and whom he could name, though he kindly refrains from doing so, "have expended much fruitless labour without the glory and inspiration of this passage." Herein lies their want of candour and bias, they dislike and therefore desire to destroy the hope. Now is it not worth while to do more than point out this peculiarity? But it would be interesting to know who "Faithful" is that so jauntily charges eminent divines with a deliberate purpose to rob Christians of the "gladness, joy and hope" which Christ lovingly designed to give His people. Perhaps if we knew his name, all your readers would follow him, and at once discard the views of these eminent divines as uncandid, biassed men, who, for their own selfish ends, refuse to be led by the Spirit of God. Perhaps not. Perhaps he had better remain hidden while he depreciates God's servants.

One thing more. "Faithful" says, "How they reach this conclusion is beyond my comprehension." Well, if we knew how much "Faithful" can comprehend, and were perfectly sure that there does not exist a divine whose thoughts may be above "Faithful's" comprehension, it would end the matter. But it is just possible that a little more knowledge and a little more study (if "Faithful" is a young man) may by and by enable him to get a glimpse of the meaning of those "eminent divines" whose views are at present beyond his comprehension. It would certainly be an easy matter to show that Whately would not condemn them or their exegesis. "Faithful" really does not know what these "eminent divines" mean. And why? Because either he has not taken the time to ascertain their meaning, or, as he admits, he is not capable of comprehending it. It may help him, however, to get a glimpse at their meaning to be told that as they do not think "lived" in verse 4 means that "their bodies rose from the grave," so they do not think that the "killing with the sword that came out of the mouth" of him that sat on the horse means the killing of the bodies of the "rest of the armies that warred against "the Word of God," chapter xix. 13, 21, and that their living again, chapter xx. 5, and their going up, verse 9, means the rising of their bodies from the dead. Nor do they suppose that verse 5 has anything in the world to do with the giving up by the sea and the grave and Hades of the dead in verse 13. "Faithful" ought to know that these "eminent divines" whose ignorance and want of logic offend him so much never speak of a "second resurrection," and that they avoid that expression of purpose, simply because no such expression is found in the Holy Scripture. True, a "second death" is mentioned, which has no power over those blessed and holy ones "who have part in the first resurrection"; but concerning a second resurrection Scripture is silent. Perhaps if "Faithful" would just follow Scripture in this, and not assume a second resurrection, it would clear his thinking. He might also settle clearly in his own mind whether, according to his theory, his so-called "first resurrection" took place before what he calls "the panoramic view of the Lord's second coming" in chapter xix, or after the saints came down to earth to fight with living men, and had gained the victory, and after the beast and false prophet had been slain, and Satan had been bound. He might then comprehend a little of the meaning of other men. Does "Faithful" think that (1) Christ may come and raise the saints ("the first resurrection") to-night, (2) then hold the marriage feast in heaven, (3) then the development of the man of sin, (4) then the second (third) coming with His saints, (5) then a battle royal on earth when the beast and the false prophet

are cast into the lake of fire, and "the rest" are slain bodily, (6) then Satan is bound, (7) then the saints mount the thrones and reign with Christ for a thousand years, and this (not the resurrection when Christ comes for His saints, is the first resurrection), (8) then "the rest of the dead" rise again, and in the resurrection bodies assault the beloved city, (9) then these resurrection bodies are destroyed by fire, and (10) then after being destroyed they stand before the great white throne? "Eminent divines" want to know the truth, and if the truth is fatal to the gladness, joy and hope which "Faithful" cherishes, so much the worse for him.

ANOTHER FAITHFUL.

CANDIDATING.

MR. EDITOR, - Will you kindly allow me to say a few words on the subject of candidating?

I have read the different letters in THE CANADA PRESBYTERIAN on the subject, and feel it a duty to give my voice of sympathy to "Dido" and all others who hold the idea that ministers in our Church have not the protection which they should have. I believe that all that is within a true man must naturally revolt against such a system as we have for dealing with men who have gone into the ministry with the one absorbing thought of giving their life to the Master, and of leading souls to Christ. It would seem as if the Church thought there was a certain danger in allowing men to begin work just when they are full of energy, and while their hearts might be burning with loving zeal, and so a little time (or a long time) is given them to cool off, and a method is resorted to which has the effect of almost crushing out hope, heart and energy from the minister, and as for the congregations, I hardly think any one will dispute the fact that our system, instead of being helpful, has just the opposite effect here. There are few congregations that have such a fulness of the Spirit as will carry them through a year's vacancy (usually more), without experiencing a sad loss, which they themselves admit, and which it would be difficult to estimate. Our system encourages a spirit of criticism which is in itself to be deplored. Let any one who doubts this converse with half a dozen or a dozen Church members in a vacant charge after they have heard a new man, and in nine cases out of ten he will find it is the man and his style that are talked about, instead of the Gospel message which he gave them. The thought does not seem to be, How much good can we get? but, How much can we decide about this man who is now before us, asking by acts—if not by words—whether we fancy him sufficiently to call him or not? In reality, it is only a matter of fancy, and not of choice in its true sense; for how can any choice of a man's genuine worth be made from hearing him preach two or even four sermons?

Time and again I have known congregations in which the majority have agreed upon a man, but on account of some little opposing element—usually in one or two men who have more money than religion—the man is set aside, and by and by when one comes along who happens to suit the fancy of this little ruling element, the others who are hungering and thirsting for a spiritual guide, seeing no real cause for objection, fall in with the ruling element, and agree upon a unanimous call. Is that having a choice? And if so, are they any better provided for than if they had not had it? I cannot boast of having been a successful candidate, and as I am not a minister at all I can hardly be impeached (as one of your correspondents was) with having been an unsuccessful one; but I have examined the matter carefully, and all that I have seen and know about it justifies me in believing that our system is far from being what it should be, inasmuch as it is unfair to ministers, and exceedingly injurious to congregations. Besides, life is too short, and there is too much work sadly in need of being done, to permit of men who are willing to work if they had settled work to do, to waste six months or even three months in such an unsatisfactory way as going the rounds of the vacant charges, preaching constantly to strangers about whose spiritual condition he knows little or nothing.

In reply to "Equity's" idea that we should have the choice of our spiritual guides, simply because that every person has the free choice of his lawyer to protect his interests, and of his doctor to cure his ailments, I would ask if it is customary for lawyers to present themselves for inspection, and then get up

and make a speech before men desiring their aid in order that each man may have his choice? Do doctors come one after another to a sick man, and, after allowing him a good look, present a box of pills or a bottle of medicine for inspection in order that the patient may be gratified to the extent of choosing his man? Lawyers and doctors would hardly consent to go through such an ordeal. "Equity" also suggests as an improvement to the system that a \$1,500 man or a \$1,200 man should not be sent as a candidate to a \$700 or \$800 charge, or *vice versa*. Since reading that I have been wondering who is to decide this important matter. Is it the Convener of Presbytery who is to say, You are an \$800 man, come here; and again, You are a \$1,500 man, go there? If not, is it the man himself who is to stand erect and say, I will not go there, for I am a \$1,500 man, and that charge gives only \$800?

I know a number of men who receive only \$800, and yet are equal in every respect to many who receive \$1,200 or \$1,500.

FAIR PLAY.

PROGRESS IN HOLINESS IN HEAVEN.

MR. EDITOR, - In THE CANADA PRESBYTERIAN of September 21, "Berean" says: "All before that throne [God's] are in the state they will be in forever. There will be no more change of state in either soul or body, except it be the advancement in holiness, or that of misery and woe, as we may believe that even in eternity there will be a progress in the one or the other without end."

I fully believe that through eternity the damned will increase in sin, and, consequently, in suffering. Satan is very much more wicked to-day than he was when he tempted our first parents. But I cannot see how the unfallen angels and the redeemed from among men can, through eternity, increase in holiness. The unfallen angels have always been perfectly holy. The souls of believers are, as the Shorter Catechism says—and I believe that Scripture teaches the same—are at death made perfect in holiness, and that in turn implies sin. But there can be no sin in heaven. "Without holiness no man shall see the Lord." The Church which Christ shall present to Himself shall be "a glorious Church, not having spot or wrinkle, or any such thing; but holy and without blemish." Ephesians v. 27. But the Church is composed of individuals. The whole shall, therefore, be as the apostle here describes, just because every part shall be so. But it is in the nature of things utterly impossible for advancement to be where there is perfection. The inhabitants of heaven shall be perfectly happy. "In Thy presence is fulness of joy." But imperfection in happiness is the natural result of imperfection in holiness.

I have no doubt that through eternity the holy angels and redeemed men shall increase in knowledge. It is impossible in the nature of things for them ever to be unable to learn any more. In this sense, created beings are infinite. Their infinity is that of want, as it may be explained. God's infinity is that of fulness. But increase in knowledge is a very different thing from increase in holiness.

Elder's Mills.

T. F.

THE SECOND COMING.

MR. EDITOR, - In your issue of the 23rd ult., I was very much pleased to see and read the article on the "Second Coming," signed by "C.," and having compared it with our good old Confession of Faith and Larger Catechism, I can vouch for its correctness. I think it is a great pity so much is written about the millennium, when the subject, to say the least of it, is so doubtful. If men will only strive to be good Christians, humble but faithful followers of our Lord, it is of very little consequence when the millennium shall commence.

In your editorial under the heading of "The Caroline Islands," you say, "When Great Britain took possession of Canada she very wisely respected the Romish faith of the French-Canadians." Now, sir, if she had left them freedom of worship it would have been very well, but to leave them the power to collect tithes was a great mistake, and now the Roman Catholic Church in the Province of Quebec is the only Established Church in the Dominion, which I maintain ought not to be.

Another short question and I have done. Why do people advocating total abstinence from the use of alcoholic liquor insist on calling it "temperance"? I am sure the words are quite different, and there is a great difference between the temperate use of a thing and totally abstaining from its use. Whether it be writing or drinking or speaking every one should be temperate, but there is no call for completely abstaining from the same.

Nov. 28, 1887.

CANADIAN PRESBYTERIAN.

Pastor and People.

THE GLORIOUS PSALMS.

[Picked up by a Union soldier in a building once occupied by Confederate troops at Tullahoma, Tenn., Nov. 7, 1864.]

Sing me the Psalms, the glorious Psalms of old,
That sounded first upon Judah's plains;
All other music lifeless seems, and cold,
Beside the melody of David's Psalms.

Sing me the Psalms that echoed from the hills,
Those favoured hills where Israel's son had birth,
Wake I wake! each harmony the soul that fills,
With rapture more allied to heaven than earth.

Sing Psalms of praise, when victory is given,
O'er outward foes, or over hosts unseen.
Jehovah, JAH!, still reigns in earth and heaven,
As strong to save as He hath ever been.

Sing when the earth is clad in softest green,
Join Psalms of gladness to the birds' sweet song;
Praise Israel's Shepherd when His hand is seen,
Leading thy steps the quiet streams along.

Sing when all Nature wears a snowy shroud;
When ice-bound fountains into torrents rush;
When azure skies are veiled behind the clouds;
Let wondering praises from thy psalter gush.

Sing me the Psalms, ev'n when the burning tear
Tells of departure from the narrow way.
Oft David's song was sad when he was here,
O'erwhelmed with sin, he turned to weep and pray.

Sing, though affliction swelleth like a tide,
When deep to deep calls in thine hour of woe,
Thine anchor's safe within the Rock's cleft side—
Billows may toss, but cannot overflow.

Sing David's Psalms when earthly light grows dim
And ev'ry conflict but the last is o'er,
Bid mourners join in the triumphant hymn,
That wings thy spirit to the heavenly shore.

A CALL TO WORK.

"Ah!" says some one, "I see what the minister is going to be at this morning. I can see it already. I could see it the moment the text was read. Last Sabbath morning a large number of these people sat down to the Lord's table, and now he is going to tell them what the Lord requires of them." Perfectly true, but not by any means the whole truth. You are labouring under the soul-destroying, God-dishonouring delusion that God requires nothing of a man until he becomes a member in full communion with the Church. All that is asked for in this text—fear, obedience, love and service—are required by God of man as man, as well as of the members of the Church as such. Let no man labour under the delusion that God does not require these things of any man until he becomes a member of some branch of the Church of Christ. The claims are there, and they will remain apart altogether from consideration of Church-membership.

Let us inquire what these things are which the Lord our God requires of us.

1. The first thing mentioned is fear. "What doth the Lord thy God require of thee but to fear the Lord thy God?" This is not the fear of God's omnipotent power, lest He crush us. It is not the fear of justice lest we be condemned, for believers are delivered from condemnation. It is the fear inspired by God's goodness. We should fear to sin against a Being so good and kind and generous and sympathetic and loving. This fear is inspired not by law, but by love. You fear the policeman because of his club; you fear your mother because she loves you. There is fear in both cases, but entirely different kinds of fear. You speak of a kind friend and good neighbour, and say, I would be afraid to offend him, he is so kind. A dutiful son would fear to hurt his father's feelings, or wound his mother's heart. He fears not parental power, but he fears to wound love. It is exactly so with the fear that the Lord our God requires of us. You say, "I am afraid to sin against God, not because of His power to crush me, but because He is so kind and generous and tender hearted and loving. Above all things I am afraid to sin against Jesus of Nazareth. He veiled His glory for me. He came to this earth for me, suffered for me, bled for me, agonized in the garden for me, died for me, and I cannot sin against a Saviour who did so much for me." That is the kind of fear that God requires of us.

