

Bernatto that one reason why he left it was the sham religion which he saw among the boys there. He has kept his promise when he was engaged by the Home not to interfere with the religious instruction of the boys. More than that, he, of his own free will, attends morning family worship, and the Sabbath services at midday on Sabbath, and seems to enjoy them.

On Sabbath the boys wear a uniform, namely, a cap, jacket and trousers, all of dark blue, trimmed with brass buttons and narrow yellow braid. Clothing, such as the boys need, is much more costly in Italy than in England.

The lease of the building at present used as the Home runs out next November. The want of a playground, and the fact of a family of the lowest order living on the ground-floor, are great disadvantages in the building referred to. A house with a large garden can be bought for about £920. So far, only £401 have been raised to buy it. However, it is to be hoped that by next November enough will have been raised to secure it or one equally suitable.

The whole expenses of the institution, including the workshops, are now not less than £50 per month.

The Home is a help to the work of evangelization, for, in several instances, the families of the boys and of the children of the Sabbath school in it have in course of time come to attend regularly the services in Signor Bernatto's church.

The brother just mentioned would like very much if he had some place in Canada or the United States to which he could send boys from time to time, somewhat according to Miss Macpherson's system.

Many readers of THE CANADA PRESBYTERIAN are familiar with the name of Captain Hammond, of the Rifle Brigade, who fell in the assault on the Redan only three days after landing in the Crimea. He was a man like General Havelock, Captain Vickers and Major Vandeleur. They will be all the more interested then in the Venice Industrial Home when they learn that his widow, who now lives in that city, is one of its main supports, though what the name of her position in the Home is, I do not know. She has laboured much in collecting money for it. She and one of her daughters visit it often, and seem to have to do with the management of it. The three reports concerning it which have appeared are signed by her.

I said both to Signor Bernatto and Mrs. Hammond that it would be a very great benefit to the former to have a magic lantern, as by means of it he might be able to do good to the old as well as the young. I need not say that they both fully agreed with me. They would be delighted to get one, but how is it to be got? "Aye, there's the rub." I hope some readers of this article will take the hint. I see advertised from time to time in the *Sunday School World*, what is said to be a superior kind of magic lantern. If it be as described, the price asked for it—\$12—is not too high.

Any contributions in aid of the Venice Protestant Industrial Home may be sent to Mrs. M. M. Hammond, Institute Evangelico, 3428 Campa Santa Margherita, Venice, Italy, or to T. FENWICK, Elder's Mills, Ont.

NOTES FROM THE PRESBYTERY OF OWEN SOUND.

MR. EDITOR,—Thornbury and Heathcote, an excellent charge in this Presbytery, have now been without a pastor nearly two years, and to all appearances are no nearer a settlement than the day they became vacant. Presbyterianism is a strong and healthy form of Church government, but surely there is some imperfection in a system under which a congregation is allowed to languish and scatter for years, while the Presbytery is powerless to avert the ruin.

Can we not have an amendment to Mr. Laidlav's excellent scheme, by which the Presbytery shall appoint a minister for some considerable time over a vacant congregation having failed to make a call at the end of six months?

Meaford Presbyterian Church is worthy of commendation and imitation. Six weeks ago it became vacant by the resignation of the Rev. J. T. Paterson. The first minister to occupy the pulpit afterward was the Rev. A. T. Coulter.

Taught by experience the evils of a long vacancy, and being satisfied with Mr. Coulter, the congregation took steps at once to secure him, if possible, as their pastor. On Wednesday, the 20th inst. they extended to him a unanimous call, offering a salary of \$1,000

per annum. There are good prospects of Mr. Coulter's accepting the invitation, and if so, not more than nine weeks will elapse between the day the pulpit was declared vacant and the day of inducing the new pastor.

This Presbytery has tried the doubling-up system in some of its mission stations with good results.

Mr. McNeil is now working Daywood, Johnstone, Woodford and Caven, where two students laboured during the summer. All the congregations are making substantial progress, instead of freezing-up, as they formerly did during the winter months. We strongly commend this system to other Presbyteries, where they are unable during the colleg session to obtain sufficient labourers for the mission fields.

Mr. McInnis, the young pastor who was recently inducted into St. Paul's Church, Sydenham, and Knox Church, St. Vincent, is doing excellent work. Already the interest is increased in every department, and the outlook for the future of these congregations is favourable.

Kemble and Sarawak congregations have made fair progress under Mr. Wilson, a student of Knox College, who laboured there last summer and also during the Christmas vacation. There is a slight difficulty in this field at present. By the advice of the Presbytery, our Church decided, by a large majority, to withdraw from the Union Sabbath School and found a new organization. A part of the minority still adhere to the Union School, and withhold their sympathy and support from our own. We trust and believe that our brethren there will soon see that it is not good citizenship to obstruct the will of the majority, not good Presbyterianism to oppose the decision of the Presbytery, and not good Christianity to destroy the peace and harmony of the Church of God.

Presbyterianism is making remarkable progress in Owen Sound. The congregation of Knox, under the pastorate of the Rev. A. H. Scott, has grown so large that they are compelled to build an addition to the church. They will worship in the town hall until the new wing is completed.

