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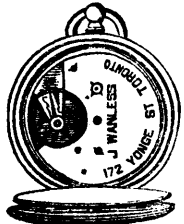
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GOLDEN HOURS will be continued as a monthly. It is already quite a favourite; and no efforts will be spared to increase its popularity and usefulness.

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THE CANADA PRESBYTERIAN.

VOL. 3.

TORONTO, FRIDAY, JANUARY 2nd, 1880.

No. 9.

TIME EXTENDED TILL FIRST OF FEBRUARY NEXT.

In order to accommodate many who have been unable to complete lists before the 1st of January, we have determined to extend the time for the formation of clubs UNTIL 1ST FEBRUARY NEXT. This will give friends in Manitoba, Quebec, the Maritime Provinces, and remote parts of Ontario, ample time to send in large clubs from their various congregations.

Bear in mind that EVERY subscriber who pays IN FULL FOR 1880 is entitled to the pair of premium engravings. No distinction is made between old and new subscribers. All are alike welcome to the two great historical pictures, but old subscribers must see that they are not in arrears, and that the money remitted us pays up in full to the 31st December, 1880.

Wherever nothing has yet been done in the way of bringing the claims of THE PRESBYTERIAN before the people, we trust an effort will at once be made. The testimony from all quarters is that, in view of the liberal inducements offered, as well as owing to the solid value of the paper, there is no difficulty in canvassing, and the getting up of a good sized club is only a few hours' work. Will our friends, therefore, press the canvass now and enable us to enter on our ninth year of publication with a circulation more than doubled? It can be done if the effort is only made all along the line!

NOTES OF THE WEEK.

THE London "Truth" says: "Mr. Gladstone's triumphal march through Scotland will, I trust, bring home to the Liberal leaders that if they want to win the next general election, they must accept the fiat of the nation, and accept as their official chief the one man who can marshal them to victory."

AN institution in London lately advertised for a Secretary at a salary of £300 per annum, and among the applicants were two members of Parliament, twenty-five clergymen, and seventy three retired military and naval officers, besides a large number of ordinary persons, the applications amounting altogether to over 300.

THE "Rector's Assistant," of Houston, Texas, says: "The Roman Catholic Archbishop of Baltimore, who was once a Protestant Evangelical, told a friend of ours that 'if the Church had been presented to him in early life as it was presented now by High Churchmen, he would never have deserted the Church of England.'" Of course not. He would have found all that he required without going out to seek it.

KOSSUTH is about to publish the memoirs of his life, and has issued an appeal for subscriptions. It is sad to learn that the veteran orator, now in his seventy-eighth year, has been forced to undertake this task in order to earn money, since he lives entirely by the produce of his pen. Otherwise, as he states, he should have left to his sons the task of publishing his recollections.

A COLOURED preacher in Georgia lately put the matter of heaven negatively after the following fashion: "Hebben ain't no place for a man who has to dodge round a corner for fear of meetin' some one who'll ask for dat little bill dat nebber was paid." The grammar may not be very presentable, and the whole get up of the sentiment may be thought rather home-spun, but there is a right, good sound of common sense and correct idea about it which can stand discussion, and might occasionally be repeated to advantage.

THE Tichbourne talk with all its etceteras is likely to be revived, and strange as it may appear, there is nothing absurdly impossible in the idea that the claimant may some of these days not only be free, but be able to write M.P. after his name. It is said that the two sentences of seven years' imprisonment each, may be authoritatively declared to run concurrently,

not consecutively, in which case Roger will go free, as his seven years' imprisonment is just about at an end.

AT the close of the devotional meeting at the Church of Christian Endeavour, Brooklyn, on the evening of the 11th ult., a letter was read from Dr. Edward Eggleston tendering his resignation, on the ground of failing health. In accepting the resignation the church in a series of resolutions, expressed its heartfelt sympathy with one who had been both a pastor and a friend, in the affliction through which an overruling Providence has thus seen fit to terminate a relation which, from the beginning, has been so uniformly pleasant and prosperous.

THE Woman's Foreign Missionary Society of the Presbyterian Church in the United States was organized in 1870. In the course of its first year \$7,000 were raised by its instrumentality, in 1872, \$27,000, in 1876, \$96,000, in 1877, \$124,000, and in 1878, the last yet reported, as much as \$136,000, or nearly one-third of the entire income of the Foreign Board. This is very encouraging, and shews what women can do when they are in earnest and set about a matter with their characteristic zeal. In Canada we have a similar institution connected with the Presbyterian Church. It has been fairly successful, and we have no doubt will in coming years be greatly more so.

THE statistics of the United Brethren Church, published for 1880, are as follows: Organized churches, 4,356; increase, 169. Members, 154,796; increase, 2,565. Ministers, 2,217; increase, 65. Salaries of ministers, \$343,065.06; decrease, \$3,350.45. Ministerial aid, \$2,771.06; increase, \$329.13. Collected for missions, \$35,544.87; increase, \$1,657.91. Collected for bishops, \$6,021.88; increase, \$224.88. Church-erection, \$1,031.78; increase, \$687.41. Sunday school collections, \$43,258.81; increase, \$3,876.45. General Sunday school fund, \$1,521.62; increase, \$195.81. Church building expenses, \$229,824.27; increase, \$42,840.50. Educational fund, \$11,290.85; increase, \$1,095.93. Biblical Seminary, \$2,231.23; decrease, \$1,024.14. Meeting-houses, 2,152; increase, 50. Parsonages, 319; increase, 11. Sunday schools, 3,268; increase, 208. Children in Sunday schools, 159,925. Total of all moneys, \$661,662.56.

IN Versailles, Indiana, the trial of Father Davenheffer, of Morris Catholic Church, for assault and battery in severely whipping three boys, his pupils, for attending as pall-bearers the funeral of a Protestant boy ended, on the 23rd December, in a judgment against him in one case for \$13, and in another for \$15, and costs in both, which amounts to over \$300. The case excited great interest, and so much bitter feeling was engendered that the venue was changed three times. We are afraid the Rev. Father has fallen on evil times and evil tongues. Like his brother over in the East, with the cabman, he has found he cannot do what he likes with his own, or flog and threaten either pupils or parishioners as he may please. Such lessons are needed. And do such trials as this of Father Davenheffer, with its result, not shew that the Roman Catholic laity of the States are not such abject slaves of their priests as Froude would represent them?

THE annual meeting of the Paris Young Men's Christian Association, recently held at the English Chapel, Rue Royale, was most interesting. The Rev. Dr. Forbes, Vice-President, presided, and among the speakers were fifteen ministers. Their addresses—which had to be restricted to a limit of five minutes each—were all earnest and practical. After prayer by the Rev. C. E. Paterson, there were addresses by the Rev. Chairman, Revs. A. Mackay, M.A., Theodore Monod, Paul Cook, one of the founders of the earliest French Association, and its oldest member and first president; Dr. Mitchell, of Chicago; Dr. Cunningham Geikie of Christ Church, Neuilly; W. McAll, F.L.S., and G. Th. Dodds, of the McAll Mission; Dr. Hitchcock, W. Arthur, M.A., Secretary of

the Wesleyan Missionary Society; and D. A. de Moulpied of the Wesleyan Church, Rue Roquepine. Several hymns were sung at intervals with the aid of a special choir, and a vote of thanks to the chairman and the president closed the proceedings.

IN these days when so much is said in praise of Communism, and when so many are fiercely arguing that it is sure to triumph at no distant day, and that in such a triumph the only hope of humanity lies; it is almost worth while to turn to the definition of a Communist given long ago by Ebenezer Elliot the Corn Law Rhymer:

"What is a Communist? One who hath yearnings
For equal division of unequal earnings;
Idler or bungler, or both, he is willing
To fork out his penny and pocket your shilling."

Kings may be bad and may, as even some good men affirm, be even becoming worse, but the world is a long way from adopting the gospel of the Communist as regards either goods or land. To be sure the agitators in Ireland are at present clamouring for the land of Ireland being divided among the people of Ireland, but then they never condescend on particulars by telling how they are going to manage the division or keep it all right supposing it were made. When anyone sold out and became a mere lackland, what then? We have never been told. When any child is born and so the population is increased, must a redistribution of property be set about in order to keep up the equality? The oracle is silent, and for the best of all reasons. It knows the talk commonly indulged in is as absurd as it is impracticable, and that charlatanism and imposture are written in capitals on the whole of the agitation, and on the foreheads of most of the agitators, if not all of them.

IN New York there is a Society for the Suppression of Vice, which has for some years past been doing a good and effective work. Up to last year it had arrested 300 agents engaged in the sale of licentious and obscene literature. Carrying out the laws for the preservation of good morals, it had confiscated over 21,000 pounds of books and letter press of that description, 14,000 pounds of plates; over 200,000 pictures, 236,000 circulars, songs, etc., and 35,000 letters. This may well be described as a good record, and yet all that has as yet been accomplished has scarcely touched the great and festering sore. Far more of such literature is circulated not only in the States but in Canada than most have the slightest suspicion of. Besides, there is a certain tone of thought and feeling running through a large amount of what is called both pure and high class literature, which has all the injurious effects of what are more properly stigmatized as obscene. Not only are some of our high class novelists, and one or two of the popular poets of the day, not so careful of their language and the character of their scenes and heroes and heroines as they ought to be, their own lives are all on the side of what is loose and immoral. Both by precept and example, they seem to indicate that it is quite the thing for husbands to prefer their neighbours' wives to their own, and for wives to go and do likewise. Then the minute details given by the great mass of the newspapers of all which takes place in our courts of law or at coroner's inquests and so forth, tend in the same direction, and do more harm to the morals and of manners the young, and the old as well, than any amount of that gross obscene literature which if circulated at all must be circulated on the sly. We venture to say that the reports of the Becher trial alone did more to injure the morals of the community than all the labours of the 300 agents whom the society we speak of has secured and punished. Then we have abortion cases and rape and assault trials, etc., all which, in all their most minute and most shocking details, have to be served up to the community as regularly as their breakfasts, and all on the plea that newspapers are bound to give the facts. Facts! One might as well wade up the common sewers of a great city and then give the public all the horrible details of their very real, but very disgusting pilgrimage. We need not give instances. Everyone remembers, and could indicate, such, *ad nauseam*.

OUR CONTRIBUTORS.

HOME MISSIONS.

MR. EDITOR,—To be a member of our Home Mission Committee is one of the most unenviable positions in the Church. The present Home Mission debt, the illiberality of the people, the withdrawing of grants, etc., etc., are all laid on the Committee. And yet I cannot see one act they have performed that really deserves blame. They could not pay out money they did not receive. They could not continue to promise grants when past experience told them plainly there was no probability of fulfilling their promises. Surely the Committee acted wisely in the matter. I do not agree with your correspondent who thinks this action should have been taken before. To have taken this stand, at any other time since the union, would have been disastrous to the Church. We must work in new fields, or others will do just what was done in the earlier days of Ontario and Quebec, take our people from us.

Presbyterians settling in Manitoba and other parts of the Northwest, must be kept Presbyterians by the efforts of the Church, or they would soon be lost to us, and go to swell the ranks of Methodists and Episcopalians. Presbyterianism would be forgotten by them, and never once known by their children. Past experience teaches us a bitter lesson on this point. I am glad the Home Mission Committee did not forget that lesson. Then there are weak, struggling congregations, both in Ontario and Quebec, where churches would have been closed and our cause hopelessly ruined, had the grant been withdrawn at any previous period. I think it is a matter of thankfulness to the whole Church, and not at all a matter of regret, that the Committee did not curtail expenditure and with it the progress of our Church during the financial depression. What a "Minister," in a late issue of your paper has been pleased to term a "denominational crash" has come now, and come in good time. A wave of returning prosperity is sweeping all over our country. Our Church, under the judicious management of the Home Mission Committee, has grown in the dark hours of the past five years, and now with her borders greatly enlarged, with "her cords" lengthened and "her stakes" strengthened, by the continued blessing of God, there will be little, if any, difficulty in removing the debt. Our Committee have shewn themselves to be men of good judgment, and men who have the best interests of the Church at heart. I would relieve them of all blame, and rather give them praise for having so nobly and successfully, in the face of many difficulties, carried the Home Mission work through the darkness of a gloomy and most trying time, to the day dawn of a returning prosperity.

The blame of the present deficiency rests on our Presbyteries and not the Committee. If Presbyteries had done their duty half as well as the Committee have done their work, the present debt would never have accumulated, nor would there be nearly so many congregations reported as not contributing to the Home Mission Fund. One congregation of about 150 families, during the past five years, has only contributed \$10.00 to the Home Mission Fund; another reporting 141 families, has given nothing for the past two years; another with 130 families, sends a like amount. Go over Presbytery returns and we find many of the largest congregations, some of them city charges, do little or nothing for this branch of the Church's work, while the majority of vacancies and mission stations is reported as non-contributing. The fault must lie with Presbyteries that have the oversight of these congregations and mission fields. It is the duty of every Presbytery to have collections taken up for every one of the schemes of the Church in each of its congregations, settled and vacant, as well as in its mission fields. Unless Presbyteries in this way provide funds and strengthen the hands of Committees, the result must be miserable failure. It is not loyal to the principles of Presbyterianism to neglect to take up collections as ordered by the Assembly; nor is it fair to the Committee, after having so acted to cry out, "Our Committee have failed to meet their engagements." Every congregation and mission station should be required to report to its Presbytery at its regular meetings, whether the necessary collections were taken up, and the amount of each. Presbyteries can then deal with the defaulting ones. It is an easy

matter for Presbyteries to carry out this order of Assembly and not only give congregations an opportunity to contribute, but insist that contributions be made. As Dr. Cochrane says, "Nothing surely is easier than to note defaulting congregations, and deal with them, if necessary." If Presbyteries fail to do this, our Synod or Assembly should deal with them. I am afraid there is too much of a spirit of Congregationalism creeping into our congregations and prevailing amongst some of our ministers. Presbyteries are doing much to fondle this spirit, when, from any cause, they allow defaulting congregations and ministers to pass without strict inquiry into the reasons for not obeying the injunctions of Assembly.

Presbyterianism, to some, seems to be little more than a name to live by; the system itself, if not dead, is very weak and sickly. There is no grander system for carrying on Church work. The progress of Christianity all over the world, and the equal progress of Presbyterianism, proves this. In whatever country we find the religion of Jesus Christ, we are there almost sure to find some form of the Presbyterian Church. Presbyterianism has long since freed itself from the charge of being a mere "provincialism," and has spread itself over the world, till it has gained a foremost place amongst Christian organizations. This has been done by the beauty, the firmness and the strength of its system, as well as by the simplicity, the purity, and the power of the doctrines it teaches. To-day the Presbyterian Church stands head and shoulders over all other Churches in the grace of *Liberality*. It is a fact, I think none will contradict, that in those Presbyteries in the Canada branch of the Presbyterian Church, where the principles of Presbyterianism are most efficiently carried out, there, we find not only the most active congregations, but the most liberal, and, consequently, the most prosperous. Presbyteries are really the moving power of the Church. They bear the same relationship to congregations that the soul bears to the body. Without Presbyteries our Church would be dead, as the body without the soul is dead. Here is the seat of real life, of true vigour, of lasting prosperity. If our Church is to progress in the Home Mission field, our Presbyteries must be active. Much land yet remains to be possessed; many new fields are opening up, we must take possession of them, or other Churches will. I am fully convinced, that if Presbyteries will do their duty in raising funds, there will be no difficulty in wiping out the present debt and very much extending the present borders of our Church.

J. LEISHMAN.

December, 1879.

DANCING.