2. The next thing God requires of us is "to walk

in all His ways." That simply means obedience. God has ways in this world, and Satan has ways in this world. The ways of God end in heaven, and the ways of Satan end in perdition. God says He wishes us to walk in His ways. Mark the significance of that little word *all*. These little words have tremendous force in the Bible. Spurgeon, addressing the students in his college recently, said: "In all our congregations there are people who have a sweet tooth for one or two particular doctrines of the Bible. Mark those people, for they are dangerous." This kind of people are to be found everywhere. They will only listen to two or three doctrines they like; they will only do the two or three things they want to do, or do nothing at all. This is not evangelical obedience, the obedience that the Lord our God requires of us. He says we must walk in *all* His ways—His ways on Monday as well as on Sunday, His ways in the office as well as in the Sabbath school, His ways on the railway cars, on the hustings, in the committee room, in *all* His ways. You have no right to pick and choose among the commandments, no right to chip pieces off God's tables of stone. We must walk in *all* His ways, or be considered disobedient.

3. The third thing required of us is to love the Lord our God. Need I stop to point out some reasons why we should love the Lord Jesus Christ? It should not be necessary to tell men who sat at the Lord's table last Lord's Day that they should love Jesus Christ. We should love Christ for His own sake. There is not a single quality that makes you love and admire your fellow-man that you do not find in a far higher degree in Jesus Christ, and you will find it, too, without any of the faults and foibles that you find in the best of men. We should love Him for what He has done for us, for what He has suffered for us, and for what He has promised to do for us in the future. Probably there is no requirement about which people raise so much unnecessary difficulty as this requirement about loving God. These difficulties generally arise from a painful lack of a little common sense. The Bible is the most common-sense book in the world. People sometimes go through a process of spiritual dissection, and rack their souls through and through to see if they have any love for Jesus Christ. Just as if the love would not manifest itself if it were there. Fancy a man putting himself through a species of mental dissection to see if he had any love for his wife and family. Not long ago I read a letter in a religious journal, written by a refined lady, who told how closely she had been examining her heart to see if there were any love for the Saviour there or not. The editor, with all the practical notions of an American editor of that class, said: "Dear sister, go out among the wicked people of your neighbourhood and try to induce some of them to attend the Church of which your father is an esteemed office-bearer, go round among the street arabs and try to gather up some of them for the Sabbath school, go out amongst the poor and minister for Christ among them. Take one-half or a little more of the money you now spend in luxuries, and give it to the cause of missions, and after doing this for a year, write and tell me if you have any love for the Saviour." It is easy for a man to stand up in a meeting, and sing "I Love Jesus, Yes I Do." Anybody can do that, and it is no test of a man's love. The love that the Lord our God requires of us is a love that spends and works for Christ, a love that will suffer for Christ if need be, and any other kind of love is not worth talking about. There is no love of any other kind that God recognizes. The question is just this and there is no mystery about it. Is that which you call love to Christ the kind that leads you to ask?—"What can I do for the glory of my Master?" Is it a love that takes off the gaudy clothes of sentiment and works for Jesus Christ day in and day out? Is it a love that does not try to solve the problem, "How little can I get off with?" but asks, "How much can I do for Christ?" Is it a love that leads you to make sacrifices and deny yourself for Christ's sake? If it is not this kind it is not love at all. It is gush. Men would scorn in daily life the thing that people in the Church often call *love*. What would a man's wife think of him if he professed to love her, and was too abominably lazy to provide stove wood for her in the winter? What would be thought of the woman who professed to love her husband, but was too lazy to prepare his meals for him; or, of the woman who professed to love her children and let them run ne-

glected like little street arabs? Neither can we think anything of the professed love of the man who will not spend an hour or a dollar for the cause of Christ, who never made a sacrifice for that cause or did anything more than talk about it. No! It will not do. The world is getting more practical every day, and so is the Church. Nobody will believe that we love Jesus unless we show that love in a practical way. God requires love from us, but it is love of the practical kind.

4. The last thing required of us here is "to serve the Lord thy God with all thy heart and with all thy soul." God requires fear and obedience and love, but it all culminates in this matter of service. Something more is required of us than merely to name the name of Christ. God requires service of us, and we should be ready to give the very best service we can render. How directly does this go in the teeth of very much that passes for Church connection in our day. Many people call themselves Christians because they go to church and enjoy themselves. Some people even expect to be pitied and coddled in every conceivable way, and if they do not receive the kind of treatment that suits them in our Church they will go to another. The Lord thy God requires service of thee. Do you call that service? Who is the servant, pray? The Lord requires you to serve Him. Is that serving him? Is it serving anybody but yourself? It certainly is not serving yourself very well. A servant is one who works, and the only way we can show we are Christians is by working for Christ. What kind of service? Service rendered in a grumbling, complaining, grudging kind of way? No! "With all thy heart and with all thy soul." God asks for whole-hearted, whole-souled service. Remember it is *God* who requires this service. This, I am afraid, is a new idea to many of us. A man says, "The minister wants me to do so and so, and I suppose I will have to do it;" or, "The Session has asked me to do something, and I suppose I will not be a good Presbyterian if I don't do it;" or, "The superintendent of the Sabbath school wants me to take a class, and I suppose I will have to take one or he will give me no rest." No, my friend, you are wrong. It is the Lord thy God that requires this service of thee. You are not going to confer a personal favour upon any man. Do you say that too much is required of you? Well, it does unfortunately happen that in almost every Church a few people have to do all the work. This is sadly true. But remember that the Lord our God requires this work of us, and can we do too much for Him? The thought that the work is for the Master will make the work comparatively easy. The way to make work a pleasure and the way to make us to overcome every discouragement and every difficulty is to take two looks. Look back to Calvary and look up to heaven. This is the best cure I know of for any one who is weary. One look back to Calvary and one look up to heaven will put new life into any weary worker for Christ. Remember the work is for God, and you will not be weary.

God requires this fear and obedience and love and service "for thy good." It is all for your good. It will do you more good than it will anybody else. Never forget that. If we are asked to render service to the cause of Christ we should not complain, for it is for our own good. No doubt the Church, society and country will all gain by your labours, but the person most benefited will be yourself. Now let us take this thought home with us, "The more I fear God and the more service I render to Him the more will it be for my own good both in time and in eternity."

THE ROUND DANCE.

Rev. A. T. Pierson, pastor of Bethany Presbyterian Church, Philadelphia, thus speaks of the "round dance". The modern round dance is to me especially abhorrent; for one, I will not put myself where I am compelled even to look upon it. I am too well acquainted with both its origin and history to countenance it, after watching for twenty-five years its effects upon modern society, I have set my face forever against it, as an iniquity and a snare. True, it did not have its roots in pagan idolatry, but it did have its origin in a worse than pagan laxity of morals; and the fact that pure-minded persons may possibly engage in it with entire innocence of wrong feelings or intent proves nothing as to its influence on society generally.

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
124 BACARET, ROBINSON
AT 5 JORDAN STREET, - TORONTO.

TERMS. \$2 per annum, in advance.

ADVERTISING TERMS.—Under 1 month, 10¢ per line per insertion; 1 month, 25¢ per line; 3 months, 75¢ per line; 1 year, \$2.50. No advertisements charged at less than five lines. Not other than acceptable advertisements taken.

EASTERN GENERAL AGENT.

MR. WALTER KERR—For many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, DECEMBER 14, 1887.

THAT apostolic organ of High Church sweetness and light, the *Dominion Churchman*, has no great liking for either Prohibition or Calvinism, and in a late issue makes this startling statement:

The doctrines of hyper-Calvinism have ruined multitudes of souls, infinitely more than drink has ever done. Those who preach these deadly dogmas, that picture "Our Father" as worse than Moloch or Saturn, are, in Canada, mostly Prohibitionists. They are invited to reflect on this passage when next setting forth doctrine that causes millions to stumble and fall into atheism and indifference.

Were we certain that the person who wrote the foregoing is capable of reasoning, we might be tempted to say that Arminianism in Canada is as much given to the support of Prohibition as Calvinism. "This passage," however, may cause some Calvinists to reflect not so much on Calvinism and Prohibition as upon this threefold division which some one lately made of Episcopalianism.

Broad and Hazy,
Low and Lazy,
High and Crazy

There is no mistaking the class to which the *Dominion Churchman* belongs. It is the appropriate mouth piece of the High and Crazy.

ONE of the Chicago ministers gives the following as the equipment of a modern city congregation:

The pastor, the members, the elders, the deacons, the trustees, the Sunday school superintendent and his assistant, other officers and teachers, the woman's prayer missionary society, the woman's home missionary society, the woman's society of missions to the freedmen, the boys' missionary society, the girls' missionary society, the mothers' meeting, the ladies' aid society, the young people's society of Christian endeavour, the young people's literary club, the girls' sewing society, the children's industrial school, the "Ready Hands," the "Busy Bees," the kindergarten, the church choir and the janitor.

An equipment of that kind would be pretty certain to swamp a congregation in a short time. The whole strength of the people would be needed to run the machinery. There is a "happy medium" between too much machinery and too little. The rural congregation with its one service on Sabbath and no organizations of any kind, except those provided for in the constitution of the Church, goes to one extreme; the town or city congregation that "has something going on every night," goes to the other. Dead men like the one extreme; fussy, buzzing, officious men like the other. The extreme of no societies leads to coldness in the Church; the extreme of "something every night" often leads to coldness and occasionally to something worse than coldness in the family. No little wisdom is needed to steer a Church successfully between these two extremes.

WOULD it not be well to have it distinctly understood all round that Protestant ministers who "take the stump" at the municipal elections in Toronto or elsewhere, do so as citizens and not in their professional capacity, as ministers of the Gospel? A minister who pays his taxes has of course, a perfect right to canvass or "take the stump" if he sees proper. By so doing he may incur some risks, but that is his own affair. He has a perfect right to take the risk if he so wishes. In certain emergencies it may indeed be his duty to take the risk. But then it should be remembered that we cannot lecture the priests of Quebec

about interfering in elections of Protestant ministers use their official positions to help their favourite municipal candidates. Nor can Protestants consistently denounce the Catholics of Quebec for their Sabbath church door political meetings if Methodist churches are used on Sabbath afternoons or evenings for municipal meetings—that is for municipal meetings sugar coated with some religious name. Let it be distinctly understood then that every Presbyterian minister who takes part in any municipal or political contest does so in his personal capacity as a citizen. How our Methodist friends can go into municipal or other contests as a church, or as churches, and then denounce Roman Catholics for doing the same thing, is one of those mysteries which no one outside of Methodism can understand, and no one inside that excellent body ever rises to explain.

THE most effective, and perhaps most equitable way to obviate the difficulties that have arisen in regard to exempting the incomes of Protestant and Catholic clergymen would be to abolish exemptions on all incomes. The only reason that prevents us from urging this radical cure is the strong probability that were it adopted, poor clergymen—retired ministers—would be assessed on the last dollar of their scanty incomes, while the assessment of lawyers and doctors with large incomes would likely continue to be a farce. To ascertain any Presbyterian minister's income all the assessor need do is to open the Blue Book. Finding out the income of a doctor or lawyer in large practice seems to be an entirely different matter. To ascertain the income of a Roman Catholic priest seems to be an impossibility. Mr. Macdonnell's method of bringing the authorities to time seems heroic, but we incline to the opinion that a more effective way would be for all Protestant ministers to relinquish their own exemptions and then strike at income exemptions in every other case. No government, no municipal council, would dare to exempt Roman Catholic priests, if all Protestant ministers paid taxes on the whole of their incomes. If no exemptions were allowed, some way would soon be found of making even Archbishop Lynch say what his income is. The statement that it does not amount to a thousand dollars would be an insult to common sense were it not so ridiculous. And then, too, it should always be remembered that clerical exemptions cannot be defended on equitable grounds. Being wrong in principle, the system can never work well in practice.

MR. JUSTICE PATTERSON touched a sore spot in Canadian society when dismissing an election petition in Kingston the other day. His Lordship said that so far as the evidence showed no one had bought votes, but a considerable number of electors seemed quite anxious to sell. The supply was abundant, but, owing to an arrangement that had been made between the parties, there was no demand. Now, we ask in all candour, who are mainly responsible for the shameful fact that so many voters are anxious to sell their franchise in many constituencies? Kingston is not a whit worse than a score of other places. The public men of this country, on both sides, who used to spend thousands of dollars on elections, are mainly responsible. In some cases the desire to make money out of elections began in Great Britain. Rich noblemen scattered the sovereigns in handfuls among the people. We once heard a man not long out from the Old Country denounce Canadian politicians as a mean, niggardly lot. He said he saw the agent of Lord Somebody stand in his Lordship's carriage on election day, and throw the sovereigns in handfuls among the people. No doubt the fellow told the truth. At that time wealthy candidates in Britain—and nearly all the candidates were wealthy—spent fabulous sums on elections. Now, who can wonder that men trained in such a school would continue to expect something? Who taught them to expect money at elections? In some counties in Ontario an election has always been considered about as good as a second harvest. The people were not born with a desire to make money at political elections any more than at municipal and school elections. They were trained to it—aye, and trained by some of the most prominent men in the country, by men prominent as lawyers, statesmen, merchants, manufacturers—men prominent in almost every walk in life. Money has more than once been freely spent to promote the elections of gentlemen who afterwards sat on the Bench and voided elections.

