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PRESBYTERIAN

Vol. 2.—No. 15. (New Series).
Whole No. 366.

Toronto, Friday, February 7th, 1879.

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

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NOTES OF THE WEEK.

"QUEEN'S COLLEGE JOURNAL" is now the most neatly got up magazine of its class that comes to our office, and it continues to sustain its old and well-earned reputation for liveliness and ability.

REV. DR. JENKINS, Moderator of the General Assembly, preached before His Excellency the Governor-General and Her Royal Highness the Princess Louise in St. Andrew's Church, Ottawa, last Sabbath.

ON Monday evening of last week a social was held in the new Presbyterian Church, Leslieville, when interesting addresses were delivered by the Rev. John M. King, M. A., Rev. D. Mitchell, and others. The chair was well filled by the Rev. J. M. Cameron. This young congregation promises at an early date to be in a position to call a minister.

THE annual missionary meeting of Knox Church, Burlington, was held on Monday evening Jan. 27th, when earnest and practical addresses were given on behalf of the different schemes of the Church, by Revs. R. J. Laidlaw, and Dr. Cochrane. It appeared from Missionary report for past year that \$50 was given to Home missions, \$20.25 to French missions, \$10 to Foreign missions, \$15 to College Fund, \$5 to Assembly Fund, and \$5 to Widows' and Orphans' Fund; in all \$105.25.

STATISTICS cannot always be relied upon, according to the "Nonconformist." A Methodist gentleman makes a tabular statement to the effect that while the Wesleyans in England have increased in twenty-eight years 25 per cent., the Congregationalists have decreased 9.2 per cent. Whereupon a Congregationalist issues a statement that in the time specified the Independents have increased 58.5 per cent., whereas the Wesleyans have increased 34.4 per cent. Now, which is right? And how does so wide a discrepancy arise?

WE direct attention to the letter of our Turin correspondent, the concluding portion of which appears in our issue this week. It gives an interesting account of the work of evangelization in Italy which is being carried on by the ancient Church of the Waldensians, whose Theological College is at Florence, and whose professors are men of ability and piety. We are glad to learn also that while so much is being done for other portions of the Italian peninsula, the light of the Gospel is still shining in the valleys of Piedmont, whose inhabitants suffered so long and so grievously for conscience' sake, and that great pro-

gress has been made within the last few years both in the work of education and in the revival of spiritual life.

SUBSCRIBERS to the Toronto Prison Gate Mission are respectfully reminded that this Christian work has entered upon the second year of its existence; and looking back, upon what has been accomplished during the past twelve months, the managers can with confidence appeal to their friends and the public for further support. The funds are almost exhausted, and it is earnestly hoped, that a personal application for aid may not be necessary. Subscriptions and donations will be thankfully received by Mrs. Clarke Gamble, 22 Grange Road; Mrs. Harvie, 354 Front Street; Mrs. Laird, 232 Carlton Street, and the Rev. R. W. Greene, 182 Sherbourne Street.

THE London, (Eng.), "Punch" had a cartoon the last week in 1878 which was singularly appropriate to the times. Old "Father Christmas," is represented as toiling along, staff in one hand and a lighted candle in the other, seeking for something in the darkness. The insufficient light from the lantern first makes visible in front the words, "war," "failures," "commercial depression," and "distress." Mr. Punch stands on one side, but slightly in the rear of "Father Christmas," and apparently in doubt as to the object of the man's search, asks, "What are you looking for, Father?" "Peace on earth and good will towards men," exclaims Father Christmas. This is good good as a sermon and should lead to reflection and resolute action. And it is, in part, at least, as applicable to Canada as Britain.

A SOCIETY was formed in Kingston, about three years ago, called the "Ossianic Society." Its members were chiefly Gaelic speaking students of Queen's College, and the object they had in view in organizing it was the cultivation of their mother tongue. The "Queen's College Journal" of the 25th ult. wishes to know what has become of this society, regrets its extinction, and summons highlanders to the rescue of a language now, at last, considered worthy of a Chair in a Scottish University. We are certainly of the opinion that, at least those students who expect to preach in Gaelic should make that language an object of critical study. The first attempts of young preachers to express in Gaelic what they had previously thought out in English, have sometimes been more amusing than edifying to their hearers. Gaelic preaching is as much required in some parts of Canada as it is in the Highlands of Scotland. But even should this language altogether die out of the speech of the people, and take its place among the "dead languages," it is worthy of attention, and of being preserved in connection with some University, on philological grounds.

FATHER CHINIQUY appears to be making no small stir in Australia. In November last, one edition of the first seven lectures which he delivered in Protestant Hall, Sydney, had been sold out, and a second edition was announced. The agents of Rome had been alarmed, and had, as usual resorted to slander and misrepresentation in order, if possible, to weaken or overthrow their assailant. A portion of the press gave extensive circulation to these attacks on Mr. Chiniquy's character, and there was danger that his influence even among Protestants would be diminished. But the better portion of the press came for-

ward in his defence, and for many weeks not only columns but pages of the Sydney "Witness" and "Protestant Standard" were occupied with the particulars of Father Chiniquy's remarkable career both as a priest of Rome and as a Protestant minister. He was also warmly supported by the General Assembly of the Presbyterian Church of New South Wales, which passed resolutions commending him to the sympathy of ministers, office-bearers and congregations, and set a session apart for the special purpose of hearing an address from him.

ON Tuesday evening, 28th ult., the congregation of Cooke's Church, in this city, gave a complimentary soiree to their late pastor, Rev. Dr. Robb, prior to his departure to his new field of labour in Ireland. Tea was served in the lecture room, and after partaking of it, the large assemblage adjourned to the body of the church, where a meeting was organized with Rev. Prof. Gregg in the chair. On the platform and also among the audience might be seen many representative men, not connected with the congregation, not even Presbyterians, drawn there by respect and esteem for a man who during his stay in this city, had earned for himself the confidence and good will of the well-disposed among all classes of the community. The meeting having been opened by singing and prayer, the chairman, after some introductory remarks, read an address from the congregation and Young People's Association to Dr. Robb, expressing their deep regard and esteem for him, their regret at parting with him, and their hope that his removal, though a loss to them, might result in advantage to the great cause to which he had devoted his life. Accompanying this address was a very handsome gold watch and chain, and a purse of money. Upon the inside cover of the watch are engraved the words, "Presented by the Trustees of Cooke's Church to Rev. J. Gardener Robb, D.D., on the occasion of his departure from Toronto, January 28th, 1879." To the address Dr. Robb made an appropriate reply. Mr. R. M. Abraham then read an address from the ladies of the congregation to Mrs. Robb and Miss Hanna, her sister, the address being accompanied by a silver water-pitcher and goblets for the former and a gold chain and locket for the latter. Dr. Robb made a suitable reply on behalf of Mrs. Robb and Miss Hanna. The last mentioned lady was also presented with a gold bracelet by the Sabbath School. Rev. Dr. Potts (Methodist) and Rev. J. A. R. Dickson (Congregationalist), conveyed to Dr. Robb the good wishes of the Ministerial Association of Toronto, with which he had been connected. A deputation representing the various temperance organizations then appeared and presented an address to Dr. Robb expressive of their gratitude for the services he had rendered to that cause. In his reply to this address, Dr. Robb made one of those striking points so characteristic of his public utterances: He thanked God that he was an Irishman and not some other man, that he was a Christian and not an infidel, that he was a temperance man and not a drinker. Addresses suitable to the circumstances were then delivered by Mayor Beatty, Rev. Drs. Castle, Reid, Hamilton and Caven, and the meeting was closed with the benediction by Rev. J. M. King. Dr. Robb is probably by this time on the ocean, on his way to his new field of labour, and he carries with him the esteem of a very large number of people on this side of the Atlantic and their good wishes for his success.

OUR CONTRIBUTORS.

SOME OLD PRESBYTERIAN DOCUMENTS.

MR. EDITOR.—During the year which I have devoted mainly to the study of Pioneer Presbyterian History, many curious and interesting documents have come under my observation, some of which I shall be able to deposit for preservation in Knox College library, and a few of which I will copy or refer to in this communication. On the whole the most interesting is a written volume containing Christian experiences of Rev. Jabez Collver, and an account of some of the wonderful "spiritual manifestations" which were "made known" to him in his early life in New Jersey. These were recorded with his own hand when, at the age of eighty-four years, he was closing a ministry in Norfolk county, Ontario, extending through "a quarter of a century." This book will be more particularly noticed hereafter, with extracts, in connection with a sketch of the author's life and most eventful pioneer labours.

First in point of antiquity, and second on my list, is the following church certificate, printed in "old style" type, the signatures and the words in *Italics* being written in the blanks:—

THESE do certify, that the bearer *John McGlashan* an unmarried man resided in the Low Church parish of Paisley more than two years preceding the date hereof during which time he behaved himself soberly and honestly, free of public scandal or ground of church censure known to this session, he was a communicant.

Attested, at Paisley, the 12th day of January Seventeen Hundred and Ninety-five years,

COLIN GILLIES, Minister.
WILLIAM BELL, Session Clerk.

Mr. McGlashan was father to Rev. Alexander McGlashan and Rev. Leonard McGlashan, who were brought up in Pelham Township, Lincoln County, and have "gone home," leaving many ripened fruits of their ministry, especially on the Niagara Peninsula. A large circle of staunch Presbyterian descendants still remain in Pelham.

Next in order of antiquity are the proceedings of "a meeting of the inhabitants of the town of Niagara, Subscribers to the funds for rebuilding the Presbyterian church in Niagara," "held in the school house on the fifth inst," which I find printed in the Niagara "Gleaner" of the date of June 17th, 1819. The old church building had been destroyed by the Americans, "in consequence of its being occupied by His Majesty's army during the late war." Rev. Charles James Cook, a Baptist clergyman, presided, and, with others, the following resolutions "were unanimously passed."