While we have no direct data whereby to determine how, when, or where dancing had its beginning, yet very early records, both sacred and profane, shew, not only that it widely prevailed among rude as well as civilized nations at a far by-past period, but that the dance formed an all but indispensable element alike in their religious ceremonies and warlike celebrations. In short, all their dances were either of a sacred or soldierly character, and thus in both they danced before their altars, and around the statues of their gods. In addition to this the Greeks were wont to deify human passions, and institute and perform dances in keeping with the characters assigned to such deities. Among the more sedate Romans, however, it was reckoned disgraceful for a free citizen to dance except in connection with their religious services, hence the well-known declaration of Cicero that "no one dances unless he is either drunk or mad," and hence, also, in their festal entertainments, in early as in later times, the dancing was performed only by hired and professional dancers. All this is in full keeping with the surprise, as story tells, of the foreigner, who when he first saw, in our higher circles, so many voluntarily subjecting themselves to the frequent fatigues of the fashionable dance, wondered why they did not get their servants to do it for them. The Jews, too, in common with other nations, had from an early period their sacred dances, which were performed as expressive of their gratitude and gladness, in connection with some special manifestation of the divine favour, or in commemoration of past mercies. The Jewish dances, however, whether sacred or social, were ever performed by the sexes separately, and while in each both sexes seem to have taken part, yet they remained in distinct and separate companies, and there is no evidence in sacred history to shew that dances were

promiscuously engaged in by both sexes together, except, it may be, when in the worship of the golden calf, all classes intermingled in the foolish and frantic revelry.

From a careful consideration of all that scripture says in regard to dancing, it is evident that dancing was a religious act, performed exclusively on joyous occasions, usually out of doors, in the day time, and only by one of the sexes, seeing that there is no instance in which both sexes are united in the exercise; and further, that those who perverted dancing from a sacred use, to a mere merry-making amusement, were regarded as infamous, and to be classed with the "vain fellows" so void of shame, alluded to by Michal, or with those families of whom Job speaks, whose dancing only increased their impiety and involved destruction, or with the shameless daughter of Herodias whose dancing terminated in the rash vow of Herod and the cruel murder of John the Baptist.

In view of all, a Presbytery in the neighbouring Union published the following declaration, which may not be unworthy the attentive consideration of the churches and families of our own Dominion:

"The practice of dancing in either private or public assemblies, this Presbytery regards as eminently worldly and sinful. It has been condemned by the highest judicatory of our Church and by most, if not all, other bodies of Christians. It is engaged in but by few professors of religion comparatively, and by those not noted for high spirituality or devotedness of life. It is regarded by worldly people as an amusement peculiarly their own, and when participated in by church members, furnishes the former with occasions for triumph and boasting, and brings reproach upon the cause of Christ. It fosters the keeping of late and unseasonable hours at night, consumes much precious time in preparing for, engaging in, and recovering from the season of mirth with which it is connected. It wastes the physical energies through exhaustion or exposure, in some instances producing death. It diverts the mind from serious and sacred things, and places beauty, dress and display before sobriety, worth and wisdom. It sinks the moral beneath the physical, or makes animal pleasure a higher good than spiritual joy. It is inimical to revivals of religion and harmonizes not with a spirit of devotion. If the propriety of it were only questionable or doubtful, even then to engage in it is to stifle, and to sin against, conscience. But it is at variance with the principle which Paul propounded, and is opposed, we believe, to that blessed Book which teaches us 'that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.'" DELTA.

THEOLOGICAL DEGREES.

MR. EDITOR,—Seeing that the above subject has engaged the attention of the last three General Assemblies, and has been, by the last, sent down to the Presbyteries for their consideration, it must by its promoters be considered of the greatest importance to the welfare of the Church. If so, I hope the next General Assembly will send it down to Sessions and congregations, for their consideration. Were that done, I feel convinced a speedy end would be made of the whole matter.

Your correspondent "B" has, to his own satisfaction, I have no doubt, established the necessity for, and indicated the best mode of distributing such honours.

Allow me to suggest another mode, which would, if adopted, materially assist in delivering the Church from the present embarrassed financial distress, and be a permanent benefit for all time to come. Let the General Assembly fix a definite price upon all honorary titles from Rev. upward to the highest, and one or two new ones of a higher order might with advantage be adopted. Let the scale of prices be in proportion to the honour of the title. And let these honours be issued only by some central authority appointed for that purpose, upon the receipt of the application accompanied by the cash; and let the proceeds derived therefrom be applied to the Home Mission schemes of the Church. And to encourage home manufacture, let a national policy be adopted by putting a heavy duty upon all honorary titles accepted from without our own country, or, better still, let such be absolutely prohibited. Without this precaution, the scheme would be abortive, as it is a well known fact that almost any one can procure the right to add D.D. after his name, from some of those insignificant seats of

learning on the other side of the lines, if he chooses to pay the price for it.

Seriously, Mr. Editor, can we wonder at the low state of spirituality of the Church in the present day, as indicated by the lukewarmness of professing Christians in neglecting to suitably contribute for the support and extension of the Gospel, when we see those who ought to be ensamples to those over whom the Holy Ghost has made them overseers, gravely time after time debating how best to confer vain, empty titles upon each other, contrary to the direct commands of their Master and His apostles. They inculcated humility as the grand distinguishing characteristic of Christian character, whereas these proposals tend to the destruction of humility.

History teaches us that the pure spirituality of the Church has in past ages decreased just in the same proportion as spiritual pride has increased in the overseers of the Church, till at the time of the Reformation there was no spiritual life left in her. And since the Reformation the same truth is again taught us. Under the teaching of plain John Knox, George Wishart, Alexander Peden, David Dickson, Richard Baxter, etc., what pure spirituality and zeal were manifested to the world! But this has gradually been decreasing just as honorary titles, which are the outcrop of spiritual pride, have been introduced. The spiritual death of the Church is only a matter of time, if this disease is not checked. You may hear again something more definite on this matter from EQUITY.

King, Dec., 1879.

MR. EDITOR,—I might have added under the 4th head of remark in my former letter, on the subject of Theological Degrees, that, as an alternative of the difficulty likely to arise from withholding Degrees from aspirants to honours, there would be a temptation to scatter the mystic letters broadcast, so that B.D.'s and D.D.'s would be soon as plentiful in the Church as colonels and generals are in the neighbouring Republic.

5. But by far the strongest objection to the proposal now before Presbyteries is that it would involve the Church in matters "that do not properly belong to it." License and ordination are the only distinctions recognized by our theory of church government. These the Scriptures warrant, but certainly they do not encourage titles of honour—"Rabbi" or "Rabban." The moment the Church begins to traffic in Degrees, the fundamental principle of Presbyterianism is invaded—the party of the ministers. What would be done by a Committee or Board appointed by the Assembly, and reporting to the Assembly, would be in effect done by the Assembly, and it is the Assembly, not the Committee, which would have to bear the responsibility. In making up rolls of Presbyteries, Synods and Assemblies, it has always been held that it is only an act of courtesy to designate any member by a degree or title, and it would be competent for any one to object to a member's being described as *Doctor So-and-so*. Plain Mr., followed by the Christian name and surname, is all that any one has a right to claim. Usage in Presbyterian Church Courts has been to suppress even the prefix *Reverend* before the names of the teaching elders. Are we now going to depart from this Gospel simplicity and give a certain number of the members of our ecclesiastical Courts a right to *claim* distinction above their brethren, as they could properly do if those distinctions were conferred by the Assembly, or under its authority. I am sure the Church will pause before sanctioning an *innovation* so dangerous.

6. It may also be well objected to the scheme in question, that it would give undue prominence and influence to our Colleges in the affairs of the Church generally. Let me not be misunderstood here. No one values the work done by our Professors more highly than I do. As things are, the prosperity of the Church is largely bound up in that of the Colleges. But any one having an eye to see, especially one who has had opportunities of comparing the relative prominence of Colleges in our Church and in other Churches, must have noticed how strongly they assert themselves in our meetings of Assembly. I do not blame the Principals or Professors for this state of things. Gentlemen of energy and ability like them could not help being influential. But the number of Colleges is so great, and their representatives are so sure of being returned to the Assembly every year that as a matter of fact, almost every question that arises is apt to be viewed and dealt with from a College

point of view. So that there is a risk of our becoming Colleges with a constituency belonging to them, in the shape of a Church, rather than of continuing to be a Church having Colleges to *serve* it. A College is not a necessary factor in the Presbyterian system. Taking either a Session or a Presbytery as the unit of the system, it can exist without a College. So can a Synod. So can a General Assembly, for that matter. If Presbyteries could obtain qualified candidates for the ministry without Colleges, or if Presbyteries could themselves educate candidates for the ministry, Colleges could well be dispensed with. But there is danger of our gliding into an admission of these institutions as an integral part of the Church to the subverting of the liberties of the Church. The Colleges ought to be the Church's servants, not its masters. Let me add in this connection that these opinions are not newly formed. I took the liberty of publicly expressing them in the branch of the Church to which I belonged before the union, and I have seen no reason to change them by what I have observed since the union.

7. The proposal under discussion would involve going to Parliament, or to the several Local Legislatures—probably the latter, as the House of Commons has not questions affecting education or religion under its jurisdiction. But whether or not, is it a likely thing that we should get from one or other authority the power to grant Degrees in Divinity simply? If we were asking authority to set up a University for purposes of instruction in those departments supposed to lie more particularly in the province of our Legislatures, we should no doubt obtain it, especially if we sought it as a united Church. But I doubt very much if they would consider Degrees in Theology as lying within their province. And what would follow if they refused?

8. The Church would find itself involved in politics. Is it prepared for this issue? Hitherto, as a Church, it has been our boast that every man among us has been free to exercise his franchise without any dictation or restraint from the Church, and I am greatly mistaken if the Church will deem the question now before it of sufficient importance to warrant a departure from past dignified political neutrality.

9. The proposal seems to wish to commit the Church to a rejection of the University which it already has—or at least to a want of cordiality in adopting it. I cannot otherwise interpret the movement! Queen's University is now the University of the Church. The ministers and members of the Presbyterian Church in Canada constitute the corporation of the University. If so, what do we want with another University, especially with one of the extraordinary character proposed? The tenor of "B"'s letters and of the reported speeches of some members of last Assembly is to the effect that Queen's College is somehow less an institution of the Church than Knox College, for instance; and is looked upon askance by some, as if it were only a "step-bairn." Whereas the Act 38 Vict., c. 76, brings it into direct and immediate connection with the Church. If the Church has so little to do with its government as it has, whose fault is this? Certainly not theirs whose College it was before the union, as they desired that it should in every respect occupy the same relation to the united Church that it had stood in to their Synod previously. But every one knows how this was objected to, for a time even endangering the union negotiations, until at last the difficulty was surmounted by the insertion of the clause in the basis of union:—"The United Church shall not be required to elect trustees for an Arts Department in any of the Colleges above named." It would be surely hard if the parties in the united Church, who caused this clause to be inserted in the Basis, were now to turn round and say, since Queen's College is governed without direct control from the Assembly, therefore we shall treat it as a *step-child*. If any change in the matter of granting Degrees is to be made, for which I do not see the necessity, the sensible thing undoubtedly to be done is to so modify existing arrangements in Queen's University—the *University of the Church*—as that all the Colleges shall be affiliated to it for this purpose, in such a manner as that they shall not be answerable to the Church for the way in which they exercise their power. Any other proposal seems to me a want of confidence in Queen's University. But it is not to be expected that its old friends, those who cradled it, and those who watched over it and helped it along in its struggles, will be parties to slap-

ping it in the face. For it is to be remembered that it was the creation of a Presbyterianism, as united and representative as that of the present day, and its constitution, such as it is, appears to have been the result of *unanimous* deliberation.

10. I believe your correspondent "B" and others dealing with this question, have vastly overestimated the value of the Degree "B.D.," for it is under cover of the desirableness of having this honour placed before the minds of students, that the proposal under discussion has been urged. Had the establishment of the Degree in Queen's College by the late Principal Leitch, contemporaneously with its revival in the Scottish Universities, had the effect of stimulating study? Has its influence been at all considerable in Scotland? I beg leave to doubt it. When a student has passed through "the mill" for academic honours in Arts, his ambition is usually pretty much quenched. He has had enough of that sort of thing, and when he takes up his professional theological studies, it is in a different frame of mind from that with which he competed for place and distinction in his literary course. Otherwise, I cannot account for the fact that since the first B.D. was capped at Kingston, in 1863, only four have had the Degree conferred upon them. This fact effectually disposes of "B"'s argument that the possession of the power of conferring Degrees gives Queen's College an undue advantage over the other Colleges of the Church. The students do not seem to count it an advantage. The possession of this power probably never drew a student to that College. The other Colleges have far more powerful advantages in their favour—not only in that their staffs are more complete, but also from their situation in large and attractive cities. Even before the union, I knew students preparing for the ministry, who belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, to go to Knox College and the Presbyterian College, Montreal, from the considerations I have mentioned, rather than go to Kingston. But Queen's College had then the power of granting Degrees. The only advantage that the Theological Faculty of Queen's College has over the other schools of the prophets is, that it is part and parcel of a University, in which a full Arts course is given, and unless the other Colleges have this advantage conferred upon them—and that is not proposed—they will labour under a more serious inequality than that to which "B" has drawn attention. If there is any hardship in the case, that hardship existed surely before the union, and should then have been removed.

I, for one, protest against being dragged into a matter that does not concern the Church, except very remotely. The College question long retarded union—we do not want it to mar the union, now that it is happily and successfully accomplished.

ROBERT CAMPBELL.

Montreal, December, 1879.

MR. EDITOR,—I am glad that the subject of Theological Degrees is receiving attention in your journal. For I am satisfied the more fully the question is discussed, the more quickly will the mind of the Church turn against *monopoly*, and gravitate towards some plan for conferring these distinctions, substantially similar to that which the General Assembly has sent down to Presbyteries for their consideration.

In your issue of the 12th inst., I observe a communication from a writer who signs himself "J," in reply to the able letters of your correspondent "B," which appeared previously in your columns.

Your correspondent "J" admits that it is desirable that the high attainments of students of theology "should obtain the academic mark by which these attainments are appropriately stamped." He does not object to students obtaining Theological Degrees, provided, to put the matter plainly, they go to Queen's College for them. He does not, however, like that "B" should call attention to the disadvantage and injustice under which those Colleges labour which do the greater part of the work of theological teaching, and yet have not the means of putting the "appropriate stamp" on the attainments of their students. He very naturally desires to see this "element" kept out of the discussion, but until the injustice is removed, he is likely to be doomed to disappointment. He assures us, with very unnecessary emphasis, "that the great end of the Church's existence is not to support Theological Halls, or to help any one of them as against the other." This is true, but it is at least equally true

that it is not the great end of the Church's existence to keep any of her Halls labouring under an injustice in order to preserve a *monopoly* in the hands of one of them, and I am inclined to think that your correspondent will, in due time, discover that when the Church considers it necessary to support a Theological Hall, she has wisdom enough left to desire to put that Hall in the best position for doing its work successfully.

I took my pen, however, specially to point out some of the erroneous representations in which this writer indulges.

1. He represents the General Assembly as having "rejected" the report of the Committee which embodied the Draft Act for a Presbyterian University. This is simply a misstatement of what took place. No one ventured to move its rejection, although some gentlemen indicated that they would very gladly have done so, had they expected to carry the Assembly with them. The motion adopted was simply to send down the Report to Presbyteries, "with instructions to report as to the principle of the Act to the next General Assembly."

2. He speaks of the plan proposed by the Committee as intended to give the General Assembly University powers, or "rather constituting the General Assembly into such a University." Any one who has taken the trouble to read the Draft Act can see that this is not in accordance with fact.

The Senate, which is the governing body of the proposed Presbyterian University, is to be composed of twenty-four persons, twelve ministers and twelve laymen, appointed by the General Assembly. Four of these retire annually, and their successors are chosen by the Assembly. The elected members of the Senate hold office for six years. In addition to these twenty-four who are elected, the Professors of all the Colleges which become affiliated with the University are members of the Senate. I venture to think that such an arrangement gives the assurance that the Senate of the University will be composed of men in every way competent for their work, who will be at once sufficiently removed from direct popular impulse to permit them to act with calm deliberation, and sufficiently under the control of the Church to prevent them from ever setting themselves up as an irresponsible oligarchy to dispense distinctions according to their own caprice, or the interests of a favourite institution. To insinuate that such a body of men is less likely to dispense theological honours wisely than the authorities of one of our most imperfectly equipped theological schools is surely to draw somewhat largely on the credulity of the public.