With all due respect for the Bench, we ask their lordships if it is quite fair to punish citizens for doing what the most influential elements of society have for years taught them to do. An understanding such as that arrived at in Kingston will, we are persuaded, do more to stop bribery than the punishment of the fellows who buy and sell votes at a dollar each.

MISSIONS TO THE JEWS.

IN the great missionary enterprises of the Christian Church of the present time the principle of division of labour is wisely applied. While the work is one and the aim one there is an intelligent adaptation of means to ends. We have the ordinary missions of the respective branches of the evangelical Church, each labouring in its own field. There are medical missions, zealous missions, missions to particular races, each requiring special adaptation to the circumstances and conditions of each. For a number of years many have taken a deep interest in the Jewish people. It is felt that they have peculiar claims on the sympathy, the prayers and the efforts of the Christian Church, for salvation is of the Jews. Strange, however, that missionary effort on behalf of God's ancient people should have more than ordinary prejudices and opposition to encounter! In the usual sense of the term Missions to the Jews have never been very popular. The cruel restrictions placed on the Jewish people all over Europe during the Middle Ages, the bitter persecutions to which in many cases they were exposed, have left even to the present day their inevitable legacy. In many communities at the present time there is keen dislike of the Jews. The Anti-Semitic movement in Germany, receiving, as is generally believed, its inspiration from Dr. Stocker, the Berlin court preacher, and the expulsion of many Hebrews from Russian territory, bear witness to the prejudice with which in many places the Jews are still regarded.

Is it wonderful, therefore, that Jewish people are not always in a favourable mood to listen calmly to the presentation of the claims of Jesus Christ to be the Messiah? Obstinate hostility has very often confronted the representatives of the cross. The slow progress of the work of conversion has disheartened many friends, and they and others have not been slow to express the opinion that missions to the Jews were apparently an unpromising, if not a hopeless, undertaking. The wonder is not that a few, but that so many of the descendants of Abraham have been enabled to discern in the lowly Jesus the Lord's anointed. Many of Jewish race and lineage are among the most earnest preachers of the Gospel of the once despised and rejected Nazarene. Men of distinguished abilities and earnest consecration are by their labours in the study and in the active duties of the Christian ministry, zealous in their endeavours to lift the veil of prejudice that obscures the truth from the Jewish mind, and marvellous success is attendant on their efforts. Distinguished converts from Judaism find their way into the ministry of the Churches most accordant with their individual views. Men like Adolph Saphir have ministered with earnestness and blessed results in the Presbyterian Church, while Dr. Alfred Edersheim, by his rare endowments and scholarly attainments, has enriched the Christian philosophy and history of our time, and such men as the Rev. Ben-Oliel in Rome and the Rev. Jacob Freshman in New York are accomplishing a great work by their zealous and self-denying labours.

One of the recent most noted instrumentalities for the evangelization of the Jews has been the Hebrew translation of the New Testament by the illustrious German scholar, Franz Delitzsch. Within the last eight years over 50,000 copies of the work have been distributed among European and Asiatic Jews. The cordial welcome it has received has been marvellous. It has been eagerly purchased and read by vast multitudes, and the results are extremely gratifying. A number of European Churches are now engaged in special missions to the Jews. The American Churches are also awakening to their responsibilities. Our own Church has of late had its attention drawn to the obligation of giving the Gospel to a people to whom the Christian Church is so deeply indebted. Like Paul, it is a debtor both to the Jews and Gentiles. To give the Gospel to those to whom the Oracles of God were intrusted may appear an arduous and difficult undertaking, but after all it is the most hopeful. Their ingathering shall be as life from the dead. It is written, "So all Israel shall be saved."

A MODERN SCOTTISH MINSTREL.*

A GOOD biography is always sure of a cordial welcome because the proper study of mankind is man. How one is equipped for the battle of life and how he fares therein is interesting to his fellow men. Interest in the lives of others, however, has its limits in these busy days. When books were less available than now, a life-narrative was sure to find its circle of readers. There is no time for that now. The author who would obtrude a poorly written biography, or give the tedious details of a life devoid of general or even special interest, runs the risk of losing his own. The conditions of a successful biography are that the life itself must be worth recording. The man or woman whose personality is to be presented to the reading public must be intrinsically worthy, or must have exercised a perceptible influence in the sphere in which the subject of it moved. The story must also be told with discriminating taste and tact, as well as in moderate compass. There is a wide difference between a portrait badly painted and one from the skilful hand of an accomplished artist. So a clumsily written biography is certain to provoke the ire of even the average gentle reader.

The modest and unpretentious volume in which the life-work of David Kennedy, the famous Scottish singer is narrated, fulfils the conditions stated. The sterling character of the man deserves to be recorded for the guidance and encouragement of others in the journey of life. The work for which he felt himself specially fitted, and which he did so well is worth keeping in remembrance. The volume itself, a fitting memorial of a worthy life, is written with remarkably good taste and literary skill. There is no piling on of vapid eulogy, no effort to make the most of events, no wandering from the subject; but a straightforward, simply-told narrative, commendable in its brevity, of the life that first saw the light in the picturesque city of Perth, in Scotland, and faded out from this world in the city of Stratford, Ontario.

The life of David Kennedy has an added value in that it clearly presents a type of character by no means singular in humble Scottish life. As the assimilative processes of modern life advance, the marked individuality of character displayed by men like Kennedy becomes less and less possible. The masses are marshalled. There is no room for the man with distinctive peculiarities. He must fall in with the procession, or else fall out. The unmistakable value of home religious training is once more emphasized in the career of the Scottish singer. The lessons learned in his young days were never forgotten, and what is more, were faithfully carried out through life. In him the excellent virtues of thrift and generosity were well combined. Worldly success did not turn his head. He never felt justified in making senseless displays to obtrude his prosperity. He avoided the other extreme of sordid niggardliness. The education of his family was a matter of great solicitude to him, and he permitted no considerations of cost to interfere with his wishes in this respect. On all occasions he was ready, because he felt it to be his duty, to lend a helping hand to the needy, whether a congregation struggling with debt, a charitable institution seeking to extend its usefulness, a respectable individual in pecuniary straits, or even a ne'er-do-well Tasmanian tramp, who, oddly enough, turned out to be a Scotchman.

Few Canadians need to be told that David Kennedy was, by his musical and dramatic gifts, one of the most successful exponents of all that was best in Scottish songs and character. In early life he felt conscious of the possession of those gifts, and he resolutely set himself to their full development. He was resolved to do the best he could, and steadily did he persevere while life lasted. His success was no haphazard affair. Men have achieved a temporary success by adventitious means, but Kennedy's was the result of conscientious effort and faithful hard work. Like most Scotchmen he disliked shams, and he was determined he should not be one himself.

If it is imagined that Scottish people are of cold unimpressible nature, the case of Kennedy affords ample refutation. Though from the nature of his pursuit he led a wandering life, he was deeply attached to home. The exquisite letters written to

his children when separated from them reveal the affectionate nature of the man. He was also a keen observer of what he saw in many lands. He was sensitive to appreciation of his efforts. In a letter from Agra, while on his Indian tour, he says: "I miss the warm love of my audiences in other lands this (for the whites) is an arid land in all heart crops—pride, anger, all the hell crops grow well."

Wherever he went, David Kennedy was careful to maintain his Christian profession. On Sabbath, he was generally invited to lead the psalmody in the churches where he worshipped. Throughout Canada many congregations have pleasant recollections of the heartiness and skill with which he and members of his family led the songs of Zion. As giving a glimpse of the man's inner life, we present the following extract from a letter dated Woodbridge, Ont.

My life, how varied, exacting, and dangerous! Thanks to Him who guides all things, how successful in many ways! How much left personally to lament! The tension of mind and body has been enormous, and I feel myself deficient in that calm contemplative frame of mind in which only we can enjoy that supreme delight, communion with God. How elevating, ennobling to walk with God! How paltry appear our usual pursuits, and the appalling danger is that if these paltry pursuits have control long enough, they shut out God from the heart, and kill the capacity called heavenly-mindedness. A man may commit no visible sin, and yet be lost. The goal of this world is most dangerous when most respectable. We go to church regularly and do our outward duty, and, I believe, strive to do our spiritual duty. But, oh! we are so tired, deadened. I do believe that a holy Sabbath can only be thoroughly enjoyed after a Saturday of comparative rest. We have sung in many churches during the last two months, but Monday morning found us weary. The people would not sing, just sat and listened, and so we had all the solitariness of public performance, breeding in us a feeling of display out of tune with worship. There is no doubt we did good in so far as many people got a new idea of style and harmony of psalm singing, and the clergymen expressed themselves deeply obliged. I would rest on the Saturday night, but our folks would rather sing than sit moping in a wee hotel with nobody to speak to—so on we go with the light ahead growing bigger and warmer every day that passes—the light of hope that we may all meet again.

The second and larger part of the volume is no less interesting. It is young David Kennedy's record of their travels and observations in various lands. It is admirably written, and will be read with profit and delight.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—In this weekly magazine the reader finds all that is worth knowing in the realm of current literature.

THE EUREKA SUNDAY SCHOOL CLASS BOOK. (New York, E. Glaeser.)—It would be difficult to devise a more simple or complete Sunday school class book than the one here mentioned.

MISS CLARA LOUISE KELLOGG, the singer, does not believe in sending American girls abroad for a musical education. She gives her reasons in an article which will appear in the *Youth's Companion*.

FROM the National School of Elocution and Oratory, Philadelphia, we have received **THE ELOCUTIONIST'S ANNUAL, HOLIDAY ENTERTAINMENTS** and the **CHILD'S OWN SPEAKER**, all containing choice selections.

RECITATIONS FOR CHRISTMAS, selected and arranged by Margret Holmes. (Indianapolis: Charles A. Bates.)—These selections are varied and appropriate for the season and the purpose for which they have been issued.

THE WESTMINSTER QUESTION BOOK FOR 1888. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Sons.)—So well known and so highly prized is this aid to the study of the International series of lessons that the announcement of its appearance is all that is needed.

FROM the Willard Tract Depository we have received a neat little holiday gift book, **OUR LAND ILLUSTRATED, THE CHRISTIAN GRACES SERIES** and the **CANADIAN PICTURESQUE NOTE**, all of them beautiful, inexpensive and finely adapted for sending to friends as suggestive mementoes of kindly interest.

QUEEN'S COLLEGE JOURNAL. (Kingston.)—By some mischance the first number of the fifteenth volume of this sparkling academic monthly failed to connect. The number for December is as bright and attractive as any of its predecessors. Topics of live interest to its readers are briefly but pithily discussed.

IN THE HOSPITAL AT ELMRIDGE. By Ella Rodman Church. Philadelphia Presbyterian Board of Publication. Another of the "Elmridge Series." In the present volume the young people and their governess, with whom we have become so well acquainted, meet with an unwelcome interruption in their studies, which, however, leads to scenes of novel interest, and to the study of a fresh subject while they are in the hospital at Elmridge.

SERMONS FOR CHILDREN. Including the Beatitudes and the Faithful Servant. Preached in Westminster Abbey. By Arthur Penrhyn Stanley, D.D. (New York: Charles Scribner's Sons; Toronto: William Briggs.)—These sermons to children by the late Dean of Westminster are calm, thoughtful and expressed in language of great beauty and simplicity. They inculcate much that is very valuable in the formation of Christian character and life.

MATHEW DALE, FARMER. By Mrs. Sanders. (Edinburgh: Oliphant, Anderson & Ferrier.)—Miss Ann Forbes, the orphan daughter of a Relief minister, applies for and obtains the position of housekeeper at Hallyards, the residence of Matthew Dale, a farmer of the country gentleman type, and a widower. The new housekeeper tells about her troubles and successes in the management of servants, and her experiences generally until she becomes her employer's wife. The story is told with a good deal of vim and vivacity, and illustrates some phases of Scotch country life with which many of our readers are familiar.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The readers of this very attractive monthly are presented this month with a handsome Christmas number. No fewer than fifteen beautifully executed full-page engravings enhance its attractions. A copiously illustrated paper by Lawrence Oliphant, on "The Sea of Galilee," is full of information, and of great interest. The other principal papers, all illustrated, are "Ornithology at South Kensington," "What Players are they?" and "Coaching Days and Coaching Ways." Sermons, poems and short stories add to the variety and value of this charming number.

MRS. WINCHESTER'S KITCHEN: or, The One Talent Improved. By Mrs. Helen E. Brown. (Philadelphia: Presbyterian Board of Publication.)—This book tells how one plain woman, with quite ordinary gifts and advantages, made her life truly and richly helpful to many of her neighbours by faithfully using the small gifts God had bestowed upon her. It is a book Christian mothers may read with real profit, as they will be sure to get from it many suggestions as to homely yet effective ways of doing good. They will see how many opportunities of honouring Christ and blessing others they really have even in the plainest circumstances, and when their hands are fullest of household work and care.

THE PULPIT TREASURY. (New York: E. B. Treat.)—Princeton comes in for considerable prominence in the December number of this very excellent evangelical monthly. There is an able discourse on "Mighty in the Scriptures," preached at the opening of the present session of Princeton Theological Seminary, by Professor Green, D.D., LL.D., whose portrait forms the frontispiece of the present number. There is also a full page engraving of the famous seminary and chapel, a portrait of the recently-appointed Professor of Homiletics—the Rev. William M. Paxton, D.D., LL.D.—and his inaugural discourse. Then there is a view of the First Presbyterian Church, New York City. The number as a whole is one of great excellence.

