

THE PRESBYTERIAN

Vol. 2.—(10. 14. (New Series).
Whole No. 365.

Toronto, Friday, January 31st, 1879.

\$2.00 per Annum, in advance.
Single Copies, Five Cents.

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NOTES OF THE WEEK.

IN Plymouth Church, Brooklyn, there are 500 sittings absolutely free.

THE anniversary services of the Exeter Presbyterian church will be conducted by Rev. G. M. Milligan, Toronto, on Feb. 23rd.

THE Presbytery of Montreal has unanimously nominated the Rev. Dr. Reid, of Toronto, as Moderator of the next General Assembly.

ON the first Sabbath in January eleven members of Park Avenue Methodist Church, Chicago, moved over to the Eighth Presbyterian, Dr. J. M. Worrall, pastor.

A SABBATH school Convention in connection with the Presbytery of Lindsay is to be held in Knox church, Beaverton, on Tuesday, 4th February. Topics of interest and importance are to be discussed.

REV. DR. ROBB preached his farewell sermon in Cooke's church in this city last Sabbath. The congregation held a farewell meeting on Tuesday evening. Fuller particulars will be given in our next issue.

THE annual sale of pews in Plymouth Church (Mr. Beecher's) realized over \$4,000 in excess of last year's receipts. The aggregate of the premiums was \$27,978, which added to the rentals, \$12,743, makes a total revenue of \$40,721, as against \$36,904 last year.

THE Perth "Courier" publishes the names of some of its defaulting subscribers, under the heading "Dead Beats," and promises that "more will follow as they come to the surface," but that "the names of parties paying up decently will be erased from the list."

A CONTROVERSY is in progress in the columns of the Stratford "Herald" between Rev. P. McF. McLeod, Presbyterian, and Rev. Dr. Kilroy, Roman Catholic. At the present stage the Romanist is apparently putting forth all his strength in vain efforts to establish the supremacy of the Apostle Peter, and finds himself more than met by Mr. McLeod at every turn.

"MINISTERS are not good business men." Are they not? We think, says an exchange, they are the best financiers we know. They bring up good families on small means, and give them better education than is given in any other class of families. In addition, they generally are forced to "financier" their churches out of debt, or keep them out.

WE noticed in a recent issue that the Rev. J. C. Burns of Kirkliston, had been nominated Moderator of the General Assembly of the Free Church of Scotland. We now add that the Rev. Prof. R. Watt, D.D., of Belfast College has been nominated to the moderatorship of the next General Assembly of the Irish Presbyterian Church, and Rev. Dr. Chrystal, of Auchinleck, to that of the Established Church of Scotland.

THE New York "Watchman" furnishes the following illustration of the way in which a story grows. "A newspaper announced that the Rev. Dr. Sage, of Hartford, was 'talked of' for a professorship at Newton. Another, that he 'would probably' be appointed to it. A third, that he was to have it. And now Dr. Sage is under the necessity of contradicting. But it won't do to have the story killed, and so we now read that he 'has declined' the professorship."

MR. SPURGEON'S attention having been called to a paragraph in an American paper, which charged him with intemperate habits, makes answer by the following letter:

NIGHTINGALE LANE,
BENHAM, Surrey, Dec. 24, 1878.

DEAR SIR, -If Mr. Neal Dow knew the truth he would not make such charges against me. My manner of life is before the world. Ask them that know me. Whatever faults I may have, I have been preserved at all times from excess, and I have given no ground for any one to accuse me of it. I use no alcoholic drink as a beverage, but I am an habitual abstainer, and, as a rule, a total abstainer, "Beer," of which Mr. Dow speaks, I never touch, and I never thought, much less said, that I could not keep up to my work without brandy and beer. I do not believe that these or any other stimulants are a help to any man.

Yours truly,

C. H. SPURGEON.

We are glad to publish this clear testimony that Mr. Spurgeon gives to total abstinence principles.

A CORRESPONDENT of the "Examiner and Chronicle" sends that paper a "poser." A convert on his death bed desired baptism, and his pastor lifted him out of bed into the water and back again to bed. A few days later he was carried to the grave. The question of the correspondent is, Was the action of the Church in accordance with Baptist usage and the teachings of the New Testament? The editor answers substantially that he does not know, but that he couldn't think it a duty to participate in such baptism. Another extreme case is put by another correspondent. It is that of a bed-ridden woman converted who desires to be received into the Baptist Church. She can't be immersed, and the query is, is it advisable to receive her into membership on the ground of her willingness to be baptised if her health permitted? To this a negative answer is given, on the ground that the woman is as well prepared for heaven without baptism as with it.

A MICHIGAN paper recently contained a letter from Mr. D. L. Munro, a student of Knox College, who is now completing his studies in the New College, Edinburgh. Mr. Munro gives a graphic and interesting account of his travels in the old land, especially of the principal objects of interest in Glasgow, and in concluding his letter says, "You will be astonished to learn that I pass here for an American. A lady told me the other day that she knew I was an American because I 'made myself so much at home.' In preaching in St. Mary's last Sabbath, I passed for an American again. One of the congregation came to

me after the service and said: 'I knew you were an American - all you Americans have so much life and energy about you.' 'But,' replied I, 'I am not an American. I am a Canadian.' 'Oh, well,' said she, 'we look on all you people across the Atlantic as one!' To enlighten a man who knew no difference between a Yankee and a Canadian would be a hopeless task; so I said no more on that subject. You see I have therefore the honour of being regarded as a representative of the Great Republic. You may rest assured that I shall spare no pains to impress upon the 'sons of auld Scotia' that to belong to the 'people across the Atlantic' implies a genealogy of no mean descent."

BRITAIN has been nobly bestirring herself in the temperance cause. The most noticeable circumstance in connection with this movement is the attention bestowed upon it by some in high places. Canon Farrar in the Church has made the land ring with his fervid and manly utterances against the giant evil. And now many physicians of eminence are giving their influence on the side of right. Sir William Gull, the royal physician, is out in the "Contemporary Review," dealing some fine earnest blows at king alcohol. He holds that the value of alcohol is subordinate, being due to its sedative influence on the nervous system. It is prescribed for patients suffering from acute diseases not to cure, but to quiet the nerves. It is also good as a narcotic in cases of exhaustion. But the good Dr. goes strongly for certain kinds of food as able to do as much and even more in all these instances. He urges that in his own experience he has found eating raisins more useful in restoring the power of an over wrought body than wine-drinking. Sir William's main point is, that for intellectual labor alcohol is valueless. It may quicken, but does not improve the movements of the brain, and imparts no strength. We hail such testimony with joy, and it augurs well for Britain's weal in the future that men like these are so zealously fighting the good fight.

IN a paper recently read before the Literary Association of Chalmers' Church, Kingston, Mr. A. P. Knight, Rector of the Collegiate Institute of that city, take the position that "Ontario has no right to support higher education of any kind, nor to any extent." His reasons are as follows: (1) "It is an unjust interference with the right and privileges of individual citizens." (2) "It is legislation for a class." (3) "The direct benefits derivable from a State College are largely local." Speaking of "class legislation" he says: "The Government of a country should provide for the education of *all* (not a part) of her pupils, and of all up to the same point. This Ontario has done in establishing her public and high schools, but the moment she went beyond that point, and established University College, Toronto, her legislation was *partial*, she proceeded to set apart a large fund for the benefit of a few, instead of for the many. But we are solemnly and energetically assured that it is open to all, and any man, rich or poor, may send his sons there to be educated. Very true, but the immense majority of people have not the means to send their sons to Toronto for their collegiate training, supposing they have no objections to its teaching, which many have. Its benefits are therefore confined chiefly to those who can well afford to pay for the higher education of their sons, or think of asking the Provincial Legislature to provide it for them. I repeat then, that the legislation which founds any State College is class legislation of the worst kind."

PASTOR AND PEOPLE.

WHO IS MY NEIGHBOUR?

"Who is our neighbour?" Now, I don't think it is hard to find out. I want to know if we here in this church to-day do not know something about the man who fell among thieves. I think you'll find that the road leading from Jerusalem to Jericho has no ending, and takes in all our railway routes and turnpikes. Jerusalem was the city of peace; Jericho, as a city, was accursed, and the road from Jerusalem to Jericho was all down hill. How many there are travelling it to-day, and falling among thieves who strip them of their raiment, and wound them, and leave them for dead!

The snare of the fowler, the dens of the robbers, are in every corner of your own great city. Look about you and beware! Think how little your churches are doing for those who have fallen by the wayside! We read of the priest who came by and went over on the other side. I can imagine that he was on his way down to Jericho to dedicate a synagogue. That was on his mind, and nothing in the world seemed so important to him as that. He heard the groans of a fellow-creature suffering by the wayside, but he did not mind. Perhaps he pitied the man. Pity is cheap, you know. It doesn't cost much effort to pity.

May be he went further, and gave the man a lecture, telling him he had no business to be travelling alone, and wanted to know what business he had down there, anyhow. He had no doubt begun at once to censure and condemn. Perhaps he went farther, and reported the affair to the police to investigate. Instead of taking hold of the man and lifting him up, the priest very likely resolved to use his influence to have more stringent laws passed. Perhaps he was so impressed that he went to work and organized a society for the prevention of crime. He had no doubt seen that man with his wife and children in the synagogue on a previous Sabbath, but he could do nothing more than reflect upon the reason why God sent sin into the world, anyhow, and decide to use the incident to illustrate a future sermon. If you see a man in the water about to drown, do you begin to argue with him about the importance of a sure footing on shore?

I fear we have too many of the priests and Levites about us. They have no fellow-feeling; they haven't any human sympathy, and if there is anything that is wanted in the present day more than another, it is humanity. These are times when a little kind act can do more than a hundred sermons. The very essence of Christianity is to get outside of yourselves; to do good to others. In that more than anything else it differs from other so-called religious schemes.

But, really, in these times when people are so selfish and close-fisted with their money, it seems the greatest sort of farce to say, "It is more blessed to give than to receive." Yet this is the truth, and Christians will never be what they claim to be, or worth the name, until they enter that life which is in the welfare of others. You know the Jews hated the Samaritans. To a religious Jew there was nothing in the world so obnoxious as the presence of a Samaritan. Any man could enter the communion of the Jews but a Samaritan, and when he was buried he was placed so low that it was hoped the angel Gabriel's trumpet should not awake him on the last day. The hope of pardon was eternally cut off from the Samaritan, and the Jew hated him worse than a pestilence. I'll venture to say that when the priest and Levite met him down the road they did not pretend to see him. They just went right along with their heads ahigh, but, thank God, the Samaritan had a heart, and when Christ was down here He sought hearts, not heads.

When the Samaritan saw the wounded and naked Jew, he got from off his beast and lifted him up. He didn't haul out a lot of manuscript and read the Jew a sermon. The drunkards, and the harlots, and the gamblers don't want you to condemn them. They condemn themselves. They want sympathy and something done to better them, or to touch their hearts. They want us to lift them up. And this Samaritan poured oil into the man's wounds. That's what Christ does. He always has oil to heal the wounded heart and spirit. He gives the poor Jew some wine to strengthen him; he tears strips from his own garments to bind the poor fellow's wounds, and then he tries to lift him on the beast.

This Jew was nearly dead. If he had been a little stronger, he would never have allowed the Samaritan to have saved him. So there are thousands who resist Christ while they have strength, and wait until they are weak, and helpless, and naked, and wounded, before they let Him aid them. Then the Samaritan, after giving money to the inn-keeper, told him if it were not enough, he was com- back and would re-pay him. You know Christ is coming back, and He's going to reward all these inn-keepers.—*Mr. Moody in a late address at Baltimore.*

NATURALNESS IN PREACHING.

Religion is, and must be organized into an institution. Preaching and worship occur at regular intervals, at definite times, and in places set apart for the purpose. It would be strange if in the case of both ministers and hearers, the services of religion did not become, in a greater or less degree, perfunctory. Men may preach and even pray, as they wind up their watches in the morning, merely because the customary time has come. The services of religion, simply because they are repeated week after week, may sink into a lifeless routine. An evangelist, who comes for a short time and then goes, who holds his meetings in a building specially erected for his use, at unusual times also, and under circumstances altogether peculiar, is comparatively free from this exposure. But the sight of his work may serve to remind us of it, and stimulate us to guard against so insidious a foe. One part of the lesson is, to aim at and expect results. The end of the sermon is to produce an effect. Something is to be done and accomplished. The auditors are to be made to see a certain truth, to feel in a certain way, to resolve upon a certain line of conduct. One who is not striving for such a result, to be achieved on the spot, might as well beat the air.

A preacher who is thus in earnest, and practical in the true sense of the term, will be very much aided in casting aside all cant, and all conventionalities of speech of whatever nature, and will be more likely to give to the truth a fresh and living expression. When a great religious ferment exists in any age—for example, the sixteenth and the first half of the seventeenth century—religious thoughts and emotions create for themselves a language of their own. This language is handed down and becomes a traditional vehicle, which is kept in use after it ceases to suit the consciousness of a later generation. Religious truth becomes incrustated in words and phrases which hide it, instead of revealing it. In that case, religious teaching fails to come home to the bosoms and business of men, and, consequently they stay away from church; or, if this does not happen, "the hungry sheep look up and are not fed." It is an immense gain when a minister can break through these fetters, and speak in the natural language of the living generation. The old truth is made new when it is uttered in the words of to-day. I have in mind an eminent preacher, widely diverse from Mr. Moody in education and in habits of mind, the Rev. Phillips Brooks. Yet one prime source of the interest with which the sermons of Mr. Brooks are heard, lies in the freshness and naturalness of the expression in which he inculcates the truth of the New Testament. Who that is thirsty does not prefer a mountain stream to a rain cistern? It might be profitable for many a minister to examine his own prayers and sermons for a single Sabbath, and see what amount of phraseology there is in them, which though it might have been telling in Solomon's temple, or Calvin's Institutes, or in the mouth of one of Cromwell's chaplains, falls dead on the ear of living men to-day. Artificial elegance, let me add, weakens the influence of truth, not less than cant. No kind of food cloy so soon as confectionery. Although it is not well for preachers generally to stuff their sermons with anecdotes, no one should disdain to introduce an illustration, however homely in its incidents, which really elucidates or recommends his doctrine.—*Rev. Geo. P. Fisher in an address before a Congregational Association.*

FORWARD.

First, when God commands, it is the duty of Christians to move forward. The children of Israel standing with the hosts of Pharaoh in rear of them, and the billowy sea in front of them, were commanded by God to go on; they went, and with what success every Bible reader knows. Abraham, "when he was called to go out into a place which he should afterwards re-

ceive as an inheritance, obeyed; not knowing whither he went." David had no sooner ascended the throne, than the Philistines came up threatening him and his kingdom with destruction. The king consulted his God and received the answer, "Go up, for I will doubtless deliver the Philistines into thine hand. And David came to Baal-Perazim, and smote them there, and said, the Lord hath broken forth upon mine enemies as the breach of many waters." And it was to a few poor fishermen that the mandate of the Master first came, "Go ye into all the world and preach the Gospel to every creature." There were many difficulties in the way, yet they started—started on the strength of that little Divine "go."

Has God given you, my reader, a command to move on? He has if you are His child. Hear Him speak, "go on unto perfection." Hear Him again, "go work in my vineyard." Happy, thrice happy, is the soul that conditions all its movements on the Divine command.

Again, Christians should move onward, where God, by His providence, opens the way. The rod of Moses lifted over the waters caused a separation, and a highway for his people was opened through the sea. Here was a providential event, pointing out that their course lay before them. The indication was so clear that no Israelite could for a moment doubt that the Lord wanted them to go to the other side of the sea. And thus God is now providentially pointing out to His people the way He would have them walk. Perhaps the best illustration of this, in modern times, is to be found in connection with the establishment of missions in the kingdom of China. A century ago, and Christianity was not tolerated within the boundaries of that "Celestial" land; nor would its missionaries be protected by the laws of the country. The people had such a high estimate of themselves, their country, and their religion, that it was regarded as a piece of impertinence on the part of one from the Western World to attempt their enlightenment. This national pride presented an effectual barrier to missionary enterprise. It must, therefore, be crushed before God's servants could carry successfully the news of salvation among them. And it was crushed, partly in the war of 1842, and still more in that of 1860, and eighteen ports were opened to trade, the empire made free to foreign travel and teaching, a definite pledge of toleration to Christianity was given, and due protection to its missionaries granted.

And that which is seen on a large scale may be seen on a small one. Then watch the movements of Providence about you for 1879, and when the way opens go forward.

In all advances, however, there should be complete trust in God. In this world where there is so much to oppose the Christian in his putting off the old man, and putting on the new man which after Christ Jesus is created in holiness, and his attempts to further the kingdom of God in the world outside, no real progress can be made in the absence of abiding confidence in God. We must lean on God at the start, and keep leaning on Him all the way.—*Canadian Independent.*

DOCTRINES OF THE PLYMOUTH BRETHREN.

In a lengthy review of the recently published pamphlet on this subject, the St. Louis "Presbyterian" has the following:

"We are very glad to see this 'Catechism' from the pen of a gentleman whose learning, piety and careful and protracted study of the vagaries of the 'Brethren' qualify him to expose their doctrinal unsoundness and consequent unscriptural and corrupt practices. Such a publication has become very much needed. The Plymouth Brethren—religious nomads—have been carried by their zeal against the Church and its order and ordinances, beyond Britain and Ireland to the continent, to Syria, India and other mission fields, and to our own land: and everywhere they make trouble—they are disorganizers—they pull down and destroy, and do not rebuild, but seek to leave the people of God without the shelter and rules of His house and to transform them into an ecclesiastical mob. Even in these ends of the earth, these destructives are zealously at work, have created disturbance in some of the churches, have led astray some badly balanced young men and some foolish older persons, have decried and set themselves against the Church, and, persuaded that the Gospel is not preached in any existing 'meeting house,' have acted

on the advice given by Dr. Brookes in his 'Truth' to one of his correspondents, *i.e.*, they meet by themselves (of course without any ordained minister) and sing, and pray, and preach, and administer the Lord's Supper.