3. He is greatly alarmed lest the annual election by the General Assembly of members of the Senate "would give rise to no end of wire-pulling." "This or that clergyman," he says, "is ambitious to have the honour of attaching D.D. to his name. He will naturally use all his influence to get some particular friend of his into the Senate in order that he may attain to the coveted honour." Possibly your correspondent speaks on this topic with the familiar acquaintance of an expert. But with all deference to his superior knowledge, I cannot believe that the danger is so great as he suggests. Such attempts would very likely defeat themselves. It would require more than one or two friends on such a Senate to secure a coveted D.D. for one unworthy of the distinction. But it is somewhat certain that no amount of wire-pulling in connection with this University could give one College or Hall the advantage over another.

4. The expense of the proposed University greatly disturbs your correspondent. The Registrar must have a salary of not less than "\$500 or \$600 per annum." The travelling expenses of the members of Senate must be met, examiners paid and papers printed, etc. Altogether, he thinks it will cost the Church not less than \$2,000 per annum. After reading this alarming estimate, I was comforted when I discovered that the Registrar of Queen's College, who is also Secretary to the Senate, performs the duties of both offices for the sum of \$50 per annum. And as these duties must be much more onerous than those of the Registrar of the proposed University, I see no reason why the latter should cost ten or twelve times as much. There are scores of men all over the Church who, without fee or reward, are rendering much more difficult service. And I am not aware that any of the members of the Boards or Senates of Queen's, Knox, Montreal, or Halifax Colleges have their travelling expenses paid. I have never heard, moreover, that any of

these institutions pay their examiners. Why then should payment be all at once so urgently required in the case of the proposed University? But, suppose we were inclined to look favourably on the alternative proposal for putting "the appropriate stamp" on theological attainments, by placing all the Halls under the wing of Queen's University, would there be no travelling expenses to meet, no examiners to pay, no printing to do, and no registrar to provide? What child can fail to see that between these two modes of conferring degrees, there can be no appreciable difference in the matter of expense? I have yet to learn any reason why \$200 per annum should not meet the entire expense of the proposed University for many years to come. The truth is, that this objection is a mere hobgoblin conjured up to frighten very small children in the ecclesiastical world.

With your permission, I may, hereafter, return to some other phases of this question. PRESBYTER.

December 18th, 1879.

HOME MISSION FINANCE.

MR. EDITOR,—It will be of great service to the Home Mission work of the Church that the objectionable features in that scheme be now sufficiently ventilated to secure their amendment; and there is nothing connected with it which requires more urgent attention than that referred to by "Burden Bearer" in your issue of the 12th inst. It is somewhat startling to be informed that a sum so large as that mentioned by your correspondent is swallowed up in expenses of administration and other objects not properly Home Mission work. He puts the amount at \$8,270. I cannot find, however, from the Assembly minutes that Manitoba College received \$3,500, as your correspondent states, but \$2,500; viz: \$2,000 from the Western Section and \$500 from the Eastern. Still there remains, with this correction, the large sum of \$7,270—about a fourth of the whole amount contributed by the Church—absorbed without properly reaching its destination! Now it is evident this is not as it ought to be, and something must really be done to mend it, if the confidence and support of the Church at large is to be secured and retained. In the first place the expenses of administration must be dealt with in a firm and earnest manner, even though it involves a reconstruction of the working of the scheme, as suggested by your correspondent "S," in the same issue. Why should not each Synod manage its own Home Mission affairs? In that case a small Committee of Assembly would be sufficient to form a centre of communication for them. If some such plan were adopted it would be more in analogy with the government of the Church than the present system of a large Central Committee, the working of which is so expensive and so unsatisfactory.

With regard to Manitoba College, though it may have been established too soon for the requirements of the province, the Church cannot now think of abandoning it. This would be a retrograde movement out of keeping with our present attitude to Manitoba. Still to support it out of the Home Mission Fund is nothing short of a misappropriation of that fund. As an educational institution it ought to belong to the educational schemes, and derive its support accordingly. Surely, it has sufficient friends to maintain it on a proper basis, so that it may not make itself obnoxious by remaining a standing grievance to a large portion of the Church. JUSTICE.

OUR book premiums were selected with a view to instructiveness, but many of them are also entertaining. Young men may add to their library several valuable works by pushing the circulation of THE PRESBYTERIAN. Two, four or six names will secure handsome premiums. You know teachers in the Sabbath school to whom THE PRESBYTERIAN will be invaluable. Canvass them at once. Time extended till 1st February next.

FROM the criminal statistics just published by the Government of Italy it appears that in the first nine months of 1879 there were no fewer than 2,900 murders or attempts at murder committed in the kingdom being an average of ten and two-thirds a day. In the same period of three-quarters of a year there occurred 1,900 cases of highway robbery, of the perpetrators of which as many as 800 had entirely escaped the hands of justice.

PASTOR AND PEOPLE.

THE GOSPEL'S GOOD WORKS.—IV.

I name as another good work of the Gospel, *the securing of civil liberty for the people wherever it is generally believed.* It has been alleged by many of its enemies, indeed, that the Bible is an enemy to freedom, but they who so speak know "neither what they say, nor whereof they affirm." They reason from that abnormal state of things, when, amid the corruption of the Church, priest-craft and king-craft were in alliance for the oppression of mankind. But they are wilfully blind to the condition of affairs in the world at the present time. Take the map of the globe, and ask what those countries on it are which have the fullest measure of civil and religious liberty, and you will find that they are those in which the Gospel of Christ is most widely known, most generally believed, and most commonly obeyed. What has made this nation? How comes it that we have here such a measure of liberty as makes us the envy of the world? Without fear of contradiction I reply that we owe these things to the leavening and pervasive influence of Christianity among us. The Bible, indeed, contains no treatise on civil government, but its principles lay the axe to the root of every form of despotism. Jesus has taught us not only to assert freedom of conscience for ourselves, but to respect it in others, and defend it for them; and in contending for liberty of conscience, Christian men—building more wisely than they knew—secured the highest form of civil freedom. Nay, more, the Lord has taught us to "honour all men," because they wear that nature which He consecrated by His incarnation; and wherever the mystery of His cross is even dimly understood, men are disposed, while receiving salvation through it, to sacrifice themselves for others' good. Hence the whole spirit of Christianity stimulates men to look not only on their own things, but also on the things of others; and that is the disposition out of which true liberty is born. See how all this is established by the history of the Protestant Reformation. Wherever in the sixteenth century the Gospel found a foothold in Europe, it cleared forthwith an asylum for liberty, which by and by became the headquarters of propagandist activity on its behalf. The name of Geneva is as prominent in the history of the progress of European liberty, as it is in that of religious reformation; while, on the other hand, the nations which in those days stamped out the incipient workings of spiritual reform, are those whose histories since then have been darkest with despotism or reddest with blood. Nor is this all. How came it that the revolution of 1688 in England, was a new start for liberty, making every son of Great Britain proud of that

Land of just and old renown,
Where freedom broadens slowly down
From precedent to precedent,
Where faction seldom gathers head,
But by degrees to fulness wrought,
The strength of some diffusive thought
Hath time and space to work and spread?

How came it that the Revolution of 1776 secured the independence of this Republic, set up a new asylum for liberty, and brought into birth the institutions of the New World to give an impulse to freedom in the Old? How came it, I ask, that these things are true of England and America, while the Revolution of 1793, in France, went out in a deluge of blood, and settled into a deeper, darker despotism than that which it removed. How could England exchange James the Second for William the Third; and America exchange George the Third, with his divine right obstinacy, for a Republic and freedom; while all that France could do was, to put Mirabeau, and Danton, and Robespierre in the place of Louis the Sixteenth? Go below the surface and you will find the reason in the Christianity of England and America, and in the infidelity of France. Ah! I would that they who are carried away by the plausible arguments of modern demagogues against the Gospel could but be made to read history aright, and then they would discover that the Gospel, purely preached, earnestly believed, and faithfully obeyed, is as really the pailadium of civil liberty, as it is the revealer of life and immortality beyond the grave. Is it an evil thing to secure liberty to the oppressed? Is it an injustice to give freedom to the slave? Then stone the Gospel to the death, for it has been guilty of these evils. But if these are

not evil things; if, instead of being evils, we honour, above all others, the names of the Hampdens, the Russells, the Wilberforces, the Washingtons, and the like, who have done so much to advance human liberty, then in simple consistency let us place highest of all the name of Jesus Christ, as being, in deed and in truth, the Liberator as well as the Redeemer and Regenerator of humanity.

But if all this be so, shall we be content merely with forbearing to oppose the Gospel? Must we not in consistency go farther and accept it for ourselves? Would not enlightened self-interest prompt us to receive into our hearts its principles, and to give unto the Lord Jesus himself the homage of our lives? And if it be, as, in the light of such passages of Scripture as the section which has to-day been before us, we must say it surely is, that Jesus is one God with the Father, then our duty and our interest go hand in hand, and we must admit that He has an undoubted right to our worship and service. Will you give Him yours? And will you give them now? You are His by creation, you are His doubly by redemption, for He has bought you with His precious blood, and you are His "purchased possession;" become His also by your own voluntary consecration, and then all the blessings which He died to procure, and is exalted to bestow, will be conferred on you.

Then, having accepted Him for yourselves, diffuse the knowledge of His name among others, that they may obtain the same advantages that we enjoy. That which has been so good for Britain and America, will be equally beneficial to India, China and Japan. Spread it, then, to earth's remotest bound, that wherever the blight of sin has fallen, the blessings of salvation may be received and enjoyed. If it is good for us in the East of this great Continent, it must be equally for those who are building up the waste places in the West. Therefore, by every means in your power let it be your care to secure that the Gospel shall be sent to every new settlement, and a church maintained among every company of emigrants. The life of the Church depends on its aggressiveness, and the permanent prosperity of the country can be secured only by its being thoroughly evangelized.—*Rev. W. M. Taylor, D.D.*

WORDS IN SEASON.

Who among us has not proved their efficacy at one time or another? They may be read or spoken, they may be a part of the ripe counsel of some sainted one, they may fall from the wise lips of a thoughtful friend, they may come to us anonymously in newspaper column or bit of verse, yet all the same they accomplish their mission. They restrain, or impel, guide or withhold, as may be, and leave us often but half conscious of the influence under which we have acted.

Perhaps we are away from home, seeking rest and refreshment in a visit, and the Sabbath morning finds us somewhat averse to movement, inclined to spend the long, bright hours in reading or musing on some cool verandah.

But a "word in season" comes to us. A line, perhaps, in the church paper, or verse in the book beside us, and our hearts are warmed with a new glow of love and desire. We cast off the dulness of ease-loving thoughts. We go thankfully and humbly to the house of God, and returning thence gladdened and strengthened, the word in season has done its work, whether we remember or forget it.

And again, we are perplexed, cast down, well nigh discouraged. We feel that the clouds were never so dark, the outlook never so hopeless, the morning never so tardy before. Suddenly, to our fainting hearts comes the cordial of a word of cheer. Encouragement, consolation, sympathy are found, are ours in a moment; and straightway the heavy burden is lighter, because hope revives and courage comes with it, and we go on our way blessing the word in season.

Is it not a glorious office to be able to speak such words? True, they may be, and often are, but obscure in their origin and limited in their sphere. They may be unknown to the world at large, unprized even by the majority of the small circle who hear them or read them. But there are some hearts to which they speak, some aims they strengthen, some actions they determine, and in so doing they have done their work.

And perhaps in the hereafter, many a saint shall know (if such a thing be possible), a yet deeper gladness when learning that some word spoken here below had helped and cheered a fellow-saint toiling painfully heavenward.

NOTHING TO YOU!

By an eminent Scotch Divine, for Christians who deem it no harm to use their liberty for drinking alcoholic drinks.

Is it nothing to you, O Christians,
As you sit around the board,
When the feast is spread before you,
And the rich, red wine is poured,
That a mighty spirit of evil
Lurks beneath its flow,
While pleasure floats on its surface,
That danger is hidden below?

Is it nothing to you, though that spirit
Walks to and fro through the land,
Sowing the seeds of misery
Broadcast on every hand;
That those seeds are to cause a harvest
Of poverty, death and woe,
Of ignorance, crime and madness,
And you are helping to sow?

Still does the wily tempter
Whisper his oft-told lie
Into the ears of his victim,
"You shall not certainly die."
You may drink, for, look at the Christians!
Do they not drink of it, too?
And the listeners fall as they listen,
And is *this* nothing to you?

Ye have the gift of knowledge;
Ye are standing fast in your strength.
But that which is now your servant
May become your tyrant at length.
Would you teach your little children
To utter the Saviour's prayer,
"Lead us not into temptation,"
Then lead them and leave them there?

The path is dangerous and slippery
Which they see you safely pursue;
But they may follow and perish;
And is this nothing to you?
Thousands are struggling before you,
In the dark and fearful wave
Which hurries them down to destruction,
Will you reach no hand to save?

But if with a generous effort,
A rope to their aid you send,
That rope will prove unavailing
If you hold not the other end;
Would you draw the perishing drunkard
Back to the shores of hope,
Yourselves must give him the courage;
Yourselves must hold the rope.

Is it nothing to you, O Christians,
By the blood of Christ redeemed.
That through you the name of Jesus
Is by the heathen blasphemed,
Because, along with the Gospel,
The poisoned cup you bring,
And ruin them, soul and body,
With the accursed thing?

Ye are called with a holy calling,
The lights of the world to be;
To light up the lamp of the Gospel,
That others the path may see.
But if, while bearing it onward,
You lead the feeble astray,
And they fall in the hidden pitfalls,
Oh! what will your Master say?

Away with the evil custom
That makes your lamp burn dim!
He gave His life for your ransom;
Will you give up nothing for Him?
Away with the evil custom!
Throw the fetters of self aside;
Nor destroy with your strength and knowledge
The souls for whom Jesus died.

THE "HOLY TONE."

A daily paper asks why "ministers, as soon as they enter the pulpit, assume an artificial tone." It is true, not only of many ministers, but of an equal proportion of laymen, who take part in public religious services, that they have a manner and voice for such services, different from that used in ordinary conversation. They unconsciously adopt what some one has called "a holy tone." This is true of some who, in political or business assemblies, speak with ease and naturalness. We have in mind a man, high in reputation as a political orator, and who, at the same time, is an earnest Christian worker. Not long ago, as we approached a church in which he was speaking, a companion said: "Listen; that is M——, you can tell by the tone that he is in church." It was true. The tone was entirely different from that with which he addressed political audiences.

An answer to the question, Why do ministers, and others, assume such tones? may be given in one word—habit. The habit is one, moreover, into which it is easy and natural to fall. The importance of the things of which one speaks, in religious meetings,

should awaken feelings of solemnity. Sin, the uncertainty of life, the length of eternity, the threats of punishment, and the offers of salvation, are not matters to be treated lightly, in flippant tones. One speaks of such themes with soberness. Not a few err in giving to the voice a solemnity which the particular passage of Scripture, or thought, does not warrant. They, moreover, mistake a certain slow, sonorous method, for reverence, and cultivate it until it is almost impossible to read or speak in any other way. With some the habit results from imitation. They read and pray as did some good man under whose preaching they grew up. Visit a neighbourhood in which a good minister, of marked peculiarities has long laboured, and you will see these peculiarities in both fathers and children. See the father, as he reverently takes the Bible at evening prayers. His tones and accents are those he has heard from the pulpit. Could you live to sit, a generation later, at his son's family altar, these same tones would be recognized.

Peculiarities in speaking become more and more marked by exercise, until, all unconsciously, the minister or layman has grown into a style which greatly hinders his usefulness. The effective voice is the natural voice. The skilful actor touches every chord in the entire gamut of passion, and gives force and effect to every phase of sentiment without putting an undue strain upon his vocal machinery. A great truth is far more impressive when urged in the speaker's ordinary tones, modified only by whatever influence of sincere feeling may govern the person's mind than when offered in an artificial voice, about which there can be no suggestion of genuine passion.