GUNETHICS; or, the Ethical Status of Woman. By Rev. W. K. Brown, A.M., D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This little book, by the President of Cincinnati Wesleyan College, is an attempt to sketch the status of woman in the field of human civilization and redemption, and thereby disclose the ethical status of the sex. He argues from the Scriptures, earnestly and cogently, on the basis of his exegesis, that the woman has all the rights and immunities bestowed upon her that belong to the male, both in the Church and the State. It is a strong plea for the recognition of woman as having equal inheritance, endowment and dispensation with man in matters of religion, and that she should be conceded equal rights in every field of life. The work may be read with interest and profit even by those less advanced in this line of belief.

*DAVID KENNEDY, the Scottish Singer: Reminiscences of his Life and Work. By Margery Kennedy. And Singing Round the World. By David Kennedy, Jun. With Portrait and Illustrations. (Toronto: Williamson & Co.)

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER VI.—THE PLEDGE OF FRIENDSHIP.

"A place in thy memory, dearest,
Is all that I claim;
To pause and look back when thou hearest
The sound of my name.

"As the young bride remembers her mother,
Whom she loves, though she never may see:
As the sister remembers her brother—
So, dear one! remember thou me."

One fine spring day, shortly after Alice's visit to Nurse's Farm, she had wandered in the early afternoon down to the seashore, and stood awhile idly looking out over the quiet water. Alice, who still retained all the impulsiveness of her childish days, and was still, as then, influenced by every atmospheric change, and sensitively affected by every modification of the many phases of nature (with whom she lived in terms of the closest intimacy), grew buoyant with delight at the perfect beauty of the day, and drew in with every breath of the pure, sweet air a positive enjoyment from the very sense of life, youth and health.

There was not breeze enough to ruffle the surface of the sea; and the calm water lay, softly pulsating at her feet, so still and clear that the intense lapis-lazuli blue of the sky, and its soft garniture of fleecy white clouds, was repeated upon its unbroken surface as clearly as in a mirror.

As Alice stood and gazed, her spirits rising within her at the profuse beauty showered all around her, she experienced that almost universal desire for rapid motion which is often expressed in the common words "wanted to fly;" but as that kind of locomotion was then, as now, out of the question, her next thought was naturally of her little boat, which was moored close by.

In a moment, without pause or reflection, she had embarked and rowed gayly from the shore.

Those who love the water are accustomed to speak in ardent terms of the thrilling enjoyment they find in being upon it; it may be in the exultant sense of superiority that they are thus enabled to ride and rule triumphant over an element so limitless, and of a power so immeasurably vast; for the love of dominion is a deep seated principle in human nature. But, whatever the cause, Alice enjoyed her trip exceedingly! her spirits rose with the accustomed exercise, from which she had been debarred all the winter; and as she plied her oars vigorously and skilfully, bursts of glad girlish laughter, and snatches of sweet old songs—ballads learned far away in the Scottish home of her infancy—floated after her.

She had meant but to take a short pull, just to practise her arms; but the beauty of the day tempted her on farther and farther, and she scarcely paused until she had reached the shore of Marblehead. She did not land there, but turning toward home, rowed a little way, and then, resigning her oars, she reclined lazily in the boat, suffering it to drift slowly homeward on the incoming tide; while she lay building castles in the air, such as youth and idleness are wont to make pleasure-houses of.

But last a gleam of western brightness recalled her to the fact that the day was spending; and she suddenly remembered that her grandmother might be uneasy at her prolonged and unexplained absence, and, resuming her oars, she rowed steadily and rapidly back to shore.

As Alice rounded the little headland of Salem Neck, she noticed a small canoe, rowed by two persons, which was hovering afar off on the outer verge of the harbour, and apparently making for the same point as herself.

The little skiff was yet too far distant for even Alice's bright eyes to discern who were its occupants; nor did she give the matter more than a passing thought, for boats and canoes were then the more common mode of transportation—almost every householder owned one, and her own little craft had already been hailed by half a dozen of her townspeople in the course of her afternoon's trip. So, wholly occupied with her own busy thoughts and pleasant fancies, she rowed on, making her way, straight to the little landing place, wholly unobserved; that the other boat, propelled by its two rowers, had gained rapidly upon her, and was just in her wake.

Springing lightly on shore, Alice proceeded to fasten her little bark at its usual mooring place, heedless of the approach of the stranger, until, as she turned round, she suddenly found herself face to face with a stalwart Indian warrior, decked out in all the imposing pomp of his feathers, arms and war paint.

For one moment Alice was startled, and doubtless most modern young ladies would have shrieked or fainted at such an appalling encounter—but Alice did neither. She was aware of no enmities and consequently felt no fear, and she had grown up in friendly acquaintance with many of the better and most civilized of their Indian neighbours; so, although the colour did indeed deepen on her transparent cheek, it was less from fear than surprise and maiden modesty at finding herself thus suddenly confronted by a young stranger of the other sex; but, before she had time to analyze her own feelings, the young warrior had spoken.

"Are the memories of the pale faces indeed so short," he said, in grave, low tones, which, though sad, awakened in Alice dim, pleasant memories of the past, "that the sister does not remember the brother! that the Water-lily has forgotten the Fir-tree?"

"Oh! Pashemet, Pashemet! my brother! welcome, welcome!" cried Alice impulsively. "Forget? Oh, no! never, never!" and springing forward with extended hands, she placed them both in the hands of the young warrior, and looked up into his face with the sweet, frank, confiding smile of her childhood. "I am so glad! Oh, my brother! I have looked for you so long—I have so longed to see you."

"That is well—that is good!" said the young warrior, gravely, though a flush of gratified feeling rose up even to his dark brow. "The words of the young pale face are good; I, too, have wished to look upon my sweet Water-lily again. Listen to me, my sister—the people of my tribe hold their council fire not far from this, and I was bidden to it. I came—but I have come more than twenty miles out of my way to look once more upon the face of my little sister; and see—I have brought something to show her."

Turning, even while he spoke, toward the little boat which was rocking on the water's brim, Pashemet uttered a low, sweet cry, resembling the note of the wood pigeon, and in quick obedience to his summons, from among the gaudy blankets and glossy furs, which were heaped in gay confusion in one end of the boat, arose a dusky but beautiful young Indian woman. Tall, straight, and supple as a young forest tree, she leaped lightly on shore, and stepping with the free grace of a gazelle to his side, she glided with quiet motion just before him, resting her slight form against his shoulder, and, folding her arms, stood in an attitude of shy yet proud repose; her great, eloquent black eyes, bright as diamonds, stealing quick furtive glances of curiosity and admiration from beneath their drooping, long lashed lids at the fair young daughter of the pale faces.

"Behold, my sister!" Pashemet said, in a voice of inexpressible tenderness, as he took the little dusky hand of his bride in his, and held it out to Alice. "This is the Silver Fawn; she dwells in your brother's wigwam; she makes his nets; she trims his arrows; she weaves his wampum; she is his sunshine. Will not my sister give her a welcome too?"

"Yes, yes, indeed!" said Alice, cordially. "She is my brother's wife—she is my sister, then I will love her;" and, taking the offered hand kindly in hers, she bent forward, and pressed a warm, sisterly kiss upon the smooth, round cheek of the dark but beautiful stranger.

"Good!" said the young husband, laconically. "The words of my sister are pleasant. See!" and as he spoke he took their united hands in both of his own—"See, my sister! we are three, and yet we are but one."

Then, as the two graceful heads bent before him, Pashemet took a small strand of Alice's golden curls, and a strand of his wife's long, raven black locks, and with quick dexterous fingers braided them together, and severing the united braid with his hunting knife, he held it up to Alice, saying, "Behold, my token!" and hid it in the folds of his blanket.

"Yet listen again, my sister," he said. "The Great Spirit has smiled in love upon my little Water-lily, and it has blossomed very fair; but my sister has neither father nor mother to take care of her; but see, Pashemet is a boy no longer—he is a man; he drew himself up proudly as he spoke. "My father is dead. Pashemet is a warrior and a Sagamore now; his arm is strong; his arrows are swift; his young men are braves—they do his bidding. Take this, then," and he slipped a small chain of wampum from the wrist of the Silver Fawn, and held it out to Alice. "If my sister should ever need the aid of Pashemet, let her send him this by a sure hand—by the hand of a Naumkeag—and the hand and the arm of her brother shall not fail her. And, now, farewell!"

"Oh, no, no! not farewell. Pashemet, do not go yet—do not leave me yet, my brother. I have so much to say to you. Come up to the house with me—do not go yet. Stay, oh stay!"

"Farewell!" repeated the Indian, in a sweet but inflexible tone. "I can not stay. The day is falling fast; soon night will be upon the waters. We have far to row, and the Silver Fawn is with me. Farewell!" and catching his young bride in his strong arms he sprang into the little canoe without apparent effort, and with one vigorous push sent it whirling from the shore; and while Alice stood, holding the little wampum chain in her hands, feeling that that was the only proof that the whole visit was not a day dream, the little boat had passed round the headland, and was already lost to her sight.

Half an hour later, and Alice came into her grandmother's presence, bright and glowing, and flushed with health, exercise and excitement.

"Why Alice! my bairn," said the grandmother, glancing up with ill-concealed admiration at the sweet, blooming young face that bent caressingly over her. "Ye hae been lang awa', my bonnie lassie. I mistrust ye are gettin' to be just a ne'er-do-weel gad-about. I hae missed ye sadly; an' where hae ye been the noo?"

"Guess, grannie, guess. I will give you three chances. See if you can guess."

"Na', na', Alice, my lass, I kin na' guess; I am na' guid at the guessin'. Care ye wad na' hae been to Nurse's Farm agin sa sunn—wad ye?"

"Oh, no, grandmother! Of course I would not go so soon; but I have been quite as far, I think. Ah! you will will never guess: I shall have to tell you. I have been out on the water."

"My darlin', an' is that sae?"

"Yes, indeed, I have. I went down to the shore just for a walk, and the water looked so calm and blue, and our boat was so nice (you know Winny cleaned it out for me last week, that I felt as if I must have a little row. You know I have not been out all winter in her, and I meant only to take a little pull, just to limber my arms a little; but the boat was so trim and nice, and the day was so fine and still, and the water was so calm, I went on and rowed across to Marblehead."

"To Marblehead? My certics, tha' wa' a lang pull for the first ane, I'm thinkin'. Are ye na' tired, an' did ye gae ashore at Marblehead?"

"Oh, no! I only wanted the exercise, and I got it. My arms ache—I am so out of practice of late. It is full of time I began again;" and as she spoke Alice pushed up her loose sleeves, and laughingly rubbed her firm, round, white arms.

"But, grandmother, dear, I have a great adventure to tell you. I have seen Pashemet! only think!"

"Seen Pashemet! Lord save us. Is the lassie wad or fua? An' where wad ye hae seen him?"

Then Alice told her little story of the visit, adding,

laughingly, "And, oh, grandmother, grandmother! only think—he is married! Pashemet is married."

"Weel, an' why should na' he be?" And the matron glanced anxiously in her darling's face, as if she half feared to read a disappointment there. "He wa' a braw chiel an' a bonnie laddie; an' I'm gey glad to hear't, giv' he ha' gotten a guid, sensible lassie for his wife."

"Oh, she is a beauty!" said Alice, warmly; "and he seemed so fond of her; and was it not kind in him to bring her here for me to see her? Oh! my dear old friend; Pashemet, my brother. Oh, I am so glad he has got somebody to love him!" And the clear, smiling, truthful blue eyes, looking full into her own, satisfied the grandmother that her unowned fear was misplaced.

"Alice," she said, laughing, "an' do ye mind the day an' ye wa' but an idle wean, an' he fished ye up out o' the water, an' brought ye hame to me on his back?"

"Do I remember it? To be sure I do. I should be ungrateful indeed if I could ever forget it. It was all my own carelessness too. I remember it as well as if it were but yesterday it happened. I reached too far over the boat to get a water-lily I wanted; and I not only went over myself, but I upset the boat. I shall never forget how I went down, down, down—it seemed as if I should never reach the bottom; and then I saw Pashemet coming down after me, like a great fish hawk; and he picked me up, and swam ashore with me. I was thoroughly frightened for once in my life; and then the question was how I should get home, for my clothes were so wet I could not move in them; and at last the great, strong, kind fellow set me on his shoulder, and marched home with me, as if I had been only a wild turkey. Oh! I'll never forget that."

"An' I'll never forgit the droll figure ye made, the twa ye, all drouket an' drippin', an' the varry life half scart out of ye! An' he scart half to death about ye."

"Well! he saved my life—dear, kind, brave old Pashemet! I'll never forget it while that life remains."

"An' noo, Alice, hear to me: I hae had a visitor too, a ny lane," said Mistress Campbell.

"You don't say so! Have you, indeed? And who was it? John English's wife?"

"Na', na'! not a bit o' it: mine wa' a young man, too. Ye kinna hae them a' to yersel'—it wa' jist Thomas Preston from the farm. He came to bring the pot o' barberses that Goody Nurse promised ye she'd send, an' a big pot it is. She's a free han at the givin', I'm thinkin'. An' he brought ye some flowers that his wife sint ye—them yellow daffy-down-dillies ye wa' speakin' about. I jist pu' 'em in a beaker of water out yander, till ye could settle them; I am nae hand at it, ye ken."

"How kind they are. I never saw such people; they remember every thing, and seem to love to give."