Resolved, 1st, That this meeting deeply deplores the distress created by the late unnatural and calamitous war; and fully sympathises with their fellow inhabitants and fellow sufferers; the fruits of whose industry, skill and prudence, were all swept away by the late annihilating "besom of destruction," the late war; particularly so upon the recollection, that even their consecrated temple, which they had dedicated to Heaven, was erased to the Earth, and trodden under foot by the invaders of their country.

2. That this meeting, notwithstanding the magnitude of their own personal and individual losses, sincerely regret, that they have even so long neglected this first and greatest, and most important of all their duties, the raising up again of the House and dwelling place of their GOD; fully assured that they can expect but little prosperity and happiness in their own habitations, while the habitation of Heaven remains trodden under their feet.

3. That this meeting feels it to be their duty and the duty of every inhabitant of this town and its vicinity, to exert their utmost abilities in supplying the means to erect again their temple of holiness, and to build up again a house for Him, who in ages past, was "the Lord God of Israel" only; but whom, now, with the mingled emotions of gratitude and delight, they are enabled to name THE LORD GOD OF NIAGARA—THE LORD GOD OF THE CANADAS—THE LORD GOD OF THE CHRISTIAN WORLD.

4. That this meeting, for the accomplishment of this most holy object, respectfully request the following gentlemen to be a building committee, viz., The Rev. CHARLES JAMES COOK, RALFE CLENCH, ESQ., ANDREW HERON, ESQ., JOHN BREAKENRIDGE, ESQ.,

JOHN CROOKS, ESQ., GEORGE YOUNG, ESQ., and MR. WILLIAM D. MILLER. The said John Crooks, Esq., to be Treasurer; and Mr. William D. Miller, Secretary of this Society, and four of whom, to be a quorum.

9. That a humble memorial be presented to His Excellency Sir Peregrine Maitland, the Lieut.-Governor of this Province, praying the aid of his enlightened wisdom and ardent piety, from whom everything may be expected which is practicable, to assist the energies of this Society in their difficult undertaking.

The punctuation, Italics, capital letters, etc., are given above precisely as printed in the "Gleaner" more than half a century ago. In the same number of that paper, among the advertisements of articles for sale, appeared the following:—

A SERMON delivered in ST. ANDREW'S CHURCH Quebec; by the late ALEXANDER SPARK, D. D. on the 7th of March 1819, the day of his Death. Also a FUNERAL SERMON preached on the occasion, the 14th March 1819.

Who can furnish a copy of the pamphlet containing these sermons? It was sold, and probably published, at Niagara, by Andrew Heron, whose son Andrew now lives in Toronto.

As an indication of the manner in which pioneer preachers were paid, and of the luxuriousness of their living, the following characteristic subscription paper will be read with interest:—

PELHAM, February 24th 1823.

We the subscribers do agree to pay Mr. Eastman forty bushels of good merchantable wheat for the purpose of having the gospel preached for one year once a month, and the wheat to be delivered at the house of John B Comforts on or before the twenty-fifth day of January next.

Although this subscription reads for "good merchantable wheat," two columns are made, by ruled lines, below, one of which has the letter W. and the other the letter C at the top, indicating that corn, as well as wheat, was "legal tender" for preaching in those days. Twenty five bushels were subscribed under the letter W, and fourteen under the letter C, while one subscription was for "six shillings New York currency" probably about the market value of a bushel of wheat. If Mr Eastman was paid in the same proportion for his services in other places, his salary for one year amounted to four times forty bushels of grain, or, probably, one hundred and twenty dollar cash. Another subscription, three years later, required his attendance "once every three weeks," for one year, to "assist and instruct us to worship our Creator," and it promised, for such service, thirty seven bushels of wheat and ten shillings in Provincial currency.

Here, in an improvised leather cover, is a series of sermons, printed and written, which were preached by the Rev Robert McDowall date not recorded. They elucidate the doctrine of predestination so forcibly as to give no doubt of the preacher's orthodoxy as a Calvinist. I hold these, as a loan from Rev. Peter Duncan, of Colborne, to whom I am indebted for a number of favours. Who can, and will, send me the complete series, for Knox College library? And here is an original letter or report, addressed by Mr. McDowall, under date of January 18th 1839, to Rev. Henry Gordon, who, probably, was moderator of Kingston Presbytery. It is a valuable historical document, and though it bears evidence of having been culled by other historical tyros, it is not yet exhausted. It was kindly sent me by Rev. Thomas Alexander, now of Mount Pleasant, but formerly a member and clerk of that Presbytery.

The Rev. Robert McGill, then of Niagara, in a letter published in 1841, writing of a number of churches in the Niagara Peninsula, said, "Prejudices have been fostered in their minds against the Church of Scotland on very absurd grounds." The fact of the existence of such prejudice, whatever the grounds, is illustrated in the title deed of the church property of Grimsby, now before me, in which I find the following clause.

—"Providing always, and these presents are upon this express condition, that the said church so erected, or to be erected, upon the said parcel of land, shall, at all times hereafter, be supplied solely either with Ministers of the United Presbytery of Upper Canada, from Europe, or from the United States of America, wholly excluding all ministers of the Established Kirk of Scotland."

The venerable representative elder of the church at Barton, Mr. David Hesse, contributes four foolscap pages of memoranda made at an early day, by his

father, who emigrated from New Jersey to Canada before 1790. Under the head of "marriages," he says: "For the first few years, [before the advent of ministers] the parties left Barton in the night, went in a boat to The Forty [Grimsby] to Judge Pettit, and returned the same day. Also, the captain and half-pay officers married some. Advertised at some tavern or store three weeks."

And this leads naturally to the following document, the original of which is before me, and which explains itself:—

PELHAM, Oct. 9th, 1843.

Unto the Honourable the Legislative Council of the Province of Canada, in Parliament assembled, at Kingston.

The petition of the undersigned, of Pelham, Niagara District, humbly sheweth, that your petitioner, having resided in the Province nearly three years and a half, is the pastor of the Presbyterian church in Pelham, N. D., and being an alien, is not qualified to celebrate the marriage covenant. Now, therefore, your petitioner humbly prays that a law may be passed during the present session of the Legislature, to naturalize him. And your petitioner, as in duty bound, will ever pray.

ABIJAH BLANCHARD, D. D.

I might continue, at great length, this enumeration of curiosities in my Presbyterian historical museum, but this must do for one article. After the custom of many of the pioneer preachers, with whom I am, just now, "keeping company," I will proceed to close with a few

PRACTICAL OBSERVATIONS,

which, though they may not indicate a very close relationship to the preceding discourse, may, nevertheless, be not entirely peculiar in that respect, while they will serve just as well my present purpose.

1. The subject of Pioneer Presbyterian History demands immediate attention, if we would save the fragments which are not already wholly lost. During the past few years, fire has destroyed many valuable documents, and disease and death have clouded the memories or closed the lips of many important witnesses. Stephen Blackston, a beloved ruling elder, who formerly resided in Barton, in this Province, and from whom I have received interesting and valuable letters, was found dead in his bed, in Illinois, on the morning of the recent fifth of December. Though eighty-four years and seventeen days old, he was, to the last, active in the service of the Master whom he learned to know and love, nearly half a century ago, in his Canada home. He retired the night of December fourth, in apparent good health, and with an engagement to go with his pastor the next day to administer the sacrament to an invalid Christian. This engagement was not kept, and his last historical letter has been written. On the same day Rev. Alexander Lewis, from whom I was just about to seek information, "fell asleep" at Mono Mills, Ontario, aged eighty-eight years. I am expecting valuable aid from his library, but the living witness is witnessing on high.

2. I cannot travel personally over all the Dominion to gather documents, make extracts from Journals, and otherwise gather information. I cannot sit down quietly by his fireside in Barrie, with the venerable Rev. Samuel Porter, and talk over the last days of the United Synod; nor can I personally search among the papers of the late Rev. William Smart, at Belleville, for the history of the early days of the United Presbytery. I cannot personally call upon the Rev. Henry Gordon, at Gananoque, nor upon the surviving relatives of the veteran pioneers, William Bell, Robert McDowall, Robert Boyd, William Jenkins, William Proudfoot, John McKenzie, John Gemmill, Thomas Christie, John Machar, James Harris, and others whose names will be readily recalled; but the information they might now be able to furnish ought not, therefore, to be lost to the Church and to the world. Somebody at each place can look up the items and documents and report to me. Will somebody do it?

3. My work will, so far as practicable, cover the entire Dominion, and it will necessarily occupy much time. I desire, as I proceed, to devote a newspaper article to each separately organized movement, which helped to lay the foundations of Presbyterianism in any part of Canada. I design to notice many of the churches, and, so far as I can be furnished the necessary information, I will be glad to assist in perpetuating the memories of the self-sacrificing labours of the individual pioneers.

4. As stated in a circular issued some months ago, all books, documents, old letters, old sermons, pamphlets, minutes of Synods and Presbyteries, which may be sent to me, will be carefully used and safely returned in due time, if required, or they will be retained if permitted, to be classified and bound, with connecting and explanatory notes, for permanent preservation, for the use of our Church, in Knox College.

Next week I hope to complete my notice of the life and labours of Rev. D. W. Eastman, and I shall try to follow it with succeeding chapters more rapidly than I have heretofore published. This will depend much however, on the promptness with which my appeals for information shall be responded to.

H. S. McCOLLUM.

St. Catharines, Jan. 25th 1879.

P. S. Just as I was about to deposit this communication in the Post Office, the mail brought me from Rev. H. Gracey, of Gananoque, a package of papers, mostly fragmentary items left by Rev. William Smart. Though of themselves, apparently unimportant, they are helpful hints, and have furnished some information for which I have been long searching in vain. He has struck a lead which will bear working; and there are many such leads within "prospecting" reach of Presbyterian pastors.

H. S. M.

THE GOSPEL IN ITALY.

(Concluded.)