Professor Conrad gives advice on this topic—short but good: "Oh that all ministers everywhere would understand the secret of effective preaching, and practise it! It is simply to talk naturally in conversational style; and, if there is any mental power or eloquence, or emotional fervour, or force, in a man, it will thus come out of him naturally and effectively, and not as from an actor performing a part in a play. Wherefore and therefore, beloved brethren, suffer a word of exhortation to be interjected here: 'Always be natural in the pulpit. Do not disclaim, but talk. Always talk naturally.'" Daniel Webster said: "When a man preaches to me, I want him to make it a personal matter;" that is, to talk as if he were talking to him; not to talk flippantly, as if the subject were a trifling matter, or in a tone of exaggerated solemnity, but naturally, as one man speaks to another, whom he would persuade and lead to Christ.

LIVING EPISTLES.

Consistency is a jewel; but sometimes, even in the lives of some ministers, and others, we are led to inquire, "Where art thou fled?" I have known a few men who were fine preachers in the pulpit, and so coarse and waggish in every-day life as almost to destroy the effect of their pulpit ministrations and their Christian usefulness altogether.

I have often thought of the old African's observation to the minister: "Massa, when I sees you in de pulpit I thinks you ought never to come out, an' den, when I sees you out, I thinks you ought never to go back." How applicable is this home thrust to many others, as well as to preachers.

The world will know us, and read us: hence the importance of being every day Christians, consistent in everything and in every place, shewing to the world that we have been with Christ, and not make it necessary for them to go to the church on Sabbath to find it out; if we do, many will never know it, for they do not go there.—*St. Louis Observer.*

TRUE religion shews its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

THE "Neon Kition," a Greek weekly periodical published at Larnica, in the interests of the Greek population of Cyprus, is henceforth to be printed in English as well as in the native tongue. The "Modern Kition," a somewhat awkward title, is to be the name of the paper in its English form.

THE offer of two large historical engravings of rare merit as a premium is, we believe, quite unique, and will result in doubling our list in a few weeks. We want you to have a hand in this pleasant work so that you may participate in the distribution of valuable articles announced in list to getters-up of clubs. You can do so if you like. Go about the work now!

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C. BLACKETT ROBINSON, Proprietor.

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Edited by Rev. Wm. Inglis.

TORONTO, FRIDAY, JANUARY 2, 1880.

THE result of the canvass during the month of December has been most encouraging. We have heard from a large number of congregations with very satisfactory lists of names. In many places nothing has yet been done; but in order that an active effort may be made in all such localities the time for getting up clubs has been extended TILL 1ST FEBRUARY NEXT! Let our friends, therefore, in all congregations not already canvassed do their very best during the month of January, and without doubt THE CANADA PRESBYTERIAN will commence the second month of 1880 with a subscription list greatly in excess of any previous period in its history, and with bright prospects of increased usefulness to the Church.

AN IMPORTANT CASE SO FAR SETTLED.

WE are glad to learn that on the 29th ult. the Hon. Judge Jette, in the Quebec Court of Appeals, gave a decision in the case of Dobie v. The Temporalities Board, in favour of the defendants. Our readers are aware that the contention of the plaintiff has been that as the Temporalities Board originated with the Church of Scotland, those ministers who withdrew from that Church to form a union with the Canada Presbyterian body, by that very fact ceased to have any jurisdiction over it so long as there remained any connected with the Church of Scotland to administer or claim its bounty. The defendants held that the Legislature of the Province having given them the right to form the body they at present represent, all funds and functions which existed previous to the change were equally theirs afterwards. The learned judge, in summing up, went over the ground at great length, releasing the fund and Board from the injunction, and in dismissing the case he held that the Province of Quebec had complete jurisdiction, and that the Court had no right to interpose an opinion or set up its judgment in contravention of the Legislature, which made the laws and gave the necessary power to both subject and Court. This will be a great relief to very many, who will now receive the annuities and allowances which have been long due, but which could not be paid till now.

No doubt the case will be appealed, but the final issue cannot be doubtful.

HOME MISSIONS AND RELIGIOUS GIVINGS.

THE Home Mission question has been so fully discussed in all its bearings by our different correspondents that little, if anything, remains to be said upon it. We have allowed all to have their say on the subject, and have printed their communications as they came to us, with the exception, possibly, of an occasionally too vigorous adjective or a more or less direct imputation of improper motives, the publication of which could not have been for edification, and could not in the slightest have helped on the cause of God. It will, however, be a matter of deep regret if these letters and discussions are not followed up by corresponding personal liberality, as well as by all

our friends taking every proper step, as Presbyterians, for rectifying what they regard as mistakes and for putting all the machinery for working the various schemes of the Church into proper and efficient order. It is all very well and proper to find fault, to show how this arrangement won't work, and how easily this and that outlay might be saved, not only without injury, but with positive advantage. The press has its place, and a very useful and important one it is, for ventilating grievances, exposing mistakes, suggesting remedies, and stimulating to increased effort. But it is the glory of our Presbyterian system, when properly and intelligently wrought, that it supplies the means and the opportunity, not only for ventilating grievances, but for removing them; not only for exposing mistakes, but for having them put a stop to; not only for suggesting remedies, but for having these embodied in church action and carried out in church life. A good many of our correspondents think that mistakes have been made in the missionary organization and administration of the Canadian Presbyterian Church. Very good. Our ecclesiastical parity and our sturdy Presbyterian independence alike stimulate us to speak the thing we will, and justify us in doing so. But our Presbyterianism will be of a poor, helpless character, if it does not carry us a great deal further than that. There is the whole range of church courts in which ministers and elders not only may use every legitimate means to have their ideas and plans embodied in church law, but in which they ought to do so.

It is not for any one to urge that he can do little or nothing; or to insinuate that there are church cliques against whose influence he would contend in vain. Reformers, whether in Church or State, are made of sterner stuff than such language would imply, and surely none of the Presbyterians in Canada are so consciously feeble that they will use none of the means which their church order provides for supplying what is wanting and rectifying what is wrong. To hear some talk it might be imagined that the General Assembly was some great irresponsible ogre and tyrant to be hated with all energy, but to be obeyed with all abjectness. How different it is in fact we need not say. Do some hint at ecclesiastical "bulldozing?" and at their being made marked men if they go contrary to certain ideas and plans? So much the worse and the more discreditable for them, we say, if they allow any man or any body of men, either to "bulldoze" or to intimidate them. A brave and conscientious man does not "subside" because he is spoken down or voted down either twice or twenty times. He will be at it again and again till either he gain his object or is convinced that he has been mistaken. Let then all our correspondents, and all who sympathize with them, carry the work into Sessions, Presbyteries, Synods, and Assembly and see to it that the very best arrangements be made and the most efficient and economical administration adopted. In the meantime also, as prudent men and true sons of the Church as well as zealous followers of the Master, they will all surely do the very best they can with the machinery they have, and with the opportunities which God is presenting to further the cause which, amid all the diversity of opinion as to how it can be most efficiently promoted is dear to all their hearts and is in their opinion worthy the sacrifice and service of all their lives.

SABBATH AND EXPENSIVE FUNERALS.

EFFORTS have long been made but with very partial success to put a stop to Sabbath funerals. It has been, and is, urged that such a practice greatly interferes with the proper ministerial work of the day, breaks in upon the Sabbath quiet, and is liable to abuses of various kinds. It is acknowledged that there are cases of such a kind that interment on the Sabbath is not only allowable but an absolute necessity, and, of course, to these no objection could ever be urged. But, such will be found to be the rare exception, rather than the ordinary rule. Usually the Sabbath is fixed on because it is a day of leisure at any rate, and because thereby the funeral can be got over without interfering with the ordinary business hours or work of the week. If the parties were so poor that every hour taken from ordinary labour implied so much less food and comfort, we should feel that even in that there was a very valid reason for Sabbath funerals, for no one could say that such necessarily, and in all cases, implied sin. On the country, if ever in-

dividuals may be expected to be thoughtful in spirit, tender in feeling, and devoutly reverent in the presence of God we should naturally expect that this would be when they—dying men—gather together to carry dead ones to their last resting place. In such a country as this, however, it is comparatively rare for people to be so very poor that the time taken from ordinary toil for the purpose of burying a relative or friend, could be regarded as so important as to justify of itself having the funeral on Sabbath; while in any such instances we are persuaded there would be no difficulty in having the requisite clerical attendance even on the Lord's day.

But, when ministers are directing their attention to this matter, as we see that in many localities they are, and are seeking to educate people to more correct ideas about it, they might very properly and profitably go a good way further than most of them seem to have any idea of doing. If funerals were conducted in a becoming common-sense fashion, many a poor family would have good reason to rejoice and be thankful. We say nothing of the painfully unpunctual manner in which they are generally managed, though this even is a matter of no little importance. The company may, for instance, be invited for three o'clock, but it is as likely as not, that it will be four, or half-past, before an actual start is made. In winter accordingly it is as much as one's life is worth to attend a funeral, while for men in business it is an unnecessary annoyance and loss which might be easily obviated by the hour mentioned being rigidly kept, whoever might be present or whoever was expected.

What, however, is of chief moment is the foolish and unnecessary expense incurred on such occasions—expense which in very many cases can be ill-afforded and which yet will not be dispensed with from fear that it might be regarded as shabby to the living and disrespectful to the dead. The comparatively poor will not attempt a change lest their straitened circumstances should be made public and the tongues of gossip be let loose at their expense. Accordingly the well-to-do, the liberal, and the religious ought to lead the way, and introduce a more rational and less expensive fashion. Many a poor, respectable family, at the very time when every dollar is precious, is thus senselessly and cruelly taxed by Mrs. Grundy, and from fear of what people will say are all but forced to wrong the living in order to be free from the suspicion of dishonouring the dead. Ministers and elders could do a good work in this respect, by themselves setting the right example and by inducing the wealthy members of their congregations to study simplicity and inexpensiveness in their funeral arrangements. Why should there be all the absurd paraphernalia of scarfs, hat-bands, pall-bearers, any number of cabs, etc., etc.? One does it and, therefore, another must. Anything else would be thought strange and, therefore, if necessary, the last dollar must go. There surely ought to be enough of Christian principle and consideration to have all this changed. But one won't begin, and neither will another, and so the evil continues and has always a tendency to become worse. A good many years ago there was a meeting held in a Canadian town, of the leading people in all the different Christian Churches in the locality, to consider this matter and to apply a remedy. All present—ministers, elders, deacons, etc.—pledged themselves that whenever death entered their households, they should have everything connected with the funeral on the plainest and least expensive scale. Mutual congratulations were the order of the day. Everyone felt that so far as that neighbourhood was concerned, the change to the better was as good as accomplished. It was not, however. The very first time one of these pledged ones was tried in the way indicated, the promise was forgotten, and the funeral was as expensive as ever. The whole movement accordingly came to nothing. Why so? All were, we believe, perfectly honest in their expressed wish for a change. All would have been glad to see it universally made. But none had the courage to lead the way. Is it the same still? We fear so, and with this additional feature in many cases, that every extravagance is excused under the plea of decency and propriety, till with perhaps the majority the conviction has been arrived at, that there is no extravagance at all. People surely can shew their sorrow and can honour their dead after a better and more rational fashion. If they were but to think of the widows and orphans more, and of the lugubrious displays of the undertaker less, it would be better for all round. In the crusade against Sabbath funerals, then,

let funeral extravagance and inappropriate expensive observances not be forgotten. One's grief ought not to be gauged by the depth of the hat-bands, the breadth, length and number, of the scarfs, the decorations of the coffin, or the expensiveness of the monument. At such times individuals are not inclined to haggle over details. This renders it all the more necessary that public opinion should so make simplicity and plainness the rule, that anything else will never be tried.

A NAMELESS CORRESPONDENT'S VIEWS.

AS a rule, we take no notice of communications from those who do not give us their real names, not necessarily for publication, but as a guarantee of their *bona fides*. There are, however, exceptions to this rule, and one of these is now before us. We can scarcely think the writer expected that his letter would be printed, and in this respect we shall not disappoint him. Some of his remarks are as sensible as they are quaint. It speaks well for him that he has taken THE PRESBYTERIAN from the very first and has regularly paid for it. If it would not disturb his equanimity, we should be inclined to quote Latin and say, *O si sic omnes!* There is another of his statements which may be very sensible without, we fear, being absolutely correct. He says, "what is the use of blaming non-contributors to the Home Mission Fund? These don't read THE PRESBYTERIAN." We are, of course, fully aware that we have the most intelligent and most liberal part of the Presbyterians in the Dominion amongst our readers, and that the fact of their being such has had a considerable influence in making them what they are both in intelligence and liberality. We doubt, however, if things are quite in such a satisfactory condition with all our constituency as our friend would have us believe. Do all our readers give, as this good man says they do, regularly, liberally, cheerfully and prayerfully, say, to the Home Mission Fund? We know we are proud of them, and we should like to be charitable, but after all we confess to a doubt on this point in some particular instances. In any and every case, however, we hope there will be no room for doubt by the time the Church financial year expires, in, we believe, April next.

Our "nameless" friend strongly recommends all Mission Committees to keep out of debt. Let them, he says, administer the funds the Christian people supply and nothing more. A good many will sympathize with him in this. God's cause is not likely to be very efficiently or very long promoted with borrowed money. Once open people's hearts and there will be little fear of their hands. While it is a poor thankless piece of work to be continually trying to force open by moral coercion, the fingers of the reluctant and the niggardly, and after all to find but a copper, or nothing, to reward the all but bootless toil.

We can scarcely put the tobacco and the dram on a level with the magazine, or the "Record," or THE PRESBYTERIAN. But at present we don't argue the matter. If the dram, etc., cost as little and did as much good, there might be some parallel between them. As things are we fear there is none.

As in a good number of cases, the sting with our present correspondent comes at the close of his letter, and we therefore give it in full for the benefit of all whom it may concern:

"But, Mr. Editor, are there not other things hindering the income of the Home Mission Fund besides those hit? We will not speak of hard times, for farmers are proverbial grumblers. In your rich city of Toronto there may be no such things, but many of our churches are covered with mortgages from foundation stone to steeple. These take all that folk can give. Now, we do like fine churches, but not clothed as above. In that state they may be looked upon just as much as monuments of pride as of piety. Had you every tenth dollar paid as interest on church debt, it would help the Home Mission Fund. Bunyan could spiritualize porch and pinnacle, tongs and snuffers, yet we doubt if even his genius could spiritualize a mortgage. Then again, there are organs—the 'kist o' whistles, ye ken.' To our old-fashioned notions, and our unmusical taste, they could be very well done without. 'Holding that the Gospel does not require their use, so neither does fervent piety crave it, nor the service of Christ need it.' The whole of what is paid for organs and organists even by our churches would be a wonderful help to the Home Mission Fund."

There is a good deal of plain, rugged sense about all that. At the same time, as a matter of fact, it is not to be denied that often the congregations which do least for themselves and incur least expense either for church accommodation, or psalmody, or sermon, give the least to help either the Home Mission Fund or the

Foreign. We draw a bow at a venture when we doubt if in our friend's congregation all that in other circumstances would have gone for interest and organist had there been either or both, found its way into the general coffers of the Church, for the extension of Christ's cause both at home and abroad.

A LETTER from St. Petersburg contradicts the recent reports of difficulties between the Czar and Czarewitch. It says the latter goes to the Winter Palace daily, and attends conferences between the Czar and his Ministers.

THE cable of the new telegraph line between Aden in Arabia, and South Africa, touches Zanzibar, Mozambique, Delagoa Bay, and Duban, and connects with the land line in South Africa. The rate will be two dollars and fifteen cents per word from London.

AFFAIRS in Afghanistan are not in a more reassuring condition than they were last week. Officials are using confident language and profoundly quite sure of everything turning out well, but the anxiety generally felt in England is rather on the increase than otherwise.

ANOTHER London newspaper man has been committed for trial for libel. The London "Era" in giving an account of a fancy ball and its attendants described some of the latter as "painted harlots." One of the gentlemen mentioned as being present has prosecuted the proprietor of the paper.

A CASE attracting considerable attention in the London courts is that of Provand & Co., a firm of merchants trading with China, against Langton & Riley, manufacturers of grey shirtings, at Manchester, for selling good so heavily sized that they become milked and discoloured so as to be unmarketable.