"I'd think sae indeed! an' there's mair yet. Goody Nurse sint her love to ye, an' bid him say ye wa' pleased wi' her bowl; an' she'd a rooster an' three hins for ye, if ye could manage to fix a place to keep them in, and I said I wa' thinkin' ye could."

"My goodness! find a place for them? I guess I will, if they have to roost in my own chamber. I guess Winny and I can fix up a coop for them somewhere—and won't it be splendid? Oh! such dear little, fluffy yellow chicks as she had. Why, there's na end to the pleasure I'll have in them. Dear, kind, generous old Goody! Is she not just as good and kind as she can be?"

"Whist! Alice, wlist! or I'll be gettin' half jealous o' her mysel'."

"You have no need to be," said the girl, fondly kissing her. "But I do think she is too kind to me."

"She is unco' generous, surely; an' sae I telled Goodman Preston, mysel'." "She ha' a free han at the givin'," quo l. "Deed ha' she," says she. "I dinna think," he says, "the Lord ever made a better or kinder woman than Mother Nurse. An' as to givin', he says, 'Why, we say at hame she'd give awa' the varry ears fra' her head, gin they wad kin off, an' anybody wanted them.'"

"I almost think she would," said Alice, laughing. "But is he not pleasant? I am sorry I missed him."

"Varry pleasant—an unco' nice young mon. I wanted him to hide here ye kin hame, but he said he could na'. He had business in the toon, he said, an' he must awa'. But he sat an hour or so, I think, an' he telled me mair about the terrible doin's at the village. Hey, zis! but it's jist awfu'!"

"What did he tell you about it, grandmother? Do tell me what he said."

"Oh! Lord save us! de says it's dreadfu'. He ha' beed to see the childer, an' he says he believes in them, though most of the family o'er at the Farm doubt them. But he says they hae na' been to see them, an' they kinna be judge. He says they w' fa' to the floor, as if they were dead, jist; an' then they w' hae sich awfu' fits. They w' foam an' bleed at the mou', an' they w' be a knotted up, as it were; an' whiles their han's are clenched sae tight, nae ane kin open them; an' other whiles they are ope an' stretched out sae stiff naebody kin bend them: an' he says it's jist grursom' an' awfu' to hear how they'll groan an' screech. An' sometime they'll be struck wi' blindness a' o' a sudden, an' grope about, an' their eyes wide open too. An' again they'll cry out they are tormentit; that some ane is stabbin' them wi' pins, or bitin', or pinchin', or chokin' them; an' they'll gasp for breth, maybe, an' turn black in the face, an' ye'd say they wa' decein' jist. Oh! Lord's sake! it wa' jist dreadfu' to hear him tellyn' it, let alone seein' it. And the folks say they maun be bewitched."

"And do you believe they are, grannie?"

"Gude sake! an' how should I ken? I hae na seen them, na mair than yersel'."

"But if they are bewitched, grannie, who do they think it is that bewitches them?"

"Ah! tha' is what everybody is spierin' at them to tell who it is."

"But surely they must know; if any one pinches them, or sticks pins into them, they must know who does it."

"True for ye, Alice! an' I put it to him mysel' that way; an' he said there were two persons who were suspectit; twa who they hae named—an' who do ye think is ane o' them?"

"I am sure I cannot guess. Nobody we know, of course."
 "Deed thin, an' it is too. Alice, do you mind Sarah Good?"
 "Sarah Good? No, I think not. I do not remember ever to have heard of her."
 "Yes, ye do; certies! Dinna ye mind the puir creature tha' kim beggin' wi' her child, an' ye gave her yer fustian gown an' petticoat, an' I gave her my old shawl an' my black cardinal. Ye mind her, Alice, surely?"
 "Yes, indeed! I remember the woman and the child; but I had forgotten the name. But grandmother, she cannot be a witch, I'm sure; I do not believe a word of it—not a single word. A poor, sick, miserable creature—a 'ne'er-do-well,' as you may call her, I dare say she might be—a poor, half-crazy, homeless beggar; but I guess she was nothing worse. And what power can that poor creature have? If she had any, I think she would have used it to clothe herself and that poor, half starved child. Should not you?"
 "I dinna ken. He said the gals charged it upon her, ony way."
 "I don't believe it. But who was the other? You said there were two."
 "I guess ye dinna ken o' the ither. It is ane Sarah Osburn. I hae heard tell o' her; she wa' the Widow Prince, a woman o' some substance h--- once, an' she married her ain farmer mon. He wa' a 'redemptioner, I think they ca' them. He an' her sons had trouble atween them, an' he left her, an' she ha' been half dementit ever sin'. I thought sure an' certain she wa' deed long ago; I dinna hear o' her this mony a day; an' noo it turns she is charged wi' bein' a witch. The gals cry out on her, an' say she is the ane that torments them. I dinna see how it can be—a puir, feckless old bodie; what power ha' she?"
 "But did Goodman Preston believe it?"
 "Weel! he did na' just say; he thinks the sufferings of the gals is real; but he did na' let out his min' about the ither."
 "And what are they going to do about it, grandmother?"
 "There's a deal to be done about it. He said the folks is goin' to get out warrants, an' hae the twa arrested for bein' witches; an' there's to be a court held at the village—a 'special court,' I think he ca'd it (whatsoever that may be, I dinna ken)—an' he says they wi' be tried for their lives for it."
 "And what will be done to them if they are found guilty?"
 "Gude sake! I dinna ken; an' I did na ask him. He says the folks at the village are all up in arms like about it. They say the devil ha' broken out upon them, an' the people are half beside themselves wi' the terror—runnin' hither an' yon, an' crowds comin' to see the gals' terrible actions; an' ivery bodie talkin' an' spierin' about it, an' spreadin' it fra house to house. But, he says, happen the court kin get to the bottom o' it: an' he hopes it will, an' he prays they may know, an' be able to put an end to it; for there's nae doin' ony business, ivery bodie is so cast up about it. Is na' it awfu'?"
 "But I wonder if sensible people there believe in it? Did he say?"
 "He did, then. He said Nathaniel Ingersoll, Mr. Parris, an' Joseph Hutchinson, an' Edward an' Thomas Putnam, they all believe in it. Oh! wae is me! wae is me! 'Deed, but I think it's just awfu'! awfu'!"
 "And you believe it too, then—do you, grandmother?"
 "I dinna ken what to believe, lassie! I kinna say I do believe in it, an' yet, as folks say, 'Where there's sae much smoke, there maun be some fire.'"
 "I know. But then, these two poor old creatures—what power can they possibly have? Grandmother, I don't think I believe one word of it."
 "Weel-a-weel! I kinna say. But there, lassie, rin awa' noo; an' dinna fash uny mair about it, for it makes me sick wi' fear."
 "But stay a moment, grannie, and tell me just this one thing: If the devil hath such power, hath not the Lord our God the greater power?"
 "True for ye, lassie! Ye are right; I believe that: an' sure we maun put our trust in Him. But dinna talk mair about it noo, for it makes me sair sick at heart; an' I wad fain try to forget it."

(To be continued.)

THE LITERATURE OF FLOWER GARDENS.

From the very earliest times we find gardening illumined and directed by the pen. Bacon's celebrated Essay "On Gardens" will recur to those interested, and George Herbert, the divine, quaintly tell us that "of gardening and building no man knoweth the cost"—a shrewd observation which is likely to find an echo in the experience of many who have ventured on either pursuit. I have purposely avoided many allusions to ancient or what are popularly called classical authors, but I cannot resist pointing out the fact that some of our most successful writers of to-day, and of those whose works are read in these pages, are literally and truly gardeners. Who has not lingered over "Christowell," by K. D. Blackmore, who, Virgil-like, devotes much of his time to his Italian trees at Twickenham? And I have we noted the true instinct of fruit and flower culture in "Nature's Serial Story" and in the "Home Acre," by Mr. J. P. R., or laughed at Charles Dudley Varner's "My Summer in a Garden"? Even the artists share the fate of the writers, and become bond-servants to Flora. I have never seen Mr. W. H. Gibson's garden, but I am quite sure he has a good one, for it is only true and practical gardeners who can draw leaves and petals as he and Mr. Alfred Parsons do draw them. Every fond of flowers and gardens should read Alphonse Karr's "Tour Round My Garden": also "Days and Hours in a Garden," by Mrs. Boyle (E. V. B.); and every work written by the late Mrs. J. H. Ewing is alive with sympathy for garden blossoms, as is also a little volume entitled "The Six of Spades," a book about the garden and the gardener, by the Rev. Reynold Hole, Canon

of Lincoln, the genial pastor and rosarian, who formulated the aphorism that "he who would grow beautiful roses in his garden must first of all have beautiful roses in his heart." Charles Kingsley had a charming little garden near the Pine Trees at Eversley, and both he and his brother, Henry Kingsley, the novelist, always wrote feelingly on floriculture. There is scarcely a single work of John Ruskin's that does not enlighten us as to the exquisite fitness and grace of vegetation, and in his "Proserpina, or A Study of Wayside Flowers," there are minute studies and much subtle reasoning as to their anatomy and nomenclature.—F. W. Burbidge, in Harper's Magazine for December.

THE LINGERING MUSIC.

The bird has felt the autumn's breath,
 And fled beyond the sea;
 But naught can drive away the song;
 It left with you and me.

The mother long has slept within
 Her grave upon the hill;
 And yet the lullaby she sang,
 Her child is hearing still.

The clouds have gone, and yet keeps up
 The patter of the rain;
 The harp's unstrung, but still we hear
 Its delicate refrain.

From every voice and trembling string,
 Unending music starts;
 They die away, or break, but it
 Beats on in living hearts.

The strains we sing will soon be spent,
 The singers soon be gone;
 But oh, the joy, if through the years,
 Our songs go thrilling on!

—J. R. J., in United Presbyterian.

DOCTORS AND PATIENTS.

A celebrated physician who lived in the days when the lancet and calomel were in constant use, is reported to have said he did not know whether he had done more good than harm by the exercise of his profession, and the wits have always made free with the killing powers of the faculty. "I died last night of my physician," sang Prior; and here is an epigram similar in suggestion upon three physicians of George III.:

"The king employed three doctors daily,
 Willis, Heberden and Baillie;
 All exceedingly clever men,
 Baillie, Willis, Heberden;
 But doubtful which most sure to kill is,
 Baillie, Heberden or Willis."

The author quotes a rather brutal epigram addressed to the fat Dr. Cheyne, which ends as follows.

"Doctor, one more prescription try
 (A friend's advice forgive);
 Eat grass, reduce thyself, and die:
 Thy patients then may live."

Such effusions directed against "medicine men" have lost their point in our day, or, if we still laugh at a jest against them, it is with no lurking suspicion that the half of it may be true. The art of medicine is to a large extent empirical still, but the symptoms of disease and the remedies to be applied are far better understood, while the modern pharmacopoeia includes invaluable drugs, such as quinine and ipecacuanha, which were unknown to the ancients. The modern physician has so increased the extent of his knowledge that he is the more conscious of his ignorance, and, as far as he can do so, waits on Nature, trusting to her help and moving obstacles out of her way. The story of the art of healing shows that this attitude was not recognized in former days, and that for long ages doctor and patient were equally credulous, and in some respects almost equally ignorant. To prove this we need not go back to the days of Hippocrates or Galen. Possibly the old amulets and talismans in which so much reliance was placed in the early ages of Christianity were no greater proof of credulity than the belief in patent medicines is in ours; but this and similar beliefs are, one may hope, now confined to the vulgar, while through the Middle Ages and up to a recent period they were shared with the learned.—The Spectator.

A CASPIAN LILY.

A still more pleasant afternoon I spent in visiting the haunts of the far-famed Nymph of the Caspian. Neither rock nor whirlpool besets the approach to this coy beauty, but as the siren can be seen only in her bath, from the luxurious heat of which she draws not a few of her charms, one might be led to prefer both Scylla and Charybdis to the peril of the brink to which this fascinating lures unsuspecting travellers at Chyulpan. Yet the danger is much more apparent than real. The Nympha Caspica has broken up no households, and precipitated no fratricidal wars; the worst that can be said against her is that she has planted a deep and never-to-be-satisfied longing in the heart of botanical Europe. Men of science, tender in their admiration of her beauty, and wishing to see it flourish everywhere, have carried her virtues to foreign parts in vain. This tall, lily-like flower, with its overflowing bulb of tender pink, bearing its seeds in a punctured gourd, and bathed far up its slender stem by a continual flow of well-nigh boiling water, mysteriously renewed,—the queen of desert, unpopulous Chyulpan, scattering her perfume over land and sea, is the unique product of unique conditions, and can no more be transplanted than the Caspian itself.—Edmund Noble, in December Atlantic.

British and Foreign.

TEMPERANCE majors have been elected in Sheffield, Leeds, Newcastle and Tynemouth.

LIVERPOOL Presbytery is organizing large missionary meetings in that city and in Birkenhead.

DR. WALKER C. SMITH opened the new church erected for the Free Middle congregation in Tay Street, Perth.

A GLASGOW firm has secured the contract for the mason work of the Thomas Coats Memorial Baptist Church at Paisley; the price is about \$150,000.

MR. DRYSDALE, of Buenos Ayres and Liverpool, has given \$2,500 to the fund for the improvement of Dunbar parish church. The fund now amounts to \$15,500.

A BILL in the Manx Parliament to abolish grocers' licenses was carried by sixteen to four. Mona is now ahead of England and Scotland in this matter by means of her home rule.