The questions of main importance were two, and had been made the objects of careful study by the congregations, which had sent their single reports to the gentlemen to whom had been committed, by the last Conference, the charge of condensing such statements into one, to be studied and discussed in a thorough manner at the present meeting. The first was the question of the "Sanctification of the Lord's Day," Rev. B. Pons, evangelist at Leghorn, lecturer. Sabbath keeping is a very difficult question for our young churches. As you know, Sabbath observance is not enforced by the civil law here, as it is with you. If such observance were enforced by the laws of the country, the problem would be easily solved, and Sabbath-keeping would take its place amongst the habits and customs of the people, who would have no opportunity of openly transgressing the commandment. But in Italy the greatest part of business is very often transacted on that day. The Government offices are open, the shopping and trades are going on as usual, at least for half the day, so that the members of our churches find themselves in a very awkward condition. On one hand they feel themselves bound by God's command, on the other they know that if they refuse to work, they will lose the bread of their families. How to reconcile these two extremes - this is the question. The lecturer's opinion is that first of all we must try as individuals and as churches to exercise an influence on public opinion, so as to bring those in authority and power to the observance of that day more on economical and hygienic grounds, than from religious motives, which would have no force with different classes of people. This end must be accomplished by means of public lectures and conferences, and leading articles in the newspapers, as well as societies for the sanctification of the Lord's Day, to be constituted in every district and in every congregation, and under whose auspices pamphlets should be printed and circulated. Lastly, the ministers and church sessions should impress upon every church member the necessity of Sabbath observance for themselves and for the sake of example, although disciplinary steps could not, as yet, be taken against those who are obliged, in spite of themselves, to neglect this ordinance.

The question next in importance was that of *voluntary contributions*, lecturer Sig. E. Laforte, deacon of the church of Palermo. A church must live by itself, and work by itself. This is a general principle which has been realized by all the churches that like ours, have no official connection with the State. We are satisfied with being tolerated and protected, but we want to be free from any interference at the hand of the Government. Therefore we must provide the means for carrying on our missionary work. But how shall we do it? The mother Church has quite enough to think of herself. We have hitherto applied to the liberality of Christian friends in Great Britain, Ireland, and America, but those resources might fail us by some unexpected circumstance, and we cannot expect that the poor people of our congregations who

give their penny per week for the sustentation fund, after they have contributed to the other schemes of the church, will be able to do much towards Italian evangelization. Let us hope however that the applications made to our friends will be liberally responded to for a long while, and that as God has provided for the past, He will provide for the future, but meanwhile let us not be idle. Let us educate our people to give. Let us make them understand that it is their privilege and their duty, and in order to encourage personal effort, let us have financial committees in our Presbyteries, for the purpose of increasing the contributions, and of making of our Church a self-supporting Church. Some progress has been made already in that way, as it appears from the financial statements of the various years. There was collected for the schemes of the Church, in 1870, \$1,900, in 1873, \$4,223. in 1876, \$5,359, and in 1878, \$8,677. But as we require every year more than \$50,000, the deficit is great still, and we trust that our British and American friends will not fail when the need is pressing.

The Conference then took up the proposals of various kinds, forwarded by the Presbyteries. It was a great saving of time that they had been previously discussed at Presbytery meetings, so that nobody was taken by surprise. First to be taken in hand was a liturgy, drawn up by Prof. Revel, and which had been sent, by the third Conference, to the several districts, in order that it should be examined as carefully as possible. But as the opinions of the districts were rather of a contradictory kind, the Conference agreed to ask the Waldensian Synod to appoint a committee with the special purpose of drawing up a liturgy that would suit both the branches of the Church. A question that had stirred the feelings of many a church session and more than one Presbytery, was the name to be given to the mission-churches. Four of the Presbyteries agreed to call them "The Evangelical Waldensian Church." Others, pointing out such a name as a hindrance to missionary work, because not being typical of any denomination, wanted them to be called simply "The Evangelical Church," adopting at the same time, as their motto that of the Waldensian Church. *Lux lucet in tenebris*. The Conference decided this to be a premature question, and resolved to leave it in abeyance.

To complete the Presbyterian edifice, the Presbytery of Tuscany had proposed that the General Conference should be henceforth regarded as equal to the Waldensian Synod, and endowed with legislative power, without any further need of the sanction of that Assembly, that each branch of the Church, without becoming severed from each other, should have a meeting of its own; and, finally, that a General Assembly composed of the representatives of both the Synod of the valleys and the Synod of the mission churches should be held once every three years, to which Assembly should belong the supreme authority, and every final decision. Considering that the membership of the Churches of the valleys is more than that of the mission churches, although the number of congregations is much smaller - so that with the federative system, the former churches should not be fairly dealt with - the General Conference, while they recognize this to be the aim which must be kept in view as the crowning of a true Presbyterian organization, and while they express the wish that the progress of the work should be such as to make of this proposal a necessity, deem it premature at the present time, and send the question to be studied by the Presbyteries.

This was the course of the proceedings of the Conference. On the Saturday morning, all the members thereof met in the church for a service of mutual exhortation and edification, when the sacrament of the Lord's Supper was celebrated with the deepest solemnity. Let me not forget to say that brotherly letters of invitation were forwarded to all the ministers of the foreign churches that are at work in Italy, but only one of them was enabled to be present amongst us, Rev. Dr. G. B. Taylor, American Baptist, who was welcomed in the Assembly along with pastor Appia from Paris, and pastor Rochedieu from Belgium. On Monday the 2nd of September, the Waldensian Synod was opened in Torre-Pellice, with the ordination to the holy ministry of two young men who had completed their studies in our college at Florence, and had spent some time in foreign universities. They were now to enter, in regular form, the mission-field. The preacher took as his text,

Ezekiel xxxiii, 7. "I have set thee a watchman to the house of Israel," and spoke of the duty, of the responsibility and of the reward of the faithful watchman. The ministers present then laid their hands on the young brethren in the name of the Lord. The Rev. Dr. Lorimer from London, Rev. D. Miller from Genoa, and Rev. Dr. Yule from Scotland, took part in the ceremony, and afterwards delivered brotherly addresses that were thankfully received, and cordially answered by the moderator, Dr. Lantaret. The first question which engaged the attention of the Synod, was the annexation of a new parish, some thousands of miles distant from the Church of the Valleys, I mean the Colonia del Rosario in Uruguay, to which more than a thousand Waldensians have emigrated. A minister was sent to them last year. He was cordially received by all the members of that church, which according to its request, will henceforth be called the Seventeenth Parish of the Waldensian Church. Both the Home Committee and the Mission Bo. I gave in full reports of their operations, which were considered very satisfactory, and the same gentlemen were appointed to form the two committees for next year. A very interesting report on the *catahumens* was read by the minister of the parish of Rora. How to instruct the young men; how to conduct the Bible-classes; how to keep the young people under the influence of the Gospel after they have been received into membership - these were the main points on which the lecturer laid stress. The exercise of discipline in the Church, and the duty of contributing more and more to the Church schemes, were also the subjects of very interesting and practical discussions. The attention of the Assembly was then drawn to our schools and colleges. The preparatory college at La Tour is in a prosperous condition and numbers seventy-five pupils, though it is to be deplored that owing to the vastness of the programme, classical studies are to some extent neglected. The Divinity Hall that had been transferred to Florence in 1862, to enable our students to become thoroughly acquainted with the Italian language, numbers at present, seventeen students, taught by three professors, who have made themselves known by works of real theological value. Attached to the school is a library containing 7,000 volumes, amongst which is a rich collection of all the editions of the Bible printed since the time of the Reformation. At their last sederunt the Synod expressed their unanimous and deep feeling of grief for the lamented death of King Victor Emanuel, and their confidence that the son will follow his father's steps in his loyalty to the constitution, and that he will grant freedom of conscience. The expression of the constant faithfulness of the Waldensian people to the dynasty of Savoy was conveyed to King Humbert I. who, in an interview which he had in July last, with the moderator of our Church, gave the assurance that nothing would induce him to interfere with the liberty which we have enjoyed hitherto.

Turin.

W. MEILLE, Evangelist.

COLLEGE LECTURESHIPS.

MR. FINTOR, Several letters have lately appeared in your columns from "Dubius," "Covenant-Keeper," and "Clericus," regarding lectureships in Knox and Queen's colleges. You have also kindly given in "editorials," what you consider *the legal aspects* of the questions in dispute, for which accept thanks. I fear however that plain readers are apt to get somewhat confused by the lengthened replies given to the queries of your correspondents. Possibly any further attempt may be but to darken counsel with words, but there can be no great harm in briefly stating how the matter appears to one who makes no pretensions to legal lore, and who cannot claim to be posted in the decisions of Church Courts.

I presume, after the learned and pungent communication of "Covenant Keeper," that "Dubius" must admit that the authorities of Queen's College have the legal right to appoint professors and lecturers, when and as they see fit, without so much as submitting their nominations to the General Assembly. But "legal rights" is one thing - the wisdom and expediency of making such appointments in such a way is another. I confess it seems a little strange, to hear it whispered over the Church, that certain ministers have been offered - or have declined as the case may be - certain professorships in Queen's college, without the slightest reference to, or recognition of, the General Assembly. It would, I believe, very much increase

the confidence of the members of the Church in all our colleges, if the names of professors and lecturers were in every case submitted to the General Assembly before appointment. Such I understand has been the custom in Knox and Montreal colleges, and I am sure that the authorities of Queen's College, have no reason to fear ungenerous treatment on the part of a Church, that has so recently shown its interest in that institution, by large subscriptions towards its permanent endowment.

In regard to Dr. Proudfoot's lectureship in Knox College, whatever may be said as to your interpretation of the Assembly's decision as against "Clericus," one thing is clear, that there are a considerable number of brethren who desire a change of some kind in that special department of instruction. So far as I have been able to gather the feelings of the Church, they may be classified as follows:—

First.—There are those who maintain—and not without good reason—that when a third professor was appointed in Knox College, the present lectureship in homiletics was to be abolished.

Second.—There are those who maintain that if a lectureship in homiletics and pastoral theology is desirable, and cannot be overtaken by the regular staff, it should not be given permanently to any one minister of the Church, however excellent in some respects his qualifications may be. "Clericus" has referred, and very properly, to the Yale lectureships, where the position is only held for one year. Eminent men like Drs. Hall and Taylor, and Philips, Brooks, speaking from full hearts of their own experience as successful pastors, have done more to stimulate the students of Yale, (and may I not say all the theological students of the American Continent,) than a course of finished prelections, delivered by a permanent lecturer, could do in a century.