WE are glad to learn that Mr. Kirkpatrick has signified his acceptance of the call lately addressed to him by the congregation of Cooke's Church in this city. We welcome Mr. Kirkpatrick to the Dominion, and trust that a long and prosperous career is before him in his new sphere.

HOME MISSION FUND.—Dr. Reid has received a contribution of \$100 from "A Friend of Missions," Ontario; also from "A Friend," Perth, \$10; "A Lady Friend at Woodstock," \$5; a member of the First Presbyterian Church, La Chute, \$10; and from a "Lover of Missions," per Rev. J. K. Smith, Galt, \$2.43. Written receipts are given to those whose names are given with their contributions.

A SERIES of lectures has been arranged for the winter season in the Pickering College, Pickering, now under the able management of Mr. Bryant. On the evening of Saturday, the 13th ult., Rev. John J. Cameron delivered the fourth of the season on "The age of Bacon, its causes and consequences," which was listened to throughout with rapt attention by a large and appreciative audience. We understand it is to be published.

THERE seems every prospect of the destitution in Ireland being very severe during the coming months, and in all quarters meetings are being held and organizations formed in order to send food to the starving. It is only but fair on the other hand to add that some who claim to know the facts as well as those who are the greatest alarmists affirm that the destitution is not nearly so great as represented, and that a good deal of the cry is got up for political purposes. We fear the destitution is only too real, and in any case it is best to err on the side of charity and brotherhood.

A PRESBYTER writing to the London "Daily Review," in reply to the Rev. Dr. Donald Fraser, concludes his letter thus: "The Presbyterian Church of England, with her grand traditions, her sound standards, her powerful men in London and elsewhere, and, may I add, without offence, her old and tried allies in Scotland, holds a strong position, and presents a fine rallying-ground for the thought and piety of England. It may not be in our days, to whom the shadows are beginning to lengthen, but I believe her future is a great one, which all loyal Presbyterians, or, better still, all those who love the Lord and His Truth, should strive to further and to sustain."

BOOKS AND MAGAZINES.

Good Company.

Springfield, Mass., 1879. No. 4.

A very good number.

A Voice from Italy.

Those who wish to know what is being accomplished in the way of Italian evangelization could not do better than get the "Voice from Italy." It is published at 13 South St. Andrew's street, Edinburgh, and is only 20 cents per annum. The information it gives is both interesting and accurate.

Moral Culture.

By the Rev. D. H. Macvicar, LL.D., S.T.P., Montreal.

We noticed this excellent lecture at the time it was delivered before the Ontario Teachers' Association, and gave its peroration in full. We are glad to see that it has been published separately, and hope that in this shape it will be widely circulated as it well deserves.

The Atlantic Monthly.

"The Atlantic Monthly" for January, 1880, has all the usual excellent characteristics of that popular periodical, with others superadded. It has at least sixteen pages more matter than in average preceding numbers, is printed from new and larger type, and contains almost every kind of article "from grave to gay, from lively to severe."

The Eclectic Magazine.

New York: E. R. Pelton.

The January number of the "Eclectic" is out, with a good engraving illustrating Goldsmith's line: "Full well they laughed with counterfeited glee;" another representing "Sir Walter Scott and his literary friends at Abbotsford;" and the usual abundant supply of reading matter, fresh from the latest English periodicals.

The Canada Educational Monthly.

Edited by G. Mercer Adam. Toronto: Printed for the Proprietors by C. Blackett Robinson.

Todhunter, the famous mathematician, contributes to the November number of the "Educational Monthly" a suggestive article on "Recent Changes in the Mathematical Examinations in the University of Cambridge." In the same number Dr. Mills of Hamilton popularizes the physiology of the human eye, directing attention specially to the causes of *Myopia*, or near-sightedness, now becoming such a common disease even among school children. Experts in Algebra and Geometry will always find something to exercise their powers in the Arts Department, ably edited by Archibald McMurchy, M.A., of Toronto. This magazine well deserves the patronage of the teaching profession and of all others who take an interest in educational matters.

The Canada School Journal.

Toronto: W. J. Gage & Co.

In the December number of the "School Journal" we find the second of a series of papers on School Management, by Mr. James Hughes, Public School Inspector, Toronto, in which the subject receives very thorough treatment. Dr. Hodgins contributes an article on the "Elements of our Educational Success." According to the Deputy Minister, the "principles" essential to the success of an educational system are: (1) Free Schools and Compulsory Attendance, (2) Suitable School Houses, (3) Fully Trained Teachers, (4) Comprehensive Programme, (5) Uniform Examinations, (6) Thorough Inspection. With the exception of some "marked defects and several deficiencies," the operations of these "principles" in the hands of the promoters of our school system, has, he says, been "most satisfactory." The number contains several other contributions, and the editorial and practical departments are well occupied. With this number the "Journal" completes its third volume.

ROLL up a large list for your own paper for the coming year. Pair of premium engravings to every subscriber. The press pronounces this offer as "altogether unprecedented in the history of Canadian journalism."

THE size and shape of THE PRESBYTERIAN are sometimes urged against it. Bear in mind it is sixteen pages; and the shape, for a religious paper, is neater and much more convenient than the "broadside." Similar papers in the United States are \$3 per year.

CHOICE LITERATURE.

A KNIGHT OF THE XIX. CENTURY.

BY REV. E. P. ROB, AUTHOR OF "FROM JEST TO EARNEST."

CHAPTER XX.—Continued.

He went off among the cottages looking for employment, but found little encouragement. The people were, as a general thing, in humble circumstances, and did their work among themselves. But at last he found, near the ravine, a small dwelling standing quite apart from any others, before which a load of wood had been thrown. The poor woman whose gateway it obstructed was anxious to have it sawed up and carried to her little wood-shed, but was disposed to haggle about the price.

"Give me what you please," said Haldane, throwing off his coat; "I take the job;" and in few moments the youth, who had meditated indefinite "heights of gloomy grandeur," appeared—save to the initiated—as if he had been born a wood-sawyer.

He was driving his saw in the usual strong, dogged manner in which he performed such tasks, when a light step caused him to look up suddenly, and he found himself almost face to face with Laura Romeyn. He started violently; the blood first receded from his face, and then rushed tumultuously back. She, too, seemed much surprised and startled, and stopped hesitatingly, as if she did not know what to do. But Haldane had no doubt as to his course. He felt that he had no right to speak to her, and that she might regard it as an insult if he did; therefore he bent down to his work again with a certain proud humility, which Laura, even in her perturbation, did not fail to notice.

In her diffidence and confusion she continued past him a few steps, and although he expected nothing less, the fact that she did not recognize or speak to him cut to his heart with a deeper pain than he had yet suffered. With a gesture similar to that which he made when she saw him on the way to prison, he dashed his hat down over his eyes, and drove his saw through the wood with savage energy.

She looked at him doubtfully for a moment, then, yielding to her impulse, came to his side. His first intimation of her presence was the scarcely heard tones of her voice mingling with the harsh rasping of the saw:

"Will you not speak to me, Mr. Haldane?" she asked.

He dropped his saw, stood erect, trembled slightly, but did not answer or even raise his eyes to her face. His pain was so great he was not sure of his self-control.

"Perhaps," she added, timidly, "you do not wish me to speak to you?"

"I now have no right to speak to you, Miss Romeyn," he answered, in a tone which his suppressed feelings rendered constrained and almost harsh.

"But I feel sorry for you," said she quickly, "and so does my aunt, and she greatly—"

"I have not asked for your pity," interrupted Haldane, growing more erect and almost haughty in his bearing, quite oblivious for a moment of his shirt sleeves and buck-saw. What is more, he made Laura forget them also, and his manner embarrassed her greatly. She was naturally gentle and timid, and she deferred so far to his mood that one would have thought that she was seeking to obtain kindness rather than to confer it.

"You misunderstand me," said she; "I do respect you for the brave effort you are making. I respect you for doing this work. You cannot think it strange, though, that I am sorry for all that has happened. But I did not intend to speak of myself at all—of Mrs. Arnot rather, and your mother. They do not know where to find you, and wish to see and hear from you very much. Mrs. Arnot has letters to you from your mother."

"The time shall come—it may not be so very far distant, Miss Romeyn—when it will be no condescension on your part to speak to me," said Haldane, loftily, ignoring all that related to Mrs. Arnot and his mother, even if he heard it.

"I do not feel it to be a condescension now," replied Laura, with almost the frank simplicity of a child; "I cannot help feeling sympathy for you even though you are too proud to receive it." Then she added, with a trace of dignity and maidenly pride, "Perhaps when you have realized your hopes, and have become rich or famous, I may not choose to speak to you. But it is not my nature to turn from anyone in misfortune, much less anyone whom I have known well."

He looked at her steadily for a moment, and his lip quivered slightly with his softening feeling.

"You do not scorn me, then, like the rest of the world?" said he in a low tone.

Tears stood in the young girl's eyes as she answered, "Mr. Haldane, I do feel deeply for you; I know you have done very wrong, but that only makes you suffer more."

"How can you overlook the wrong of my action? Others think I am not fit to be spoken to," he asked in a still lower tone.

"I do not overlook the wrong," said she gravely; "it seems strange and terrible to me; and yet I do feel sorry for you, from the depths of my heart, and I wish I could help you."

"You have helped me," said he, impetuously; "you have spoken the first truly kind word that has blessed me since I bade mother good-bye. I was beginning to hate the hard-hearted animals known as men and women. They trample me down like a herd of buffaloes."

"Won't you go with me and see Mrs. Arnot? She has letters for you, and she greatly wishes to see you."

He shook his head.

"Why not?"

"I have the same as made a vow that I will never approach anyone to whom I held my old relations until I regain at least as good a name and position as I lost. I little thought we should meet so soon again, if ever, and still less that you would speak to me as you have done."

"I had been taking some delicacies from auntie to a poor

sick woman, and was just returning," said Laura, blushing slightly; "I think your vow is very wrong. Your pride brings grief to your mother, and pain to your good friend, Mrs. Arnot."

"I cannot help it," said he, in a manner that was gloomy and almost sullen; "I got myself into this slough, and I intend to get myself out of it. I shall not take alms from anyone."

"A mother cannot give her son alms," said Laura simply.

"The first words my mother said to me when my heart was breaking were, 'You have disgraced me.' When I have accomplished that which will honour her, I will return."

"I know from what auntie said that your mother did not mean any unkindness, and you surely know that you have a friend in Mrs. Arnot."

"Mrs. Arnot has been a true friend, and no small part of my punishment is the thought of how I have requited her kindness. I reverence and honour her more than any other woman, and I did not know that you were so much like her. You both seem different from all the rest of the world. But I shall take no advantage of her kindness or yours."

"Mr. Haldane," said Laura gravely, but with rising colour, "I am not a woman. In years and feelings I am scarcely more than a child. It may not be proper or conventional for me to stop and talk so long to you, but I have acted from the natural impulse of a young girl brought up in a secluded country home. I shall return thither to-morrow, and I am glad I have seen you once more, for I wished you to know that I did feel sorry for you, and that I hoped you might succeed. I greatly wish you would see Mrs. Arnot, or let me tell her where she can see you, and send to you what she wishes. She has heard of you once or twice, but does not know where to find you. Will you not let me tell her?"

He shook his head decidedly.

"Well then, good-bye," said she kindly, and was about to depart.

"Wait," he said hastily; "will you do me one small favour?"

"Yes, if I ought."

"This is my father's watch and chain," he continued, taking them off. "They are not safe with me in my present life. I do not wish to have it in my power to take them to a pawnshop. I would rather starve first, and yet I would rather not be tempted. I can't explain. You cannot and should not know anything about the world in which I am living. Please give these to Mrs. Arnot, and ask her to keep them till I come for them; or she can send them, with the rest of my effects, to my mother. I have detained you too long already. Whatever may be my fate, I shall always remember you with the deepest gratitude and respect."

There was distress in Laura's face as he spoke, but she took the watch and chain without a word, for she saw that he was fully resolved upon his course.

"I know that Mrs. Arnot will respect my wish to remain in obscurity until I can come with a character differing from that which I now bear. Your life would be a very happy one, Miss Romeyn, if my wishes could make it so;" and the wood-sawyer bowed his farewell with the grace and dignity of a gentleman, in spite of his coarse labourer's garb. He then resumed his work, to the great relief of the woman, who had caught glimpses of the interview from her window, wondering and surmising why the "young tiddy from the big house," should have so much to say to a wood-sawyer.

"If she had a-given him a tract upon leavin' it would a-seemed more natural like," she explained to a crony the latter part of the day.

Mrs. Arnot did respect Haldane's desire to be left to himself until he came in the manner that his pride dictated, but, after hearing Laura's story she cast many a wistful glance toward the one who, in spite of his grave faults and weaknesses, deeply interested her; and she sighed, "He must learn by hard experience."

"Did I do wrong in speaking to him, auntie?" Laura asked.

"I do not think so. Your motive was natural and kindly; and yet I would not like you to meet him again until he is wholly different in character, if that time ever comes."

CHAPTER XXI.—MAGNANIMOUS MR. SHRUMPF.

After the excitement caused by his unexpected interview with Laura subsided, and Haldane was able to think it over quietly, it seemed to him that he had burned his ships behind him. He must now make good his proud words, for to go "crawling back" after that he had said to-day, and, of all persons, to the one whose opinion he most valued—this would be a humiliation even the thought of which he could not endure.

Having finished his task, he scarcely glanced at the pittance which the woman reluctantly gave him, and went straight to the city post-office. He was so agitated with conflicting hopes and fears that his voice trembled as he asked if there were any letters addressed to E. H., and he was so deeply disappointed that he was scarcely willing to take the careless negative given. He even went to the express office in the vague hope that the way editors had remitted through them; and the leaden weight of despondency grew heavier at each brisk statement.

"Nothing for E. H."

He was so weary and low-spirited when he reached his dismal lodgings that he felt no disposition to either eat or drink, but sat down in the back part of the wretched, musty saloon, and, drawing his hat over his eyes, he gave himself up to bitter thoughts. With mental imprecations he cursed himself that he had not better understood the young girl who once had been his companion. Never before had she seemed so beautiful as to-day, and she had revealed a forming character as lovely as her person. She was like Mrs. Arnot—the woman who seemed to him per-

fect—and what more could he say in her praise? And yet his folly had placed between them an impassable gulf. He was not misled by her kindness, for he remembered her words, and now believed them, "If I ever love a man he will be one that I can look up to and respect." If he could have only recognized her noble tendencies he might have resolutely set about becoming such a man. If his character had been pleasing to her, his social position would have given him the right to have aspired to her hand. Why had he not had sufficient sense to have realized that she was young—much too young to understand his rash, hasty passion? Why could he not have learned from her pure delicate face that she might possibly be won by patient and manly devotion, but would be for ever repelled from the man who wooed her like a Turk?

In the light of experience he saw his mistakes. From his present depth he looked up, and saw the inestimable vantage ground which he once possessed. In his deep despondency he feared he never would regain it, and that his hopes of literary success would prove delusive.

Regret, like a cold, fitful November wind, swept through all his thoughts and memories, and there seemed nothing before him but a chill winter of blight and failure that would have no spring.

But he was not left to indulge his miserable mood very long, for his mousing landlord—having finally learned who Haldane was, and all the unfavourable facts and comments with which the press had abounded—now concluded that he could pounce upon him in such a way that something would be left in his claws before the victim could escape.

That very morning Haldane had paid for his board to date, but had thoughtlessly neglected to have a witness or take a receipt. The grizzled grimalkin who kept the den, and thrived as much by his small filchings as from his small profits, had purred to himself, "Very good, very good," on learning that Haldane's word would not be worth much with the public or in court; and no yellow-eyed cat ever waited and watched for his prey with a quieter and cooler deliberation than did Weitzel Shrumpf, the host of the dingy little hotel.

After Haldane appeared, he delayed until a few cronies whom he could depend upon had dropped in, and then, in an off-hand way, stepped up to the despondent youth, and said—

"I say, mister, you have been here zwei week; I want you bay me now."

"What do you mean?" asked Haldane, looking up with an uncomprehending stare.