THERE are 116 on the roll of the Free Church Aged and Infirm Ministers' Fund, and their average age is seventy-three years and five months, while twenty of them are over eighty.

THE late Mr. Theodore Walrond was to have written the biography of Dean Stanley, and the work has now been confided to Dean Bradley, Dr. Vaughan being unable to undertake the task.

THE Rev. Mr. Owen, vicar of a church in Edgbaston, Birmingham, has sent to the Queen a bottle of water from the Jordan, which was used at the baptism of the infant Princess of Battenburg.

THE Brighton Church difficulty is not yet settled. Many are of opinion that there is plenty of room for both Churches. Dr. Hamilton's is to be sold and another built in a more convenient place.

JAPAN possesses 2,000 newspapers, half as many as Great Britain and Ireland. Outside of Japan there are 1,000 newspapers in Asia, most of which appear in India. Africa has 206 journals and Australia 700.

MR. WILLIAM CARRUTHERS, of the British Museum, drew together a large audience at Sale, where he opened a course of lectures with his valuable address on "What the Plant World has to say to Evolution."

THE attendance of students this session at the General Assembly's College, Belfast, is the largest ever known. Mr. John Drohny, a Bohemian, is pursuing his studies there under the auspices of the Continental Mission.

THE Rev. James Milroy, in leaving Dreghorn parish, after a ministry of upward of thirty years, carried with him the sympathy of the entire community, who deeply regret that continued ill-health compels him to give up his charge.

THE faculty of the Irish General Assembly's College have received 700 volumes from Mr. Jonathan Vint, together with a case for the books. They formed part of the library of his late son, Rev. R. Vint, of Southampton.

PROFESSOR MARTIN was installed in the chair of Christian Ethics at the opening, on the 10th ult., of the Irish Assembly's College, Belfast, and thereafter delivered an inaugural address dealing chiefly with the relation of the principle of continuity to moral responsibility.

DR. THAIN DAVIDSON says he has known many young men born and brought up within the sound of Bow Bells who, as regards high principle and a virtuous life, would compare favourably with numbers who come up to London from the wolds of Yorkshire or the heather hills of Scotland.

THE Rev. Dr. McNaught, at the congregational soiree of Abbotsford Church, Glasgow, said he had lately taken a census of the parish, which consisted of 6,792 Protestants with church connection, 1,180 Roman Catholics, and 922 who attended no church. The membership of the parish church is 662.

PROFESSOR LINDSAY, Convener of the Foreign Mission Committee of the Free Church, at the close of the present college session, will start on a tour of inspection among the mission stations that are sustained by his communion. This will necessarily make his outing pretty nearly a voyage round the world.

THE Rev. M. Nachim has been appointed missionary to the Jews in Glasgow. The Scottish Home Mission to the Jews has been affiliated with the British Society for the Propagation of the Gospel among the Jews, and in terms of that affiliation Mr. Nachim will labour among the Jews in the second city of the Empire.

SIR JAMES McCULLOCH, who presided at the dinner which followed the opening services of the church at Wallington, challenged the congregation to raise \$2,000 during the next twelve months against his \$4,000 and so clear away the building debt. To his question, "Will you do it?" the answer freely came, "We will."

WEST HARTFPOOL has lately been constituted a borough, and its first mayor, Mr. Gray, is a member of the Presbyterian Church. On "Corporation Sunday" he was accompanied to his own church by the magistrates and town officials. Mr. Robert Lander, another member of the congregation, has been appointed alderman.

DR. HAMILTON'S "History of the Presbyterian Church in Ireland" has been issued in a cheap edition. In three days from its issue nearly 9,000 copies were sold. This large sale is owing to concerted efforts put forth by many ministers of the Church to secure a large circulation of so excellent a handbook among the members of the Presbyterian Church.

THE Rev. Moffat Jackson, of Sligo, who died on the 17th ult., had a brilliant college career, and was among the earliest alumni of Queen's, Belfast, founded in 1849. Sligo was his only charge. He was a man of retiring disposition and of a cultured mind. His son, Rev. Wm. J. Jackson, is the successor of Dr. T. Y. Killen in the pastorate of Duncairn Church, Belfast.

Ministers and Churches.

AN attractive sacred concert was held last week in Knox Church, Guelph.

SPECIAL services in Knox Church, Dundas, were conducted by the Rev. Thomas McGuire, of Hamilton.

THE Young People's Association of Cobourg Presbyterian Church recently gave a very successful entertainment.

THE Rev. D. B. Cameron is conducting the services in the Presbyterian Church, Bradford, where he formerly was pastor.

THE Presbyterians of LaRiviere are building a church, and expect to have it completed and ready for occupation by the 18th December.

THE Rev. Mr. Goforth, last week, addressed a large congregation of Sabbath school children in St. Andrew's Church, St. John, N.B., on the subject of missions.

A VERY pleasant social for the young people of the Central Presbyterian Church, Galt, was given lately. There was a large attendance, and a most enjoyable evening was spent.

THE Rev. E. F. Torrance preached an able and appropriate sermon, under the auspices of the St. Andrew's Society, in St. Paul's Church, Peterborough, on Sabbath week.

At a meeting of Brockville Presbytery on Tuesday last the Rev. Dr. Moffat, of West Winchester, was nominated as the next Moderator of the Synod of Montreal and Ottawa, which meets in the city of Ottawa next April.

G. B. HOWIE lectured in Richmond Hill on the 4th and 5th instant. He was announced to repeat his course of five lectures on Palestine and its Customs in Dundalk on the 10th and following evenings. He is expected in Elora on the 15th of January.

At the meeting of the Brockville Presbytery in Prescott on Tuesday week the resignation of Rev. George Burnfield, M.A., B.D., of the First Presbyterian Church, Brockville, was offered and accepted. He closes his ministry there on Christmas Day, and will then remove to Toronto.

ST. ANDREW'S CHURCH, Winnipeg, held an anniversary festival in Selkirk Hall lately. There was an excellent musical programme, and brief addresses from Rev. Messrs. Silcox, Spence, and the pastor, Rev. C. B. Pitblado. A large turnout and a very sociable time were experienced.

EVANGELISTIC services were held last week in the Central Presbyterian Church, Galt. On Monday evening brief addresses were given by Messrs. William Weir, R. Cranston, David McGeorge and the pastor. On Thursday and Friday evenings Rev. W. A. McKay, B.A., of Woodstock, preached.

THE Willing Workers and other ladies of the West Winchester Presbyterian Church (the Rev. Dr. Moffat's), gave a very pleasant social last Wednesday evening. The fine residence of Mr. D. F. Sutherland was very kindly given for the occasion. Forty-three dollars was the handsome result to the ladies' treasury.

THE annual missionary meeting in St. Andrew's Church, Picton, was held on Tuesday evening, the 6th inst. Addresses were delivered by the Rev. A. Young, of Napance, and the Rev. J. H. George, B.A., of Belleville. The progress of missions in the Home and Foreign fields was presented. A collection was taken up in behalf of missions.

QUEEN'S COLLEGE Endowment Fund has now reached \$215,000. The visit of Rev. A. McGillivray and Judge McDonald to a few places in Glengarry lately resulted in subscriptions of \$1,751, with a promise of something further. This does not include Cornwall, which has not been canvassed, but a prominent gentleman has promised he will give at least \$2,000.

AN Auxiliary to the Woman's Foreign Missionary Society was organized in connection with Division Street Presbyterian Church, Owen Sound, on October 16 last, with a membership of thirty-seven. The following are the officers elected: Mrs. Somerville, president; Mrs. Rodgers and Mrs. Nicol, vice-presidents; Mrs. Merchant, secretary; Mrs. Decatur, treasurer.

THE annual sermon to the Winnipeg St. Andrew's Society was preached in Knox Church by Rev. Dr. Bryce, chairman. A considerable proportion of the members assembled at the rooms, city hall, and marched thence to the church, where they took seats in the middle pews. The preacher announced his text from Psalm xxxiii. 12, "Blessed is the nation whose God is the Lord."

THE social under the auspices of the Division Street Presbyterian Church Sunday School, Owen Sound, given in Division Street Hall last week, was one of the most enjoyable held this season. The orchestra rendered several pieces very acceptably. The programme, consisting of songs, recitations, etc., was well carried out. The proceeds are to be devoted toward improving the interior of the hall.

A MOST successful meeting was recently held in the Town Hall, Amherst, to promote the Endowment Fund for Queen's University. The Mayor presided, and addresses were delivered by Rev. Messrs. Carmichael and McGillivray, Dr. Bennett, Rev. Messrs. Richmond and Blair spoke, as did also several other graduates of Queen's resident in the place and neighbourhood, among them, Mr. A. Bell, one of the oldest graduates of the institution.

THE second anniversary of the induction of the Rev. J. McMechan to the pastorate of the Presbyterian Church in Port Perry, took place on Sabbath and Monday week. On Sabbath the Rev. P. McF. McLeod, of the Central Presbyterian Church, Toronto, occupied the pulpit, morning, afternoon and evening, preaching two fine Gospel sermons as well as addressing the scholars of the Sabbath school. Next evening he delivered a lecture on "That Boy," which very much pleased the large audience.

Mrs. EWART, of Toronto, president of the Woman's Foreign Missionary General Society, on Thursday, Nov. 10, organized a mission band of fifty-two members in connection with Knox Church Sabbath School, Shelburne, Ont. The following officers were elected: Mary Bowes, president; Wallace Robertson, first vice-president; William Thompson, second vice-president; Maggie Fisher, third vice-president; Sarah Cameron, secretary; Mary Hall, treasurer.

THE monthly meeting of the Celtic Society was held in the Presbyterian College lately, when the Rev. Dr. MacNish occupied the chair. The attendance was good. An essay was read by the Rev. Dr. Lamont on "The High and Settlement in the County of Compton," in which he graphically treated the Highlanders' mode of living, and many other characteristics belonging to the race. The influx of Scotch emigrants into this county had steadily increased to 450 families. Emphasis was laid on the religious observance of the Lord's Day by this community. At the close a vote of thanks was accorded the speaker.

THE sacrament of the Lord's supper was dispensed in Zion Presbyterian Church, Ridgeway, last Sabbath morning, and although the weather was anything but favourable, the congregations were large both morning and evening. The pulpit was occupied by the pastor, the Rev. G. G. McRobbie, P.N.B., who preached eloquent and able sermons, dwelling particularly upon the practical life on the Christian. At the preparatory meeting held on Thursday evening preceding seventy-eight were added to the membership of the Church. The whole service was exceedingly interesting and impressive. On Tuesday evening following, Mr. McRobbie's Bible class, which now numbers upward of 100, entertained the congregation at a free supper and social served by them in the basement of the church.

THE members of Dumsfries Street Presbyterian Church, Paris, are about to commemorate their formation into a congregation by jubilee memorial services and social. On Sabbath, December 18, sermons appropriate to the occasion will be preached in the morning by Rev. W. H. W. Boyle, pastor of the church, and in the evening by the Rev. Dr. Cochrane, of Brantford, and on the following Tuesday evening a social gathering will be held in the Town Hall, where refreshments will be served by the ladies of the congregation from half-past five to eight p.m., after which an adjournment will be made to the church, where addresses will be given by Rev. Dr. James, Rev. Mr. Ferris, and Rev. D. D. McLeod, former pastors of the congregation, and also by Rev. Dr. Cochrane. The ministers of the Presbytery of Paris are invited to be present, and the event promises to be one of unusual interest.

CONCERNING the semi-centennial celebration, held last week in Knox Church, Dundas, the *Banner* of that town says: Knox Church pastor and people have a long time now looked forward to the jubilee which came off in the church on Tuesday, 29th ult. Not Presbyterians only, but our citizens of all denominations attended, showing the general interest taken in the auspicious event by the townspeople. T. H. McKenzie was chairman, and on the platform were the pastor, Rev. Dr. Laing; Rev. Dr. Reid, of Toronto; Rev. E. C. B. Hallam, pastor of the Baptist Church, and Rev. S. Lyle, B.D., of Hamilton. The choir of the church sang an opening anthem beautifully, and then Dr. Laing read a short but remarkably comprehensive and interesting paper, giving the history of the Church and going back seventy-five years. Dr. Reid also told stories of olden times in the Province, and particularly in this neighbourhood. Solos were sung by Miss Davies and Professor Johnson, accompanied by Professor Pearce, all of Hamilton. Rev. Messrs. Hallam and Lyle, and Messrs. Bain and McQueen made remarkably good speeches. Mr. Lyle paying a graceful tribute to the pastor, Dr. Laing. The entire proceedings were of a very happy nature, and Knox Church, Dundas, certainly now occupies a very enviable position among the Presbyterian Churches of Canada.

THE *Orillia Times*, which, by the way, is brightened by its appearance in new type, has the following: As announced, the Orillia Presbyterian Church held its thirty-sixth anniversary on Sunday and Monday last, with a success that was beyond all expectations. On Sunday, the Rev. John Smith, of Toronto, occupied the pulpit both morning and evening, taking the theme of his discourse at the former service from the book of Isaiah, and delivered an impressive sermon on the love of God. A large number were present to hear him, but was considerably increased at the evening service. The rev. gentleman selected the text, "And the kingdom of heaven is like unto a merchantman buying pearls, who when he had found one of great price, sold all that he had and bought it." His remarks were interesting and helpful. On Monday evening, about 500 people gathered in the church—after an excellent tea had been disposed of—to hear a little about church work in general, from several popular preachers, from different parts of the field. The choir furnished some new and beautiful selections in excellent form. Several bright and pithy speeches were made by Rev. Messrs. Armstrong, of Orillia; Jones, of Medontic; Gassford, of Wauhausi enc; Knox, of Victoria Harbour; Drumm, of Severn Bridge, and the pastor, Mr. Grant. Dr. Gray occupied the chair, and the Rev. Rural Dean Stewart, M.A., occupied a seat on the platform. The proceeds amounted to over \$100, part of which was devoted to the purchase of a set of crockery for church festival and picnic use. We congratulate the managers of the affair upon having their efforts rewarded by such a brilliant success.