Third.—There are some who are satisfied with the present arrangement, and prefer to let well enough alone.

Without attempting to argue these different views, it seems to me that there are cogent reasons, why, in deference to those who may dispute your interpretation of the Assembly's decision, and who desire a change of some kind in the present arrangement, the General Assembly should seriously consider the matter in all its bearings.

The revenue of Knox College for years past, has been quite insufficient to meet its legitimate expenses. It may be said:—"Our people ought to do better"—but this fact does not raise the revenue however frequently the statement is repeated. I am one of those who desire to see four regular professors in Knox College and in every college of our Church, but until the finances are in a better condition, is it wise to increase our pecuniary obligations by the continuance of such lectureships, as the one in question? If the plan proposed by "Clericus" is adopted, each lecturer appointed for one or two years can visit in turn all the colleges, at a very small expense to the Church. He need not be absent from his charge over two or three months at the longest. The honours of our church are none too many, that they should be continued to any one man for an indefinite term of years, unless, as may be the case, there is only one man that can fill such a position.

And this brings me to another reason why the plan proposed by "Clericus," commends itself to the Church. Is it reasonable for the Assembly to take any minister away from his congregation, year after year, for a term of months? I know not in what way Dr. Proudfoot's pulpit is filled in his absence, but were it filled by the ablest men of our Church in regular succession, it would not counter-balance the injury that the want of pastoral oversight involves.

These remarks, Mr. Editor, are made without any disparagement to the respected lecturer in homiletics and pastoral theology in Knox College. The question is to be settled on general grounds and not with reference to the qualifications of any brother who happens to fill the position at the present moment.—I am, yours respectfully,
AN ELDER.

FUNDS—A COMPARISON.

MR. EDITOR,—A friend has placed the following calculations before me. They are, I believe, accurate. It may be of some use to publish the figures at this season of the year: Amount raised for Home Missions in the Provinces of Ontario and Quebec during the past six months, \$6,380.91. Amount raised in the Mari-

time Provinces for the same object during the same period, \$5,283.04. The contributions for Foreign Missions from the Western Section amount to \$5,603.96. For the same object there was raised in the Maritime Synod \$5,731.24. Of course the Western Section will, before June, increase its contributions five fold. It will need to do so, and the multiplication must begin at once. The Maritime people are evidently ahead in the race, and very far ahead considering their numbers and resources
LOOK OUT
Jan. 28, 1870.

For the Presbyterian.]

THE TEA MEETING IN THE CHURCH.

The crowd had met, and swift the angels came,
As was their wont, into the house of God.
"Rejoice, they're going to praise the Holy Name,
We'll wait their song up to our blest abode."

"Is this the holy feast of Him who died,
Grand in His meekness, peerless in his love—
The principalities of hell defied—
And reigneth now in th' heaven we left above?"

A prayer is said—what next? a rush and din,
Discordant sounds in that dear hallowed place,
Instead of praise 'tis like the breath of sin.
Each seraph hears aghast, and veils his face.

A feast is spread, but not celestial food;
Yet who would look for other banquet here?
The time is set for only frivolous mood,
And flippant colloquy with jest and cheer.

Oh, for the burning zeal that stirred our Lord,
When from His courts He swept the crew profane;
Wield, Lord, again, Thy potent whip of cord,
And cleanse Thy house from desecration's stain.

Where have the angels gone? alas they fled,
Unto a place afar in th' azure deep,
"They mar Thy sanctuary Lord," they said,
"We've fled in shame, and hither come to weep."

Ah! ye who name the name of Christ, beware,
Be clothed in wisdom's dignity and fear;
Your master's honour guard with jealous care,
Not cause the blush of shame, and secret tear.
C. C. A. F.

MISSION WORK ON THE CANADA PACIFIC RAILWAY.

MR. EDITOR,—I suppose it is now almost too late for me to say much about my long and wearisome journey from Heckstio, Ontario, to Section 15 C. P. R. in the same Province. However, let me in a few sentences pass quickly over the old route. I assure you I did not experience any remarkable kindness from the steamboat and railroad officials on the way to Manitoba. The passage from Sarnia to Duluth was very rough, and I felt well perhaps you know how I felt better than I can describe. There was a complete change of government in a certain region, and I was a little sore and somewhat at a loss on account of it. The officers of the rickety old steamer "Quebec" did not give any manifestation of a kind, sailor-like disposition, but seemed to be altogether wrapt up in themselves and utterly indifferent to the wants and good will of their passengers. The accommodation on the Northern Pacific Railway was not by any means good. There was no "Pullman" and not even a special car for first-class passengers; so that, with a crowd of emigrants, squalling children, a cold stove, and, at night, just about enough light to make misery visible, peace and comfort was not within reach for at least twenty-four long hours. The breakfast served in a so called "hotel" near the Glyndon station was not calculated to tempt even a good appetite. At Fisher's Landing things were no better. When I asked a well-informed gentleman to direct me to a good hotel he said "They are all bad" However my stomach compelled me to enter for refreshments, and I entered the Manitoba House. To reach the dining-room I had to pass through a barber's shop and a cigar store into a kitchen which also served for the eating room. My appetite was almost satisfied before I took my seat at the table, for dirt and edibles were mixed in about equal quantities. All I need say about the Red River steamers is that grumblers must be in their element on board of them. Very soon after I landed at Winnipeg I was delighted to meet two good old friends, Messrs. Ross and Douglass, and also Mr. Robertson, who has in not a few instances proved to be to me a friend indeed. After spending less than a day in the capital I started again for my appointed field of labour. I will not weary you with a description of my three days' ride of eighty miles on a lorry drawn by a spirited horse, of shunt-

ing over bridges and culverts, of a night of unrest under a canvas tent, of the marked kindness of Mr. and Mrs. Molesworth, and Mr. and Mrs. Blanchard on section 14, of my success in managing a horse in bad swamps and worse muskegs where the poor beast searched in vain for bottom, and of the almost impassable rocks over which I had to pass between the end of the track, which was at that time eighty miles from Winnipeg, and Mr. Whitehead's contract. I cannot understand how the plant and provisions for section 15 were taken over such a road. It was only by a very good and most careful manipulation of the reins that I succeeded in getting my horse across, through, or over, many of the muskegs. At Cross Lake, the western end of section 15, I met Mr. Chas. Whitehead who gave me some necessary directions and made arrangements for my accommodation at all the stations on the line. My best thanks are due to Mr. Whitehead and Mr. Ruttan for their good-will and endeavours to make my services acceptable to the men.

The country in the vicinity of section 15, and for miles on either side of it, is rough beyond all my powers of description. From one end of it to the other there is nothing to be seen but clear, beautiful lakes, hills and mountains of rock, and scrubby trees. I do not miss the mark when I say that there is not soil enough in any one place, except in swamps and muskegs, to make a five acre field. There will never be a waggon road within fifty miles of this section, and now the only way to pass from one point to another on the line is by a miserable trail, and over it horses are very seldom taken. With Jack Frost's bridges across the lakes, dog teams and horses, with strong cutters, can be used to good advantage. The work of construction is progressing in a way which should be satisfactory to all parties concerned. Mr. C. Whitehead is one of the best railway builders in America. Messrs. Mouroc, Ross and McLeod, Division Superintendents, are thorough, practical, energetic railway men, and Messrs. McDonald, Kavanagh and Holden, office clerks, can hardly be surpassed in their line. Mr. Ruttan, the contractor's engineer, has the confidence and respect of all parties, and is nobly supported by Mr. Middleton and two assistants who seem to be always working but never tired. In such hands the work will not be allowed to lag. Since the strike, which took place some days ago, day-labourers are all paid at the rate of twenty cents an hour, consequently the weak, inferior and incapable need not apply; but for strong, active, experienced railway men, who are not afraid to face hard work, the way is open. The disappointed have the strikers to blame.

I have had meals, with the men, in nearly all the camps, and I cannot say anything against the provisions and accommodation. The board is very good, considering that Winnipeg, the base of supplies, is a hundred and ten miles, at the nearest point, distant from the section, and that the road, in many places, is for the greater part of the year impassable. The office buildings and camps are the best I have ever seen on such a railroad. The camps are generally built in two compartments, a sleeping and an eating room, for from forty to sixty men. In the sleeping apartment the bunks are placed in two tiers along the sides, so that each man has a bed to himself. The dining-room is provided with two long tables, benches, cook, cookie, and the utensils necessary for cooking. The provisions are distributed from time to time from the head quarters on the divisions.

On Sabbath, June 9th, I held my first services in the camps, on the Section, and received a very good reception from men of all denominations. In my intercourse with the men from time to time I find that many are pleased and a few delighted to have my services, and that many are altogether indifferent and a few—Protestants and Orangemen among the number—consider the mission a nuisance. Every day the men are changing, going to and from the work, so that only a few of the men who were on the line a year or six months ago are here now. But notwithstanding all the changes and the late attempt at a strike, I can say that a quieter, more peaceful and intelligent lot of men it would be almost impossible to find on any public work. I have not seen the first sign of a quarrel. One reason for this good state of matters is the absence of any great quantity of intoxicating spirits. Occasionally whiskey and brandy are smuggled in and sold to the men, but now that the

men are beginning to rob the smugglers, and the contractor's officers are using all the lawful means in their power to kill the trade, men will think twice before they will put their money in the vile stuff to bring it to section 15.