* * * * *

"Prof. Croskey's little pamphlet of forty-four pages clearly sets forth the peculiar tenets of the 'Brethren,' and at the same time provides the Scriptural antidote. It should be widely circulated. The price is only ten cents."

Copies will be mailed to any address, postage prepaid, on receipt of the money. Address the publisher, No. 5 Jordan street, Toronto.

LEAVES FROM A NEW SHORTER CATECHISM.

What is God? The effectual cause of the phenomena of the universe; an entity whose existence it is scientifically unpleasant to assume, but logically impossible to deny.

NOTE.—Whereas, God was once very much of a man, now Man is very much of a God.

What is Man? The supreme product of the development forces acting on organic forms.

NOTE.—Originally Man was simply a cell, now he is a complex one.

Of what is Man made? Of protoplasm.

NOTE.—Formerly organisms were supposed to be made of dust, now we know dust to be made of organisms.

At death, to what does Man return? To gas.

NOTE.—Spiritualism would make this a verb in the infinitive; science shows that this supremest product of cosmic forces drops at once into its first elements.

What is the Chief End of Man? To attain "sweetness and light."

NOTE.—This only applies to the upper classes.

What is true Morality? Complete adaptation to one's environment.

NOTE.—This rule makes up by its universality for the limitations of the previous one. It reaches from man to the polype.

What is Religion? A form of sensibility, the expression of a class of emotions (affecting especially women) developed by the desire to know our origin, destiny and moral nature.

NOTE.—Religion is universal, and will always be indispensable, except to those who have attained sweetness and light.

What is Faith? Faith is an emotion clinging to the high things which reason has not yet demonstrated.

NOTE.—There are two kinds: (a) Religious faith, the belief in an ennobling supernaturalism; (b) Scientific faith, the belief in an alluring hypothesis.—C. L. Dana in *January Scribner*.

THE *Nonconformist*, alluding to the shameless barter in Church-livings in England, makes the following assertion, which will bring a smile to the countenance of any one who reads it:—"When a living is sold by auction at Tokenhouse-yard it is not unusually sandwiched between the sales of public-houses and the shops of tallow-chandlers or other like trades; and so in this index Mr. Beck's name is immediately preceded by Allen's hot-air baths, and followed by Brown and Polson's corn flour and Cockle's pills." Just fancy, public-houses, tallow-chandler shops, hot-air baths, Cockle's pills and the Cure of Souls, all jumbled together in an advertisement column! What next?

It is significant that those who are loudest in their denunciations of creeds, and claim for themselves the broadest liberality in departing from established usages, are most likely to vibrate between the antipodes of faith. It is from the preaching of a disintegrated Bible that many of the contradictory statements in regard to the truth arise. When the Scriptures are mastered as a system of truths, each having its proper relation to and bearing upon the other, there is little danger of denying in one sermon what has been previously preached. Let the study of systematic theology be emphasized as an antidote to preaching on two sides of one truth. Far better for the pulpit than all the "helps" which are advertised so freely in our religious periodicals would be greater familiarity with the Word, along with the mastery of some system like the Assembly's Shorter Catechism, which would at least suggest a starting point and a stopping place.—*United Presbyterian*.

OUR CONTRIBUTORS.

THE GOSPEL IN ITALY.

MR. EDITOR,—By the end of the year 1850, a small meeting, consisting of a minister who had lately come from the Waldensian Valleys, and some forty or fifty hearers, were gathered in the upper room of a shoemaker's shop in the City of Turin, then capital of the kingdom of Piedmont. There they sang a hymn, they prayed, then the first *Gospel Sermon* in the Italian language was preached by the father of him who has the privilege of writing this statement. Now the shoemaker's shop has been transformed into a splendid church, erected on one of the main streets of the town; the small gathering has become a large congregation, and the same minister, now a gray-haired man, is still engaged in the same field of labour. And if any reader of your paper had entered the church on the morning of the 28th of August of this year, he should have heard a loud hymn of praise rising up to the throne of God from the hearts of sixty-five ordained ministers, fifteen lay evangelists, and the representatives of thirty-nine congregations and twenty-four missionary stations spread all over Italy from the Alps to Etna. Who were these, and what was the occurrence that gathered them in such place?

1. These were the results of twenty-eight years of labour, and of blessing. As soon as the new era of liberty had dawned for our country, as soon as the door was thrown open by the providential hand of the God of their fathers, the Waldensian people felt called to bring the Gospel to the sons of those who had brought to them fire and persecution. And as the provinces still under the dominion of Austria and Bourbon were brought under the sceptre of King Victor Emmanuel, and the Italian troops entered amidst the cheers of a whole population, first Milan, then Florence, Naples, Palermo, Venice and lastly Rome. They, the soldiers of a heavenly captain, entered also the towns and villages of those provinces, and preached therein the Gospel of truth, sometimes amidst mockeries and petty persecutions, instead of cheers. Thus the sixteen parishes of the Waldensian Valleys became sixty-three churches great or small; the number of ministers, formerly nineteen, was quadrupled, and 2,530 communicants belonging to the daughter churches, were the first offspring of the blessed work which the Lord had entrusted to His servants. Along with the labourers in the field, are also to be numbered fifty-two teachers, with 1,840 children in the day-schools connected with the mission and which may be considered as the nurseries of the church, and 103 Sabbath Schools, with 1,749 children, the half of whom were Roman Catholics.

2. The second question which I must answer is: What was the purpose of the gathering above mentioned? As long as the different congregations were only small gatherings of Christian people, it would not have been wise to think of an ecclesiastical organization. The period of preparation had just begun; the foundations had been laid; but it would have been premature to build up at once the whole edifice of the church. The work was then under the superintendence of a Mission Board appointed by the Waldensian Synod, to which they must give a yearly account of what has been done in the field. In the year 1870, Dr. Revel, then president of the Mission Board, seeing that the stations numbered already thirty-five, and that some of them had grown to a membership of 100, thought it advisable to gather all the delegates of the various churches, in order to strengthen, by such intercourse of brethren, the bond of union between the different congregations, and to discuss matters of importance connected with the work of evangelization. However, he was prevented by premature death from carrying out his plans. He was succeeded by Rev. M. Prochet, who carried it into effect in the year 1872, when twenty-three ordained ministers, twelve lay-evangelists, and 31 representatives of the churches met in Florence, and interesting papers were read on the following subjects: The Waldensian Church and the work of evangelization, the Church and the Divinity school; How to evangelize a town; How to strengthen a church; The Sabbath schools. This meeting was such a blessing that it was soon followed by another one. Meanwhile the congregation had felt the need of organizing themselves into regular churches, with a ruling power, not in a congregational, but in a Presbyterian form of government, as it has been for cen-

tures the wont in the Church of the Valleys. This desire was made manifest in the second Conference which took place at Florence, in April, 1873. Some people feared that what they called an *act of independence*, would create an ill-feeling between the young churches and the mother church, but the danger was entirely avoided, inasmuch as the members of the conference, while expressing their gratefulness to the church of the Valleys for having been, in the hands of God, the instrumentality through which the Italian churches had come into existence, declared their willingness to yield to the principles which she held both in doctrinal and ecclesiastical questions, and to submit the scheme of organization to the sanction of the Synod, although in her General Assembly of 1855 the Waldensian Church had decided to have solely in view the evangelization of Italy, and by no means the *Waldensification* (if such expression be allowed), of those who knew the Gospel through her agents. A preparatory scheme, carefully drawn up, after thoroughly Presbyterian principles, in the name of the Mission Board, by Prof. A. Revel, was revised by the Synod, and then submitted to the perusal of the various congregations. Italy had been divided into five districts: Piedmont, Lombardy, Tuscany, Naples and Sicily; and in the 3rd conference, which took place in Genoa, August 1875, each Presbytery gave its advice as to the scheme, proposing various alterations which were finally adopted and sanctioned by the Waldensian Synod of the same year. Thus the Italian churches were finally organized, and had an ecclesiastical life of their own. These are the main principles on which the scheme was laid: 1. No person is admitted into membership except those who recognize the Holy Scripture as the only authority in matters of faith, and live according to its commands. 2. No Church is considered as such, unless it has its church-session and a regular system of contributions. 3. The church session is composed of the minister of the congregation, of elders and deacons who are appointed "*pro tempore*" by the assembly of the congregation. Every year this assembly is called upon to examine the account given by the Church session, of the congregational work. 4. To the church-session belongs the superintendence of the church, the exercise of discipline; the admission of new members and the administration of funds. 5. Three churches or more form a Presbytery, which meet at least once a year, and is composed of the ministers of each congregation along with an elder or a deacon, or any other member of the congregation, appointed by the church session. 6. To the Presbyteries belong, (1) to superintend the churches of the district, (2) to examine the appeals forwarded by any member of any church in cases of discipline, (3) to discuss the questions of general interest to be brought before the General Conference. 7. The Presbyteries form by their union a General Conference, to be held once every three years, of which are members *all* the ministers of the Waldensian Church (valleys included), a delegate from each church session, and a delegate from each congregation. To the General Conference belongs the superintendence of the several Presbyteries, the final decision as to appeals of every kind, and the discussion of all the questions brought forward by the Presbyteries. However all the proposals with which a legislative power is connected, are to be submitted to the sanction of the Waldensian Synod.

After the scheme had been for three years in full operation, it was thought advisable and lawful to hold a 4th Conference, where the practical results of the new organization might be made manifest. Turin was chosen as a place where the Assembly should meet, and the time proposed, the end of August, was a very suitable one, for if, on the one hand, the place was so near to the Waldensian valleys that all the ministers of the parishes were enabled to come and take part in the proceedings, (and only two were lacking, I am happy to say), on the other hand, all the Evangelists and delegates from the mission-field were enabled at less expense to be present at the Waldensian Synod, which was to be opened on the first Monday of September. With such arrangement it would have been easy for a stranger to see the mother and the daughters almost at the same time.

On the evening of the 27th August all these people began to flock in, and to apply for lodgings, which were found at the houses of some of the church members. Many more would have been happy to enter-

tain those brethren who had come from a distance, but they were too poor to afford it, for of our congregations may be said what Paul said of the Corinthians. "Not many mighty, not many noble," etc. Our infirmary, which was fortunately empty by the time, was filled up with Sicilian, Genoese and Lombard dignities; it was the best proof that Italy was now a United Kingdom. On the morning of the 28th the proceedings of the Assembly were opened with public worship, conducted by the Rev. M. Prochet, president of the mission board. He took his text in Philipians, iv. 13, and spoke very eloquently and earnestly of Christ as the source of might and power in our struggle against the world and ourselves. After the service was over, the Rev. E. Comba, professor of Church history, in the Divinity College of Florence, was called to preside over the Conference, and the members of it were soon engaged in the discussion of the reports of the Presbyteries, as well as of the proposals forwarded by them to the General Assembly of the Church.

(Concluded next week.)

YALE COLLEGE HOMILETICS.

MR. EDITOR, A writer, in a recent number of your valuable paper, who seems to know more about Colleges than other people, makes the following statement, "I am anxious to see the Yale College system introduced, and a course of lectures given to our students on the art of preaching by a few of the most vigorous and successful preachers in our church; and we have a good list of such men to draw upon."

This statement is misleading; it is fitted to convey two wrong impressions; the one is that the Yale College system of teaching the art of preaching is by employing vigorous and successful preachers to deliver in succession a series of lectures on the subject; the other is, that this is the best method. I shall endeavour to correct both.

Now it should be known that there is a stated professor of Homiletics and Pastoral Theology in Yale College. It was never intended that the occasional lecturers were to supersede the professor. Mr. Beecher, the first lecturer, expressly says, when introducing his subject. "The design of this lectureship is not to supersede the instructions given already by the incumbent of the chair of Pastoral Theology, but to intensify one portion of his teachings by bringing in from the field those who are actively engaged in the work of preaching, that you may derive from them the results of their observation and experience." According to Mr. Beecher, then, these occasional lecturers are not to supersede the professors, nor to give systematic instructions in Homiletics, but they are merely to make known the results of their own observation and experience. This statement is further confirmed by the facts that the professor, Dr. Hoppin, not only continued to teach Homiletics as formerly, but also united with the other professors in requesting Mr. Beecher to publish his lectures.

It would clearly not be fair to represent the present complicated method of teaching Homiletics in Yale College as the contrivance of the corporation, or College authorities. There is no evidence that they thought that Dr. Hoppin's systematic teachings needed to be supplemented by miscellaneous lectures, or that they made any effort whatever to erect a lectureship for such a purpose. All they did was merely to accept ten thousand dollars offered by Mr. Henry W. Sage, of New York, for founding a lectureship in the Theological department, on a branch of Pastoral Theology, to be filled from time to time, by a minister of the gospel of any evangelical denomination who has been markedly successful in the special work of the Christian Ministry.

The other thing I wish to shew is that such lectures as those delivered in Yale College are not the best, nor indeed adequate, means of teaching Homiletics.

This must be evident to any one who has studied the lectures that have been delivered. Mr. Beecher is unquestionably a man of great ability, and one who seldom fails to make an impression on the minds of his hearers, no matter what his subject may be. But the student will seek in vain for thorough instruction in Homiletics from his lectures. They range over the wide field of Pastoral Theology; and it is unusually wide at Yale. In his first two volumes I can find only one lecture on Homiletics. These volumes indeed teach many things of great value to the Theo-

logical student, and with marked ability; but Homiletics they do not teach.

Dr. Hall at the very commencement of his lectures says "no one can have so strong a conviction of my inadequacy to this task at the close, as I have at the commencement." One can't fail to appreciate such modesty. If Dr. Hall meant that he was incompetent to deliver such popular lectures on preaching and Pastoral Theology as were expected of him, he unduly depreciated himself; because his lectures are highly creditable to himself, and they seem to reach the ideal of the founder of the lectureship. But, if he meant that he was incompetent to give systematic instruction in Sacred Rhetoric, the attentive reader of his lectures must agree with him. Indeed the doctor himself says further, "all I know on this matter of preaching could be put into one lecture."

Besides, such a method of teaching Sacred Rhetoric proceeds on the principle that it cannot be taught in a scientific manner, and hence all that can be done for students is to teach them to follow the example of eminent preachers, or to profit by the experience of "the most vigorous and successful preachers in our church." Who would think of teaching Logic in such a manner? Rhetoric can be taught scientifically as easily as Logic. We should retrograde greatly, were we to ignore the well ascertained principles of Logic and Rhetoric, kindred arts and sciences, and seek to acquire skill in both simply by imitating eminent reasoners and speakers. Such a procedure would throw us back beyond the age of Aristotle, at least. It is an astounding proposal.

Now, if we are shut up to this primitive and empirical method of teaching, I admit, the most we could do for our students would be to make them imitators of the eminent preachers of our church. Unhappy men! They would have no principles to guide them in the culture and exercise of their own powers; their own individuality would not be respected; they would be as likely to imitate the defects (pardon the word) as the excellencies of our most vigorous and successful preachers, and to end by becoming the miserable caricatures of their models.

Moreover, an important question is, where are we to find the "good list of such men to draw upon?" Mr. Sage evidently did not think that suitable lecturers could be found easily even in the United States. Hence he gave the Corporation of Yale College permission to select from any evangelical denomination. Besides, he did not limit the choice to "vigorous and successful preachers," but he extended it to men "markedly successful in the special work of the ministry." But our Canadian Church, we are led to suppose, is richer in "vigorous and successful preachers" than all American evangelical denominations are in successful ministers.

It is not easy to ascertain who are most successful preachers. "Every man's work shall be made manifest, for the day shall declare it." It is much to be feared that many owe their popularity to things which students would not do well to imitate. Some owe their popularity to their own vanity, as they seem to imitate a person of whom we read in the Acts, who "gave out that himself was some great one;" others owe it to their eccentricity; others, to their avowed latitudinarianism in doctrine and polity; others, to their puerile composition and illustrations; others, to indiscriminate newspaper laudation, which, in some mysterious manner, follows them abroad and sustains them at home.

Now, the question is, whether is it better to instruct our students thoroughly and systematically in Sacred Rhetoric, teaching them to analyze, and to apply to the hearts and consciences of men, the precious, powerful, and life-giving truths of God's Word, or to place a "vigorous and successful preacher" of the species referred to, in a position to say to them, "Throw laborious Homiletical study to the winds, and imitate me!" This last method seems to some to be the only one by which our students are to be cured of "intolerable and incomprehensible dulness," and "effectually guarded against a prosy, sleepy and spiritless delivery."

ANTI-BOMBAST.