PRESBYTERY OF BARRIE.—This Presbytery met on Tuesday, Nov. 29, at eleven a.m., Mr. Leishman, Moderator. Present, seventeen ministers and twelve elders. The Presbytery, being informed that Messrs. Burnett and Duncan had recently sustained severe injuries which laid them aside from their duties, expressed sympathy with these brethren, and the hope that they would soon be restored. A call from the congregations of Bradford, Second West Gwillimbury and St. John's, in favour of Mr. F. Smith, of Markham, was sustained, and ordered to be transmitted to

the Toronto Presbytery,—salary \$900 and manse. Arrangements were made to induct Mr. Smith in the event of the Presbytery agreeing to translate him. The petition for organization of a second Presbyterian Church in Gravenhurst occupied attention for a considerable time, and was left over to the next meeting. Leave to moderate in calls was given to the Moderator of Session of Knox Church, and of Esion and Willis Churches in Oro. Messrs. J. A. Ambler and J. C. Sinson were received with a view to preparing for the ministry of the Church, and meantime appointed to mission work within the bounds. Mr. A. Neilly was recommended to the Senate of Knox College as a literary student of the second year. The circulars on Home Missions and Augmentation were considered, and arrangements made for the distributing the required amounts—\$1,200 and \$650—among the congregations. Some rules which aim at effective dealing with supplemented congregations were adopted. A committee, consisting of Dr. Fraser, Dr. Gray and Mr. Moodie, were appointed to examine the new book on the constitution and procedure of the Church. Some Home Mission business was referred to the Presbytery's Committee to be disposed of.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville on Tuesday, November 29, at eleven o'clock a.m., and was constituted by the Rev. John Gilles, Moderator. There were present twelve ministers and eight elders. The principal items of business were as follows: Arrangements were made for exchange of pulpits throughout the Presbytery to read the support of the Schemes of the Church, specially the Home Mission and Augmentation Funds. Mr. Ross reported having no' erated in a call from Beaverton and Gravenhurst, which was addressed to the Rev. D. C. Johnson, of Oil Springs, in the Presbytery of Simia. The Moderator's conduct was approved, and the call sustained. Deputations were appointed to visit the augmented congregations, and report next regular meeting of Presbytery. The Rev. John Gilles gave in his resignation of the charge of St. Andrew's Church, Eldon, and the Presbytery agreed to cite the Session and congregation to appear before the Presbytery at an adjourned meeting to be held in St. Andrew's Church, Eldon, on Monday, Dec. 12, at one p.m. The remit on the Marring-Quieson was taken up, when it was moved by Mr. Cockburn, seconded by Mr. McNie, "That the Confession of Faith be amended in accordance with the terms of the remit." It was also moved by Mr. Ross, seconded by Mr. A. Spence, "That the Confession of Faith be retained on this point in its integrity." On a vote being taken Mr. Cockburn's motion was carried, Mr. Ross and Mr. Spence dissenting. A committee was appointed to look over the new Book of Forms, and report next meeting. The remit on the commissio'ers' expenses to General Assembly and other business was laid over to next meeting. The next regular meeting was appointed to be held at Cannington, on the last Tuesday of February, at eleven o'clock.—JAMES R. SCOTT, Pres. Clerk.

PRESBYTERY OF LANARK AND RENFREW.—This court met in regular session in Zion Church on Monday, 28th ult., Mr. J. B. Stewart, Moderator, and J. Crombie, Clerk. A report was presented with reference to Alice and Chalk River Church site, etc. Rev. Mr. Crombie presented a report in reference to the administration of sacraments in the various home mission stations within the bounds of the Presbytery. The Home Mission report was presented by Dr. Campbell, and its various items considered. Dr. Campbell resigned the position of Convener, and Mr. D. J. McLean was appointed in his place. A petition was presented from Jasper congregation, asking to retire from Presbytery of Lanark and Renfrew, and to be connected with the Presbytery of Brockville; a committee was appointed to visit the field, and it was also expressed as the opinion of Presbytery that in case of transference the whole congregation must be transferred. A circular was read a ent Sabbath observance, and ministers were enjoined to preach to their congregations on this subject and report. It was agreed unanimously to increase the Clerk's salary to \$150 per annum, and that the rate be eleven cents per family. A report was presented fixing the amount which each congregation is expected to raise for Home Missions and Augmentation. A report was made giving a Scheme for paying travelling expenses of members of Presbytery, and Mr. R. Bell was appointed treasurer for the fund. Arrangements were made for conferences on State of Religion, Sabbath Schools and Temperance, at the next regular meeting in February, 1888; also at same meeting arrangements were made for Women's Foreign Mission Presbyterial Society's annual meeting, and Messrs. Stewart and Graham appointed to address the same. Dr. Campbell gave notice of motion ancient mode of election of Commissioners to General Assembly. Conditional arrangements were made for inducing ministers into St. Andrews, Perth, and Calvin Church, Pembroke, provided the parties called accept. The report on Remits was held over till next meeting. The Presbytery adjourned to meet again in Union Church, Smith's Falls, on the fourth Monday of February next, at half-past two o'clock p.m.

PRESBYTERY OF TORONTO.—This Presbytery met on the 6th inst., Rev. P. McF. McLeod, Moderator. An extract minute of the Presbytery of Barrie was read a ent a call from Bradford, etc., to Rev. F. Smith, minister at Markham. The call (sustained by said Presbytery) was produced and laid on the table, together with reasons for the translation. The Clerk reported what action he had taken to have all the parties concerned present at this meeting, and his conduct was approved of. The parties concerned were severally heard. After obtaining time for deliberation Mr. Smith eventually stated that he thought it his duty to go to Bradford. In view mainly of this announcement the Presbytery agreed to grant the translation, said decision to take effect on and after the 25th inst. The Clerk was appointed to declare the charge vacant the following Sabbath, and Rev. D. Mackintosh was appointed Moderator of the Session during the vacancy. Rev. G. E. Freeman reported in a call from Richmond Hill and Thornhill to Rev. W. W. Percival, a minister of the Church without charge; the stipend promised is \$900, together

with a mouse. The call was sustained, and after being put into his hands was received by him, whereupon his induction was appointed to take place on the 20th inst., at Richmond Hill, the services to be commenced at three p.m., the Moderator to preside. Rev. J. A. Grant to preach, Rev. G. M. Milligan to deliver the charge, and Rev. G. Freeman to address the people. Rev. F. Smith reported moderating in a call from the congregations of St. Andrew's Church, Scarborough, etc. The call was signed by only ninety-six members and thirteen adherents. Explanations were given by the commissioners present as to why so few of the members had attached their names. On motion made, the call was not sustained by the Presbytery, and accordingly it was set aside. Rev. W. Frizzle, as substitute for Dr. McLaren, reported in a call from Queensville and Ravenshoe in favour of Rev. A. N. Campbell, probationer. The call was comparatively well signed, but the stipend guaranteed was somewhat short. The commissioners, however, declared to the Presbytery that they had no doubt the actual payment would at least reach the minimum, and the Presbytery agreed to sustain the call with the understanding that the sum guaranteed by the congregations will be \$435. On Mr. Campbell arriving in the court, the call aforesaid was put into his hands, when he stated that he could not decide on it now, but would give his decision within a month. On behalf of a committee previously appointed, Dr. McLaren submitted and read a report on the organizing of a new congregation in the north-west part of the city. In substance, it was set forth in the report, that the committee, on the 15th ult., and also by adjournment on the 23rd, had met with the applicants for separate organization, and with some others who were similarly minded; that they had received into fellowship three persons by examination, and sixty-seven others by Church certificates; that the seventy persons thus spoken of, they had organized as a congregation of the Church, under the care of the Presbytery, to be known as the Bloor Street Church, Toronto; and further, that seventeen persons in the membership of the Church, who had not yet provided their certificates, had expressed their intention to apply for them, and unite themselves with the new congregation. The foregoing report was received and adopted, with thanks to the committee, and the name assumed by the new congregation was approved of. An interim session was also appointed, with authority and instruction to provide a regular session, and a committee was appointed to look after preaching supply. Considerable time was occupied in dealing with an interim report of committee on the new Book of Forms. The committee submitted a number of changes proposed on said book, down to page 20. And the Presbytery disposed of these seriatim, approving of some and modifying or disapproving of others, with an ultimate view to a full report to the General Assembly's Committee on the same subject. Leave was given to the Session of Deer Park congregation, to organize and superintend a mission school in the village of Etobicoke. The next meeting was appointed to be held on the second Tuesday of January, at ten a.m.—R. MONTEATH, *Pres. Clerk.*

MONTREAL NOTES.

At a meeting of the French Presbyterian congregation of L'Ange Gardien, in the Presbytery of Ottawa, held on Monday week, a call was moderated in favour of the Rev. A. B. Crutcher, of the Canning Street Church, Montreal. The call is a unanimous one and will come before the Presbytery at its meeting on 10th of January.

At the quarterly communion in Erskine Church, on Sabbath last, forty-two names were added to the communion roll, twenty-six by certificate, and sixteen on confession of faith. The number of communicants present on Sabbath exceeded 420. About 250 new members have been received since Mr. Jordan's settlement, two and a half years ago.

The Calvin Church congregation has also received a large accession to its communion roll, twenty-four new members being added last week. The Sabbath attendance in this church keeps steadily on the increase, the building being now well filled at every service. The Rev. Dr. Smyth is delivering a series of discourses on Sabbath evenings on "Heathen Traditions," which are both interesting and instructive, as well as edifying.

The Executive of the Board of French Evangelization met in this city last week. The fund was reported to be nearly \$6,000 in debt and the financial outlook far from hopeful. Owing to the state of the fund and the fact that the board has now no agent in Britain, several applications for the appointment of missionaries were laid on the table. The treasurer reported that nearly \$1,500 had thus far been received toward the enlargement of the Pointe-aux-Trembles Schools. It was resolved not to proceed with the new buildings till sufficient funds are on hand to ensure their being erected without a dollar of debt. It is greatly to be desired that the contract be let in January, so that the work may be completed before the opening of next session of the schools. It is hoped, therefore, that the friends of the institution will forward their contributions without delay. Christmas gifts on behalf of this most deserving object would be most appropriate. Arrangements were made by the Executive with a view to secure the erection, without delay, of a mission church and school building in Hochelaga. The canvass for subscriptions of friends, in the city of Montreal, is about completed, and other districts are being visited with hopeful success. The Italian mission school was reported as doing well, with an increased attendance. Evening schools have been organized in connection with some of the missions. An application from the Presbytery of Chatham, for a French-English missionary for Amherstburg and vicinity was favourably received, and it was hoped that the fund would admit of one being sent next spring. A letter was read from Rev. C. Chiquiquy, intimating that on account of advancing age and his desire to see the two Presbyterian congregations at Ste. Anne, Illinois, united, he had resolved to withdraw from active ministerial work. There was also submitted a basis of union adopted by the congrega-

tions who, with Mr. Chiquiquy's hearty concurrence, are anxious to secure the services of the Rev. Mr. Boudreau, and to remain identified with the Canadian Church. It was agreed to correspond with the Presbytery of Chatham and to appoint a deputation to visit Ste. Anne, to arrange matters in connection with the schools and property there.

The anniversaries of the various religious societies are to be held this year in Erskine Church during the week beginning 15th January. Arrangements are now being made to secure speakers, and more than ordinary efforts are being put forth to have the meetings successful.

The Rev. W. M. Roger, of London East, returned from Britain last week. He obtained subscriptions there of over \$1,000 on behalf of the reduction of his church debt. While in Montreal last week he received a few contributions toward the same object.

The amount collected in Montreal by the Rev. Dr. Jardine on behalf of the Prince Albert, N.-W. T., High School was in the neighbourhood of \$1,500. He is now visiting congregations in the Ottawa district.

The special meeting of the Montreal Presbytery on Tuesday week was largely attended. The call to Rev. D. McEachern, of Dundee, from Vankleek Hill, was considered. Rev. Messrs. Hastie and Ferguson, from Glengarry Presbytery, were heard, as also Messrs. McInnes, McQuig and McCaskill, from Vankleek Hill, and Mr. J. J. Fraser, from Dundee. Mr. McEachern having intimated his willingness to accept the call, the translation was agreed to, the pulpit of Dundee was to be preached vacant on the 25th Dec. by the Rev. J. James Watson, M.A., of Huntingdon.

The call to the Rev. W. R. Cruikshank, of Point St. Charles, from St. Andrew's Church, Perth, was next considered. The Rev. J. Crombie, M.A., was heard on behalf of the Presbytery of Lanark and Renfrew. Messrs. Malloch and Glassop on behalf of the congregation of St. Andrew's Church, Perth, and Messrs. Kneeland, Cayford, Wilson, Davis, Cuthbert, Alderman Mooney and J. Murray Smith on behalf of the congregation of St. Matthew's Church, Point St. Charles. Mr. Cruikshank asked for a week's delay, and the Presbytery agreed to hold an adjourned meeting in Knox Church on Tuesday, 13th inst., at ten a.m. The Perth call is most hearty and unanimous. The Point St. Charles people are equally unanimous, and they resolved to leave no stone unturned to retain their minister. The pleadings of their representatives indicated plainly the strong hold he has on their affections and their intense desire to have his services continued among them.