Considering the nature of the work and the powerful explosives used there are very few accidents. The first day I spent on here I walked from Ingolf to Darlington, twenty-six miles, to visit a poor creature who a few days before received a fearful shattering from the explosion of a small can of nitro-glycerine. I found him in a very bad state physically, mentally and spiritually. I continued to visit him from time to time until the last of September when he was removed to Winnipeg. He is now with his friends in Cape Breton, N. S. His restoration is with one exception the most wonderful manifestation of God's power to raise the sick and helpless that has ever come under my notice. Before he left the line the men gave him a free-will offering of eleven hundred and sixty-nine dollars, while Mr. Whitehead from first to last acted in a way that was entirely satisfactory to the injured man and his friends. In the six months ending on the 30th ult., there were six deaths, two Protestants, and four Roman Catholics, J. C. Hill by drowning, John Clark, by Red River fever; M. Hawley, by an explosion of nitro-glycerine; B. Fountain, by the bursting of a blood-vessel; and two by small-pox.

I am made to tremble for the success of the mission when I think of the evils against which I have to contend. Prominent among these are the doing of unnecessary work on the Sabbath day, profanity, and gambling. In my discourses, and in every way, I am endeavouring to break down the stronghold of Satan, but the rocks are hard and I am weak. However, I rejoice that the breaking of the rocks is in the hands of the all-powerful Spirit. I will continue to discharge my duty aright and may God perfect strength in my weakness.

From June to November inclusive, less four weeks, I conducted thirty one special services for the sick and wounded, and 102 public services (seventy-nine of them on Sabbath days) in twenty-nine different stations for 1,690 men, representing about 1,000 souls. To accomplish this I walked 511 miles and paddled 122. I think I may let these facts speak for themselves. They contain evidence of at least a little muscular, mental and spiritual Christianity in the Section 15 C. P. R. Mission.

In closing I would acknowledge my indebtedness to many parties on the Section for acts of kindness—to the ladies, superintendents, engineers, (I am treated in good bachelor's style at the Bungalow, Ingolf, by Messrs. Rodgers and Morrison) and to Jos. Whitehead, Esq. From Mr. Ross, who has charge of the supplies and stores I always received a warm welcome.

When I write again, I hope I will be able to speak in a satisfactory way of the pecuniary support for the mission.

A. H. CAMERON.

Darlington, Section 15, C. P. R. December 3rd 1878.

MISSIONARY NEWS.—CENTRAL INDIA.

[Letter from Miss Fairweather to the Secretary of the Kingston Foreign Missionary Society.]

My work and want of strength have caused me to postpone replying to your kind note much longer than I could have desired, but now I am at it, you shall have a large budget to make up.

I have enclosed a letter from myself and Gamoona to the Bible class of St. Andrew's Church, Quebec. I have now all the Zenana teachers our work can accommodate. It is impossible for a native woman to go out alone from house to house as in America, or even in British territory. If she went, she would simply be taken for a low-caste or loose character. And even with a conveyance they might go a little to places where they are very intimate, but not very frequently even then. This limits the Bible woman to the number of European workers. The village schools may be opened at any time with advantage, but suitable agents are very hard to find. Both Mr. Douglas and I had tried to get a man as teacher for the largest of these villages, but have not yet succeeded in obtaining a suitable person. A bad teacher is, to my mind worse than none. I hope this cold season will open one of the schools at least.

Mr. Douglas' little printing press across the way is pouring God's word thick and fast among the people. Within three months, he has sent out over 100,000

selections of chapters from the New Testament and selections of isolated texts showing in Scripture language the plan of salvation. To my mind this work is simply grand. In catechist and missionary street preaching, I have always been struck by the small amount of Gospel the people get. So much time is occupied in discussion, which is all man. When the time for city street-preaching comes at Indore, the people will have read enough to make them an interested and intelligent audience, not a rabble. I suppose out of all the great multitudes to be found in Indore markets and streets, not more than a hundred or two ever heard of Jesus' name. I have been repeatedly asked—"Who is Jesus? a rayah or merchant or what? We do not know him. He must have lived in the far away country."

Again, there is little chance of a street row, and that is everything in circumstances like ours, when one false step may swamp our position. It is not easy, without newspapers, to fight ink and paper. Pamphlets are safe and quiet workers. Then there are two classes or castes which have never been to any extent touched by missionaries, viz native bankers and money changers, and merchants. These men neither listen to street preaching, nor will they discuss Christianity; yet, strange to say, as a class, these people seize on our booklets and read them with avidity. Only yesterday, two of my girls and myself gave away in less than three hours, 1,420 copies of Matthew xii. The whole lot were given to this class of people and Fakirs or priests, with very few exceptions. The greatest number I have ever given out in one day was 1,400, and I never have given so many that I could not have given more. Yesterday two Brahmins followed our conveyance all the way from the city, a full three miles to obtain copies, as all had been given out before they met us. I have gone along a street, and on returning, frequently seen merchant's sitting cross-legged on their mats reading aloud and discussing, with their customers grouped about them, and scores of people on the street reading as they walked along. We were much amused with a man from the city who visited Mr. Douglas shortly after the chapter of Lazarus, raising from the dead had gone out. "Ah Sahib!" he exclaimed, "when you have any more Lazaruses just let me know, I think very much of Lazarus."

These booklets may, many of them, ultimately be torn to bits, but they are read first, and who can tell what God is doing with them away down yonder in that dark city or, rather that city of darkened souls. Just now we have a man who is a master workman or overseer of His Highness' workshops, in whom we are much interested a Brahmin, well educated, though he speaks no English. What I like best of all about him is he never argues, he listens and enquires, we almost dare to hope but I must say no more, only wait and see what God is going to do with him. His name is Chuni Lal. He has a good position and salary. Like Sookanandary he would lose much by becoming a Christian.

We have had a pretty severe outbreak of cholera here among the British troops. Only one case of recovery; all the others proved fatal. Mrs. Douglas and I visited the men in hospital, reading, talking, feeding or doing what we could, but our good Padre thought the poor fellows out of their tents, fighting death all alone, needed him most, so, Bible in hand, he went to pray with and point out the Saviour to these poor men in the intervals of their agony.

Sir Charles Stavelly, commander-in-chief of the Indian forces, came here last week and made no little stir. Sir Charles spent a morning with Mr. Douglas in his office, and seemed much interested in our work. Lady Stavelly visited our work and Mr. Douglas, and then Sir Charles and she came together to see Mr. Douglas. We found them most kind and pleasant people. They were delighted with our press and its work,—speaking very warmly and approvingly of it.

I must close my letter now; if I could only say, not write it, I should be able to tell you much of incidents that would interest your Branch Societies too, but I have not time to record them, for our work is full of incident; I must wait until I come home for that, for pen and ink are too slow, while our work is waiting.

Some day I must not forget to tell you of our discouragements; for we have our dark days like other people; but as the Hindoos say, "From black clouds white water falls;" we try to look over present evil and discomfort to the coming good, and trust for the rest; and I have never found trouble lessen by being spoken of. Yet you must not think our lives are all a mellow

splendour with nothing but success; we miss much you never dream you could be deprived of, but I will keep these for another time.

MARION FAIRWEATHER.

Indore Aug. 27th 1878.

SINCERITY NOT ENOUGH.

A few weeks ago, a man named Benjamin Burke, aged about seventy-five, living at Upper Keswick, near Fredericton, N. B., took a large dose of arsenic, thinking it to be salts. The mistake was soon found out. Medical aid was obtained, but it came too late. The deadly poison had done its work.

The poor man above spoken of had no intention whatever of taking away his life. He really believed when he swallowed the arsenic, that it was salts. This sincerity, however, did not save him from death.

Now, many hold that if a man be sincere, it matters not what he believes, he shall certainly go to Heaven. It is quite true that no hypocrite shall be saved, however scriptural his creed may be. But it does not follow that any one shall be saved who is only sincere. The Word of God says that "There is a way which seems right to a man, but the end thereof are the ways of death" (Prov. xiv. 12). "Sincerity not enough" is a law in the spiritual world, as much as it is in the natural.

T. F.

Mettis, Que.

PRESBYTERY OF WHITBY.—This Presbytery met at Whitby, on the 21st of January, and attended to the business that was brought before it. The following items were disposed of. Mr. James Little, M.A., was unanimously elected Moderator for the next twelve months. The committee appointed to bring in a finding on the conference on the State of Religion held during the last meeting of Presbytery submitted their report, and recommended that Mr. Drummond be appointed to open the conference in April by an address on the influence which the eldership may wield over our youth, in securing an early profession of their faith in Christ. Mr. Walter M. Roger gave an earnest address in behalf of our colleges, and the Presbytery urged upon all our congregations to give them more liberal support. Certain regulations anent the order of business were agreed to, and ordered to be printed for the information of the members. The Presbytery now took up the resignation of Mr. Chambers, which was laid on the table at last meeting. After hearing Commissioners, and also Mr. Chambers who pressed the acceptance of his resignation, the Presbytery with very great reluctance agreed to accept the resignation and dissolve the pastoral relation between Mr. Chambers and the congregation of St. Andrew's, Whitby,—said dissolution to take effect on the 27th of February next. Mr. Hogg was appointed to declare the church vacant on the 23rd of February, and also to act as Moderator of session during the vacancy. An application was made by the St. John's congregation, Pickering, for leave to sell certain lands belonging to the congregation. From the peculiar nature of the case, it was agreed to grant the permission sought, and that the Clerk of Presbytery be associated with the Trustees in the sale of the property, and the re-investment of the proceeds, on behalf of the congregation. The Presbytery adopted its committee's report on Sustentation, viz: do not recommend the separation of the supplemental fund from the Home Mission fund. A very interesting report on Sabbath School work was read by Mr. Chambers, including the report of the Sabbath School conference, held in Whitby, in January. Several members expressed their wish to have it printed and circulated among our schools. The Presbytery instructed sessions to send in their reports on the State of Religion to Rev. Walter M. Roger, Ashburn, not later than 31st March. A special meeting of Presbytery will be held in Newcastle church, on the 18th of February, to receive and dispose of a call from the congregations of Newtonville and Kendall. The next ordinary meeting will be held in Oshawa, on the third Tuesday of April, at 11 o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

THE Rev. Colin Fletcher has intimated to the Presbytery of Lindsay his declination of the call addressed to him by the congregation of Cannington. The Rev. J. Elliott, formerly of Nazareth street Church, Montreal, will occupy the pulpit of this church on the 9th and 16th inst.