"Dis is vot I means; you bats me oft long 'nuff. I wants zwei weeks' bort."

"I paid you for everything up to this morning, and I have had nothing since."

"O, you have baid me—strange I did not know! Will you lays now ven I does know?"

"I tell you I have paid you!" said Haldane, starting up.

"Veil, veil, shew me der receipt, and I says not von vort aganst him."

"You did not give me a receipt."

"No, I tinks not—not my vay to give him till I gits de moneys."

"You are an unmitigated scoundrel. I won't pay you another cent."

"Lock dat door, Carl," said the landlord, coolly, to one of his satellites. "Now, Mr. Haldane, you bays, or you goes to gaol. You has been date vonce, an' I'll but you date dis night if you no bays me."

"Gentlemen, I appeal to you to prevent this downright villany," cried Haldane.

"I sees no villany," said one of the lookers-on, stolidly. "You shews your receipt and he no touch you."

"I neglected to take a receipt. I did not know I was dealing with a thief."

"Ho, ho, ho!" laughed the landlord; "he tinks I vas honest like himself, who vas jus' out of gaol!"

"I won't pay you twice," said Haldane, doggedly.

"Carl, call de policeman den."

Wait a moment; your rascality will do you no good, and may get you into trouble. I have very little money left."

"Den you can leave your vatch till you brings de money."

"Ah, thank Heaven! that is safe, and beyond your clutches."

"In a pawn shop? or vas he stolen, like de thousand dollar, and you been made give him up?"

Haldane had now recovered himself sufficiently to realize that he was in an ugly predicament. He was not sufficiently familiar with the law to know how much power his persecutor had, but feared, with good reason, that some kind of a charge could be trumped up which would lead to his being locked up for the night. Then would follow inevitably another series of paragraphs in the papers, deepening the dark hues in which they had already portrayed his character. He could not endure the thought that the last knowledge of him that Laura carried away with her from Hillaton should be that he was again in jail, charged with trying to steal his board and lodging from a poor and ignorant foreigner; for he foresaw that the astute Shrumpf, his German landlord, would appear in the police court in the character of an injured innocent. He pictured the disgust upon her face as she saw his name in the vile connection which this new arraignment would occasion, and he felt that he must escape it if possible. Although enraged at Shrumpf's false charge, he was cool enough to remember that he had nothing to oppose to it, save his own unsupported word; and what was that worth in Hillaton? The public would even be inclined to believe the opposite of what he affirmed. Therefore, by a great effort, he regained his self-control, and said, firmly and quietly,—

"Shrumpf, although you know I have paid you, I am yet in a certain sense within your power, since I did not take your receipt. I have not much money left, but after I have taken out fifty cents for my supper and bed, you can take all the rest. My watch is in the hands of a friend, and you

can't get that, and you can't get any more than I have by procuring my arrest; so take your choice. I don't want to have trouble with you, but I won't go out penniless and spend the night in the street, and if you send for a policeman, I will make you all the trouble I can, and I promise you it will not be a little.

Mynheer Shrumph, conscious that he was on rather delicate ground, and remembering that he was already in bad odour with the police authorities, assumed a great show of generosity.

"I will not be tough," he said, "ven a man's boor, and does all vat he can; I knows my rights, and I stands up for him, but ven I gets him den I be like von luttel lamb. I will leave you tree quarter dollar, and you bays de rest vat you have, and ve says nothing more 'bout him."

"You are right—the least said the better about this transaction. I've been a fool, and you are a knave, and that is all there is to say. Here are seventy-five cents, which I keep and there are four dollars, which is all I have—every cent. Now unlock your door and let me out."

"I think you has more."

"You can search my pockets if you wish. If you do, I call upon these men present to witness the act; for, as I have said, if you go beyond a certain point, I will make you trouble, and justly, too."

"Nah, nah I vat for I do so mean a ting? You but your hand in my bocket ven you takes my dinners, my lagers, and my brandies; but I no do vat no shentlemen does. You can go, and ven you brings de full moneys for zwei weeks' bort I gives you receipt for him."

Haldane vouchsafed no reply, but hastened away, as a fly would escape from a spider's web. The episode, intensely disagreeable as it was, had the good effect of arousing him out of the paralysis of his deep despondency. Besides, he could not help congratulating himself that he had avoided another arrest, and all the wretched experience which must have followed.

He concluded that there was no other resource for him that night save "No. 13," the lodging-house in the side street where "no questions were asked," and, having stolen into another obscure restaurant, he obtained such a supper as could be had for twenty-five cents. He then sought his former miserable refuge, and as he could not pay extra for a private room on this occasion—for he must keep a little money for his breakfast—there was nothing for him, therefore, but to obtain what rest he could in a large, stifling room, half filled with miserable waifs like himself. He managed to get a bed near a window, which he raised slightly, and fatigue soon brought oblivion.

(To be continued.)

A RICH MAN ON RICHES.

The following story, says the "Wayside," is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars:

"Mr. Ridgeway," said a young man with whom the millionaire was conversing, "You are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment, "why, are you not a millionaire? Think of the thousands your income brings you every month!"

"Well, what of that?" replied Mr. Ridgeway. "All that I get out of it is my victuals and clothes and I can't eat more than one man's allowance, or wear more than one suit at a time. Pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!"

"What better am I off for that?" replied the rich man.

"I can only live in one house at a time; as for the money I receive for rents, why, I can't eat or wear it, I can only use it to buy other houses for other people to live in; they are beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact anything you desire."

"And after I have bought them," responded Mr. Ridgeway, "at then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life—cannot buy back my youth—cannot purchase exemption from sickness and pain—cannot procure me power to keep afar off the power of death; and then what will avail, when, in a few years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

THE HORRORS OF SIBERIAN EXILE.

Of the treatment of political exiles in Siberia I have before me a thrilling description from the pen of Mr. Robert Lemke, a German writer, who has visited the various penal establishments of Russia with an official legitimation. He had been to Tobolsk; after which he had to make a long weary journey in a wretched car, until a high mountain rose before him. In its torn and craggy flank the mountain shewed a colossal opening similar to the mouth of a burnt out crater. Fetid vapours which almost took away his breath ascended from it.

Pressing his handkerchief upon his mouth, Mr. Lemke entered the opening of the rock, where he found a large watch-house, with a picket of Cossacks. Having shown his papers, he was conducted by a guide through a long, very dark and narrow corridor, which judging from its sloping descent, led down into some unknown depth. In spite of his good fur, the visitor felt extremely cold. After a walk of ten minutes through dense obscurity, the ground becoming more and more soft, a vague shimmer of light became observable. "We are in the mine!" said the guide, pointing with a significant gesture to the high iron cross-bars which closed the cavern before them.

The massive bars were covered with a thick rust. A watchman appeared who unlocked the heavy iron gate. Entering a room of considerable extent, but which was scarcely a man's height, and which was dimly lit by an oil lamp, the visitor asked: "Where are we?"—"In the sleeping-room of the condemned!" Formerly it was a productive gallery of the mine; now it serves as a shelter.

The visitor shuddered. This subterranean sepulchre, lit by neither sun nor moon, was called a sleeping-room. Alcove-like cells were hewn into the rock; here, on a couch of damp, half-rotten straw, covered with a sackcloth, the unfortunate sufferers were to repose, from the day's work. Over each cell a cramp iron was fixed, wherewith to lock up the prisoners like ferocious dogs. No door, no window anywhere.

Conducted through another passage, where a few lanterns were placed, and whose end was also barred by an iron gate, Mr. Lemke, came to a vault which was partly lit. This was the mine. A deafening noise of pickaxes and hammers. There he saw hundreds of wretched figures, with shaggy beards, sickly faces, reddened eyelids, clad in tatters, some of them barefoot, others in sandals, fettered with heavy foot-chains. No song, no whistling. Now and then they slyly looked at the visitor and his companion. The water dripped from the stones; the tatters of the convicts were thoroughly wet. One of them, a tall man of suffering mein, laboured hard with gasping breath, but the strokes of his pickaxe were not heavy and firm enough to loosen the rock.

"Why are you here?" Mr. Lemke asked.

The convict looked confused, with an air almost of consternation, and silently continued his work.

"It is forbidden to the prisoners," said the inspector, "to speak of the cause of their banishment."

Entombed alive; forbidden to say why!

"But who is the convict?" Mr. Lemke asked the guide, with low voice.

"It is number 114!" the guide replied laconically.

"Thus I see," answered the visitor; "but what are the man's antecedents? To what family does he belong?"

"He is a count," replied the guide; "a well-known conspirator. More, I regret to say, I cannot tell you about 114!"

The visitor felt as if he were stifled in the gravelike atmosphere—as if his chest were pressed in by a demoniacal nightmare. He hastily asked his guide to return with him to the upper world. Meeting there the commander of the military establishment, he was obligingly asked by that officer:

"Well, what impression did our penal establishment make upon you?"

Mr. Lemke stiffly bowing in silence, the officer seemed to take this as a kind of satisfied assent, and went on:

"Very industrious people, the men below, are they not?"

"But with what feelings," Mr. Lemke answered, "must these unfortunates look forward to a day of rest after the week's toil!"

"Rest!" said the officer; "convicts must always labour. There is no rest for them. They are condemned to perpetual forced labour; and he who once enters the mine never leaves it!"

"But this is barbarous!"

The officer shrugged his shoulders, and said: "The exiled work daily for twelve hours; on Sundays, too. They must never pause. But no; I am mistaken. Twice a year, though, rest is permitted to them—at Easter time and on the birthday of his majesty the Emperor."—*Karl Blind in the Contemporary Review.*

BE CIVIL TO CHILDREN.

There is not care enough taken on the part of many parents and teachers to be civil to children. Children are taught—or have been, or ought to be—to be respectful to their parents and older people; but the converse obligation is not often enough insisted on or practised. There is no reason in this. If there be more in older persons to call forth respect, which may not always be true, there is also with them, or ought to be, more capacity for shewing respect, more knowledge, and judgment and practice in courtesy. They are thus looked upon, with propriety, by the children themselves as models in this particular. The pattern is often a poor one. There are teachers in our schools who have yet much to learn in this matter. They will find themselves repaid, they may be sure, in many ways, apart from the public benefit, if they will be civil to their scholars, after the most genuine fashion, and with most scrupulous care.

We joy in the radiant season,
The time that we love the best,
When the sea's calm flow, and the sunset glow,
Are bringing the needed rest.
O! sweet is the Autumn golden,
And glad is the early morn;
And soft is the light that falls at night
Upon the whispering corn.
For all the world sings happy lays,
And our hearts are stirred to songs of praise,
And God comes near in these holy days.
For our Heavenly Father knoweth
We have need of all these things.

HALF the intellectual failures of the present day come from a lack of definite aim and an unflinching devotion to some special pursuit. When so many interesting fields of inquiry are open, it requires a Roman fortitude of mind to purposely give up all save one or two. But this is precisely what a man must do if he means to make his power tell in the world. To concentrate is to master something eventually, while to diffuse one's time and energy is to acquire a great mass of imperfect knowledge, and to hold superficially a multitude of disconnected facts. There is not a part of the human body, or a branch of any science, upon which one could not spend a lifetime of work, and yet leave much untouched.

BRITISH AND FOREIGN ITEMS.

A ROME despatch says there is great distress among the poor classes.

ADVICES from Capetown state Chief Secocoeni's stronghold was attacked from four sides. The resistance was less determined than was expected.

TWO rival pastors led two factions which fought a battle and were quieted by the police in the First Reformed Presbyterian Church, Pittsburg, Pa.

THE S. Petersburg "Gazette" says the Afghan revolt is due to the cruelty of the English victors. It charges Roberts with gross cruelty towards the Afghans.

THE Spanish Minister of the Colonies stated lately that all the Ministers had agreed to uphold the Slavery Abolition bill, which will be immediately presented.

THE German Federal Council has adopted by a considerable majority a bill fixing the legislative period of the Reichstag at four years, and providing that Budgets be presented every two years.

THE Armenian patriarchate has been informed that there is famine in the province of Van, Armenia. The patriarchate has ordered subscription lists to be opened, and requested the Porte to distribute wheat.

IT is said the unexpended balance of the fund raised in 1848 by Greeley, O'Connor, Emmet and others for the Irish sufferers, is to be handed over to relieve the present distress in Ireland. With the interest it reaches \$50,000.

MESSRS. BARING BROTHERS & CO., the bankers, of London, have ordered a \$1,000 bell for a church in Portland, Me., "as an expression of friendly business relations during many years with the citizens of Portland."

DAN. RICE, the circus man, announces that he has been converted, and will at once enter the field as an evangelist. He has had an interview with Mr. Moody, and will probably begin his new career by speaking at Moody's meetings.

IT is said the Catholic clergy have refused the Government's concession allowing them to supervise religious instruction in schools. They claim that they themselves should actually give instruction as before the enactment of the Falk laws.

SPECIALS from Madrid agree that the Ministry of Del Castillo is becoming more unpopular daily. Campos, who heretofore favoured conciliation, is now openly hostile to the Government in consequence of the dismissal of generals who had previously withdrawn their resignations at his request.

NORDENSKJOLD, the Arctic explorer, advocates the establishment of a regular navigation line to the mouth of the River Jemsei, Siberia. He believes the mouth of the River Lena may be regularly reached from Russia and America. He proposes the establishment of lifeboat and hospital stations on the Siberian shore.

THE number of words transmitted in connection with the Gladstone meetings from Edinburgh during the week up to Friday was as follows: On Monday, 75,149 words; on Tuesday, 209,970 words; on Wednesday, 176,941 words; on Thursday, 183,622 words; and on Friday, 26,000; or, for the five days, a total of 673,682 words.

THE Attorney-General has granted his fiat for a certificate of error in the case of the Tichborne claimant, on the ground that matters have been put before him justifying a discussion of the point whether the two sentences of seven years' penal servitude, one of which has just expired, should not have been concurrent, instead of successive.

AN accidental explosion of blasting material occurred in the Wilhemsgluck salt mine at Schwabischhall, Wurtemberg. Twelve miners were killed and six injured fatally. The miners, in a panic, endeavoured to open the door outwards instead of inwards, thus preventing aid from reaching them before they had fallen unconscious from the effect of the fumes.

C. S. WARD, late President of the Hartford, Conn., Gas Company, who died last week, bequeathed \$5,000 each to the American Board of Commissioners for Foreign Missions, American Home Missionary Society, Presbyterian Board of Home Missions, and the Presbyterian Board of Foreign Missions. The rest of the estate, upwards of \$300,000, goes to his family.

A THIEVES' supper is one of the novelties of London. In a mission hall near Drury lane the habitual criminal has found friends, who, on his discharge, invite him to a festival. This is the principle, and last year 537 thus had a welcoming hand held out to them on emerging from prison. Money has been given to some. All were entertained and lectured on the principle that honesty is the best policy.

THE Chicago "Standard" gives this example of the workings of the English postal system: A friend, travelling abroad, wrote a postal card to us at London, and committed it, without addressing it, to a post-office box. Upon the card he said: "I am engaged to dine to-morrow with —, at —." With this clue, the carrier went the next day to the house where our friend was to dine, and obtained from him the address he had neglected to put upon the postal—which in due time we received. In this country that postal card would have gone into the Dead Letter Office.

ST. MARY'S CATHEDRAL at Edinburgh, erected from the funds bequeathed for the purpose by the Misses Walker, was consecrated a short time ago by the Bishop of Edinburgh. About 200 English, Scotch, Irish and Welsh clergy were present, besides the Bishops of Down, Oxford, Peterborough, Bangor, Durham, Madagascar and all the Scotch bishops. The cost of the edifice has been \$600,000. It was erected from a design by the late Sir Gilbert Scott, and is cruciform in shape with a tower and spire over the transept, about 300 feet high. At the western corners the bases of two lower towers have been built with a view to the erection of the towers themselves at a future time.

MINISTERS AND CHURCHES.

THE Rev. S. R. Warrender has been unanimously called to St. Ann's and Wellandport.

SOME time ago the Rev. R. Leask was waited upon by Mrs. James Agnew, who in the name of the ladies of the Whitechurch congregation, presented him with the sum of \$43 as a token of their appreciation and esteem.