The congregation of Division Street, under Rev. John Somerville, have also outgrown their church, and are at present erecting a beautiful place of worship near the site of their old church. The new building is rapidly approaching completion, and already gives promise of being the most attractive church edifice in town.

With the growth of Presbyterianism the moral tone of the town has kept pace, and to-day is stronger and healthier than ever before. The change is so marked that none can fail to notice it.

Call it bigotry, prejudice, narrowness, or whatever you like, yet we cannot help seeing here another instance, showing that no Church exercises a greater influence in making the lives of men honest, pure and true as the grand old Church of our fathers.

January, 1886.

G. M.

MOST TIMELY.

BY THE REV. JAMES HASTIE, CORNWALL.

MR. EDITOR,—You would do good service to the cause of temperance at the present time, I believe, if you could find a place in your columns for the subjoined extract from an American journal of recent date.

A strenuous effort is being made over our country, and notably in counties where the Scott Act is in force, to bring it into disrepute in hope of securing its repeal by and by.

The plea used is its ineffectiveness to suppress drinking where it is now in force. But, behind this seeming concern for the moral well-being of the people, there lies with many a bitter hostility to all legislation that would aim at abolishing or even curtailing the liquor traffic.

In view of the clash of tongue and pen going on over our land as to the effectiveness or non-effectiveness of prohibitory legislation thus far, the article quoted below is not only timely but eminently judicious.

After drawing attention to the marvellous progress made in temperance reform of late years, and to the unprecedented success recently of the temperance ballot in some parts of the Southern States, the writer then goes on to give the following caveat and counsel:

It is one of the dangers of this period, however, that the attention of many temperance workers will be too exclusively absorbed by the legislative and political phases of the question. It must be remembered that

the people not yet converted will be ready to "stand up and be counted" against the saloon only as they may become convinced of the wisdom and duty of abstinence from all intoxicating beverages, and therefore of the desirableness and propriety of prohibiting the manufacture and sale of such beverages. Political excitement is temporary and fluctuating; intelligent, conscientious conviction is abiding and perpetual.

Temperance is a citizenship and political question, but it is also, and pre-eminently, a religious question. It has had hitherto much important help from many Churches; but it might, and should, have a great deal more in the future. Religious conviction is the chief corner stone of the superstructure of the true temperance reform. Every church, of every religious denomination, should be the centre and nucleus of earnest total abstinence propagandism. It would be easily within the power of the Churches of this country, in uncompromising federated temperance action, to speedily neutralize and overcome the pernicious and perilous saloon influence in the political life of the nation.

Nor can the educational needs of the young be safely overlooked or neglected. Every Sabbath school should be in part a juvenile temperance organisation. Its library should be well provided with attractive and instructive temperance books. In nothing, perhaps, is the progress of the temperance reform more strikingly illustrated than in the marked excellence of the Sabbath school temperance books of the present time, such as are upon the shelves of the National Temperance Society. A century ago there were none at all; even little more than a decade ago they were, as compared with the present, very few in number and inferior in interest; to-day they may safely be said to lead all other Sabbath school books in literary excellence, and in their freshness and variety of interest and instruction. The children everywhere should be supplied with them abundantly. Their pages contain for many a reader hidden and untold blessings for time and eternity. The children of the public schools, too, are now accessible to temperance instruction as never before. It should in this new year be the untiring care of parents, guardians and teachers to provide them with the best scientific teaching as to what alcohol is, and what it does to the healthy human system.

PENETANGUSHENE AND WYEBRIDGE—AN APPEAL.

MR. EDITOR,—Allow me through the columns of your excellent weekly to appeal to the Christian friends and able congregations of the Church on behalf of this newly settled charge. A kind correspondent in a recent issue of THE CANADA PRESBYTERIAN gave a very interesting account of the origin and early struggles of Presbyterianism in this "historic place" down to the time of my induction last month as the "first Presbyterian minister" of Penetanguishene and Wyebidge. But I do not think that even this kind friend is fully aware of the straitened circumstances of these two congregations. Financially and numerically they are very weak, the membership of each being about thirty, and the number of families able or willing to support ordinances being in the case of Penetanguishene, only fifteen. (The numbers given in the statistics of last year are not correct.)

Penetanguishene congregation some time ago purchased the old Protestant school house and fitted it out for a church. Upon this there is at present a debt of about \$600, which the congregation, with the additional burden recently assumed in becoming part of a settled charge, find themselves unable to meet. At Wyebidge the congregation worship in an old log church, which cannot be occupied much longer, and a new church is required at once, if possible. Toward this a beautiful site has been recently placed at the disposal of the congregation by a liberal supporter, and \$170 has been subscribed. In addition to the debt already referred to, the friends at Penetanguishene have, with rare liberality in proportion to their numbers and means, undertaken to contribute \$300 per annum toward the support of ordinances, and Wyebidge contributes \$200.

A manse and horse-sheds are very much needed at Penetanguishene, but these cannot be undertaken until the already over-burdened congregation is relieved of the above debt. Any help toward wiping off this debt, or building a new church at Wyebidge, will be thankfully received and, with your permission, sir, acknowledged in these columns; and we can assure Christian friends that their money cannot be given to a more deserving cause.

HUGH CURRIE,

Penetanguishene, Jan. 25, 1886.

Pastor.