THE PRESBYTERY OF MONTREAL.—This Presbytery held its regular quarterly meeting in St. Paul's church, on Tuesday, 21st inst., at 11 o'clock, Rev. J. Paterson, of St. Andrews, in the chair. There was a large attendance of ministers and elders. The Rev. George Coull, formerly of New Glasgow, N.S., being

present, was invited to sit with the Presbytery as a corresponding member. The Rev. W. Furlong, of Lachute, was appointed moderator of the Presbytery for the next six months. The Rev. R. H. Warden, Convener, submitted the report of the Presbytery's Home Mission Committee for the past quarter. It showed a most encouraging state of matters in the various missions of the Presbytery. A committee was appointed to visit Port Lewis and Laugerre, with a view if possible to unite these two congregations into one pastoral charge. The labours of the Rev. R. Wilson, Presbyterian City Missionary, were referred to in the most commendatory terms, and the Presbytery recorded its entire satisfaction with Mr. Wilson's work. The report of the committee as a whole was adopted. The names of the Rev. James Stewart, of Arundel, and the Rev. Robert Hamilton, of Grenville, were placed on the roll of the Presbytery as members in full standing. A cordial and unanimous call from the congregation of Valleyfield to the Rev. G. Coull was sustained and accepted by Mr. Coull, who was present. The salary promised is \$800 and a free house. The induction was fixed for Thursday, the 6th day of February, at 7 p.m., Rev. D. W. Morrison to preside, Rev. R. H. Warden to preach, and Rev. J. S. Black to address the minister and the people. The Rev. Dr. Jenkins reported that the congregation of Stanley Street church had satisfactorily implemented their pecuniary engagement with their former pastor. A call was laid on the table from Stanley Street church to the Rev. James McCaul, the salary promised being \$1,600 per annum. Dr. Dawson was heard in support of the call, which was sustained by the Presbytery. A letter was read from Mr. McCaul accepting the call, and his induction was fixed for Tuesday, 4th February, at half-past seven o'clock in the evening, the Rev. P. Wright to preach and preside, the Rev. J. Nicholl to address the people, and the Rev. J. Mackie to address the minister. A call was submitted from the Crescent Street congregation in favour of Rev. A. B. Mackay, of Brighton, England. The call, though only moderated in a few days, was signed by 479 persons, and the salary promised was \$4,000 per annum. Principal MacVicar was heard in support of the call, which was sustained by the Presbytery, and ordered to be transmitted to the Presbytery of London, England, and the Rev. Dr. Fraser and Rev. Dr. Willis were appointed to support the call before that Presbytery. The Presbytery adjourned to meet on Wednesday morning. The Presbytery met at ten a. m. on Wednesday. A committee consisting of the Rev. Messrs. Warden (convener), R. Campbell and J. S. Black were appointed to devise and carry out a scheme for the wiping off a debt on the Harrington church, with the understanding that the congregation there met a portion of the amount required. On the motion of the Rev. R. H. Warden, seconded by the Rev. J. Mackie, a standing committee on the statistics and finances of the congregations and stations within the bounds was appointed to report statedly in April and October of each year, and other times if necessary. The committee named by the Presbytery was the following: The Rev. Messrs. Warden (convener), R. Campbell, Mackie, and Messrs. W. Robb, W. Darling, jr., T. Davidson, J. Aikman and W. King. The following resolution, anent the Corpus Christi procession was unanimously adopted. "It having been reported to this Presbytery that the religious services of several of their congregations in the City of Montreal were seriously disturbed by the Corpus Christi procession, preventing as it did many of the members of the said congregations, and in one case a minister, from reaching their places of worship,—also that an arch was erected on St. Catherine street almost opposite the door of the St. John's church (Russell Hall), to the great inconvenience of the people worshipping there,—This Presbytery, desirous of harmony between the various churches of this city and Dominion, hereby protest against any repetition of the offences herein complained of, and trust that the authorities of the Roman Catholic Church in Montreal will in future take such measures as will remove all cause of complaint." The Clerk was instructed to forward a copy of this resolution to the Roman Catholic Bishop of Montreal and the City Clerk. The Rev. J. Nichols was empowered to moderate in a call to a minister at Farnham Centre. A Presbyterian Sabbath-School Committee was appointed, consisting of Rev. Messrs. J. S. Black (Convener), Dr. MacVicar, D. Patterson, P. L. Livingstone, and Messrs. David Morrice, J. L. Morris, and T. Davidson. It

was agreed that the evening of the first day of next Presbytery meeting be set apart for a Sabbath-School Conference, and that the above committee be instructed to prepare a programme, and make all necessary arrangements therefor. The Rev. Messrs J. Patterson and Livingstone were appointed a Committee on the State of Religion. The Treasurer of the Presbytery Rev. J. Wellwood—presented the interim report, showing the fund to be in a satisfactory condition. The Rev. Dr. Reid, of Toronto, was unanimously nominated Moderator of the next General Assembly. The meeting was closed with the benediction.

PRESBYTERY OF HAMILTON.—This court met in Hamilton on January 21st when twenty-six ministers and fourteen elders were present. Mr. Goldsmith reported that a Sabbath school conference would be held in Hamilton in connection with the Presbytery on the 18th February prox. Anent a memorial from Mr. John Brooker, the matter was remitted to the session of Knox Church, Hamilton and Dr. McDonald, Messrs. A. J. McKenzie, Buntin and G. Rutherford were appointed assessors. Principal McVicar, Dr. Cochrane and Mr. Laing having been nominated as Moderator for next assembly, the last named was carried by a large majority. Mr. R. Thomson, presented a presbyterial certificate and designation from the Presbytery of Berwick of the English Presbyterian Church and was received as a minister of this Church. A call from Drummondville and Chippawa, with salary of \$700 was sustained and accepted by Mr. Thomson, his induction was appointed for Tuesday February 4th at 2. p. m. Mr. Gordon to preside, Mr. McIntyre to preach, Mr. McEwen to address the pastor and Mr. Murray the people. The resignation of Mr. Munt was accepted to take effect on the 27th inst. Mr. Walker was appointed to declare the vacancy and to act as Moderator of Session. Mr. Gordon was empowered to moderate in a call at Niagara. The annual report of the Women's Foreign Mission Association was submitted, read and received. A petition from East Lancaster was received and a committee, consisting of Dr. James, Mr. Fletcher and Dr. McDonald, was appointed to confer with the Rev. Mr. Black and his congregations, and the congregation of Erskine church and ascertain what can be done for the relief of the last named congregation, and to report at next meeting. JOHN LAING, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—This Presbytery met in Knox church, Galt, on the 21st inst., and was duly constituted with prayer by Dr. Wardrope, Moderator. There was a considerable attendance of Ministers, but comparatively few Ruling Elders. A report was received from the Committee appointed to arrange for holding a Conference on the State of Religion, suggesting topics for discussion and recommending the names of speakers by whom they should be introduced. The report was received and its recommendations were adopted. Reports were received from the various missionary deputations appointed to visit the congregations in the bounds, and from the minister appointed to preach missionary sermons. The reports were of a highly favourable and encouraging character. Mr. Bentley presented the report of the German Mission Committee, showing the number of German speaking families at Preston connected with the congregation there, and their wish to have a regular supply of preaching in their own tongue. Mr. McCrae read an elaborately prepared table, showing the rate of contribution by each family and communicant towards the different schemes of the Church, and all purposes. It was decided to publish the table, with the addition of a column for Stipend, and that a copy should be placed in every family. Mr. Middlemiss reported from the Committee appointed to consider the Remit from the General Assembly, anent a Sustentation Fund to this effect; 1st. That while it is highly desirable that the minimum stipend paid should be eight hundred dollars, in present circumstances it is not expedient to aim at more, in the first instance, than seven hundred. 2. That owing to the diversity of opinion regarding a general Sustentation Fund, it is not advisable to establish such at the present time. 3. That though the increase sought might in other circumstances than the present be best attained by establishing a Supplemented Fund, separate and distinct from the Home Mission Fund, yet it is better not to separate the two Funds in the meantime, but to use means to secure greater liberality in the support of the Home Mission Fund as at present

constituted. Thanks were given to the Committee and their recommendations adopted. Mr. McInnes tendered his resignation on the ground of ill health of the pastoral charge of Erin and Ospringe congregations, and arrangements were made to cite these congregations to appear for their interests at next meeting. Similar steps were taken with the congregation of West Puslinch, Mr. McDiarmid having laid his resignation on the table. On the report and recommendations of the Sabbath School Committee, read by Mr. J. K. Smith, Convener, the subject of procuring and employing Sabbath School Teachers who had been trained in Normal School Classes was appointed to be discussed at the next meeting, to be introduced by Mr. Ball and Mr. Middlemiss. Dr. Wardrope introduced the matter of the Theological Education Fund, after which it was resolved to recommend it to the liberality of the congregations. Considerable time was spent in considering a question as to the propriety of dispensing the Sacrament of the Lord's Supper in a private house, after public notice from the pulpit. The Presbytery, feeling itself incompetent to deal with the subject, the discussion was dropped. A communication was read from Mr. Anderson, of Rothsay, stating that in consequence of sickness, he was unable to attend meetings of Presbytery, or fulfil appointments he had received. The Clerk was instructed to acknowledge the receipt of the communication, to convey to Mr. Anderson the sympathy of the Presbytery with him in his affliction, and arrangements were made to give him some rest by supplying his pulpit in February and March. The next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of March, at ten o'clock in the forenoon. The roll was called, and the attendance marked, after which the proceedings closed.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VI.

Feb. 9. } THE KEEPING OF THE SABBATH. { Neh. xiii. 1879. } 15-22.

GOLDEN TEXT.—“Remember the sabbath day, to keep it holy.”—Ex. xx. 8.

HOME STUDIES.

- M. Neh. ix. 1-20. Sins confessed.
- T. Neh. ix. 21-38. Mercies Acknowledged.
- W. Neh. x. 1-39. The covenant sealed.
- Th. Neh. xii. 27-47. The walls dedicated.
- F. Neh. xiii. 1-14. The chambers cleansed.
- S. Neh. xiii. 15-22. The Sabbath Observed.
- S. Jer. xvii. 19-27. Sabbath desecration denounced.

HELPS TO STUDY.

After the great gathering brought together for the reading of the law, the Feast of Tabernacles was celebrated as of old. Then soon after a day of fasting and humiliation for sin was observed, when the people renewed their solemn covenant with Jehovah. Nehemiah continued his patriotic labours. Two matters are noted. (1.) *The filling up of Jerusalem.* There were large spaces within the walls uninhabited. The people who lived in the outlying towns and villages, by Nehemiah's direction cast lots, one in every ten being chosen to go to live in the capital. There were also some who volunteered to go. (2.) *The Dedication of the Wall,* which was made with great sacrifices and rejoicings, two companies of singers, one under Nehemiah, and another under Ezra, making a circuit of the wall in opposite directions, until they halted before the temple.

After twelve years of labour for the good of his countrymen, Nehemiah returned to the Court of Artaxerxes. After an absence, whose duration is unknown, he came back again, but found to his sorrow that many abuses had crept in, and grievous wrong was being done. A second time he entered upon his work of reform. He cleansed the desecrated chambers of the temple, and brought back the Levites and singers who, unpaid and neglected, had abandoned their duties and returned home. The next reform is that related in our lesson. He found—

I. THE SABBATH PROFANED—Vers. 15-22.

Notice.—1. *The Desecration.* Every kind of work and business was being carried on. Husbandsmen pursued their labours; the wine presses were trod; the sheaves were brought in from the fields to be thrashed; the fruits were gathered. (Note 1.) There were those who bought and sold. The weary beasts were compelled to bear their burdens. Those who had no regard for God's law would have little pity for His dumb creatures. Doubtless, these Sabbath breakers would have many excuses. They would plead the disturbed condition of the country, which made it unsafe to neglect the harvest, and the time they had given to rebuilding the temple and the walls of Jerusalem. Blinded by their own selfish interests, very quickly had they forgotten God's commands and their own solemn promises. No worldly interests should ever interfere with the sacredness of the day God has set apart for man's own good. The evil example of the surrounding godless nations, and especially of the men of Tyre, with whom they had inti-

mate trade relations, doubtless, did much to corrupt the Jews. Phœnician influence had in former times wrought much mischief. It was the Sidonian Jezebel who led on the weak and wicked Ahab to sell himself to work evil.—1 Kings xvi. 31. And now this colony of Tyrians infected all Jerusalem with its irreligion and godlessness. Such is the danger of worldly associates. “Evil communications corrupt good manners.”

2. *The Remonstrance.* Nehemiah's faithful supervision of affairs led him at once to detect the evil, and bold, faithful, uncompromising he cannot pass it by unnoticed, or content himself with a vague disclaimer. He testified against the wrong-doers. He remonstrates, rebukes, bears witness against the sin and the shame. So the Christian is called upon to be faithful in rebuking evil. But let us take heed that while the truth is spoken, it is spoken in love. Let us show our opposition to sin first and most in ourselves, then we can consistently rebuke the sins of others. Let us not mistake anger on account of personal wrong for righteous indignation. Remember, too, that genuine hatred of sin is always accompanied by love and pity for the sinner.

Nehemiah gave another proof of his sincerity and courage. He contended with the nobles. He did not fear to deal with sin in high places. With just impartiality he would not permit rank to shelter or sanction guilt. The nobles themselves had not bought or sold, or laboured; perhaps they had not been in any way connected with the profanation of the Sabbath. But at least they had held their peace, had failed to use their influence in restraining the wrong-doers. They, therefore, were responsible, and were involved in the national guilt.

Every man in a community or in a church is responsible for all evil of whose existence he is aware, and which he does not expose and oppose, and the higher the social position, the greater the responsibility. The man who refrains from rebuke of evil on account of the trouble and annoyance he may suffer, is accessory to the wrong, whatever it be.

Nehemiah reminds the people of the sin of old, and the punishment. Neglect of the Sabbath had been one of the crimes which had provoked their doom. Sabbath-breaking is still a sin against God, who has set apart the day; against society which would become utterly demoralized without its influence; against the body, which requires rest; against the soul, which requires this blessed opportunity for communion with God and spiritual improvement. The Sabbath-breaker will not escape with impunity. National sins will be followed by national punishments. The land which disregards God and violates His laws, is sure to suffer sooner or later. The history of Israel and Judah is a mirror for all.

II. THE SABBATH SANCTIFIED—verses 19-22.

Nehemiah did not merely use remonstrance and moral suasion. He took the strongest measures to put an end to the profanation. The gates were shut at dark, as soon as the Sabbath began, a watch was set. Once or twice an effort was made to resist Nehemiah's measures. The merchants took their places without the walls that they might hold their market, and yet evade the law. But Nehemiah is firm. He threatened them, and the transgressors, cowards at heart, soon desisted. If the administrators of law do their duty, the bluster of the wrong-doers will quickly be silenced. Nehemiah made the carrying out of his measures a sacred duty. He detailed for this service Levites, to whom the ministry in holy things belonged. They, too, must first cleanse themselves. Here is a lesson for all who seek to put down evil—they must be consecrated by separation from all sin, and must go with clean hearts and clean hands to the work of reformation.

A question comes up here which must be faced. Did Nehemiah succeed? He enforced outward observance of the Sabbath, but he could not make the people religious. The latter he could not do, nor can any legislation do so. But for all that the legislation is right and necessary. Its purpose is to restrain wrong-doers, and to protect those whom they oppress or mislead. Nehemiah could not make the farmers and traders religious; but he could secure for their servants and for their beasts the rest which God mercifully enjoined. He could prevent public desecration of the holy day; he could shield from temptation the young and the ignorant; he could secure opportunity for rest and devotion for all who would avail themselves of it. These are the objects of all restrictive legislation, whether in regard to the liquor traffic or gambling, or Sabbath-breaking, or any immorality. The law is made for the lawless who are to be restrained; and for the oppressed who are to be protected. It is a shelter, a bulwark, under whose protection true religion may grow and extend.

Then in regard to our observance of the Sabbath, let us look upon it as a privilege. It was made for man, for man's real benefit and advancement. True Sabbath-keeping does not consist merely in giving up so much or so little of week-day employments; but in using the whole day for God's glory and the good of our own soul and the souls of others. It is the Lord's Day. It belongs to Christ. Whatever brings us nearer to Him or helps us to bring others nearer to Him is in its place on His day. Whatever separates from Him, or has its motive and purpose in serving self and the world, is contrary to the spirit and intention of the sacred day. If the heart is given to God, then, and then only, will the Sabbath be kept for Him, and be “a delight, the holy of the Lord, honourable.”

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

In Oshawa, on January 11th, the wife of Samuel Wood of a son.

MARRIED.

At the residence of the bride's father, on 31st Dec. 1878, by the Rev. Thomas MacGuire, Charles Henry Ward, to Sarah Jane, youngest daughter of Daniel Cavanagh, Esq. All of Jarvis.

BOOKS AND MAGAZINES.

The Canada School Journal.

Toronto: Adam Miller & Co.

The January number of the "School Journal" contains a portrait of the Rev. G. W. Hill, A.M., D.C.L., Chancellor of the University of Halifax, N.S., and a large variety of matter, original and selected, very useful to all who are engaged in the work of education.

The Catholic Presbyterian.

London: James Nisbet & Co. New York: A. D. F. Randolph & Co. Toronto: James Bain, bookseller.

We have received from Mr. Bain the first number of this important publication. It is "An International Journal—Ecclesiastical and Religious," published simultaneously in London and New York, and its Editor-in-chief is Professor W. G. Blaikie, D.D., LL.D., of Edinburgh. We gave an anticipatory notice of it in a former issue, and will probably revert to it on a future occasion. At present we have only time to give the table of contents: "Catholic Presbyterianism," by the Editor; "Religious Reform in France," by M. Eugene Réveillaud; "Presbytery and Liberty," by Stuart Robinson, D.D., Louisville; "Missionary Sacrifices," by the late David Livingstone, D.C.L., LL.D.; "Voltaire's Centenary," by E. de Pressensé, D.D.; "The Anglo-American Bible Revision," by Philip Schaff, D.D., LL.D.; "Thoughts after a Mission Tour Round the World," by Rev. W. F. Stevenson; "The Future of the Presbyterian Church in the United States," by Prof. E. D. Morris, Cincinnati; General Survey—Scotland, Ireland, Wales, Hungary, Bohemia, United States; Open Council—Professor Christlieb's Letter of 1877; Notes and Queries: Historical and General—Prof. Lorimer on Waldensian History—Prof. Witherow on Mr. Gladstone and the Wigton Martyrs.

The North American Review.

New York: D. Appleton & Co.