THE Rev. Donald Ross on his departure from Manitoba on the 20th October last, was presented with an affectionate address by the Presbyterian congregation of Selkirk. Mr. Ross has since that time been entirely laid aside from work, but at last accounts was under medical treatment and had fair hopes of recovery.

THE ladies of Free St. John's congregation, Walkerton, on Saturday, the 20th ult., held a very successful bazaar. Although the work of preparation was very short, yet twice more was realized than the most sanguine had expected. A very enjoyable social was held on the Monday evening following, closing with appropriate music and readings by Messrs. McGregors, Laughton, Polson, and the Rev. R. C. Moffat.

THE Managing Committee of Knox church, Gravenhurst, gratefully acknowledge the following contributions for the church debt, viz.: From the congregation of King, \$47; St. Paul's and St. Andrew's churches, Vaughan, \$33; Friends in Hamilton, \$40; St. Andrew's and Melville churches, Fergus, \$80; Union church, Galt, \$12; Friends in London, \$30; Rodgerville, \$23; Thames Road, \$20; Westminster, \$33; St. Andrew's church, Markham, \$22; St. Andrew's and Knox churches, Scarboro', \$117.

A VERY successful Christmas tree entertainment was given in connection with the Edwardsburg Sabbath school in the basement of the church on Christmas eve. Among the presents was a beautiful ice pitcher, given by the young men of the choir to Mrs. Samuel Ross, in acknowledgment of her services as organist since the opening of the new church. Mrs. K. Macpherson, Miss Louisa Mead and Mr. James Thompson were each presented with a handsome volume in token of kindly remembrances of their faithfulness as teachers in the Sabbath school for more than twenty years. The pastor, his wife and child were also remembered. Besides the presentations, the programme included a number of recitations, readings, and dialogues by the children, together with music by them and their friends.—COM.

THE anniversary services of St. Andrew's Church Sabbath school, Stratford, were celebrated on the 21st and 22nd ult. Owing to the inclement state of the weather the Sabbath services were not so largely attended as they deserved to be. The children sung a selection of hymns under the leadership of Mr. George Brent, in splendid style. On Monday evening the Sabbath school entertainment was a great success, both for numbers and interest manifested in the service. The Rev. J. T. Patterson, of Quebec, gave a racy and highly practical address. The Rev. Messrs. Clement and Hughes, who won for themselves golden opinions on Sabbath, were in the best of humour, and addressed scholars and friends with great acceptance. The attraction of the evening was the Christmas tree. It was indeed pleasant to see the little ones' faces brightening up as their various names were called, and the presents handed to them. The meeting dispersed after singing "God save the Queen."

THE soirée lately given by the Ladies' Association of the Widder street Presbyterian church, St. Mary's, was an immense success. The church was well filled, and the luxuries were abundant and excellent. The pastor, Rev. J. McAlpine, occupied the chair. After tea, the Rev. John Smith, of Toronto, delivered his humorous lecture on "Prejudice and Progress." The lecture was replete with telling points as to the prejudices of the age, and for an hour and twenty minutes Mr. Smith kept the unwearied attention of the audience. The reverend gentleman's rendition of an old and familiar tune, as sung thirty or forty years ago, was amusing to the more juvenile part of the audience, but tears were brushed from the eyes of many old persons who were thereby reminded of their youth. The choir of the church sang several anthems in good style. The proceeds amounted to about \$175. The children of the Sabbath school had their annual social gathering on the following evening, at which a very pleasant time was spent.

MR. JAMES BROWN, who for the last twenty years has been superintendent of the Charles street Presbyterian Sabbath school in this city, having announced his intention of retiring at the close of the present year, the members of the church determined to mark their appreciation of his long and faithful services in some suitable way. Accordingly, at the close of the prayer meeting on Tuesday evening, the 23rd ult., Mr. Brown was made the recipient of an address regretting the severance of his connection with the school. He was presented also with a valuable silver tea service. In his reply Mr. Brown gave a short and interesting sketch of the progress of the school from the time when it was founded until it furnished the nucleus of the present church, and so on to the present time, showing how much it had been privileged in having had among its teachers such men as Rev. Messrs. Campbell, Thornton, Junior, Aitchison, etc., who are still alive, and such as Messrs. Breckenridge, Milne, and Mitchell, who have passed to their reward. Cordial informal addresses were also delivered by Rev. John Hogg, pastor, Rev. Dr. Reid, Messrs. J. K. Macdonald, S. A. Marling, and Wm. Alexander.

As we mentioned in our issue of the 19th December, the new Presbyterian church in Brockville was opened for public worship on the 14th of last month. The services on the occasion were all of special interest. We have not room to give even an epitome of the three sermons preached respectively by Rev. Dr. Macvicar, of Montreal; Rev. Mr. Smith, of Galt, and Rev. Dr. Grant, but they were in the estimation of all who heard them singularly able, eloquent and appropriate. The day will be long remembered both by old and young. On the next day, the 15th ult., at a social in the new church, an effort was made to remove, from both church and manse, all the debt, amounting then to \$13,000. In a short time \$8,360 were subscribed, increased next day to \$9,000. A committee was appointed to call on members and friends to take up the balance. On Tuesday evening there was an organ recital. In all \$10,000 have been collected or pledged at the opening services. We should think that there are few, if any, congregations in the Presbyterian Church in Canada that can give such a good account of themselves in the matter of building and paying for their places of worship. Let all who are similarly situated with the friends in Brockville go and do likewise. The church thus opened under such auspicious circumstances is architecturally modern Gothic, and is built on the amphitheatre plan. It is 85 x 94 feet in external dimensions. The auditorium is 75 x 84 feet with arched ceilings, which at their highest point have a height of forty-five feet from the floor. It has a seating capacity for 900, but can accommodate with comfort 1,000. The seats are all cushioned, are semi-circular in form, and complete in every way. Behind the platform there is placed a very fine organ which cost \$2,500. The frescoing and ornamental work on the ceilings are very finely executed. There are three large windows on the north, south and east of the building of very handsome design. All the windows of the church are of stained glass, rich in quality and design. Towers are placed on the main corners, through which are the main entrances to the basement and audience room. The main tower and spire are 175 feet high. The main room of the basement has a seating capacity for 600 people. There is a lecture room capable of seating 100 people. There is also a large room for the infant class, one for the adult class, a library, kitchen, and every possible convenience in the basement. The whole forms one of the handsomest, most commodious and complete church edifices not only in Brockville but in the whole of Ontario. The collections at the opening services amounted to \$650. The cost will not be much above \$30,000, but from a combination of favourable circumstances this is much less than such a building could be erected for in ordinary cases. We are sure every one of our readers will cordially endorse the words of our correspondent and say: "For long years, we trust, the church will stand in Brockville an evidence of the people's liberality and faith and love, and may it be the spiritual birthplace of many souls to truth, life and God."

ON the 21st ult. Knox church, Palmerston, after having undergone extensive repairs, was re-opened by the Rev. W. S. Ball, A.B., of Guelph, who preached impressive and eloquent sermons in the morning

from Eph. i. 22, 23, and in the evening from Rom. v. 47. Notwithstanding the inclemency of the weather (the thermometer registering eight degrees below zero), accompanied by a stiff breeze, the church was filled to its utmost capacity. On the Monday evening a grand soirée was held, the basement being set apart for refreshment purposes, and the auditorium being reserved for the intellectual part of the proceedings. The pastor, Rev. D. W. Cameron, occupied the chair. The proceedings were commenced by the Rev. Mr. Veale, the pastor of the Bible Christian Church, offering up an appropriate prayer. Sturring speeches were then delivered by the Rev. Mr. Moran of the Episcopal Methodist Church, the Rev. Mr. Ball, W. Johnstone, Esq., and Mr. Alexander, the Reeve of Elma; and excellent music was rendered by the choir under the able leadership of Prof. Black, late of Glasgow, Scotland. A subscription paper was circulated amongst the pews with the view of liquidating the indebtedness of the congregation on the church edifice for the ensuing year, with very creditable results. Altogether a most profitable and enjoyable evening was spent. The church now presents a highly creditable appearance. A commodious porch is erected at the front door, which adds to the good appearance of the building. The old vestibule which projected inwardly is removed, thus affording thirty-four additional sittings to the church accommodation. The ceiling is newly whitened and the walls tinted a salmon colour, and blocked off in imitation of stone work. The pulpit and platform are raised eighteen inches higher than they were and handsomely carpeted, the pulpit being grained in imitation of walnut, with oak panels. The pews are grained oak on the fronts and painted a rich drab on the inside. The chandeliers (five in number) are provided with beautiful porcelain shades and the latest improved burners. A fine organ is also placed in the church by the young men of the congregation, with the entire approbation of all concerned. The Rev. Mr. Ball initiated a new departure by requesting the congregation to stand while singing, to which all at once acceded, and which no doubt they will continue to do. The receipts at the doors and otherwise on the Monday evening netted the handsome sum of \$120. On the Tuesday evening the Sabbath school children, under the guidance of their teachers, enjoyed a high time in appropriating to themselves the fragments left over from the feast of the previous evening, and in eating the election cake which was divided amongst them. All then repaired to the skating rink hard by, and skated till a late hour beneath a blaze of Chinese lanterns and keeping time with the melodies of the town band. The Rev. Mr. Cameron is certainly to be congratulated on the unmistakable signs of prosperity evinced by his congregation. During this winter there has been a marked increase in church and Sabbath school attendance, and a greater interest manifested in church services of all kinds. It is to be hoped the spiritual prosperity will be even greater than the temporal. In a town of the rising importance of Palmerston, it is gratifying to see Presbyterianism taking such a noble stand and bearing such precious fruits.—COM.

PRESBYTERY OF MAITLAND.—This Presbytery met in Lucknow on December 16th. There was a good attendance of ministers and elders. Mr. Cameron reported regarding Chalmers' Church, Kincardine Township, amount certain arrears due to, and a claim of, the Rev. John Stewart. The Presbytery after considering the whole matter came to the following finding: "That whereas, Mr. Cameron having given in a report setting forth that the congregation of Chalmers' Church had paid the Rev. J. Stewart the balance of the amount of their indebtedness to him, that said report be adopted; but with regard to a further claim set forth in a communication from Mr. Stewart this Presbytery decline to take any action." Mr. Wilkins reported that the committee appointed to examine the hymns for the new hymn book had done so and sent the result of their examination to the Secretary of the Assembly's Committee as instructed. Mr. Dickson, Treasurer, mentioned the amount paid by the congregations to meet the expenses of the delegates to the last General Assembly, which shewed that almost all the congregations had attended to this matter. A call from Fordwich and Gorrie congregations to the Rev. Thomas Muir was sustained and transmitted. Members of Presbytery were asked whether the address issued by the Moderator of the General Assembly had

been read in their congregations, when it was found that it had been read and the result satisfactory. The Treasurer of the Presbytery was instructed to write to all the congregations regarding the amount expected from each congregation to meet the general expenses of the Presbytery and that the amount be paid on or before the next regular meeting of Presbytery. A conference on the state of religion was held in the evening which was introduced by the Rev. J. L. Murray. Minutes of Session not examined were ordered to be given in at next meeting of Presbytery. Remits from the General Assembly are to be taken up at the next meeting of the Presbytery. - R. LEASK, Pres. Clerk.

PRESBYTERY OF SAUGEEN.—This Presbytery met in St. Andrew's Church, Mount Forest, on the 16th December, 1879. Mr. Fraser was appointed Moderator for the next six months. The Presbytery took up the remittance of the status of ministers who have been permitted to retire, when it was agreed that ministers as stated in the remit have their names retained on the Presbytery's roll, with power to deliberate but not to vote. In regard to the remit on the proposed "Presbyterian University of Canada," it was moved by Mr. McMillan, and seconded by Mr. Young, "That in regard to the remittance establishing a university for conferring degrees in divinity, the Presbytery approve of the principle of the remit." It was moved in amendment by Mr. Scott, and seconded by Mr. Niven, "That this Presbytery does not approve of the principle of establishing a university for conferring degrees on the plan proposed in the remit sent down by the Assembly, but recommend that affiliation be sought for in connection with some existing institution." The motion was carried. Messrs. Scott and Niven begged leave to enter their dissent, which was granted. On the remittance Roman Ordination, it was moved by Mr. McMillan, and seconded by Mr. Brown, "That in regard to the remit on the validity of Roman Catholic Ordination, this Presbytery is in favour of re-ordination. It was moved in amendment by Mr. Morrison, and seconded by Mr. Scott, "That this Presbytery consider the ordination of the Roman Church valid." The motion was carried. The remittance the reception of ministers from other churches was approved of *simpliciter*. All the ministers but one stated that they had read the appeal issued by a Committee of Assembly, and had either taken up a collection or had made arrangements to do so. A call was laid on the table from Holstein and Fairbairn in favour of Mr. Alex. Russell. The call was sustained, and the Clerk was instructed to forward it to Mr. Russell. Arrangements were made for the ordination on the 20th January, conditional on Mr. Russell's acceptance of the call. The Presbytery's Home Mission Report was read. The report was received, and the different items fully considered. Each minister in the Presbytery was appointed to give a Sabbath to one of the four vacant congregations or stations, that have not continuous supply, during the next quarter. The next regular meeting was appointed to be held in Knox Church, Mount Forest, on 16th March, at eleven a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Court met at Port Elgin on the 16th ult. Mr. Straith was appointed Moderator for the next six months. Mr. John Ferguson gave in his trials for ordination and was examined on the usual subjects, all of which were sustained as highly satisfactory. His ordination and induction were appointed to take place at Chesley, on the 30th inst., at eleven o'clock. Certificates of good and regular standing were granted to Messrs. Meldrum and Thompson, students at Knox College. Leave was granted to Mr. Moffat to moderate in a call at Hanover, on a convenient day before the next ordinary meeting. The Moderator having asked the ministers present if the Moderator of Assembly's letter had been read and if the day of thanksgiving had been observed in their congregations. All but one answered in the affirmative, and he gave a reason for not reading the letter, and promised that it should be read shortly. Mr. Tolmie gave in the Home Mission report which was received and adopted. The report shewed that more definite information was needed regarding the conditions on which the missionaries on Manitoulin Island were giving their services to that field. The convener of the Presbytery's Home Mission Committee was therefore directed to correspond with the missionaries and obtain the necessary information and also to send to the Rev. H. McKay the deliverance of Presbytery in September last and

request an expression of his mind in regard to the same. A communication was received from the Rev. J. R. McLeod, tendering his resignation of the congregation of Sault Ste. Marie, on which the Presbytery agreed that the resignation lie on the table in the meantime, and that inasmuch as the Assembly's Home Mission Committee gave Mr. M. Leod his appointment to that field and was responsible for his stipend, intimation be given to the Committee of his action, with request for the expression of opinion in regard to the matter. It was agreed that the mission stations of Salem, Emskillen and Riversdale be supplied for the ensuing quarter by members of Presbytery, definite arrangements being made between the Moderators of the respective sessions and the individual members. Mr. Straith gave in the report on Statistics, which shewed that all the congregations of the bounds had contributed to all the schemes of the Church, with but few exceptions. It was agreed that the attention of Sessions and Boards of Management of the congregations that failed to contribute to the schemes of the Church be called to their neglect and that they be reminded of the importance of contributing liberally: that in the case of congregations continuing in arrears of stipend, special attention be given to the matter in the visitation of Presbytery for which arrangements are being made, also that congregations be urgently recommended to raise the contributions to the schemes of the Church by missionary associations, or at least by collectors making direct application to the members and adherents, rather than by Church collections. Mr. Anderson gave in the report of the Committee appointed to prepare questions to be asked by the Presbytery in its visitation of congregations, which was received, and for which the Committee were thanked. The series of questions submitted, having been considered *serialim* and amended, was adopted. The next meeting of Presbytery was appointed to be held in Free St. John's Church, Walkerton, on the second Tuesday of March next, at two o'clock p.m.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON II.

Jan. 21, 1880. } THE FLIGHT INTO EGYPT. { Matt. ii. 13-23

GOLDEN TEXT.—"Flee into Egypt, and be thou there until I bring thee word."—Matt. ii, 13.