BOOKS AND MAGAZINES.

St. Nicholas.

New York: Scribner & Co.

The February number of St. Nicholas contains abundant evidence that the conductors of this magazine do not flag in their efforts to cater for the amusement and instruction of the young. Julian Hawthorne's fairy tale "Rumpty-Dudget's Tower," Professor Jordan's lively article "A Story of Stone," and the sparkling little poem "The Shining Little House," are some of the special attractions of the number.

Sunday Afternoon.

The February number of "Sunday Afternoon" contains, as this magazine always does, a large quantity of fiction. This fiction is of a very lively order in style and language, but its teaching and tendency are exceptionally good. Much of it seems to be written by men and women who are Christians of some experience. Besides the stories, the present number contains several articles which will inevitably be skipped by confirmed fiction-readers, but will furnish acceptable food for mind of a somewhat more thoughtful class. The subject of one of these articles is "A Conventional Conscience," and the writer of it is of the opinion that *vox populi* is not exactly what it has been called. The article on "Ministers and Hobbies" is evidently the work of a man of large and long experience in life, whose mind has retained all its keenness and vigour. The writer of the paper on "What is Conscience?" seems to be somewhat of a metaphysician and is pretty successful in his attempts at definition; but he afterwards wanders off in search of a perfect standard of morality, and falls foul of the Bible which he does not know half as well as he knows metaphysics. He cannot find any "perfect standard of morality" in the Old Testament. Instead of that he finds in it "a compromise with actual morality." In the New Testament, however, he finds "a much higher standard," though he does not seem to be quite prepared to call even that perfect. It is expressed in what he appears to regard as two original commands given by the Saviour, viz.: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," and "Whatsoever ye would that men should do to you, do ye even so to them." We hope there are many Sabbath school children who could point out to him that the former of these commands contains the latter, and that it is to be found in the Old Testament, from which the Saviour was quoting when he used the words. They could also tell him that it is a perfect standard of morality. This writer himself makes a reluctant admission to this effect when he says that it "would seem to contain, in a pregnant way, a standard of absolute morality, if only finite and fallible man could always infallibly apply it. But it is so pregnant, it involves such countless applications, and raises such countless queries as to whether it is applicable at all, and if so, how it is to be applied, that mankind on their present plane of character and intelligence, can hardly be expected to apply it infallibly." The "application" of the two great principles in question, namely, supreme love to God, and love to our fellow-man commensurate with the love of self, is to be found in the Moral Law given to us in the Old Testament, and more familiarly known as "the ten commandments." This is something that some modern magazine writers altogether ignore, or regard merely as a Jewish institution, now abrogated; nevertheless, it covers the whole moral ground, when taken as bearing not only upon action but upon word and thought, and it is applicable to man in all ages and in all countries. We suppose the writer of the article which we are now noticing would be very much surprised to find out after thorough examination, that it is impossible to perform a single good action without in so doing rendering obedience to some one of the ten commandments either in the letter or in the spirit; and that, on the other hand, every neglect of duty, every evil action, or word or thought, is a breach of some part of the same much despised code.

THE Protestant movement in France appears to be gaining ground rapidly. The population of the country is about 36,000,000, of whom 1,000,000 are Protestants and the remainder are reckoned as Catholics, though a great majority are said by Protestants to be wanting in religious belief. Within the past year a decided movement towards Protestantism has been reported from many parts of the country.

MODERN TEKAITES.

Next unto them the Tekaites repaired; but their nobles put not their necks to the work.—NHEMIAH III. 5.

We are forbidden to speak evil of dignities, or we should say some noblemen are very mean men.

It is mean to evade a duty we hold in common with others. What is alike the duty of all, should be felt to be the duty of each. Mean men are often developed when they are under joint obligation with others.

A charge is made in the text against *certain noblemen*. Who were they?

Some men are noble by hereditary estate, and title, heraldic crest, and shield; while others are Nature's noblemen, born with high aspirations, to do great, and noble deeds, born to forget themselves, and in a life of self-sacrifice, to aim only at the happiness of others.

These nobles of the Tekaites were probably nobles by descent, some of the leading families of their tribe.

These men are handed down to us as having evaded their honest share of the work, while they enjoyed a full share of the benefit.

Now, in every church are good and holy men, who do much less of church work than others, and who yet do more than their share. A penniless widow, in giving two mites, may give her all, and thus give more than they who give largely from their abundance, and yet luxuriate on a large surplus.

All honour to the self-denying poor who do what they can.

The Tekoite nobility, however, did not put their necks to the work. The wall had to be built; they were quite willing to let who would build it, like a balky horse, who hangs back, and lets its willing companion pull the load, and drag him too. It would seem there have been men of this stamp aforesaid, and the race has not died out to-day. Some of them are in every church, and are commonly developed when there is work to be done, like some horses who only balk when it comes to the pull.

It is not always an evidence that a horse is balky when he shrinks from the collar; his shoulder may be galled, or there may be some other cause. So there may be just reasons for a church member refusing to put his neck to the work. But those of the Tekoite nobility may be known by their use of the word "they," and "them," and "theirs," instead of "we," and "us," and "ours," when speaking of the church and church work. They may be known further, by their various methods of avoiding duty. Sometimes they object to improvements, and the doing of anything that involves labour, or responsibility; then they decline work, because they did not vote for the object. Others, of the Tekoite breed, will raise no objection to any scheme requiring money. They simply get out of the way when the work is to be done, or responsibility assumed.

The Tekoite nobles knew the wall would be built, and that they would enjoy the protection it afforded. They were quite willing that somebody should build it, but not they.

So, in the churches, there are usually some who do not like your *way* of raising money, or your *time* for raising it; they leave you to pay the church debt, and do the church work, but they will look on and find fault. The Tekaites will not work, and they disapprove of all ways of raising money for religious objects. They do not like to be asked for subscriptions. They do not approve of the meetings. They disapprove of bazaars. They think socials are a nuisance. Appeals from the pulpit are clap-traps which they hate. Personal appeals are a worry. And collections should not, they say, be made on the Sabbath. They believe in *faith* like Muller's, which never gets anything from Tekoite nobles. They like any method that will afford them the opportunity of slipping out of church work, and church responsibility. Anything to save their own necks.

But, as Christianity from its inception by Jesus Christ, till the present time, has consisted in self-denial, and self-sacrifice, for the good of others, it is a fair inference, that they who will not put their necks to the work of their Lord have no interest in Him, and none of His Spirit; and, if any man has not the spirit of Christ, he is none of His.

THERE are men who no more grasp the truth they seem to hold than the sparrow grasps the message passing through the electric wire on which it perches.—Norman Macleod.

WORDS OF THE WISE.

NOTHING can be politically right which is morally wrong.—Daniel O'Connell.

SEEMING difficulties generally vanish before faith, prayer, and perseverance.

IF Christ laid down His life for us, is it a great thing for us to lay down our glass for the brethren?—Rev. W. M. Taylor, D.D.

FAITH and works are as necessary to the spiritual life of a Christian as soul and body are to our life as men, for faith is the soul of religion and works the body.—Colton.

I RENEW daily my covenant to become altogether Christ's, and to watch every moment, that I may not lose one opportunity of doing good to the souls of men.—Mrs. Fletcher.

"THU, Lord bestow a cheerful giver;" but there's no use chucking a copper cent into the contribution box loud enough to make the folks on the back seat think the communion service has tumbled off the altar.—Argonaut.

I HAVE never been able to discover that a man is at all the worse for being attacked. One foolish line of his own does him more harm than the ablest pamphlets against him by other people.—Macaulay.

HE that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing in every care, and filling the soul with entire trust, and confidence for the future.—William Jay.

CHRISTIAN faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor.

CHEMISTS tell us that a single grain of the substance called iodine will impart color to several thousand times its weight of water. It is so in higher things—one companion, one book, one habit, may affect the whole of life and character.

WHAT a marvellous salvation is this! Christ takes a worm of the dust and transforms it into an angel; a black and deformed thing, and makes it matchless in glory, peerless in beauty, and fit to be the companion of seraphs! Oh, my soul, stand and admire this blessed truth of salvation by Christ.—Spurgeon.

A SKEPTICAL young collegian confronted an old Quaker with a statement that he did not believe in the Bible. Said the Quaker, "Does thee believe in France?" "Yes; for though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No, to be sure I won't." "Did thee ever see thine own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thee has any?"

As the tremulous needle, however easily it may be affected by foreign influences, never ceases to vibrate till it finds rest in the centre of attraction, so the sensitive soul of the Christian, too easily disturbed by external forces, finds no rest but in God. If for a moment the enemy is permitted to harass with accusations of guilt, in Him it finds pardon and peace. In weakness it turns to Him for strength; in darkness, for light; in trials, for direction. Under all circumstances, it never fails to find in God an all-sufficient and sustaining portion.

It should be pointed out with continual earnestness that the essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived, because the deception was by gesture or silence instead of utterance, and finally, according to Tennyson's trenchant line, "A lie which is half a truth is ever the worst of lies.—Ruskin.

WHATEVER you try to do in life, try with all your heart to do it well; whatever you devote yourself to, devote yourself to it completely. In great aims and small, be thoroughly in earnest. Never believe it possible that any natural or improved ability can claim immunity from the companionship of the steady, plain, hard-working qualities, and hope to gain its end. There is no such thing as fulfilment on this earth. Some happy talent and some fortunate opportunity may form the two happy sides of the ladder on which some men mount, but the rounds of that ladder must be made of material to stand wear and tear; and there is no substitute for thorough-going, ardent, sincere earnestness. Never put the hand to anything on which you cannot throw your whole self; never affect depreciation of your work, whatever it is. These you will find golden rules.—Waverly Magazine.