The February number of the "North American Review" contains: "The Conduct of Business in Congress," by Senator Hoar; "The Mysteries of American Railroad Accounting," by an Accountant; "A Statesman of the Colonial Era," by General Richard Taylor; "Reconstruction and the Negro," by D. H. Chamberlain; "The Empire of the Discontented," by A Russian Nihilist; "The Scientific Work of the Howgate Expedition," by O. T. Sherman; "Sensationalism in the Pulpit," by W. M. Taylor, D.D.; "Mediæval French Literature," by Professor T. F. Crane. The first article calls attention to defects in the present system of transacting business in the American Legislature, and suggests improved methods. The second paper exposes the manner in which the most popular railway enterprises are conducted, and urges an immediate revision of the laws bearing upon railway management. Hon. D. H. Chamberlain, in writing on "Reconstruction and the Negro," presents the results of his experience and observations while Governor of South Carolina. The "Russian Nihilist," who, in "The Empire of the Discontented" gives a revelation of the abuses of Russian rule and of the influences at work to overthrow the Government, seems to be really what he calls himself. "Sensationalism in the Pulpit" by Rev. Dr. Taylor of the Broadway Tabernacle, New York, is a pungent criticism of the theatrical tendencies of certain preachers.

Scribner's Monthly.

New York: Scribner & Co.

The February number of "Scribner" has for front-piece a portrait of Mr. R. W. Emerson. Accompanying the portrait is a paper on the "Homes and Haunts of Emerson," by F. B. Sanborn of Concord, embodying considerable material never before published. Among the illustrations are views of Concord, Walden Pond, the Old Manse, and Emerson's present home, all by Homer Martin (who here appears for the first time as an illustrator); and the poet's library and interiors of the Old Manse, by Lathrop and Riordan. A half-humorous, half-serious paper on "Aërial Navigation," by the poet Stedman, contains a review of the history of the subject and many practical suggestions toward the working out of the problem, the writer venturing the sanguine prophecy that the world is on the eve of its successful solution. Mr. Stedman reproduces in elucidation of his theories a number of his own designs for motors, made many years ago. Other papers are: "A Symposium on the Chinese Question," by A. A. Hayes, jr., who has col-

lated the opinions of "distinguished representative men," including Ah Lee, Hon. Phelim McFiegan, Mons. Alphonse de la Fontaine, Herr Isaac Rosenthal, and others; a second paper of new anecdotes of parsons, by Rev. Edward Eggleston, entitled "To the Clergy;" and an essay on "The Relations of Insanity to Modern Civilization," by H. P. Stearns, of the Hartford Retreat for the Insane. In "Topics of the Time," Dr. Holland discusses "Checks and Balances," and "Royalty and Loyalty in Canada." In "Home and Society," Mrs. Oakey's "Hints to Young Housekeepers" are continued, the special topics being the duties of laundress, waitress and lady's maid. The "Bric-a-Brac" department contains an account of the singular will of Kosciuzko, filed in Albemarle Co., Va., but never executed.

The Atlantic Monthly.

Boston: Houghton, Osgood & Co.

The February number of the "Atlantic Monthly" opens with an instructive and interesting paper entitled "The Career of a Capitalist," which furnishes an illustration of success in life attained by industry, economy, and the judicious application of capital, and contains many hints useful to both employers and employees. "A Roman Holiday Twenty Years Ago," is rich in lively sketches of Italian places and people. Lucy Larcom's poem, "A Prairie Nest," has the requisite "touch of nature" and is exquisitely finished. Mrs. Harriet Beecher Stowe's "Modern Martyrdom of St. Perpetua," is an apology for matronly ladies, who are devout church-members, dressing in the height of fashion. It seems they do it only to please their daughters and husbands, and instead of deriving any pleasure from it, are all the while enduring such discomfort as to entitle them to be regarded as martyrs. The writer of the article on "Puritanism and Manners," following Matthew Arnold, examines and compares the four great types of modern civilization: the British, springing principally from the power of Conduct; the Italian, from the power of Beauty; the German, from the power of Knowledge; and the French, from the power of Life and Manners. He says more about the first and the last of these than about the other two. He finds the utmost antagonism existing between them; and he expresses a decided preference for the French type. The British (and American) phase of civilization, in so far as it arises from the power of conduct, has its foundation in Puritanism; and Puritanism, in the estimation of a great many modern writers, always was, and always will be, a bad thing, root and fruit. This writer never tires of talking about the "hideousness" of the type of life and manners begotten by it. He quotes from Mr. Arnold: "Those who offer us the Puritan type of life offer us a religion not true, the claims of intellect and knowledge not satisfied, the claim of beauty not satisfied, the claim of manners not satisfied;" and he bitterly laments the influence that this same hideous, Puritanic civilization has had upon the life and manners of the people now inhabiting the United States of America, who, he says, have been "born in the midst of a narrower and harsher Puritanism even than that which environs an Englishman." The Englishman has, moreover, "a history in which he can take refuge," so that if he is dissatisfied with decency, church-going, and keeping the moral law, he may derive some consolation from looking back to the charming life and manners of his Sabbath-sporting, swearing, rollicking forefathers in pre-Puritanic times; though even that is, doubtless, not for a moment to be compared with the transcendently attractive life and manners of modern Paris. But the poor American has no history—so this writer thinks—or, at least no history reaching farther back than Puritanism; so that the past, as far as the eye can reach, is to him, like the present, a "hideous" blank. We rather think that both Mr. Arnold and the writer of the article now under notice have drawn the lines too sharply, and that these various phases of civilization are not nearly so distinct as they would have us believe. It is also, in our opinion, questionable whether the influence of Puritanism has not already, to a great extent, disappeared from American life and manners. But, waiving these objections, are there not many who will join us in wishing that the religious type of civilization were increased rather than diminished; and is not the Puritanic "hideousness" of the life and manners of America, of England, or to go somewhat further, even of Scotland, infinitely preferable to the "charming" licentiousness of free-and-easy France? There are many other articles of great interest in the number, but want of space precludes our noticing them.

WORDS OF THE WISE.

THE question for us is not, What wilt thou, Lord, have the pastor, or the elders, or the deacons, or this or that private member of the church to do? but What wilt thou have me to do, who am a professor of faith?—*Presbyterian Journal.*

COURTESY is an admirable quality, but nothing can relieve a man from the right and duty of being assured by his own personal knowledge, that all things are right. People are sick of the baby like excuses which are so often proffered when great wrongs are exposed.—*Baptist Weekly.*

"THOU never was a mother yet who taught her child to be an infidel." So saith Mr. Joshua Billings, and there is a world of meaning in it. There is a story told of a noted infidel dying. His wife was a Christian. His daughter said to him: "Father, whose faith shall I take; your's or mother's?" "Your mother's," said the dying father.

BUT if to-morrow should dawn upon us, and we are permitted to see it all through, it will bring with it a supply for every want which we shall feel. Our Heavenly Father will be in it, as he is in to-day, as he was in yesterday. He will be as mindful of us as he has ever been; and he will open his hand to us so liberally that we shall not want any good thing.—*Christian Signal.*

THERE are three great and growing evils in the land, against which we would lift up a voice of earnest and solemn warning to every church and every community; *drunkenness and Sabbath desecration and fraud and dishonesty in business dealings.* These are bringing down upon our country the displeasure of heaven, and are spreading crime and sorrow through the land.—*J. Henry Smith, D. D.*

MANY centuries ago, one, who was the Ambassador from the court of heaven to this earth, taught His disciples a sweet and simple prayer, the words of which have been enshrined in all the churches of Christ throughout the earth. The aged saint upon the death-bed has tolled this prayer over and over in the soul as a morsel of manna from heaven, the man of business, the soldier, the sailor, the young in the hour of temptation, have repeated "The Lord's Prayer," and they have found in it safety and strength.—*Conitt.*

READER, let me advise you to wear no armour for your back when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the sword cuts of your adversaries; the stern metal shall turn the edges of your foe's weapon. Follow the truth for her own sake; follow her in evil report; let not many waters quench your love to her. Leave consequences to God, but do right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, Godlike.

THE stairways of temptation are very numerous. Fashion carpets some of them gorgeously and claims that they are safe. But we pastors know how often young converts venture on the slippery places only to catch wounding falls. The moment that a Christian goes where he cannot take Christ with him he is in danger. The Master will not keep His hand under our arms when we go on forbidden ground. Presumptuous Peter needed a sharp lesson, and he got it. That bitter cry at the foot of the stairs bespoke an awful fall. How many such are rising daily into Christ's listening ears!—*Dr. Cuyler.*

"How can I be beautiful?" Every boy and girl, man and woman, wants to know that. Here is Mr. Emerson's brief recipe: "There is no beautifier of the complexion, or form, or behaviour, like the wish to scatter joy, and not pain, around us." Do you suppose that recipe will work? Think of the most beautiful people you know. Ah, I knew some one would say "Mother." Do you think these people are those who try very hard to make others happy? I know very many beautiful people who would have remained very plain had they thought only to please themselves.—*Religious Herald.*

"If you want a thing well done, do it yourself," is an old adage which does not lose its power with the passing years. A great many things must be left to others to do; but where a great thing or a good thing, where an important thing, demands attention, it is folly to lay off a sense of personal responsibility for its doing. As Mr. Spurgeon has put it, "The best committee is a committee of three, and two of them ill in bed." It is waiting for other people to do their duty that hinders the Lord's cause, at the hands of His people. This keeping back of those who won't move forward—after the fashion of picking seats in the prayer-meeting—is the death of go-ahead activity.—*S. S. Times.*

MAN is himself helpless and unable to repent or believe. Of what does this inability consist? Let us remember that it is the part of him which is in fault. His inability is not physical, but moral. It would not be true to say that a man has a real wish and desire to come to Christ, but no power to come. It would be far more true to say that a man has no power to come because he has no desire or wish to come. It is not true that he could come if he would. It is true that he could come if he would. The corrupt will—the secret disinclination—the want of heart are the real causes of unbelief. The power that we want is a new will.—*From Ryle's Expository Thoughts.*

I AM just going to do something which I have clearly made up my mind to do, and some friend passing by catches sight of me, standing with the tools all in my hands, and on a mere momentary impulse he cries out "What a fool you are to do that!" and so passes on and has forgotten me and my plan in a moment. And yet it is just that sort of taunt, or the fear of it, which has blighted many a sweet and healthful impulse in the bud. It is good for us often to know how superficial, how lightly made, how soon forgotten, are the judgments of our brethren which sound so solemn, and which tyrannize over us so. Such a feeling sets us free, and makes us independent. Be sure that you may feel that about any cruel criticism that is hampering you, and may cast it aside, and forget it, and go your way. The man who made it has probably forgotten it long ago.—*Phillips Brooks.*

Scientific and Useful.

LET THE BEDS BE AIRY.—It is a bad plan to "make up" the beds immediately after breakfast. The sleeping apartments in the house should be aired every day. Beds should be opened every morning to the sun, and to the atmosphere. Do not be in too much haste to get the chambers in order. Let the sheets and blankets be spread over separate chairs, the mattresses lifted apart, and the pure morning air be allowed to get into every nook and cranny of the room, before the beds are made. Better endure a little delay in getting the house in order, than loss of health.

WHITE SOUP.—To a large knuckle of veal put five quarts of water, three large onions, four anchovies, a tablespoonful of black and white pepper; two or three cloves; let it boil till reduced to half the quantity; then strain it, and let it stand till cold; then take off the fat and settlements at the bottom; take a quarter of a pound of sweet almonds, blanched, pounded, and then rub them through a sieve, with some cream, and add still more till your soup is white; put five yolks of eggs beaten with part of the cream, and put to the soup when it boils, but it must not be boiled after the eggs are put in; when it goes to the table add a few very small French rolls stuck with almonds.

UTILIZING COBWEBS.—Cobwebs have been applied to various uses. The delicate cross-hairs in the telescopes of surveying-instruments are fine webs taken from spiders of a species that are specially selected for the production of an excellent quality of this material. The spider, when caught, is made to spin his thread by tossing him from hand to hand, in case he is indisposed to furnish the article. The end is attached to a piece of wire, which is doubled into two parallel lengths, the distance apart exceeding a little the diameter of the instrument. As the spider hangs and descends from this, the web is wound upon it by turning the wire around. The coils are then gummed to the wire, and kept for use as required.

A FILLET OF MUTTON.—Cut some inches from either end of a large and well-kept leg of mutton, and leave the fillet shaped like one of veal. Remove the bone and fill the cavity with forcemeat, which may be flavoured with a little minced eschalot, when its flavour is liked; more forcemeat is added by detaching the skin sufficiently on the flap side to admit it. When thus prepared, the fillet may be floured, and roasted, served with current jelly and brown gravy, or with only melted butter poured over it; or it may be stewed gently four hours, in a pint of water, after having been floured and browned all over, in a couple of ounces of butter; it must then be turned every hour, that it may be equally done.

VENTILATION.—The London *Lancet* passes the following comment on this subject:—If a man were deliberately to shut himself for some six or eight hours in a musty room with closed doors and windows, (the doors not being opened even to change the air during the period of incarceration), and were then to complain of headache and debility, he would be justly told that his own want of intelligent foresight was the cause of his suffering. Nevertheless, this is what the great mass of people do every night of their lives, with no thought of their imprudence. There are few bedrooms in which it is perfectly safe to pass the night without something more than the ordinary precautions to secure an inflow of fresh air. Every sleeping apartment should, of course, have a fire-place with an open chimney, and in cold weather it is well if the grate contains a small fire, at least enough to create an up-cast current, and carry the vitiated air out of the room. In all such cases, however, when a fire is used, it is necessary to see that the air drawn into the room comes in from the outside of the house. By an easy mistake it is possible to place the occupant of a bedroom with a fire in a closed house in a direct current of foul air drawn from all parts of the establishment. Summer and winter, with or without the use of fires, it is well to have a free ingress for pure air. This should be the ventilator's first concern. Foul air will find an exit if pure air is admitted in sufficient quantity, but it is not certain pure air will be drawn in if the impure is drawn away. So far as sleeping rooms are concerned, it is wise to let in air from without. The aim must be to accomplish the object without causing a great fall of temperature or a draught. The windows may be drawn down an inch or two at the top with advantage, and a fold of muslin will form a ventilator to take off the feeling of the draft. This, with an open fire-place, will generally suffice, and produce no unpleasant consequences, even when the weather is cold. It is, however, essential that the air outside should be pure.

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TORONTO, FRIDAY, JANUARY 31, 1879.

CATHOLIC PRESBYTERIANISM.

IT will sound strange to many to have these two words placed in juxtaposition in order to express a scriptural idea. In common language, people speak of a Catholic as signifying an adherent of the Church of Rome. But Protestants put Roman before Catholic, in order to convey the same notion. A Roman Catholic is an adherent of Rome. But Catholic, as meaning *universal* is as applicable to a Protestant as to a Papist, and to a Presbyterian as well as to a Baptist or Episcopalian. Were the whole world of one persuasion then religion would be truly Catholic. But the word has come to signify whatever is found all over the world. There is a Catholic Episcopal Church, inasmuch as in all lands members of this Communion are found; and the term would convey the idea of their unity while they are scattered over the earth. So too with the Presbyterian Church. When we speak of the Presbyterian Church in Canada, that is not Catholic, inasmuch as it is confined to certain geographical limits. But when we find Presbyterianism to be a system of religion that is growing on every continent and in every country, in order to consider it in its oneness, or in its federal union, our meaning will be well conveyed by the term "Catholic Presbyterianism."

It was a happy idea to bring all the Churches of the Presbyterian name or polity into correspondence. This had only to be done in order to show that many Churches were Presbyterian which hitherto would have been shut out of this pale. We were not accustomed to speak of the Waldensian or the Lutheran Church, or the Protestants of France or Italy as Presbyterian. But that they are so is evident at a glance from the names which constitute the first Pan-Presbyterian Council. Hitherto each Presbyterian community in a country called itself the Presbyterian Church to the exclusion of all others and in fact in one and the same country frequently one denomination of Presbyterians

was found setting itself up in opposition to all other similar denominations. Even now the Presbyterian Church south has no friendly relations with the Presbyterian Church north, though fortunately the representatives of both were seated on the same platform at Edinburgh. But the bright particular star of unity has been discovered, which binds the Presbyterians throughout the world in one grand church.

The "Catholic Presbyterian" the off-shoot of the council at Edinburgh. It is a monthly, under the editorship of Rev. Dr. Blaikie, and having a *Catholic* staff of illustrious writers, which has for its object the representation of the great truths of Presbyterian unity, and the treatment of every subject having relation to this from a Catholic point of view. There can be no more antagonism between this new journal and any of the Presbyterian journals already in existence than between the Throne and the House of Lords or the House of Commons, or between the Pan-Presbyterian Council and our own General Assembly. The "Catholic Presbyterian," conducted with a large spirit of brotherly love and with the highest ability, will play the same part to local Presbyterian journals, that the sun does to the planets. The sun, itself the centre of unity amongst its own planets, moves around some greater centre; so the "Catholic Presbyterian" will move in a magnificent orbit around the grand centre of truth, while by its attracting influence it will preserve the unity and harmony of all the other Presbyterian organs. The subjects which the "Catholic Presbyterian" journal will handle are those of Catholic or world-wide interest, while the subjects treated in the columns of the CANADA PRESBYTERIAN, for example, will continue to be for the most part those of a local character, or that are of special interest to our own Church and country, while at the same time we always feel free to take up a Catholic subject when it presents itself. We therefore anticipate a useful and successful career for the new journal with the significant and pretentious designation of the "Catholic Presbyterian." Such an organ is bound to do good.

PAPAL UTTERANCES.