HOME STUDIES.

- M. John i. 1-14.....The Word made Flesh.
- T. Isa. ix. 1-7.....The Prince of Peace.
- W. Ps. lxxii. 1-20.....David's royal Son.
- Th. Isa. lx. 1-12.....Gold and Incense brought.
- F. Ex. ii. 1-10.....Moses Saved.
- S. Acts iv. 23-34.....Herod and Pontius Pilate.
- Sab. Matt. ii. 13-23.....The Flight into Egypt.

HELPS TO STUDY.

The flight into Egypt seems to have taken place almost immediately after the visit of the wise men. We cannot suppose that Herod waited many days to see whether they would return to him or not.

Between these two events there is no room for the visit to Jerusalem, the presentation in the temple, and the return to Nazareth, recorded by Luke. It is most reasonable to suppose that at least the first two of these last mentioned events, happened previous to the visit of the wise men. There is nothing to shew that they arrived immediately after the Saviour's birth, or that the "house" in which they found Him was the stable in which He had been born; and their own calculation of the date of the birth of Christ, as communicated to Herod, gives two years to come and go upon.

The proper place, in Luke's narrative, for the events of those two lessons is probably in the middle of the 39th verse of chapter ii.

The divisions of our present lesson are: (1) *The Flight*, (2) *The Persecution*, (3) *The Return*.

1. THE FLIGHT.—Vers. 13-15. Although the usual residence of Joseph and Mary was at Nazareth, they appear to have thought it their duty to remain at Bethlehem, and bring up the Divine Child in the "City of David." Here then they continued till God warned them of impending danger.

Of this first part of our lesson four subdivisions may be made: (1) A Dream, (2) God's Care, (3) "Go, and he Goeth," (4) A Prophecy Fulfilled.

1. A Dream.—Ver. 13. As a rule dreams are not worthy of much attention; but we learn from the Bible that God often influenced His people and others in this way, and perhaps He sometimes does so still.

When they were departed. This refers to the wise men. No accidents happen in God's hands. The infant Saviour was to remain at Bethlehem until the wise men should see Him, and He was also to escape in good time from the wrath of Herod.

The Angel of the Lord. This was a dream; that was not all a dream, the "Angel of the Lord" was actually present and spoke to Joseph.

2. *God's Care*. Ver. 13. He orders the movements of His people for the accomplishment of His purposes and for their good.

Arise. No time was to be lost. We often find this word introducing a command to God's servants, urging them to instant action.

Flee into Egypt. This country was at a considerable distance, but still it was the nearest, out of the jurisdiction of Herod; a heathen country, but used more than once before for the safety of God's people.

3. "Go, and he Goeth."—Ver. 14. In faith Joseph was a true son of Abraham. He obeyed directly and without question.

By night. Probably the very night of the dream. The details of the journey are not recorded. There is no foundation whatever in scripture for the wild legend invented by the Church of Rome, and still believed by millions, to the effect that on the way to Egypt, dragons came and bowed down to Christ, the lions and leopards adored him, the roses of Jericho blossomed wherever he trod, the palm trees at his command bent down to give them dates, and at his entrance into Egypt all the idols of the land fell down with a sudden crash, and lay shattered and broken upon their faces.

4. A Prophecy Fulfilled Ver 15. The words of the prophets often, in fact generally, have two or more applications.

Out of Egypt have I called my Son. This is to be found in Hosea xi 1, and undoubtedly refers to Israel as a nation, but the Bible is its own interpreter, and the same Holy Spirit that inspired Hosea to write the words, also inspired Matthew to treat them as a prophecy concerning Christ.

II. THE PERSECUTION.—Vers. 16-18. Herod the Great is described by Josephus as a cruel and relentless tyrant who put to death a vast number of people, including his wife, Mariamne, and his three sons, Aristobulus, Alexander, and Antipater. Under this head, four subdivisions may also be made: (1) Herod's Wrath, (2) "The Massacre of Innocents," (3) "Go, and he Goeth," (4) A Prophecy Fulfilled.

1. Herod's Wrath.—Ver. 16. When he saw that he was mocked, literally, "made sport with" or outwitted, he was exceeding wrath, enraged to the highest pitch. The wise men of course had no intention of playing him a trick; but the deceitfulness of his own nature made him all the more ready to accuse them of deception and to be angry with them for it.

2. "The Massacre of the Innocents."—Ver. 16. The opponents of the Bible make much of the fact that this event is not mentioned by Josephus; but surely a thing may be true although Josephus does not say it; it would take more than one Josephus to record the atrocities committed by Herod; and this massacre is quite in keeping with the general statements made by that historian regarding the character and doings of the man.

3. Another Prophecy Fulfilled.—Vers. 17, 18. The remarks already made regarding the dual application of the words of the prophets apply here also. No doubt the passage in Jeremiah xxxi. 15, refers to the Jews in captivity, but it is enough for us that in the text of our lesson, the Holy Spirit gives it a different application.

4. Rachel's Lamentation.—Ver. 18. Bethlehem was inhabited by Benjamites and Ephraimites, and both of these tribes were descended from Rachel. Some twenty loving mothers, daughters of Rachel, were no doubt, "weeping" sorely enough for their darlings, torn from their arms and cruelly put to death.

III. THE RETURN.—Vers. 19-23. When Joseph was directed to take the Holy Child and His mother to Egypt, a promise of recall was given to him. That promise was now to be fulfilled. The subdivisions under this head are: (1) The Death of Herod, (2) Another Dream, (3) "Come, and he cometh," (4) A Third fulfilment of Prophecy.

1. The Death of Herod.—Ver. 19. Herod's death was in keeping with his life. His last command was that a number of the noblemen of his court should be executed, so that there might be mourning at his death.

2. Another Dream.—Ver. 19. As in the first dream Joseph was told why he was to go to Egypt, so in this second dream he is told why he is to return:

For they are dead which sought the young child's life. The use of the plural here instead of the singular conveys to Joseph the assurance that there was now no enemy left alive who could accomplish the child's death.

3. "Come, and he cometh."—Ver. 21. The prompt obedience of Joseph again comes before us, and furnishes an example which all ought to follow.

He returns to the land of Israel, but probably by this time understanding that a continuous residence at Bethlehem was not necessary to the upbringing of the "Son of David," and finding that

Archelaus did reign in Judea, he avoided that part of the country and went home to Nazareth, Archelaus being known to have inherited the cruel disposition of his father, and Herod Antipas the tetrarch of Galilee being of a milder character.

4. A Third Fulfilment of Prophecy.—Vers. 23. The wording here is exceptional. The prophecy that He should be called a Nazarene is not attributed to any particular prophet but stated to have been spoken by the Prophets. It will be remembered that Nazareth was such an obscure and despised place that Nathanael asked "Can any good thing come out of Nazareth." The prophets concur in describing Christ as despised of men; and His residence in Nazareth fulfils, not one prophecy, but the substance of many prophecies, e.g., Psalm xxii. 6, Josiah lii. 2, 3, 4.

Conclusion.—From the whole lesson we learn that those who come to God through Christ, and place themselves in His hands, shall be saved and protected, in spite of whatever powers may combine for their destruction.

A DESPATCH from Larnica, Cyprus, says the cattle plague is spreading, and no horned cattle are allowed to leave or enter Larnica by sea or land.

OUR YOUNG FOLKS.

TRUE GENTLEMANLINESS.

"O, HARRY, do wait a little! I'm so tired!"

"Pshaw! you are always tired, nowadays," said Harry Long, impatiently; "I wish you were like Jenny Dent; she's the kind of a girl I like—no whining or fretting about her."

Edith's pale face flushed, and picking up her bag of books, she started again, saying wistfully, "I suppose I am a trouble to such a bright, healthy fellow as you, Harry. How I wish we had a little pony-waggon, so you could drive me to school."

Her gentle answer made her brother ashamed of his words.

"Here, give me your bag, Edie," he said more kindly. "If you're not as strong as Jenny, you're a deal better natured; I heard her scold Tom and Rob awfully yesterday."

But though Edith bore the unkind words so sweetly, they made a deep impression upon her. "I mustn't complain," she said to herself, "no matter if I do get tired, or Harry will grow weary of me and I want him to love me dearly." So, day after day she walked the mile to school and back, never asking to rest, or in any way complaining. Harry, never thinking she was tired, would walk fast, run races, or go home by a roundabout way. One morning Edith had started on before her brother, that she might walk more slowly; and Harry, as he ran down the lane, heard the servant calling.

"What is it?" he cried.

"Come back and get Edith's rubbers and umbrella; it's going to rain."

"Nonsense! It won't rain. Besides, she's not made of salt," said Harry to himself, as he ran on. He caught up to Edith and the two heard each other's lessons as they walked on. Harry never once thinking of the rain. But they had hardly started for home when a storm came on, and the two were both thoroughly wet before they reached the house.

"I say, Edie, get in the back way if you can, for mother sent Bridget after me with your rubbers and umbrella, and I didn't go back for them. If she sees you so wet I'll be punished."

Edith, always ready to shield her brother went quickly up to her room, changed her clothing hurriedly, not taking the precaution to rub herself, and went down stairs chilled and tired. Harry was a little anxious, but never had Edith's cheeks been so red or her eyes so bright.

"I am so glad you didn't take cold!" he whispered; and Edith did not tell him her throat was sore and her head aching. But by midnight the poor girl was so ill that her father went in haste for the doctor, and for days she lay almost unconscious.

"The wetting finished the business," said the doctor, "but the girl has been going beyond her strength for some time." Harry heard his words, and thought with shame and dismay of his carelessness.

"I teased her again and again about her tired ways, and she has kept up; and maybe she'll die."

But Edith grew slowly better, and after she was out of danger Harry had to go back to school. Jenny Dent was very willing to run races and "carry on" with him, but he longed for Edith's gentle sympathy and forgiveness. Now, without her, he felt how much better she was than many stronger girls. "Dear sister Edie!" he thought, "I ought to take care of her and save her from fatigue. Oh, if she only gets well, I'll shew her what a good brother is!"

But Harry was not easy until he had told his father of his impatient ways, and asked him if he could think of anything he could do to make it easier for Edith to get to school.

"Could you not pull her in a little waggon?"

"Yes, indeed; part way, anyhow."

"Well, I'll buy four strong wheels, and you can make a box for the waggon."

So, for several afternoons Harry worked hard in the barn, and when Edith was strong enough to go to school, she was invited to get into her new carriage, which was painted dark blue, with "Sister" in white letters in front.

"There, Edie, I'll never tease you about getting tired any more, but draw you more than half way to school, at least. I'd rather have you than any sister in the world."

Years after, people used to say, "What a true gentleman Harry Long is! He is so careful of any one who is weak or ailing. What makes him so different from most men?" And Edith grows into a strong and beautiful woman—thanks to her brother's loving care—would say to herself: "I know."

HOW RAISINS ARE PREPARED.

A STRIP of land bordering on the Mediterranean, somewhat less than 100 miles in length, and in width not exceeding five or six, is the raisin producing territory of Spain. Beyond these boundaries, the Muscatel grape, from which the raisin is principally produced, may grow and thrive abundantly, but the fruit must go to market or the wine press. When the grapes begin to ripen in August, the farmer inspects the fruit as it lies on the warm, dry soil, and one by one clips the clusters as they reach perfection. In almost all vineyards shafts of masonry are prepared, looking like unglazed hot-beds, and covered with fine pebbles, on which the fruit is exposed to dry. But the small proprietor prefers not to carry his grapes so far. It is better, he thinks, to deposit them nearer at hand, where there is less danger of bruising, and where bees and wasps are less likely to find them. Day by day the cut branches are examined and turned, till they are sufficiently cured to be borne to the house, usually on the hill-top, and there deposited in the empty wine-press, till enough have been collected for the trimmers and packers to begin their work. At this stage, great piles of rough, dried raisins are brought forth from the wine-press and heaped upon boards. One by one the bunches are inspected, those of the first quality being trimmed of all irregularities, and imperfect berries, and deposited in piles by themselves, so in turn are treated those of the second quality, while the clippings and inferior fruit are received into baskets at the feet of the trimmers, and re-

served for home consumption. A quantity of small wooden trays are now brought forward, just the size of a common raisin box, and about an inch deep. In these papers are neatly laid so as to lap over and cover the raisins evenly deposited in the trays, which are then subjected to heavy pressure in a rude press. After pressing, the raisins are dropped into boxes for market.

BE TRUE.

THERE are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable.

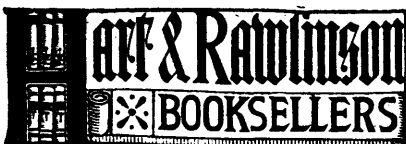
There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-coloured adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for telling wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass.

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.—*S. S. Advocate.*

WAITING.

SOME time ago a boy was discovered in the street, evidently bright and intelligent, but sick. A man who had feelings of kindness strongly developed, went to ask him what he was doing there. "Waiting for God to come for me," he said, "What do you mean?" said the gentleman, touched by the pathetic tone of the answer, and the condition of the boy, in whose bright eye and flushed face he saw the evidence of fever. "God sent for father, and little brother," said he, "and took them away up to His home in the sky, and mother told me when she was sick that God would take care of me. I have nobody to give me anything, and so I came out here, and have been looking so long in the sky for God to come and take care of me, as mother said He would. He will come—won't he? Mother never told me a lie." "Yes, my lad," said the gentleman, overcome with emotion. "He has sent me to take care of you." You should have seen his eye flash, and the smile of triumph break over his face as he said: "Mother never told me a lie, sir; but you have been so long on the way." What a lesson of trust, and how this incident shews the effect of never deceiving children with idle tales.



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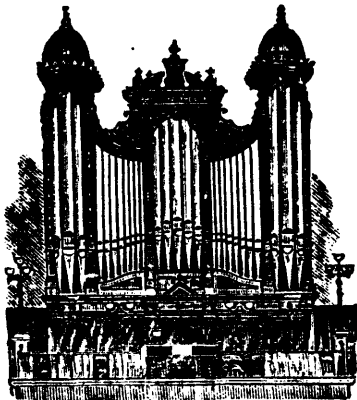
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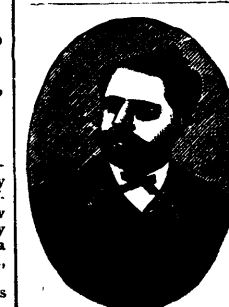
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Births, Marriages, and Deaths.

BIRTH.

At 486 Sherbourne street, on the 28th ult., the wife of Mr. C. Blackett Robinson, of a daughter.

MARRIED.

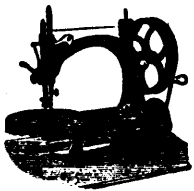
At the residence of the bride's father, Toronto, on the 25th ult., by the Rev. J. M. King, A.M., the Rev. W. A. Wilson, A.M., St. Mary's, to Margaret Elizabeth, eldest daughter of Rev. Principal Caven.

On the 30th ult., at 234 Spadina Avenue, Toronto, by the bride's father, assisted by the Rev. Alex. Tait, B.A., and Rev. F. H. Wallace, B.D., Rev. Donald Tait, B.A., of Berlin, to Mary Browett, only daughter of Rev. R. Wallace.

DIED.

At her father's residence, New York, on Christmas morning, Clara C. Ormiston, only daughter of Rev. Dr. Ormiston, in the nineteenth year of her age.

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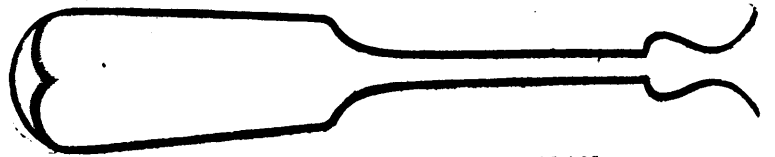
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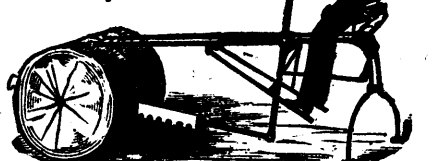
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