The Rev. James Bennett, of Cote des Neiges, has tendered the resignation of his charge, and the congregation has been cited to appear at a meeting to be held in Cote des Neiges on Tuesday, 27th inst., at seven p.m.

A petition was presented to the Presbytery from ninety-five persons in Lowell, Mass., praying to be organized into a congregation under the care of the Presbytery. Accompanying the petition was a subscription list agreeing to contribute about \$700 per annum for services, to begin with Rev. R. H. Warden reported that at the request of the Presbytery's Home Mission Committee he had visited the field, and he gave information as to the circumstances of the people and the reasons that led them to seek connection with the Canadian Church—four-fifths of the petitioners are from Canada—chiefly from the Maritime Provinces—and were brought up in congregations of our Church. Every year large numbers of English-speaking Canadian young men and women settle in Lowell, some of whom drift into careless, irreligious habits, and it is believed that the existence of a Presbyterian congregation there, connected for a time at any rate with the Canadian Church, will prove most helpful and beneficial to those settling in Lowell from congregations of our Church.

The Presbytery agreed unanimously to grant the prayer of the petition, and Rev. Principal MacVicar and Rev. R. H. Warden were appointed to take the necessary steps toward organizing the congregation.

Apart from the English-speaking Canadian element in Lowell, there is a very large French-Canadian population, numbering about 12,000. There are two French Protestant Churches, the pastor of one of which is the Rev. J. L. Morin, B.D., a graduate two years ago of the Presbyterian College, Montreal. About thirty-four pupils of the Pointe-aux-Trembles Schools are settled in Lowell, many of them in good positions, and these take an active part in Mr. Morin's congregation, as do other converts of our mission in Canada who have settled in Lowell.

Lectures for the present term in the Presbyterian College here close on Friday, when the Christmas vacation begins. The Ladies' Aid Society of Erskine Church entertain the students of the college and other friends at a social gathering to be held in the lecture room of the church on Thursday evening, the 15th inst.

THE MISSION SCHOOLS AT POINTE AUX-TREMBLES.

We opened this session with 116 pupils, all French Canadians excepting five. These latter come from French Canadian settlements, and speak French as well as English, and are more liable to become Romanists than to remain Protestants. We have to day 113 pupils, and five or six more will come in a few days, when our school will be over crowded.

We have forty-five Roman Catholics, sixty six converts and seven Protestants. One-half of our pupils have been here for one, two or three sessions, the other half are new pupils.

Thirty-five of our scholars are professed Christians and ten of them have the ministry of the Church in view, which gives us great encouragement.

The eleven who were working as teachers and colporteurs during summer as a general rule gave satisfaction to our Board. Four of these workers have entered the Presbyterian College this term, three have returned to our school, and one is still teaching.

We begin already to reap benefit from sending our ad-

vanced pupils to the outlying districts to teach during the summer. They send pupils to us who have a fair knowledge of Bible history, and who know at least how to read and write a little.

This year we have only ten per cent. of our pupils in the alphabet, whereas we have usually had from twenty to thirty per cent.

We would again draw your attention to the 300 applications for admission to our school this year, while with 120 pupils we are crowded.

Can nothing be done to give us more accommodation? Shall we go on as heretofore, and let these surplus applications go to the Roman Catholic colleges and convents? Cheap board and tuition are granted in those attractive buildings to the young people who are in danger of falling under Protestant influence.

Surely Christian Protestants ought to waken up to their responsibilities toward their French Canadian brethren, and give as the Lord has prospered them, ever keeping in mind the work of French Evangelization. J. BOURGAIN, *Principal.*

P.S.—All contributions should be sent to Rev. R. H. Warden, 198 St. James Street, Montreal.

Sabbath School Teacher.

INTERNATIONAL LESSON.

Dec. 25. } REVIEW. { Matt. 8 to 1887. } Matt. 13.

GOLDEN TEXT.—The words that I speak unto you, they are spirit, and they are life.—John vi. 62.

I. The Centurion's Faith.—It was strong and intelligent faith. It obtained its reward in the healing of his servant, and in rich blessing to himself. Faith was the condition of healing; it is the condition of salvation.

II. The Tempest Stilled.—The disciples followed Christ. In their peril they cry to Him. Their weak faith. He hears their cry, and stills the tempest. A significant illustration of Christ's power over all things and His ability to save.

III. Power to Forgive Sins.—Friends bring a sufferer to Christ to be healed. The Pharisees' spiritual blindness, and their enmity to Jesus. The miraculous cure and the forgiveness of sins. Christ's divinity again revealed.

IV. Three Miracles.—The raising of Jairus' daughter from the dead, the cure of the woman who had an issue of blood for twelve years, and giving sight to two blind men. All Christ's miracles were merciful.

V. The Harvest and the Labourers.—Christ and His disciples on an evangelizing tour. His compassion for the neglected multitudes. Prayer that God would send labourers into His harvest field. The calling of the twelve apostles, the powers with which they were entrusted, and their commission.

VI. Confessing Christ.—The duty of confessing Christ and the blessedness to which it leads. The folly of denying Christ and how it will end. The difficulties to be encountered in confessing Christ, the self-denial for which it calls, and the promises given to encourage those who confess and follow Christ.

VII. Christ's Witness to John.—John the Baptist in prison. His despondency and the message he sent to Christ. Christ's answer to John's message and His testimony concerning John and his work as the forerunner of the Messiah.

VIII. Judgment and Mercy.—The terrible doom overhanging those who reject the Gospel. The woes denounced on the unrepentant cities where Christ had taught. Mysteries of God's providence. The rich, full and cordial Gospel invitation "Come unto Me."

IX. Jesus and the Sabbath.—Jesus and His disciples walking through the grain fields, the disciples pluck the grain and eat it. These un-pious but fault-finding Pharisees and their complaint. Jesus' answer and justification of the disciples' conduct. He explains the true import of the doctrine of the Sabbath, and in illustration of His teaching, He heals a man whose hand was withered. The impression His words and deeds produced on the minds of the Pharisees.

X. The Parable of the Sower.—The sower and the seed. What fell by the wayside. In stony places. Among thorns. In good ground. The Saviour's own interpretation of the Parable of the Sower.

XI. The Parable of the Tares.—The subject of Christ's parables—the kingdom of heaven. Good seed sown in the field. While men slept the enemy sowed tares. When the wheat and tares were grown the difference was clearly seen. The servants' proposal to root up the tares. The reason why they were forbidden to do this. The final separation of the wheat and tares at the harvest. Christ's own interpretation of this parable.

XII. Other Parables.—The Grain of Mustard Seed. The diminutive size of the seed and the greatness of the shrub that grew from it. The small beginnings of grace in the soul, the inconspicuous origin of the kingdom of God and the great extent of its ultimate triumph. The Leaven. The pervasive nature of leaven. The gradual and steady extension of God's truth in the world and the ever growing influence it is destined to exert. The Hidden Treasure. The discovery of the treasure hid in the field. What the finder does to obtain possession of it. The Pearl of Great Price. The merchantman searching for costly pearls. When he finds one surpassing all his pearls with all he has that he might become the owner of the goodliest pearl. The inestimable value of the Gospel, and the sacrifices required for its possession. The Draw Net. The net gatherers of every kind. When full it is hauled to the shore. The good are kept, but the bad are cast away. "So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just." Jesus' question, "Have ye understood all these things?"

Sparkles.

THE wise child will now encourage the purchase of long and expansive winter stockings. Christmas is near.

WHY is a cornet player like a signal vice storm observer? One blows the notes and the other notes the "blows."

DANGEROUS character: Your money or your life! Author. Here it is. Bound in calf, \$1.50. Written by myself.

"ARE there no statesmen left?" asks a politician. Yes, sir, a good many. There are dozens of them left at every election.

THERE are many cough mixtures, but only one Allen's Lung Balsam; try it.

PILLOW-SHAMS are going out of fashion. Slowly but surely things are coming to be judged according to their usefulness. Presently we shall expect to find a chair without a tidy.

BRIDE (exchanging bridal costume for travelling suit): Did I appear nervous at all during the ceremony, Clara? Bridesmaid (envious): A little at first, dear, but not after George had said "Yes."

A POSTMASTER'S OPINION. "I have great pleasure in certifying to the usefulness of Haggard's Yellow Oil," writes D. Kavanagh, postmaster, of Umfraville, Ont., "having used it for soreness of the throat, burns, colds, etc., I find nothing equal to it."

"JOHNNY, I have discovered that you have taken more maple sugar than I gave you." "Yes, grandma. I've been making believe there was another little boy spending the day with me."

MISTRESS: "Why, Mary, I told you to make up my room an hour ago and here it is in terrible disorder." "Yes, mum, an' I did make it up, but the master came in to put on a clean collar, mum, an' he lost the button."

FOUND AT LAST!—A remedy that not only relieves, but cures that enemy of mankind, consumption, as well as the numerous satellites which revolve around it in the shape of coughs, colds, bronchitis, sore throat, influenza, etc. The remedy we allude to is Dr. Wistar's Balsam of Wild Cherry.

"I SEE," said Stubbs, "that Dr. Michael Foster tells the British Association that smoking tobacco produces defective vision. Do you believe it?" "Oh, I am sure of it," replied Mrs. Stubbs; "for I saw your friend Butts last evening puffing away, quite unconscious there were several ladies in the room."

"YOU have mentioned several times during the evening," observed one of the audiences to a lecturer, "the word periphrasis. Would you kindly inform me of its precise meaning?" "Certainly," said he, "it is simply a circumlocutory and pleonastic circle of oratorical sonorosity circumscribing an atom of ideality lost in verbal profundity."

FACTS WORTH KNOWING.

In all diseases of the nasal mucous membrane the remedy used must be non-irritating. The medical profession has been slow to learn this. Nothing satisfactory can be accomplished with douches, snuffs, powders, syringes, astringents, or any similar application, because they are all irritating, do not thoroughly reach the affected surfaces and should be abandoned as worse than failures. A multitude of persons who have for years borne all the worry and pain that catarrh can inflict, testify to radical and permanent cures wrought by Ely's Cream Balm.

"Pray, Brother A., what is the reputation of Mr. B., in your parish?" "Well, sir, all I can say, that such is the estimation of Mr. B. among us, that when I read from the pulpit that passage in the Psalms, 'Mark the perfect man and uphold the upright, the eyes of the whole congregation are not turned to that part of the gallery where Mr. B. sits.'"

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MR. HOPEFUL (to young Hopeful, home from Harvard): Thomas, may I ask how much your cigars cost you? Tom: Twelve dollars a hundred, governor. I generally get 1,000 at a time, and get them somewhat cheaper. Mr. H.: Who-what? Twelve dollars? Why I've got to be satisfied with tobies myself. Tom: That's business, governor. If I had as many children to educate as you have, I wouldn't smoke at all.

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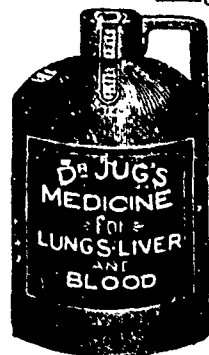
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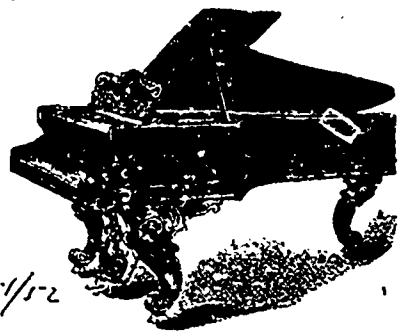
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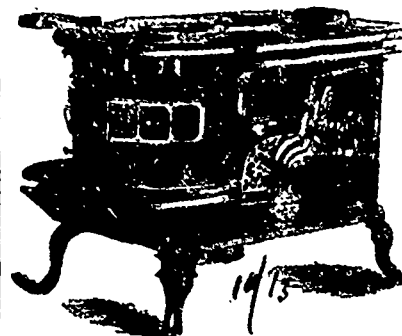
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MEETINGS OF PRESBYTERY.

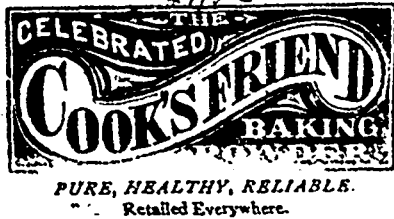
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, January 17, 1888, at half past ten a.m.
QUEBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half past seven p.m.
BRANFORD.—At Portage la Prairie, on Tuesday, March 13, 1888, at half past seven p.m.
STRATFORD.—In Widder Street Church, St. Mary's, on Tuesday, January 10, 1888, at half past ten a.m.
WHITBY.—On Tuesday, January 17, 1888, at ten a.m.
HURON.—At Thames Road, on Tuesday, January 17, 1888.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 10, 1888, at ten a.m.
PARIS.—In Dumfri's Street Church, Paris, on Tuesday, January 10, 1888, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
BARRIE.—At Barrie, on Tuesday, January 31, at eleven a.m.
LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
TORO.—In the usual place, on Tuesday, January 10, at ten a.m.
LAKE & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half past two p.m.

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