THE Pope, we presume, feels constrained to break the monotonous silence of the Vatican and to startle the world by some great utterance. Hitherto Leo XIII. has been leading a quiet and docile life, and presents the appearance of the monastic rather than the politician, of the student rather than the leader of public sentiment. He breaks out all at once, as if afraid that the world should take him for what he seems to be—the priest of the cloistered cell. He has a word to say and that is, that Protestantism is responsible for the Socialism, the Communism, the Nihilism of modern times. Give the Church of Rome her earthly empire, and these evils would disappear. On the same principles the Pope might as well blame Protestantism for the potato rot, the rinderpest, the yellow fever, or the commercial depression. It would be equally logical with the position which he now takes in his allocution.

It does seem funny to connect these utter-

ances with the contradictory fact that such evils have had their origin and have continued to enjoy their homes rather in Papal Territory than in Protestant. Is not Communism the especial child of France—the doctrine which embodied itself in the terrible tornado of the Revolution—the creation of kingly persecution and of class distinction? Is not Socialism indigent to Germany, the one misfortune of which country is that it is not wholly Protestant—that a wide line of demarcation separates it really into two opposing communities—the one, liberty loving, patriotic, enlightened; the other, the slaves of Rome, rapacious and mutinous? And is not Nihilism the creature of Russia, which is as Protestant to-day as it was before the Reformation, that is, just as despotic in point of religion as Rome herself?

In the hearts of Protestant nations, the evils to which we have referred, hardly find a place. If they do, it is the place that is occupied by a low, skulking, vicious set of men, who cannot show their face in broad day light; and that not because of repressive measures of government, or the arm of the law interfering, but because of the common-sense of the people, and their love of and attachment to home and property. The workingmen of Britain are not Communists at heart. There may be some, who are entrapped by the teachings of political reformers in hard and trying times. But the British workman comes to his right senses before he is wholly gone with the Communistic disease. He, perhaps, has a little brick and mortar, or owns a cow, or has a pound or two in the savings bank. That puts an end to Communistic principles. And so too with the American people. The Germans may bring over their Socialism, the French their Communism, the Russians their Nihilism; but they have only to get a small shanty of their own on a few acres of land, and the principles for which in the Old Country they would have died, are quietly let go to the wall. The pure American, we maintain, is no Socialist. He loves the homestead. He values education. He cherishes political freedom. And all this is an entire contradiction of the Communistic principle, or the teachings of Socialistic philosophers.

The Pope had better look up history, and study the facts, before venturing on such statements, which may go down for the time being with the rude and ill-lettered devotees of Papal assumption, but which will only produce revolt against Rome's pretensions in the minds of the thoughtful and educated. Leo XIII. will be better employed in counting his beads than in attempting to propagate such errors in the name of infallible truth.

THE ALCOHOL QUESTION.

A SERIES of papers is at present being published on "The Alcohol Question" in the "Contemporary Review." In the December number there are four papers by eminent physicians, written from different points of view, but *all discouraging*, with greater or less force, the general and indiscriminate use of alcohol, whether as a beverage or a medicine. The writers are Sir William W. Gull, Dr. C. Murchison, Dr. Moxon, and Dr. S.

Wilks. Sir William Gull's paper is simply a *precis* of his evidence given before the Select Committee of the House of Lords. It deals mainly with the pathological side of the question, and he tells us plainly that he is "disposed to believe that although we could not do without alcohol as a drug, it is still over-prescribed." There has been a great change, he tells us, in medical opinion concerning the medicinal use of alcohol, and that, instead of considering it as in any respect a *dis* remedy, it is now believed to have but a "subordinate value, which is due chiefly to its action on the nervous system as a *sedative*," as in the case of the delirium of typhoid, "in which the patient would wear himself out and die unless soothed by alcohol so that he goes to sleep. In such cases alcohol is the best sedative we possess."

As regards its daily use as a drug, Sir William thinks that there are conditions of the system, under fatigue and exhaustion in which it might be beneficial as a sedative, but "very much doubts whether there are not some kinds of food which might very well take its place." He himself eats raisins instead of drinking wine, when fatigued with overwork. "*A little wine, and with strict limit*" he considers useful as a medicine for *temporary use*. As regards its use in any form in health he says that he is "not sure that he should not advise an out-of-door man, doing a good deal of work, a carter for instance, to take some beer as a good form of food, containing sugar and vegetable extract and very little alcohol, but a very small piece of beef-steak would make up the materials. And if the man had a good strong digestion, he could do without his beer."

But for those who have intellectual work to do, Sir William considers alcohol anything but serviceable, and it would be well if all such would lay his remarks to heart. "By alcohol," he says, "I hold that you may quicken the operations of the intellect, but do not improve them. Alcohol makes the thoughts run quicker for a time, but they are not very good thoughts. A very large number of people fall into the error every day of believing that strong wine and stimulants give strength. I am persuaded that nothing better could be done than that lecturers should go about the country instructing the people upon the disadvantages of alcohol as it is daily used."

And these disadvantages Sir William explains in language plain enough.

"Short of drunkenness, I should say from my experience that alcohol is the most destructive agent we are aware of in this country. There is an affluence of disorders arising from excess of drink, beginning at the liver and the blood, and proceeding to the lungs, heart, brain, and kidneys. A person who carries a great deal of drink and does not get drunk may be even more damaged than a man who does get drunk, because he may be able to pursue his system of drinking for a longer time. When a man who has been in the habit of drinking largely has some disease, I should fearlessly take alcohol away from him altogether. *In habitual drunkards you can stop the supply of alcohol at once without injury.* If you are taking poison into the blood, I do not see the advantage of diminishing the degrees of it day by day. Neither should I recommend any tonic or drink by which a drunkard might gradually accustom himself to abstinence from alcohol, I should recommend nothing beyond good food, which might not at first supply the craving, but would ultimately overcome it, and Liebig's extract of meat is one of the best stimulants in such cases."

Sir William Gull does not believe much in the term "dipsomania," or, rather, he con-

siders it "an euphonious expression for incorrigible drunkenness. The word is not admitted in science."

"You cannot, however, make a man sane by punishment, but I feel reasonably sure you can make a man sober by punishment. I think that unless drunkards are made criminals, and the force of the law is brought to bear upon them, there is no way of dealing with them. I think that although a drunkard is the subject of disease, in a certain sense, when he is drunk, still when he becomes sober he becomes criminal if he falls back into his drunkenness. With the exception of suicide, nothing a man does against his own health is a crime. The question is whether a man destroying himself by drink should be allowed to go so far as that without punishment. As for riotous drunkards, who have been convicted a hundred and fifty times, I should have no hesitation in treating them as criminals."

Dr. C. Murchison tells us that "although the majority of adults in Britain still consumed a daily allowance of alcohol in one form or another, there has perhaps never been a time in which there have existed in the medical profession, and to some extent out of it, such strong and general doubts as to the advantage of the habit." He divides healthy persons into three classes as regards the effect of alcohol. First, those who habitually drink moderately or considerably and appear not to suffer thereby; second, those whose moderate drinking lays the foundation of disease; and third, those to whom alcohol even in small quantities is an unmistakable poison. The first class he considers so small that for "one person whose constitution enables him to live to old age" though consuming large quantities of alcohol over a long series of years, "hundreds succumb early to diseases which are avowedly the result of alcoholic poisoning." And his experience has led him to the conclusion that "alcohol, taken in what is usually regarded as moderation, is more or less directly the cause of a large number of the ailments which in this country render life miserable, and bring it to an early close." As for the third class, Dr. Murchison says that they are often deluded into thinking that the very poison which is undermining their health is absolutely necessary to them as a restorative, while for them there "can be no doubt that alcohol is an unmitigated evil and that total abstinence is the best rule."

As regards all others Dr. Murchison is as distinct as Sir William Gull. He says:—

"I believe, that there is little ground, either scientific or practical, for the prevalent belief that, as regards bodily and mental working power, there is advantage in its use to those who are in the enjoyment of good or average health. So far as my observation and experience go, in a man who enjoys average health, who eats well and sleeps well, the judgment is clearer and the mental capacity greater when he takes no alcohol, than when he takes even a small quantity; and with regard to bodily work, although alcohol may enable him for a time to exert himself beyond his proper strength, the subsequent repetition of the stimulus causes the health to break down. The cases in which small quantities of alcohol are constantly taken with the object of enabling a man to get through his daily toil are among the most distressing; examples of alcoholism with which the medical man is brought in contact. Although it may be impossible to adduce statistics either for or against the moderate use of alcohol, the physician who carefully watches the early beginnings of disease in individuals, cannot fail, I think to admit that these are due in many instances to alcohol in some form or other, which, though taken in what most persons would regard as moderation, yet has deranged the primary or secondary digestion, or has in some way disordered the chemistry of nutrition or elimination. It follows, then, that if alcohol be not necessary to enable a healthy man to accomplish his daily work, and if we cannot tell, until it be too late, whether the daily use of alcohol may not have the effect of slowly undermining his general health, the question which each person has to decide for himself is whether, in order to gratify the pleasures of the palate and conform to the usages of society, he will take the risk. The risk, it is true, may in many instances be slight, and many persons will no doubt continue to encounter it rather than forego the pleasure, but the healthy man who wishes to live long, and to continue enjoying good health without which long life would not be desirable, ought I believe, to abstain from the habitual use of alcohol."

The cases in which the use of alcohol may

be beneficial, Dr. Murchison says, are the following:—

1. In acute diseases, to restore falling circulation.
2. In convalescence from acute diseases, to promote circulation or assist digestion.
3. To promote circulation in persons of advanced life.
4. In conditions of the system marked by weakness of the muscular wall of the heart.

Even in these cases, however, its injudicious or immoderate use may be extremely injurious. Dr. Murchison's summary as to the utility of alcohol to man in health and disease is as follows:—

1. "A man who is in good health does not require it, and is probably better without it. Its occasional use will do him no harm; its habitual use, even in moderation, may and often does induce disease gradually.
 2. There are a large number of persons in modern society to whom alcohol even in moderate quantity, is a positive poison.
 3. In all conditions of the system characterized by weakness of the circulation, the daily use of alcohol is likely to be beneficial, at all events for a time.
- "Alcohol, were its use restricted in accordance with these views, would in my opinion, be productive of much good, but when taken in accordance with the fashion and opinions which are prevalent, it is to be feared that the good which it confers is incalculably surpassed by the evil which it inflicts upon the human race."

Dr. Moxon's paper discusses the question:—"Why did he become a drunkard?" It is very psychological, and concludes that the question as to the use of alcohol is one "for each person himself, seeing that there is undoubtedly danger to many, and equally undoubtedly advantage to many others, in its use." His paper closes with the words, "Let the legislature be urged to carry out its plain duty, in giving powers to put the sot under control and so do the most beneficial act to vast numbers of suffering families that ever was done by any legislature. For the family-destroying sot is the most pernicious criminal in the land."

Dr. S. Wilks, in discussing the "nature and uses of alcoholic drinks, repudiates the common idea that alcohol is a *stimulant*, declaring that "its stimulating effects may be regarded as *nil* compared with those which may be styled its *sedative* or paralyzing ones. The stimulating effects compared with the sedative are nearly in the same proportion as in chloroform, opium, and some other narcotics." After fully illustrating this position, he says, "If alcohol be not a stimulant and a direct giver of strength, it need in no wise be taken by the strong and healthy. Numbers of persons injure themselves on principle, and if they are weak, consider beer, wine, or spirits, just appropriate to the corresponding degrees of their debility. Only let it be understood that children should be brought up without the use of fermented drinks, and that these need not of necessity be taken by adults, but that their use and amount should be regulated by circumstances, and the great curse of our country would be far on its course towards removal."

Such sentiments, so strongly expressed by physicians of such eminence, show how the conviction is gaining ground that alcohol is not a safe article of use in ordinary health and to be used with great caution even as a medicine. This being so, it is surely the natural conclusion that *habitual abstinence* is the only safe general rule, and that the most strenuous endeavours to educate public opinion up to this point are amply justified by the consideration that "the good which it confers is incalculably surpassed by the evil which it inflicts upon the human race."

CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. R. P. ROSE.

CHAPTER XIII.—Continued.

Lottie had a desperately long and dismal time of it. Either the book she tried to read was stupid, or there was something wrong with her. At last she impatiently sent it flying across the room, and went to the window. The beautiful winter morning aggravated her still more.

"Suppose he had talked religion to me," she thought, "he at least makes it interesting, and anything would have been better than moping here. What a fool I was not to go! What a fool I am, anyway! He is the only one I ever did act toward as a woman might and ought even in jest. He is the only one that ever made me wish I were a true woman, instead of a vain slut; and the best thing my wisdom could devise after I found out his beneficent power, was to give him a slap in the face, and shoo myself up with a stupid novel. 'Capable of noble things.' I imagine he has changed his mind this morning.

"Well, what if he has? A plague upon him! I wish he had never come, or I had stayed in New York. I foresee that I am going to have an awfully stupid time here in the country."

Thus she irritably chafed, through the long hours. She would not go down stairs as she wished to, because she had resolved that she would not. But she half-purposed to try and bring about the visit to Mrs. Dimm in the afternoon, if possible, and would now go willingly, if asked.

At the first welcome sound of the dinner bell she sped down stairs, and glanced into the parlour hoping that he might be there, and that in some way she might still bring about the ride. But she only found De Forrest yawning over a newspaper, and had to endure his sentimental reproaches that she had absented herself so long from him.

"Come to dinner," was her only and rather prosaic response. But De Forrest went cheerfully, for dinner was something that he could enjoy under any circumstances.

To Lottie's disappointment, Mr. Dimmerly mumbled grace, and still Hemstead did not appear. For some reason she did not like to ask where he was, and was provoked at herself because of her hesitancy. The others who knew of his departure, supposed she was aware of it also. At last her curiosity gained the mastery, and she asked her aunt with an indifference, not so well assumed but that her colour heightened a little:

"Where is Mr. Hemstead?"

"He went down to the city," replied Mrs. Marchmont carelessly.

The impulsive girl's face showed her disappointment and vexation, but she saw that quick-eyed Bel was watching her. She wished her friend back in New York; and with partial success, sought to appear as usual.

"Oh, dear," she thought, "what shall I do with myself this afternoon. I can't endure Julian's moaning. I wish Mr. Harcourt was here, so we up could get some excitement." Without excitement Lottie was as dull and wretched as all victims of stimulants, left to their own resources.

But the fates were against her. Harcourt would not be back till evening, and she did not know when Hemstead would return. Addie and Bel vanished after dinner, and De Forrest offered to read to her. She assented, having no better prospect.

She escorted herself luxuriously under an afghan upon the sofa, while the persistent lover, feeling that this would be his favoured opportunity, determined to lay close siege to her heart, and win a definite promise, if possible. For this purpose he chose a romantic poem, which, at a certain point, had a very tender and love-infused character. Here he purposed to throw down the book in a melodramatic manner, and pass from the abstract to reality, and from the third person to the first. He was more familiar with stage effects than anything else, and had planned a pretty little scene. As Lottie reclined upon the sofa he could very nicely and comfortably kneel, take her hand, and gracefully explain the condition of his heart; and she was certainly in a comfortable position to bear.

A man less vain than De Forrest would not have gathered much encouragement from Lottie's face, for it had a very weary and bored expression as he commenced the rather stilted and very sentimental introduction to the "gush" that was to follow.

She divided his purpose as she saw him summoning to his aid all his rather limited elocutionary powers, and noted how he gave to every line, that verged toward love, the tenderest accent.

But the satirical side-gleam from her eyes, as she watched him, was anything but responsive or conducive to sentiment; and finally, as she became satisfied of his object, the smile that flitted across her face would have quenched the most impetuous declaration as effectually as a mill-pond might a meteor.

But Julian, oblivious of all this, was growing pathetic and emotional; and if she escaped the scene at all, she must act promptly.

She did so, for in five minutes, to all intents and appearances, she was asleep.

At first, when he glanced up to emphasize a peculiarly touching line, he thought she had closed her eyes to hide her feelings; but at last, when he reached the particular and soul-melting climax that was to prepare the way for his own long-desired crisis, having given the final lines in a tone that he thought would move a marble heart, he laid the book down to prepare for action, the dreadful truth dawned upon him. She was asleep!

What could he do? To awaken her, and then go forward, would not answer. People were generally cross when disturbed in their sleep; and he knew Lottie was no exception. He was deeply mortified and disappointed. He got up and stalked tragically and frowningly to the

hearth-rug, and stared at the apparently peaceful sleeper, and then flung himself out of the room, very much as he was accustomed to when a spoiled and petulant boy.

After he was gone, Lottie quivered with laughter for a few moments; then stole away to her room, where she blotted out the weary hour with sleep unfeigned, until aroused by the supper-bell.

CHAPTER XIV.—LOTTIE A MYSTERIOUS PROBLEM.

After a brief toilet, Lottie came down to tea looking like an innocent little lamb that a wolf could beguile and devour. She smiled on De Forrest so sweetly that the cloud began to pass from his brow at once.

"Why should I be angry with her?" he thought; "she did not understand what I was aiming at, and probably supposed that I meant to read her sleep; and yet I would have thought that the tones of my voice—well, well, Lottie has been a little spoiled by too much devotion. She has become accustomed to it, and takes it as a matter of course. When we are married, the devotion must be on the other side of the house."

"I thought Mr. Hemstead would be back this evening?" she said to her aunt.

"No, not till to-morrow evening. You seem to miss Frank very much."

Then Lottie was provoked to find herself blushing like a school-girl, but she said, laughingly,

"How penetrating you are, auntie. I do miss him in a way you cannot understand."

But the others understood the remark as referring to her regret that he had escaped from her wiles as the victim of their proposed jest, and Bel shot a reproachful glance at her. She could not know that Lottie had said this to throw dust into their eyes, and to account for her sudden blush, which she could not account for to herself.