WHAT is sin in its nature? Sin is the violation of God's law, and yet to our blinded eyes sin still remains unseen. Would that we could describe sin, but we cannot. Our own vision is too dim to see more than barely its outlines, and our pen too feeble to portray it. Decency and shame are unknown to it. It unblushingly defies and insults the infinite One. It remorselessly treads in the mire man made in the image of God. There is not a virtue it does not despoil, nor a blessing it does not despise. It enters our dwellings and smites with moral leprosy the holiest things. It impregnates with its virus the little child, and sends the youth abroad to work ruin wherever he goes. There is nothing so sacred in heaven that it will not menace it, nor is there anything on earth so pure and beautiful as to find protection against its assaults and insults. Who can number the groans it has extorted from man, or the tears it has made to flow? It has made earth to travail with pain, and to bring forth sorrow. Evil only has sin produced. But so insinuating is sin, and so open to its approaches is our fallen nature, that though man's spirit may be quickened by a touch of the Divine, yet tabernacling in the flesh, he is intoxicated and defiled by it.—The Sabbath Recorder.

Scientific and Useful.

PEPPER NUTS.—One pound sugar, five eggs, half pound butter, halfteacup milk, two teaspoons baking powder, flour enough to roll.

EGG BALLS.—To make egg balls, beat up the yolks of three hard boiled eggs in a mortar with the yolk of one raw egg; make into balls and drop them into boiling water for two minutes.

BEAFSTEAK FOR WINTER USE. Cut the steaks large, and the usual thickness; have ready a mixture made of salt, sugar and finely powdered saltpetre, mixed in the same proportion as for corning beef; sprinkle the bottom of a large jar with salt, lay in a piece of steak, and sprinkle over it some of the mixture, as much or little more than you would use to season in cooking, then put in another slice, sprinkle, and so on till the jar is filled, with a sprinkle of the mixture on top; over all, put a plate with a weight on it, and set in a cool dry place, where it will not freeze. This needs no brine, as it makes a brine of its own. Twenty-five or thirty pounds may be kept perfectly sweet in this way. Take out to use as wanted, and broil or fry as usual.

WHEN TO EAT FRUIT.—The Spanish proverb has it: "Fruit is golden in the morning, silver at noon, but lead at night." Canadians do not seem to have heard of this proverb, nor to have one of their own experience. Mostly they eat fruit at night, and hence have not the sovereign idea of it that they would have if they had eaten it at more proper times. They eat it as desert at dinner. This may be the most proper time to eat dried fruits, but it is not the right time to eat juicy ones. The Spanish people learned their proverb from eating the very juicy fruits, like oranges. These should be eaten in the morning, a little before dinner—not later than noon. Early in the day they will, if eaten, prove to be the best possible medicine for the bilious.

HOW TO EAT MILK.—There are many who say, "I like milk but milk don't like me,"—that is, it does not agree with them. The reason for this, in many cases, is, that the milk coagulates in the stomach in too firm a curd to be easily digested. But many who cannot drink milk or eat bread and milk, find no difficulty in digesting a bowl of baked apples and milk. Upon this hint the experiment has been successfully tried, by a physician of large experience, of telling his patients who could not digest milk to use apple-sauce as a concomitant, taking a spoonful of apple alternately with a spoonful of bread, crackers, or pudding and milk. The apple prevents the formation of a solid mass in the stomach, and its juice also aids digestion, so that no distress or sense of heaviness follows after a meal thus taken.

WATCH THE CHILDREN'S FEET. Life-long discomfort and sudden death often come to children through the inattention or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to is to see that the feet are dry and warm. Neglect of this has often resulted in dangerous attacks of croup, diphtheria, or a fatal sore throat. Always on coming from school, on entering the house from a visit or errand in rainy, muddy, or thaw weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are the least damp. If they are, they should be taken off, the feet held before the fire, and rubbed with the hands until perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept where they are dry, so as to be ready for use on a minute's notice.

RECUPERATING THE BRAIN.—The best possible thing for a man to do when he feels too weak to carry anything through is to go to bed and sleep as long as he can. This is the only recuperation of the brain power, the only actual recuperation of the brain force; because during sleep the brain is in a state of rest, in a condition to receive appropriate particles of nutriment from the blood, which takes the place of those which have been consumed by previous labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnaces. The supply of consumed brain substances can only be had from nutritive particles in the blood which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of rest, of quiet and stillness of sleep. Mere stimulants supply nothing in themselves; they gorge the brain, and force it to a greater consumption of its substance, until it is so exhausted that there is not power enough left to receive a supply.—*Manufacturer and Builder.*

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TORONTO, FRIDAY, FEBRUARY 7, 1879.

FAMILY WORSHIP.

THE letter of Rev. Dr. Jenkins, as Moderator of the General Assembly, directs special attention to the subject of Family Worship. It is a word in season. It is all the more rendered necessary by the conclusion arising from the reports made by the Assembly's committee upon the state of religion, that "in some families of our Church, Christian worship and religious instruction are wholly neglected; while in other families, these duties, though they receive recognition, are irregularly and inefficiently discharged. It is surely unbecoming in members and adherents of the Presbyterian Church to be remiss or careless about a well-understood and generally acknowledged duty. They are not true to the traditions of their Church, if they do not maintain the highly prized exercises of family devotion. In many instances they must be conscious that they are wandering from the examples of their parents, who sought to fill their homes with the odors of the saints. On the part of those who were brought up in the old country, where family worship has always been warmly commended and held to be the foundation of national prosperity, it is to say the least, almost unpatriotic to let the fire on the domestic altar thus die out, and have nothing in its place but the chaos of ashes and darkness.

At the same time, it is pleasant to know that this matter is not altogether ignored. On the contrary, there are many families in which the reading of God's word and the offering up of prayer are daily rendered. The parents have deliberately entered into covenant, and have inscribed on their banner the words of Joshua, "As for me and my house, we will serve the Lord." They delight, in company with their children, to wait at the footstool of the throne. Their reading of God's word is regular, intelligent, and devout. It is their delight to open the hallowed Book and receive from its pages the hidden manna of the divine truth. With all that may be said about grouping subjects, about Bible readings, or about special lessons, we do not believe in giving up the old-fashioned method of reading the Scriptures from beginning to end; if practicable in the morning, a chapter from the Old Testament, and the evening one from the New. But there is nothing to hinder Bible readings when there is time for them. We are accustomed to speak of these, as if they were something new and original in the Church. They are as old as Christianity itself, for we read of the Bereans that these were more noble than the Christians of Thessalonica, "in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were

so." A morning or evening Bible reading on Sabbath would be a delightful family exercise. The child just learning to speak might be taught to recite an appropriate verse, while the more advanced children along with the parents could read aloud the portions they have selected as suitably bearing upon the subject. At the same time, it should be remembered that the Bible is a history. It should, therefore, be read in books and chapters. As the gradual unfolding of the mind of God to man, there is no part of it to be overlooked. Used in this way, it will often speak as with the authority of God to children upon subjects of a delicate, but momentous nature. This is a valuable end gained by regular consecutive reading of the word of God, for we have no faith in that false modesty which says there are portions of the Bible which ought not to be read in the family or in the Church. As the revelation of God's will, the whole is to be read, and that publicly, in order to emphasize the terrible heinousness of particular sins in the sight of God. It gives parents an opportunity of solemnly impressing their children with the evils by which they are surrounded in the world.

Family worship is essential to a well ordered house. Where it is not maintained, or where it is observed partially and irregularly, there are two classes of consequences that may be noted. First, there is the want of reverence for the Bible, there is the neglect of prayer, there is consequent ignorance of God's law, there is the mental, moral, and spiritual degradation which is sure to follow. Then again, we will always observe in the family that has no altar such results as these: want of parental authority, or despotism taking its place, a non-obedient spirit showing itself in the children, or a slavish fear consequent upon parental tyranny; the use of irreverent words, worldly conversation, and irregularity in the household economy. This must be so, when we consider the natural effects of a father, priest-like, bowing in prayer before God, of the Bible being honoured with a prominent place, of the Sabbath consequently coming in for more than a double share of religious exercises. There is a felt heavenly atmosphere in such a household. The bread of life is honoured above the bread that perishes. The whole household seems to be a living embodiment of the principle, "Seek ye first the kingdom of God and His righteousness, and all these shall be added unto you." First God, then man; first heaven, then earth; first the garment of righteousness, then the bodily covering; first bread for the soul, then bread for the body; first living water, then the water to cool the tongue—that is the divinely appointed order, and that, carried out from the domestic altar to the every-day life and calling, will wonderfully affect the entire membership of the household. Regularity of habit, economy and industry will in general mark the homes of conscientious Christians.

There is one thing which we cannot but regret in connection with this subject, and that is, the neglect of the songs of Zion as an element in Family Worship. The general practice is to observe the two parts of prayer

and reading, but singing is overlooked. Nor is this confined to those who do not sing. But it is seen in families who are naturally gifted in the musical line, and whose children are being educated to sing and play at great cost and pains. How exquisite it is to see the devout father judiciously selecting a psalm or hymn, and giving it out by using the time honoured formula, "Let us worship God!"

ERSKINE CHURCH, MONTEAL.

THIS congregation has long enjoyed an enviable reputation as to the liberality of its members, especially in connection with the great mission schemes of the Church.

Recently it has taken a "new departure" and adopted a system of church finance which is worthy of careful consideration by the office-bearers of all our churches. Pew rents, special collections, and even to some extent the ordinary Sabbath collections are done away with, and in their room is substituted a system whereby the trouble and annoyance of collecting rents and missionary monies is saved, and contributions obtained, without personal solicitation or undue pressure of any kind.

In the beginning of December, after the adoption of the system at a congregational meeting, blank schedules were placed in the pews of the church with the request that members and adherents would fill them up and put them in the collection plate the next Sabbath. The following is a copy of the schedule:

WEEKLY OFFERING, ERSKINE CHURCH.

Name of contributor.....
Address.....
Pew No..... Sittings occupied.....
Total amount of offering per week \$.....
Viz., for ordinary expenditure \$.....
"Missionary and Benevolent objects. \$.....