Before supper was over, Harcourt came in with great news, which threw Addie into a state of feverish excitement, and greatly interested all the others.

"Mrs. Byram, her son, and two daughters, have come up for a few days to take a peep at the country in winter, and enjoy some sleigh-riding. I met Hal Byram, and drove in with him. Their large house is open from top to bottom, and full of servants, and to-morrow evening they are going to give a grand party. There are invitations for you all. They expect most of their guests from New York, however."

Even languid Bel brightened at the prospect of so much gaiety; and thoughts of Hemstead and qualms of conscience vanished for the time from Lottie's mind. The evening soon passed, with cards and conjectures as to who would be there, and the day following, with the bustle of preparation.

"I don't believe Frank will go to a such party," said Addie, as the three girls and De Forrest were together in the afternoon.

"Let us make him go by all means," said Lottie. "He needn't know what kind of a party it is, and it will be such fun to watch him. I would not be surprised if he and Mrs. Byram mutually shocked each other. We can say merely that we have all been invited out to a little company, and that it would be rude in him not to accompany us."

Mrs. Marchmont was asked not to say anything to undecieve Hemstead.

"It will do him good to see a little of the world," said Lottie; and the lady thought so too.

The others were under the impression that Lottie still purposed carrying out her practical joke against Hemstead. At the time when he had saved them from so much danger the evening before, they felt that their plot ought to be abandoned, and as it was, they had mainly lost their relish for it. Hemstead had not proved so good a subject for a practical joke as they expected. But they felt that if Lottie chose to carry it on, that was her affair, and if there was fun in prospect, they would be on hand to enjoy it. The emotions and virtuous impulses inspired by their moment of peril had faded almost utterly away, as is usually the case with this style of repentance. Even Bel was growing indifferent to Lottie's course. Harcourt, who with all his faults had good and generous traits, was absent on business, and had partially forgotten the design against Hemstead, and supposed that anything definite had been given up on account of the service rendered to them all.

Lottie was drifting. She did not know what would be her action. The child of impulse, the slave of inclination, with no higher aim than to enjoy the passing hour, she could not keep a good resolve, if through some twinges of conscience she made one. She had proposed to avoid Hemstead, for while he interested, he also disquieted and filled her with self-dissatisfaction.

And yet for this very reason he was fascinating. Other men admired, flattered, and bowed to her in unvarying and indiscriminating homage. Hemstead not only admired but respected and esteemed her for the good qualities that she had simulated, and with equal sincerity and frankness had recognized faults and failures. She had been admired all her life, but respect and esteem from a true, good man was a new offering, and even though obtained by fraud was as delightful as it was novel. She still wished to stand well in his estimation, though why, she hardly knew. She was now greatly vexed with herself that she had refused to visit Mrs. Dimm. She was most anxious that he should return, in order that she might discover whether he had become disgusted with her; for, in the knowledge of her own wrong action, she unconsciously gave him credit for knowing more about her than he did.

She had no definite purpose for the future. Instead of coolly carrying out a deliberate plot, she was merely permitting herself to be carried along by a subtle undercurrent of interest and inclination, which she did not understand, or trouble herself to analyze. She had felt a passing interest in gentlemen before, and which proved but passing. This was no doubt a similar case, with some peculiar and piquant elements added. A few weeks in New York after her visit was over, and he would fade from thought and memory, and pass below the horizon as other stars that had dazzled for a time. The honest old counsellor, conscience, recklessly

snubbed and dismissed, had retired, with a few plain words, for the time, from the unequal contest.

She met Hemstead at the door on his return, and held out her hand, saying cordially:

"I'm ever so glad to see you. It seems an age since you left us."

His face flushed deeply with pleasure at her words and manner. Expecting a cool and indifferent reception, he had proposed to be dignified and reserved himself. And yet her manner on the morning of his departure pained him deeply, and disappointed him. It did not fulfill the promise of the previous day, and he was again sorely perplexed. But his conclusion was partly correct.

"She is resisting the truth. She sees what changes in her gay life are involved by its acceptance; and therefore shuns coming under its influence."

He deeply regretted her action, but felt that only the Divine Spirit could awaken a docile interest, and give a receptive heart, and frequently had appealed to Heaven in her behalf during his absence.

What a strange power this is that God has bestowed upon us! There is some one that we long to influence and change for the better. That one may know our wish and purpose, recognize our efforts, but quietly baffle us by an independent will that we can no more coerce and control than by our breath soften into spring warmth a wintry morning. We can look pleadingly into some dear one's eyes, clasp his hands and appeal with even tearful earnestness, and yet he may remain unmoved, or be but transiently affected. Though by touch or caress, by convincing arguments and loving entreaty, we may be unable to shake the obdurate will, we can gently master it through the intervention of another. The throne of God seems a long way round to reach the friend at our side—for the mother to reach her child in her arms, but it usually proves the quickest and most effectual way. Where before there was only resistance and indifference, there comes, in answer to prayer, strange relentings, mysterious longings, receptivity, and sometimes, in a way that is astonishing, full acceptance of the truth.

"The wind bloweth where it listeth," were the words of the all-powerful One, of the beautiful emblem of His own mysterious and transforming presence.

Again He said, "How much more shall your Heavenly Father give the holy Spirit to them that ask Him."

Here is a power, a force, an agency, that the materialist cannot calculate, weigh, or measure, nor laugh scornfully out of existence.

As upon a sultry night a breeze comes rustling through the leaves from unknown realms of space, and cools our throbbing temples, so the soul is often stirred and moved by impulses heavenward, that are to their subjects as mysterious as unexpected.

To a certain extent, God gives to the prayerful control of Himself, as it were, and becomes their willing agent; and when the time comes when all mysteries are solved, and the record of all lives is truthfully revealed, it will probably be seen that not those who astonished the world with their own powers, but that those who quietly, through prayer, used God's power, were the ones who made the world move forward.

While Hemstead would never be a Mystic or a Quietist in his faith, he still recognised most clearly that human effort would go but little way in awakening spiritual life, unless seconded by the Divine power. Therefore in his strong and growing wish that he might bring the beautiful girl, who seemed like a revelation to him, into sympathy with the truth that he believed and loved, he had based no hope on what he alone could do or say.

But her manner on the previous morning had chilled him, and he had half-purposed to be a little distant and indifferent also.

It did not occur to him that he was growing sensitive in regard to her treatment of himself, as well as of the truth.

He readily assented to Lottie's request that he should accept Mrs. Byram's invitation, and found a strange pleasure in her graciousness and vivacity at the supper-table.

His simple toilet was soon made, and he sought the parlour and a book to pass the time while waiting for the others. Lottie was a veteran at the dressing-table, and by dint of exacting much help from Bel, and resting content with nature's bountiful gifts—that needed but little enchanting from art—she, too, was ready considerably in advance of the others, and in the full address which society permits, thought to dazzle the plain western student, as a preliminary to other conquests during the evening.

And he was both dazzled and startled as she suddenly stood before him under the chandelier in all the wealth of her radiant beauty.

Her hair was arranged uniquely in a style peculiarly her own, and powdered. A necklace of pearls sustained a diamond cross that was ablaze with light upon her white bosom. Her arms were bare, and her dress cut as low as fashion would sanction. In momentary triumph she saw his eye kindle into almost wondering admiration; and yet it was but momentary, for almost instantly his face began to darken with disapproval.

She at once surmised the cause; and at first it amused her very much, as she regarded it as an evidence of his delightful ignorance of society and ministerial prudishness.

"I gather from your face, Mr. Hemstead, that I am not dressed to suit your fastidious taste."

"I think that you are incurring a great risk in so exposing yourself this cold night, Miss Marsten."

"That is not all your thought, Mr. Hemstead."

"You are right," he said gravely, and with heightened color.

"But it's the style; and fashion, you know, is a despot with us ladies."

"And like all despots, very unreasonable; and wrong at times, I perceive."

"When you have seen more of society, Mr. Hemstead," she said, a little patronizingly, "you will modify your views. Ideas imported in the Mayflower are scarcely in vogue now."

He was a little nettled by her tone, and said with a tinge of dignity:

"My ideas on this subject were not imported in the May-flower. They are older than the world, and will survive the world."

Lottie became provoked, for she was not one to take criticism of her personal appearance kindly, and then it was vexatious that the one that she chiefly expected to dazzle should at once commence finding fault; and she said with some irritation:

"And what are your long-lived ideas?"

"I fear they would not have much weight with you were I able to express them plainly. I can only suggest them, but in a way that you can understand me in a sentence. I would not like a sister of mine to appear in company as you are dressed."

Lottie flushed deeply and resentfully, but said, in a frigid tone:

"I think we had better change the subject. I consider myself a better judge of these matters than you are."

He quietly bowed and resumed his book. She shot an angry glance at him and left the room.

This was a new experience to her—the very reverse of what she had anticipated. This was a harsh and discordant break in the honeyed strains of flattery to which she had always been accustomed, and it nettled her greatly. Moreover, the criticism she received had a delicate point, and touched her to the very quick; and to her it seemed unjust and uncalled for. What undoubtedly is wrong in itself, and what to Hemstead, unfamiliar with society and its arbitrary customs, seemed strangely indelicate, was to her but a prevailing mode among the ultra fashionable—in which class it was her ambition to shine.

"The great, verdant boor!" she said in her anger, as she paced restlessly up and down the hall. "What a fool I am to care what he thinks, with his backwoods ideas. Nor shall I any more. He shall learn to-night that I belong to a different world."

De Forrest joined her soon and somewhat reassured her by his profuse compliments. Not that she valued them as coming from him, but as a society man, she felt that he was giving the verdict of society in distinction from Hemstead's outlandish ideas. She had learned from her mother indeed it was the faith of her childhood, earliest taught and thoroughly accepted, that the dictum of their wealthy circle was final authority, from which there was no appeal.

Hemstead suffered in her estimation. She tried to think of him as uncouth, ill-bred, and so ignorant of fashionable life—which to her was the only life worth naming—that she could dismiss him from her mind from that time forth. And in her resentment she thought she could and would. She was very gracious to De Forrest, and he in consequence was in superb spirits.

As they gathered in the parlour, before starting, De Forrest looked Hemstead over critically, and then turned to Lottie and raised his eye-brows significantly. The answering smile was in harmony with the exquisite's implied satire. Lottie gave the student another quick look and saw that he had observed their meaning glances and that in consequence his lip had curled slightly; and she flushed again, partly with anger and vexation.

"Why should this aversive opinion so nettle me? He is nobody," she thought, as she turned coldly away.

Though Hemstead's manner was quiet and distant, he was conscious of a strange and unaccountable disappointment and sadness. It was as if a beautiful picture were becoming blurred before his eyes. It was more than that—more than he understood. He had sense of personal loss.

He saw, and sincerely regretted his cousin Addie's faults; but when Lottie failed in any respect in fulfilling the fair promise of their first acquaintance, there was more than regret.

At first he thought he would remain at home and not expose himself to their criticism and possible ridicule; but a moment later determined to go and, if possible, thoroughly solve the mystery of Lottie Marsden's character; for she was more of a mystery now than ever.

(To be continued.)

DESTRUCTION OF JERUSALEM.

The Roman governors of Judea and Samaria became so oppressive that the Jews broke out in rebellion, and, seventy years after Christ, Jerusalem was finally besieged by Titus, afterwards emperor of Rome. No tragedy on the stage has the same scenes of terror as are to be found in the history of this siege. The city itself was rent by factions at the deadliest war with each other; all the elements of civil hatred had broken loose; the streets were slippery with the blood of citizens; brothers slew brothers; the granaries were set on fire; famine wasted those whom the sword did not slay. In the midst of these civil massacres, the Roman armies appeared before the walls of Jerusalem. Then for a short time the rival factions united against the common foe; they were again the gallant countrymen of David and Joshua; they sallied forth and scattered the eagles of Rome. But their triumph was brief; the ferocity of the ill-fated Jews soon wasted itself on each other, and Titus marched on; encamped his armies close by the walls, and from the adjacent heights the Roman general gazed with awe upon the strength and splendour of the city of Jehovah. At a distance the whole temple looked like a mount of snow fretted with golden pinnacles. But alas! the veil of that temple had years before been rent asunder by an inexorable crime, and the Lord of hosts did not fight for Israel. But the enemy is thundering at the walls. All around the city arose immense machines from which Titus poured down mighty fragments of rock and showers of fire. The walls gave way, the city was entered, the temple itself was stormed; false prophets ran through the streets; even nature itself perished, and mothers devoured their infants; every image of despair completes the ghastly picture of the fall of Jerusalem. And now the temple was set on fire, the Jews rushing through the flames to perish in its ruins. It was a calm summer night, the 10th of August. The whole hill on

which stood the temple was one gigantic blaze of fire; the roofs of cedar crashed; the golden pinnacles of the dome were like spikes of crimson flame. Through the lurid atmosphere all was carnage and slaughter. The echoes of shrieks and yells rang back from the hill of Zion and the Mount of Olives. Amongst the smoking ruins, and over piles of the dead Titus planted the standard of Rome.—*Lord Lytton.*

THE WIFE'S SECRET.

"I will tell you the secret of our happy married life," said a gentleman of threescore and ten. "We have been married forty years; my bride was the belle of New York when I married her, and though I loved her for herself, still, a beautiful flower is all the lovelier poised in an exquisite vase. My wife knew this, and true to her genuine refinement has never, in all these forty years, appeared at the table or allowed me to see her less carefully dressed than during the days of our honeymoon. Some might call this foolish vanity; I call it real womanliness. I presume I should not have ceased to love her had she followed the example of many others, and, considering the every-day life of home necessarily devoid of beauty, allowed herself to be careless of such small matters as dressing for her husband's eye; but love is increased when we are proud of the object loved, and to-day I am more proud of my beautiful wife with her silver hair and gentle face than of the bride whose loveliness was the theme of every tongue. Any young lady can win a lover; how few can keep them such after years of married life."

In all the little courtesies of life; in all that makes one attractive and charming, in thoughtfulness of others and forgetfulness of self, every home should be begun and continued. Men should be more careful to sympathize and protect the wife than the bride—more willing to pick up her scissors, hand her the paper, or carry her packages than if she were a young lady; and as no lady would for a moment think of controlling the movements and engagements of a young gentleman, neither should she do so when he is her husband. If by making herself bright and attractive she fails to hold him, compulsion will only drive him farther from her. I do not believe it possible to retain the friendship of any one by demanding it. I do not believe it possible to lose it by being loveable.—*Alliance.*

ACTIVITY NOT ENERGY.

There are some men whose failure to succeed in life is a problem to others, as well as to themselves. They are industrious, prudent and economical; yet, after a long life of striving, old age finds them still poor. They complain of ill luck. They say that fate is always against them. But the fact is that they miscarry, because they have mistaken mere activity for energy. Confounding two things essentially different, they have supposed that, if they were always busy, they would be certain to be advancing their fortunes. They have forgotten that misdirected labour is but waste of activity. The person who would succeed is like a marksman firing at a target; if his shots miss the mark, they are a waste of powder. So in the great game of life, what a man does must be made to count, or might almost as well have been left undone. Everybody knows some one in his circle of friends who, though always active, has this want of energy. The distemper, if we may call it such, exhibits itself in various ways. In some cases the man has merely an executive capacity, when he should have a directive one. In other words he makes a capital clerk of himself when he ought to do the thinking of the business. In other cases what is done is not done either at the right time or in the right way. Energy, correctly understood, is activity proportioned to the end.

ADVANCED PHYSICIANS.

Many of the more advanced physicians, having found Dr. Pierce's Family Medicines prompt and sure, prescribe them regularly in their practice.

Trinidad, Tenn., May 25th, 1877.

Dr. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir—For a long time I suffered with catarrh. I finally called in Dr. Zachary of this place. He furnished me with your nasal Douche, Sage's Catarrh Remedy, and your Golden Medical Discovery. These remedies speedily effected an entire cure.

Yours truly, JOHN S. CHAMLESS.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address Baxter & Co., Publishers, 17 Wall Street, New York.

THERE are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial, living as He sends us to live, in the open field of the world's sins and sorrows, its possibilities and lies, its persecution, and animosities and fears, its eager delights and bitter wants, if we still keep Him in view in all.—*Bushnell.*

BRITISH AND FOREIGN ITEMS.

TIRE strikes in Great Britain are extending.

EXTREME Republicans in France demand a new Cabinet; the Minister of War has resigned.

THE Afghans profess submission. Two divisions of the British troops have gone into winter quarters.

BOTH the Kirk and Free Church of Scotland have sent clergymen to Cyprus to establish missions or churches.

THERE is a falling off of \$20,000 in receipts of the Free Church Sustentation Fund during the past seven months.

THE Duke of Edinburgh, having served twenty-one years in the Royal Navy, has been promoted to the rank of Rear Admiral.

THE national receipts of Great Britain for the year show a total of \$492,420,195, an increase of \$9,017,425 upon the returns of 1877.

THE observance of Christmas is becoming more general every year in Scotland, though it is yet far from being regarded as a public holiday.

THERE is a religious sect in Russia called "Helpers," concerning whom the spies of the Government testified that "they never drank, swore, lied, or got in debt."

THE late Rev. George Gillilan, of Dundee, is said to have married more people than any minister in Scotland. He had certain evenings appointed for marrying the poor "without money or price."

AN ingenious and enterprising Frenchman is cornering the English coffin-market by shipping eggs in cheap French-made articles, which meet with a ready sale in London and exasperate the local undertakers.

ACCORDING to the *Religious Herald* there are now 160,000 Baptist members in North Carolina, being one-seventh of the population. The number of white and coloured church members are nearly equal. Over 9,000 were added to the coloured churches last year.

REV. ALEXANDER FRASER, Free Church minister of Kirkhill, Inverness, has just celebrated his jubilee, and was presented with a cheque for \$1,775. Mr. Fraser is the fourth in regular succession of ministers of fame, and the ministry of three of them in the parish of Kirkhill extended over a period of 105 years.

A LONDON exchange says: "Methodism is not likely to stand alone in its itinerancy in Ireland, if we may judge by the frequent clerical changes made in Ireland of late. Since disestablishment the changes of the Episcopal clergy have been very numerous, and in some dioceses quite exceed, on the average, the "moves" of the Methodist ministers."

THE *Italia*, of Rome, has the following:—"The fund known as Peter's Pence continues to produce very little. The congregation of Cardinals, charged by the Pope to find a remedy for that state of things, is occupied in organizing that service on a vast scale. For Peter's Pence will be done what was put in practice for the propagation of the faith. A regular receipt is then expected to be obtained."

It is said that the future Prince of Bulgaria is likely to be Prince Louis of Battenberg, the son of Prince Alexander of Hesse, who is an Austrian cavalry general and honorary Colonel of the Eighth Russian Hussars. Prince Louis is now serving in the British navy, and is an intimate friend of the Duke of Edinburgh. It is reported that if elected ruler of Bulgaria he will become a suitor for the hand of the Princess Beatrice.

FROM the *Catholic Directory* for 1879, which has just been issued, it appears that there are in Great Britain at the present time twenty-one archbishops and bishops of the Roman Catholic faith, 2,175 priests and 1,356 churches. These figures show an increase over those of the previous year of thirty-nine priests and thirty-eight churches. In Scotland, where the hierarchy has been recently re-established, there are six bishops, 272 priests and 264 churches and stations.

SOME curious figures bearing upon the subject of capital punishment, and with special reference to the frequency of the crime of murder in the canton of Fribourg, Switzerland, before and since the abolition of the death penalty have been published. In this canton there were only seven cases of murder in the ten years between 1864 and 1874. In the latter year the punishment of death was abolished. During the next three years fifteen murders were committed in the canton, while this year alone there have been five cases of homicide.

MR. SPURGEON having completed the twenty-fifth year of his ministry in connection with the Metropolitan Tabernacle, the congregation decided to celebrate the "pastoral silver wedding" by presenting him with a testimonial. Mr. Spurgeon declined to accept a gift for himself, but being anxious to secure an endowment for his almshouses, his friends set themselves to raise the necessary sum of \$25,000. Up to the 1st inst., the gifts and promises amounted to \$12,000, and a monster bazaar has been held in the rooms beneath the Tabernacle in aid of the testimonial fund, the result of which is not yet announced.

THE *Edin* says that the new Scotch Marriage Act, just come into force, practically destroys the Church of Scotland as a marrying institution. No man or woman north of the Tweed can reasonably complain that the law places obstacles in the way of legal and regular marriage. There is still a residence qualification, though reduced from six weeks to two, but the other essentials are few and simple. The bridegroom on furnishing the registrar of the district with a marriage notice, hands over at the same time eight-pence. After the notice has been on view at the registrar's office a week the bridegroom obtains, on payment of another shilling, a "certificate of proclamation," and, with this in his pocket, he can go straight with his bride and get married by the nearest clergyman. The new Act does not affect the previously existing arrangements, which however, are no longer compulsory. Dissenters, as a rule, will probably marry under the new Act, as it removes all necessity for the presence, in any form, of Church influence.

MINISTERS AND CHURCHES.

REV. Mr McCaul has declined the call to St. Paul's Church, Fredericton.

THE Second Presbyterian church, St. Mary's has had its name changed to that of "Knox church, St. Mary's."

THE congregation of the Presbyterian church at Prescott, has given a unanimous call to the Rev. Mr. Stewart, of Pakenham.

A SOCIAL recently held in connection with Boston church, Milton, at the house of Mr. J. Hume, realized over sixty dollars.

REV. W. A. LANG, M.A., minister of Lunenburg and Avonmore, has been presented by the Avonmore congregation with a very valuable pair of buffalo robes.

THE Ladies' Aid Society of Knox church, St. Thomas, held a literary and musical entertainment at the manse on Tuesday evening 21st inst. The receipts amounted to \$20.

REV. John Somerville, M.A., of Division street Presbyterian church, Owen Sound, was recently presented by his congregation with an elegant and comfortable study chair.

AT the annual meeting of the congregation of Erskine church, Montreal, on the 15th inst., it was decided to abolish pew rents and adopt the envelope system of voluntary contributions.

ON the 19th inst. an interesting address on mission work in China was delivered in Knox Church, St. Thomas, by the Rev. Mr. Porter, who has been for six years a missionary in that country.

THE Young People's Christian Association of Knox Church, Galt, had Vice-Chancellor Blake lecturing for them on the evening of the 15th inst. The subject of the lecture was "Charles Dickens."

THE annual social of Dalv street Presbyterian church, Ottawa, held on the 23rd inst. was largely attended. The chair was occupied by Rev. Mr. Armstrong, and addresses were delivered by Rev. Messrs. Gordon, Sparling and Farries, and Rev. Dr. Kemp.

ON the evening of the 9th inst. the Presbyterians of Mann's settlement, Sarnia township, visited the Rev. J. M. Goodwillie of Knox church, Camlachie, who has been supplying them with monthly services during the past year, and presented him with a handsome sum of money.

REV. G. CO'LL, formerly of New Glasgow, N.S., has accepted the call to Valleyfield. The stipend promised is \$800 and a free manse. The induction has been fixed for Thursday, 6th February. Rev. D. W. Morrison to preside, Rev. R. H. Warden to preach, and Rev. J. S. Black to address the minister and people.

THE call from Stanley street Church, Montreal, to the Rev. James McCaul, formerly of Three Rivers, has been accepted, and the induction is to take place on Tuesday, 4th February. Rev. P. Wright to preach and preside, Rev. J. Nicholl to address the people, and Rev. J. Mackie to address the minister.

A MEETING on behalf of home and foreign missions was held on the 16th in Zion church, Brantford. Earnest and practical addresses on the subject were given by Rev. Mr. Laidlaw, of Hamilton, and Rev. Mr. Murray, of London. The chair was occupied by the pastor of the church, Rev. Dr. Cochrane.

A REPORT recently circulated in several newspapers throughout the country, to the effect that the Rev. Dr. Jenkins had resigned the pastoral charge of St. Paul's church, Montreal, and that the congregation had desired the Rev. D. M. Gordon, of Ottawa, to become his successor, has been contradicted by Mr. Gordon.

THE annual soiree in connection with the Presbyterian Church, Bowmanville, was held on the 1st inst. The chair was occupied by Rev. T. Atkinson, pastor of the church, and addresses were delivered by Rev. J. C. Smith, of Oshawa; Rev. Mr. Howard, of the M. E. Church; Dr. McLaughlin, of Bowmanville, and Rev. A. A. Drummond, of Newcastle. The proceedings were enlivened by excellent music supplied by the choir in connection with the church.

THE Sabbath School of St. Andrew's Church, Arthur, held its annual entertainment on Wednesday evening, 1st January. There was a very large attendance. The Rev. D. Stewart, the pastor of the congregation occupied the chair. Interesting addresses

were delivered by the Rev. Mr. Robinson (Baptist) the chairman, and others. At present the Sabbath School is large, and in a flourishing condition. Mr. Peterkin, Secretary, (who also leads the Sabbath School singing) takes a lively interest in its welfare.—
COM.

AT the anniversary services of St. Andrew's church, Blyth, on the 12th inst., Rev. J. Sieveright, of Goderich, preached, and a collection was taken up to go towards liquidating the debt remaining on the building. On Monday evening, the 13th a soiree was held at which addresses were delivered by Rev. Messrs. Pritchard, Sieveright, and McLean. The children had their festival on Wednesday, the 15th and were addressed by Rev. Messrs. McRae and McLean, and by several of the teachers. The amount realized, including the Sabbath collections, was \$148.40.

THE annual meeting of the congregation of Widder street Presbyterian church, St. Mary's, was held on Monday, the 20th inst., Rev. John McAlpine, the pastor, in the chair. It was announced that over \$8,000 had been subscribed towards the erection of a new church, which would probably be increased to over \$10,000 by the time the canvas was completed. A vote having been taken, it was decided to proceed with the erection of a new building on the old site during the coming summer. It was also decided that instrumental music should be introduced, and that the system of voluntary weekly contributions by means of envelopes should be adopted.

ON New Year's morning the Hon. W. J. Christie, James Hall Esq., and other officers of St. John's church, Brockville, called on their pastor, the Rev. D. McGillivray, B.A., and, in the name of the congregation, presented him with a purse of money, and an address, assuring him of the sincere friendship and attachment of the congregation to him as their pastor and personal friend; signifying their unanimous desire and firm determination to sustain him in all his schemes for the advancement of the congregation and Sabbath School; and expressing their appreciation of his ministerial labours and efforts for their own and their children's spiritual good. Mr. McGillivray made a suitable reply, stating that though he prized their magnificent gift for its own sake, he prized it still more for the sake of the generous feeling which it evinced.

THE annual meeting of the congregation of St. Andrew's church, Guelph, was held on Monday the 20th inst. The several reports having been read and adopted, the meeting proceeded to the election of office bearers. Mr. Richard Rutherford was elected in room of Mr. James Galbraith, and Mr. James Dunn in room of Mr. Douglas, resigned. Mr. C. Pettiford was elected in place of Mr. James Patterson, who was elected Secretary-Treasurer in place of Capt. Swinford, resigned. On motion of Mr. John McCrea, seconded by Mr. Geo. Anderson, a cordial vote of thanks was passed to Capt. Swinford for the very efficient services he had rendered the congregation during the three years he had acted as Secretary-Treasurer. A vote of thanks was also passed to the Mayor and Town Council for their kindness in granting the use of the Town Hall to the congregation during the time the church was being enlarged.

THE ordination of the Rev. D. G. McKay, and his induction into the pastoral charge of the Presbyterian congregation at Bluevale, took place on the 8th inst. It is a remarkable circumstance that the services connected with this ordination and induction began at half past eleven p.m. and were closed at one o'clock in the morning. The cause of this was that the train by which Mr. McKay travelled from Woodstock was detained all afternoon at Palmerston by snow-drifts. The Presbytery, however, determined to await his arrival, and the people followed their example to such an extent that the congregation present at these midnight services numbered over 600 persons. Many of these, having come from some distance at 11 o'clock, a.m., remained in or about the church for fourteen hours without manifesting any signs of impatience. After recording this fact it is almost unnecessary to state that their new pastor is highly appreciated by the Bluevale congregation, and that his prospects are very encouraging.

THE Rev. Charles Campbell, having a few months ago resigned the pastorate of St. Andrew's church, Niagara, received prior to his departure a hearty demonstration of respect and esteem, joined in by all

classes and denominations in the town and neighbourhood. For nearly twenty years he had been chairman of both High School and Public School Boards; and at the close of the Christmas examination of the High School, a crowded audience assembled in the Court House to witness the presentation to him of addresses from the pupils of both schools, and a general address from the town and neighbourhood, together with a handsome gold watch and chain and a purse of money. In the address from the inhabitants, Mr. Campbell is credited with sterling integrity, brilliant talents and sound judgment, together with unassuming manners and uniform kindness; and special mention is made of the sacrifices of personal ease and comfort which he had cheerfully made to promote the public welfare.

THE annual meeting of the Central Presbyterian Church, Toronto, was held on Monday night, Rev. D. Mitchell, pastor, in the chair. After devotional exercises the reports were read. An increase of 160 appears in the membership since the organization of the church in June 1875. The Sabbath School attendance has reached 210; and the children have during the year given \$88 to missions and \$120 to the building fund. The Ladies' Missionary and Benevolent Association have devoted \$60 to benevolence and \$100 to the schemes of the Church. A Young Men's Association has been formed in connection with the congregation. The revenue has steadily increased, having now reached upwards of \$80 per Sabbath. The weekly offerings by envelopes are found sufficient for the maintenance of the church, without pew rents or special contributions. Additional buildings for the Sabbath School and the social work of the church have been erected during the year at a cost of upwards of \$8,000. The meeting, which was a very agreeable and harmonious one, was terminated by the doxology and the benediction by the pastor.

THE new church recently erected by the Presbyterian congregation of Greenbank, was formally opened on Sabbath Nov. 10th. The Rev. Professor McLaren was to have conducted the forenoon service, but was unwell. The Rev. R. Leask of St. Helen's, preached both forenoon and afternoon and the Rev. S. Acheson, of Cookstown, preached in the evening. The attendance at all the services was large. At the afternoon service many could not get in, and the pastor of the congregation conducted another service in the basement of the church. On Monday there was a dinner, after which addresses were given by members of the Lindsay Presbytery and two ministers belonging to the Methodist church. Then there was a tea in the evening, after which Rev. John Smith of Bay street, Toronto, gave his excellent lecture, th. "Characteristics of a Living Church." On Monday though the day was unpleasant and the roads very bad, the attendance was large, over \$300 were realized from the collections on Sabbath and the meeting on Monday. The building is a fine brick church with excellent basement, and has a fine appearance. Pastor and people deserve great credit for its erection.

THE opening of the new Presbyterian church in the village of Norwood took place on the 12th inst., in the presence of the largest concourse of people ever assembled on such an occasion in that neighbourhood. At each of the three services the attendance was very large, many having to turn away for want of accommodation, although every possible expedient was adopted to make room for all. Rev. T. F. Fotheringham, the pastor conducted the opening devotional and dedicatory exercises. Rev. D. J. Macdonnell, of Toronto, preached morning and evening, and Rev. Mr. Bell, of Peterborough, in the afternoon. On Monday, the 13th, a soiree was held, at which the pastor presided, and interesting addresses were delivered by Rev. Messrs. White, Bell, Thom, and Macdonnell. Another social was held on Tuesday evening. At both of these the commissariat department was well attended to, and the choir of the church did admirable service. The collections at the Sabbath services amounted to \$95, the proceeds of soiree on Monday to \$182.50, and those of the social on Tuesday to \$37.50, making in all \$315. The total cost of the building and ground is about \$8,000, more than half of which is subscribed, and, in great part, paid.

THE Norwood congregation sets an example to our debt-burdened city churches. About eight months ago the corner stone of their new church was laid, and on the second Sabbath of the current month

It was opened and dedicated. Immediately after opening, the Building Committee met to arrange the finances, and it was found that, consolidating the whole congregational debt, the total sum was about \$8,000. Of this \$2,000 subscriptions were already paid, and \$2,000 more were on the treasurer's books. The committee at once set themselves to devise a scheme for clearing off the remaining \$4,000 and decided to call for subscriptions extending over five years for the amounts of which the subscribers are to give their notes, said notes bearing interest at the same rate as that paid on the mortgage. In this way both interest and principal are wiped out at one sweep. The committee themselves headed the list with the handsome beginning of \$1,500. A vigorous canvass is certain to accomplish all that is desired. Most of the \$4,000 already subscribed was paid at the time of subscribing by the promissory notes of the subscribers. It worked so well that an effort is now made to meet the whole debt on the same plan. Not much fear of that congregation being strangled by church debts.

THE annual meeting of St. Paul's church, Hamilton, held on Monday evening Jan. 20th., was an occasion of unusual interest, owing to the happy and prosperous condition of the congregation, as shown by the reports upon all departments of the church's work. The report of the Treasurer of the Board of management, showed that the sum of about \$15,500 had been received and disbursed during the year. Of this amount about \$3,500 was received from the ordinary revenue of the church; over \$1,000 from the Ladies' Association; \$1,700 from outside contributions generously given toward the purchase fund; and the balance from the liberal contributions of the members of the congregation, supplemented by cash received on the sale of certain properties belonging to the church. The Session's Report showed an increase of forty-seven families during the year, with sixty new members received to the communion of the church. In the midst of this very gratifying success, the church has been called upon to mourn the loss of one of its most prominent members, the late Mr. Thos. C. Kerr, whose death took place at London, England, on the 21st Nov. last. Mr. Kerr had been connected with the congregation for over forty years, had been for many years an elder, and was a member of last General Assembly. The report of the Session contained resolutions expressing sorrow for his loss and sympathy with his family; and praying that the great Head of the Church would be pleased to raise up others to take the places of those who are called away.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held on the 14th inst., Rev. Dr. Robb, Moderator. Rev. Dr. Gregg reported that he had moderated in a call from the congregation of Charles street, which was given (by a small majority) in favour of Rev. Dr. Matthews, New York, but that owing to the small number of signatures attached to the call, the congregation had recently agreed to withdraw it. Accordingly it was set aside. Rev. Dr. Caven reported that he had moderated in a call from the congregation of Knox Church Toronto, which was given in favour of Rev. A. V. Millingen. The call was read, and was found to be signed by 104 members and nineteen adherents. Mr. J. L. Blaikie and Hon. J. McMurrich appeared, and stated that they and their fellow-commissioners, in consequence of the small number of signatures, would not ask the Presbytery to sustain the call. Accordingly it was set aside. In terms of an application duly made, Rev. J. Breckenridge was appointed to moderate in a call from the congregation of Boston Church, Esquesing, and Knox Church, Milton, on the 31st inst., at 1.30 p.m. Also Rev. D. Mackintosh was appointed to moderate in a call from the congregation of Mount Albert and Balantrae, on such a day as the session may determine and give due notice of. Dr. Topp, on behalf of a committee previously appointed, read a minute which the Presbytery adopted, expressing its high estimate of the character, and abilities, and varied services of the Moderator, as also of its best wishes for him and his family in the land of his nativity to which he intends soon to return. An application was read from Rev. T. M. Reikie, hitherto a minister of the Congregational body, asking to be received as a minister of our Church, and offering to furnish satisfactory testimonials, as well as to give whatever explanations might be deemed necessary. A committee were appointed to confer with Mr. Reikie. And in terms of a

report afterwards submitted by them, the Presbytery unanimously agreed to apply in his favour to the next General Assembly. In terms of an application made, Dr. Gregg was appointed *interim* Moderator of the Session of Cooke's church during the coming vacancy; also he was empowered to moderate in a call whenever the session may determine thereon. Similar appointments were assigned to Professor McLaren in regard to Charles street congregation, and Rev. W. Frizzell was appointed to take the Professor's place as *interim* Moderator of the Session of Queensville, etc. A report was read by Rev. J. M. Cameron from the committee previously appointed on the Assembly's Remit anent Sabbath school work, etc. The report was received, and its recommendations (being somewhat modified) were adopted as follows: 1st. That the list of questions from the General Assembly's Committee be sent to the superintendent of each Sabbath school within the bounds. 2nd. That the questions and answers be returned not later than the 25th day of February, and that a tabulated statement therefrom be prepared for the next meeting of Presbytery. 3rd. That at the meeting of Presbytery on the 4th day of March, the evening of that day be specially set apart for a conference on Sabbath school work. 4th. That all the superintendents and teachers within the bounds of the Presbytery be invited to attend that meeting, and that accommodation be provided for those coming from a distance, who shall notify the committee not later than the 15th day of February of their intention to be present. 5th. That ministers be recommended to bring specially before parents the propriety of reading, or causing to be read, a portion of the Word of God every day in the family, the necessity and duty of regularly catechising their children, and the claims of the Sabbath school on their countenance, assistance and support. 6th. That the Presbytery expresses its sense of the importance of classes for the special training of Sabbath school teachers being instituted wherever found practicable to do so. A petition was read from Parkdale, a suburb of the city, signed by sixty-one communicants and adherents of the Church, praying to be organized as a congregation. In support of the petition Messrs. R. Sabiston, Geo. Tait, D. McKindlay, and Geo. Dempster, Commissioners, appeared, and were severally heard. After some consideration, and on motion of Rev. J. M. King, it was unanimously resolved as follows. 1. To direct the Home Mission Committee to make provision for the immediate supply of ordinances to the petitioners aforesaid. 2. To give notice to the neighbouring Sessions of the petition, and in the event of no opposition being offered before the 1st of February, to authorize the mover, Rev. D. J. Macdonnell, Rev. R. Wallace, and Mr. Winchester, to organize the congregation in accordance with the prayer of the petitioners, with the understanding that supply should be given to Parkdale in connection with Brockton, and that these congregations for a time form one pastoral charge. 3. To encourage the petitioner to take steps for the purchase of property and the erection of a church at as early a date as possible. A circular of the Assembly's Home Mission Committee was read, and was disposed of in the way of a warm recommendation to congregations to contribute liberally to the Home Mission Fund. Dr. Topp submitted a statement anent the needs of Queen's and Knox Colleges, and it was resolved as follows. "The Presbytery having heard the statements of Dr. Topp in regard to the financial necessities of Queen's and Knox Colleges, commends the claims of these institutions to the generous support of the congregations within its bounds, and requests the minister of each congregation to report to Dr. Topp the amount contributed for this purpose before next meeting of Presbytery." Various other matters, not of importance to the public, were taken up and disposed of; and after appointing Rev. D. J. Macdonnell to be Moderator for the next twelve months, the Presbytery adjourned to meet again on the first Tuesday of March, at eleven a.m. Commissioners to next General Assembly to be appointed that day at three o'clock.—R. MONTEATH, *Pres. Clerk*

PRESBYTERY OF STRATFORD.—This court met for ordinary business, in Knox Church, Stratford, on the 21st inst., seventeen ministers and eleven elders being present. Notification was read from the Presbytery of Brockville of its intention to apply for the reception into the Church of Rev. Geo. Blair of the Kirk of Scotland. The expenses of the Presbytery, including

railway fare of Commissioners to Assembly, for the current year, amounting to \$260, were allocated amongst the congregations. A certificate of the standing of Rev. John Kay was read, and the Clerk was instructed to forward application to General Assembly for his reception. Mr. Wade presented a report, in behalf of the Sabbath School Committee, embracing a synopsis of statistics and a programme for the convention next day. The Clerk stated that he had received from Mr. Gordon of Harrington a letter with medical certificate after the close of last meeting, from which it appeared that his health had not so recovered as to allow of his resuming his labours for some months. It was agreed, in view of his speedy return from Scotland, to leave the supply for his pulpit to be arranged in the meantime by the Home Mission Committee and the congregation as before. At the request of the second congregation of St. Mary's, it was entered upon the roll as Knox church, St. Mary's. The Assembly's remit on the formation of a new Presbytery north of this one was taken up, when it was agreed to express decided opposition to the removal of any congregation from the roll of this Presbytery. The remit on the Sustentation Scheme was taken up, when it was unanimously agreed to disapprove a supplementary scheme, and to overture General Assembly to take into consideration the necessity and practicability of a sustentation scheme for the whole Church. Mr. McLeod submitted an overture which was adopted, setting forth that as the sustentation of the ministry is at present in an unsatisfactory state, and as there are grave objections to a supplementary fund, it is desirable that steps be taken towards the careful consideration of the practicability of a sustentation fund, it being the opinion of Presbytery that its organization would be a great blessing to the church. Messrs. Mitchell and McLeod were appointed to sustain the overture. Mr. Boyd was appointed to receive reports on the State of Religion and submit a digest of them at next meeting. On Wednesday, the 22nd, Presbytery met with teachers and friends of its Sabbath Schools. The convention was felt to be very interesting and profitable, and was continued throughout the day, in forenoon, afternoon, and evening seditants. It was agreed to instruct the Sabbath School Committee to issue in its next circular the question. Would you give your views on the best method of classification in Sabbath Schools? Presbytery adjourned to meet at 9.30 a.m., on the 18th of March next, in St. Andrew's church, Stratford.

PRESBYTERY OF PETERBOROUGH.—The regular quarterly meeting of this Presbytery was held in St. Paul's Church, Peterboro', on Tuesday and Wednesday, the 21st and 22nd instant. After the reading of the minutes, Mr. White, (Dummer,) was elected Moderator for the next six months. Mr. Fotheringham presented the report of the Sabbath School Committee which was, after considerable discussion, adopted. Mr. Bell, on behalf of the Committee on Arrears of Stipend, reported that their efforts had been attended with success. The Committee, with Messrs Cameron and Carnegie added thereto, was re-appointed, with instructions to continue their efforts. Mr. Clelland, as Treasurer, presented a report of the state of the Presbytery and Home Mission Fund. Mr. Bennett reported that the monies collected for the Minden Manse had been paid over in accordance with the instructions of the Presbytery. The discourse sent in by Mr. Hunter was referred to Messrs. Bell and Torrence to examine, and if found satisfactory, to authorize the Clerk to certify accordingly to the College authorities. Mr. Bell reported that the Good Templars had offered to give a lease of their Hall, at Apsley, to be used for church purposes, upon condition that the Presbytery aid them in paying off the debt thereon. Messrs. Bell, Clarke and Carnegie were authorized to inquire into the matter and take steps to raise such funds as may be necessary. On motion it was resolved to hold the next meeting of Presbytery at Port Hope on the last Tuesday in March. On motion of Mr. Bennett, it was decided to overture the General Assembly to give liberty to Presbyteries to place the names of retired ministers on their rolls with power to vote as well as to deliberate. Messrs. Smith, Clelland and Craick were appointed a committee to visit Oak Hill congregation. Mr. Gourley of the United States presented his certificate from the church there and was reappointed to the mission field at Minden and Haliburton. Messrs. Clelland and Clark were appointed to visit Burleigh and Chandos during the winter. The Presbytery then adjourned.

OUR YOUNG FOLKS.

HOW RUTH GOT UNDER A CLOUD.

RUTH Tracey was such a wide-awake, sunshiny little girl, and had been praised so much for her bright, happy disposition, that she had made up her mind that she was much better than ordinary boys and girls.

But one day something happened at home that showed Ruth her mistake. Rose, the work-girl, fell sick, and Mrs. Tracey could not get another servant for a week. So Ruth was needed to help do the housework. Now Ruth had never been used to work at home. Her mamma thought her lessons at school, her music, and her calisthenics were enough to fill up a little girl's time; so she never asked her to wash dishes, or take care of little Robbie, or do errands, or dust, or even to take care of her own room.

But now it was all different, and our good girl suddenly grew cross and sullen and fretful and sour,—so sour that her big brother called her a little pickle, and asked her how long she had been out of the vinegar jar.

"Come, Ruth dear," said Mrs. Tracey, the second morning of Rose's sickness, "I wish you to get up right off."

"What, now? Why, it isn't light yet, and I'm horribly sleepy!"

"I will light your lamp. It is almost seven o'clock, and breakfast will soon be ready. There is ever so much for you to do before school-time."

Ruth pouted and frowned, but she did not dare disobey. So she put one little bare foot out into the cold and then another, very slowly, and in the course of five minutes she had dragged herself to the register, and put on her stockings. She worked so slowly that she was soon very chilly, and her fingers were almost as stiff as sticks. Just as she was pouring out some water for her bath, the breakfast bell rang. That gave her such a start that she let the pitcher slip from her hand, and spilt the water all over her. Then she *was* in a plight. She had no dry stockings up stairs, and it was a long way down to the dining-room where her mother was. Oh, how cross our good little girl became! She slammed the poor innocent water-pitcher into the wash-bowl; she took her stockings off and threw them across the room; she made faces at a picture that hung over her dressing-table; she went to the head of the stairs and screamed for her mamma at the top of her voice; and at last, as her mother didn't hear, she went into her room, slamming the door after her, and sat down again by the register. Help her mother, indeed! There was an ugly slop of water on the pretty gray carpet, the delicate blue wall was splashed, and—why, the stockings were wet, and Ruth's temper was lost and that was all.

By and by Mrs. Tracey came up and found—not a neat, sweet, complete little Ruthie, but a frowsled, tousled child, sitting humped over, in a bedraggled nightgown.

Mamma wasn't a woman to be "taken in" by naughty, self-willed children. She was a keen, sharp-eyed mamma, and she understood

the state of things at a glance. "Ruth is a naughty, ill-tempered girl, after all," she said to herself, "and I must cure her as soon as possible." When Ruth saw her mother, she put her hands to her head, which had really begun to ache by this time, and said:

"O mamma! it was *so* early, and I was *so* sleepy, and my head—"

"Don't say anything more," began mamma. "Get right into bed, my dear; it is almost as easy to wait on two sick persons as on one. When the doctor comes to see Rose, I will ask him to step in and see you."

"O mamma! I—"

"Not a word. Get into bed; I will bind up your head with vinegar and water, and put a hot brick at your feet."

Poor Ruth had to submit; and her mother tucked her up snugly, and went down stairs: soon she came back with bandages for her head, a bowl of gruel, and a bottle of hot water for her feet. Ruth detested gruel, but she was obliged to drink every spoonful of it. She kicked the hot bottle, and tossed about, mussing the covers, and making herself as uncomfortable as possible. But all was of no use. Her mother told her that she hoped she would soon be better, and left her alone.

Hour after hour passed away, and nobody came into her room. Ruth went to sleep, woke up, and slept again. Then she cried for a change; and at last began studying arithmetic with her fingers and toes, because she was so very tired of doing nothing.

At last she heard some one coming up stairs with her mother,—a lady who was chatting gaily and laughing. Then the door opened, and there stood her dear, lovely Sunday-school teacher,—her beautiful Miss Bella Lancaster.

"Here is Ruth," said mamma. "I will leave you to talk with her; I am very busy to-day."

Except her papa and mamma and baby brother, Ruth loved Miss Lancaster better than any one in the wide world. And now to think that she should see her in such disgrace. In bed in the middle of the day, and nothing the matter with her; and her mother down stairs doing all the housework alone. Poor Ruthie! She couldn't say one word. Miss Bella came up to the bed, looking as sweet and sorry and tender-hearted as a lady could; and Ruth just put out her dimpled arms, and caught her by the neck, and cried. She tried two or three times to speak, but her sobs choked her.

"Never mind," said Miss Bella, "I know all about it."

"Has mamma—"

"No, mamma hasn't told me much, but I can guess."

"No, you can't guess half how cross I was, and how poky, when mamma needed me so; and I always thought I was so good; everybody always said so, and called me Sunshine, and, and—" Ruth broke down again, and Miss Bella comforted her.

"You'll never love me any more," said the little girl; "you won't want me in your class again."

"Oh yes, I shall; only I am sorry that—"

"That what?"

"That you have learned so little in my class."

"But I have learned all the lessons perfectly—perfectly, Miss Bella."

"Why do you eat your breakfasts and dinners and suppers, dear little Ruthie,—for the sake of eating, or for the sake of living and growing?"

"Why, I s'pose I eat because I'm obliged to, though I like to eat too."

"You eat because your body needs food. Well, now, the Bible verses and hymns, and answers to questions that you learn in the Sunday-school, are all food for your soul, or your character. Now, darling, if this Sunday school food, that we prepare for you does you no good, I am very, very sorry."

"It does do me good, it shall," sobbed little Ruthie.

"I hope so," answered Miss Bella. "Do you remember the golden text that we had last Sunday?"

"No, ma'am; I haven't thought of it since."

"And yet we all promised to try and think of it every day in the week," said Miss Bella.

Ruth blushed and was silent.

"For even Christ pleased not himself," repeated the teacher.

"Yes, that is it," said Ruth; "I thought I should remember it, it is so short."

"But you have been pleasing yourself," said Miss Lancaster.

"Yes ma'am," said Ruth.

"And perhaps you have always pleased yourself more than you supposed; you thought you were a good-tempered girl when really there was nothing to make you ill-tempered. We have all called you little Sunshine, but there has been nothing in your life to bring clouds. The really sweet-tempered people are those who are sweet when things go wrong."

"You will never call me Sunshine again," said Ruth, despondently.

"Yes, we shall, when you deserve it—when we see you bright and happy, even if you have to deny yourself, glad of a chance to help mamma, trying to please Robbie and make papa comfortable."

"I thought I was so good," said Ruthie, the tears coming into her eyes.

"Perhaps that is the reason," said Miss Lancaster, "why you were so easily tempted to become cross and impatient."

"That must be it," said Ruth; "I wasn't looking out."

"There is another golden text that is good for us all to remember at all times,—'Watch and pray, lest ye enter into temptation.' And now I hope when I see you next Sunday that you will be as bright as ever, and have a pleasant story to tell me of what you have been doing the rest of the week."

When the teacher had gone, Ruth got up and dressed, and wrote down the two texts in her little common-place book. "I will try to remember them," she said; "and I hope I shan't get to thinking again that I'm so good, and not watch at all, when I ain't a bit better than other folks, and not so good as some; the truth is folks don't know how cross they are till they have bothers."—*Mrs. M. F. Butts.*

Market Reports.

TORONTO, Jan. 29.

STREET PRICES.—Wheat, fall, per bush, \$0 80 @ \$0 90.—Wheat, spring, per bush, \$0 70 @ \$0 80.—Barley, per bush, 55c @ \$0 60.—Oats, per bush, 45c @ 50c.—Peas, per bush, 55c @ 60c.—Rye, per bush, 50c @ 55c.—Dressed Hogs, per 100 lbs, \$3 50 @ \$4 00.—Beef, hind quarters, \$6 00 @ \$7 00.—Beef, fore quarter, \$4 00 @ \$5 00.—Mutton, per 100 lbs, \$3 00 @ \$6 00.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 50c @ 60c.—Geese, each, 40c @ 60c.—Turkeys, 60c @ \$1 00.—Butter, in rolls, 12c @ 16c.—Butter, large rolls, 10c @ 12c.—Butter, tub dairy, 12c @ 13c.—Eggs fresh, per dozen, 20c @ 25c.—Eggs, packed, 15c @ 16c.—Apples, per bbl, \$1 00 @ \$1 25.—Potatoes, per bag, 85c @ \$0 95.—Onions, per bag, \$0 90 to \$1 00.—Hay, \$8 00 to \$13 00.—Straw, \$7 00 to \$7 50.

WHOLESALE PRICES.—Flour, f.o.c. Superior Extra, \$4 00 to \$4 10 Extra, \$3 00 to \$3 90: Fancy \$3 65 to \$3 85: Spring Wheat, extra, \$3 50 to \$3 60: No 1 Superior, \$0 00 to \$0 00.—Oatmeal, \$3 40 to \$3 50.—Cornmeal, small lots, \$2 25 to \$2 40. Cheese, in lots, 8c to 9c: Cheese, in small lots, 8 1/2c to 10c.—Pork, mess, per bbl, \$11 00 to \$12 00. Extra prime, per bbl, \$00 00 to \$00 00.—Bacon, long clear, 6 1/2c to 7c. Bacon, Cumberland cut, 6 1/2c to 7c. Bacon, smoked, 7 1/2c to 8c. Bacon, spiced roll 9c to 10c.—Hams, smoked, 10 to 11. Hams, sugar cured and canvased, 11c to 13c: Hams, in pickle 10c to 10c.—Lard, in tins, 8 1/2c to 9c: Lard, in tierces, 8c to 9c.—Eggs, fresh, 18c to 20c.—Dressed Hogs, \$4 00 to \$4 50: Live Hogs, \$0 00.—Dried Apples, 6 1/2 to 6 3/4.—Salt Liverpool, coarse, 70c to \$0 00. Liverpool, fine, \$1 80 to \$0 00: Goderich, per bbl, \$1 00 to \$0 00: Goderich, per car lot, 95c to \$0 00. Goderich, coarse, per bag, \$0 00 to \$0 00. Cagliari Salt, per ton, \$15 00 to \$00 00.

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