N.B.—Should any contributor desire to apportion the amount they intend giving for Missionary and Benevolent objects, they may do so by marking the same opposite any one or more of the objects noted below, all of which are included under this heading; but all not so indicated will be divided in the usual manner by vote at the Annual Missionary Meeting.

- Home Missions.
Foreign Missions.
College.
French Evangelization.
French Canadian Missionary Society.
Widows' and Orphans' Fund.
Assembly and Synod Fund.
City Missions.
Records.
Sabbath Schools.
Juvenile Missions.

Thus before the end of December each contributor pledged himself to give during the ensuing year a certain sum weekly for all purposes, including congregational as well as missionary objects. Prior to the first Sabbath in January every subscriber received a large envelope containing thirteen smaller envelopes, dated January 5th, January 12th, January 19th, and so on to the end of the quarter. Besides the dates, the envelopes have printed upon them a number corresponding to the contributor's number in the Church Treasurer's books. Every Sabbath the envelope of that date, containing the amount pledged, is put into the collection plate. If a contributor, from any cause, has been absent some Sabbath, the envelopes tell their own story. The ones not used are filled and together with the envelope for the day put into the plate. We are glad to learn that the scheme has thus far proved most successful in Erskine Church. The total amount pledged is considerably in excess of the total

receipts of last year from pew rents, Sabbath collections, missionary contributions, etc.

Among the many advantages of the scheme the following may be enumerated:—

1. The pews are all free—free alike to rich and poor—and the poor are not deterred from attending Church because of their inability to pay pew rent or because of their being compelled to occupy seats generally known to be set apart for those in humble circumstances, able to pay only a very little, if at all for the sittings they occupy.

(2.) The managers and missionary committee can form a much better estimate of the revenue to be relied upon for the year than under the systems generally in use, and instead of borrowing money and waiting till the end of the quarter or half year, they weekly receive funds to meet current expenditure; the salary of the minister etc., can be paid promptly, and missionary contributions can be appropriated and forwarded to the Treasurers of the Church's schemes monthly or quarterly instead of annually as now, and thus save the several mission funds interest on borrowed money, and the several mission committees no small amount of anxiety.

(3.) It saves managers and missionary collectors the trouble, and worry and annoyance of collecting pew rents and missionary contributions from house to house. This itself should commend the system to all our congregations. It will be a happy day to many when in this respect the voice of the collector will be no more heard in our land.

The contributions of our people will be greatly increased. Not only will the rich be likely to contribute more largely, but the poorer members of our churches will be induced to do far more than under other systems they have ever felt able to do. It is far easier for most people to give twenty-five cents a week, than thirteen dollars a year, in a lump sum. It is far too generally the case in all our churches that the few give and not the many. Missionary collectors often think it not worth while to call on the poor, on those whom they think can only give five or ten cents, and thus large amounts are lost to the Church. In one congregation in the United States, where this weekly system is in use, upwards of \$1,000.00 were got in the year 1877 from contributions of twenty-five cents and under weekly, and we are informed that one of the largest and costliest Roman Catholic Institutions in Montreal has been erected by money almost entirely obtained in small weekly offerings from day labourers and servant girls. It teaches the people to contribute systematically and on scriptural principles. The voluntary principle comes into play. No undue pressure is brought to bear on parties giving their pledge to contribute so much weekly. Men are more apt to be conscientious because they are largely free from the influence of others and not so apt to be governed by mere impulse in giving. It associates giving more closely in the minds of contributors with other acts of worship. The moral discipline is good, and it is in accord with the apostolic injunction: "On the first day of the week let every one of you lay by him in store as God hath prospered him."

We will take an early opportunity of again referring to this subject. Meantime we com-

mend to the sessions and office-bearers of our Church generally a careful consideration of the "new departure," recently made by Erskine Church, Montreal.

EDUCATION.

TARDILY, as usual, we are in possession of the "Annual Report of the Public and High Schools, also of the Normal and Model Schools of the Province of Ontario for the year 1877."

Before dealing with the particulars of the present report, we venture a few general remarks regarding education in this province during the last twenty years.

Now that we have at the head of the department a responsible Minister of the Government, who is at the same time an intelligent and well educated man, we expect improvement. Several improvements have already been made, but we look for more. Our educational system has been much praised and really the progress made by the country in education is remarkable, but we are decidedly of the opinion that this progress was not in any great degree owing to the perfection of the "system." We do not wish to say anything derogatory to the name and fame of the late Superintendent of Education, the Rev. Dr. Ryerson; but, with all due respect, we beg leave to affirm that education in this Province has advanced in spite of his system rather than by means of it. Our intelligent settlers were extremely anxious to provide education for their children, and they readily took hold of any system that came to their hand and worked it to its best capacity. With the system they got they did well; with a superior one they would have done better still. In a legend of the olden time, duly recorded in the "Globe" some years ago, it is stated that the late Chief Superintendent of Schools studied out the educational system of Ontario while sitting on the top of one of the highest mountains of Switzerland. That may or may not be true; but he might just as well have sat on a peak of the Green Mountains, for his system was taken, with very little modification, from that of the United States. The division of townships into sections, the election of three local trustees, the inspection of schools by Local Superintendents, and the restriction of the teacher's engagement to one year—these are some of the most prominent features of Dr. Ryerson's educational system; and these, we rather think, were all to be found in full blast in the United States before he introduced them here. These are all now regarded as hindrances to progress, and we expect to see them all superseded without much delay. One of these institutions is already among the things that were—we mean the Local Superintendent. According to good authority, legislation must be conducted "for the greatest good of the greatest number," and we rather think that the legislation which relieved us from this official was well calculated to serve that purpose. In some cases, being perhaps a minister or an M. D., he was well qualified for his duties and discharged them in a creditable manner, but in most cases it was otherwise. We know of

one local superintendent who was a retired tailor, and who objected to endorsing the certificate of a teacher from a neighbouring county because he could not account for the rotundity of the earth by the shape of a drop of water hanging on the point of a needle; and we know of another whose occupation we cannot conscientiously describe in any other way than by calling him a politician, and who knew only one way of dividing the earth into hemispheres, and thought the equator ran north and south. The change from local superintendents to county inspectors was the greatest stride made in recent educational legislation in this province and it is already yielding good fruit. The other grand features of Dr. Ryerson's system will, we expect, be shortly replaced by better arrangements. Territorial schools and local trustees, will give place to school houses situated where they are needed, and Township Boards composed of educated men; while encouragement will be given to able instructors to continue in the profession by enabling them to contract engagements for a number of years, or even for life, or during good behaviour.

Reverting to the report now before us, we repeat the words with which we commenced this article, "tardily, as usual." Is there to be no improvement in this respect? Why must we wait till some time in the first month of 1879 before we get the educational report for 1877? It was always so; but why should it continue to be so? We always thought it one of the characteristics of the old administration and expected it to pass away under the new, but it seems now to be taking its place as a permanent grievance. There must be some good reason for it, but to us it is unfathomable. The report, though late, is on the whole satisfactory. It indicates much material progress in education throughout the country. In 1877 there was an increase of 4,877 in the number of pupils between the ages of five and sixteen attending the schools, and an increase of 4,701 in the average attendance. The amount apportioned from the legislative grant was \$2,006 more than in the preceding year; the amount from county assessment shewed an increase of \$65,144; and the amount from trustees' school assessment an increase of \$10,552; the total increase of expenditure on education from all sources being \$29,529. We observe also with much pleasure that a larger increase in the amount paid for teachers' salaries took place in 1877 than in any previous year. This, taken in connection with the higher grade of certificates indicated in the table specifying the standing of teachers, goes far towards proving the success of the efforts lately made to improve the professional standing of the teacher and raise his remuneration. There is a decrease in the amount paid for sites and building of school houses, but this is accounted for by the fact that the requirements of the Act in this respect had been to a very large extent complied with in previous years, and that the country was pretty well supplied with school buildings. For the city of Toronto alone, the decrease in this item in 1877 was \$42,153. Our space will not admit of our specifying any further details at present; but from our examination of the report, we are glad to be able to state that the educational interests of the province are being well attended to under the direction of our present able Minister of Education.

NEITHER TOO LONG NOR TOO LOUD.

EVERY candidate for the Methodist ministry is asked this question:—"Will you preach at every suitable opportunity, endeavouring not to speak too long nor too loud?" There is common-sense about this question. It suggests to the candidate that there are fitting occasions for preaching, which should not be unimproved, and that in the delivery of the message, there must not be either wearying verbosity, or blustering noise. In the occupancy of the pulpit, in the conduct of the Sabbath School, in the participation of the prayer-meeting, these suggestions are worthy of being borne in mind.

Our day is particularly anxious for "short sermons." In general we pay but little heed to that demand. For, as a rule, it comes from newspaper reporters, or from those who have not the most lively sympathy with the grand aims of the pulpit. Yet, this cry must not be rudely dismissed from court without a hearing. For it can make out a good case that sermons are sometimes too long-winded, making all the hearers sin against the grace of patience. Some preachers might be addressed as our Lord addressed His disciples, "Use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking!" Verbosity, endless repetitions, are not favourites with the people. A clear, racy, and distinct enunciation of the message is more certain of favour. While no rule for time can be urged for sermons—the variety of themes demanding variety of treatment—it is better to err on the side of brevity than length; better to send away a people with an appetite for more, than surfeited. As to noise, that is indefensible, except when the people are all hard of hearing. The time has passed when the remark should be made of a preacher, "He's a regular ear-splitter!" Very seldom is an ear splitter a heart-opener. Neither too low as to be inaudible, nor too loud to be offensive, is a good rule for the preachers.

Length in the Sabbath-School is a sad mistake. The little folk, accustomed to ceaseless activities, cannot be expected to remain quiet while some endless brother is spreading out his "few and feeble remarks" before them. A child can forgive a great many sins more easily than tediousness. He jumps at his conclusions; goes straight to the heart of things, and can only admire and appreciate the teacher or speaker that adopts his own plans. Crispness, raciness, brevity are nowhere more effective than in the Sabbath Schools. As to tone, the gentle and persuasive ought to supplant the loud and boisterous when talking to the children. The pathetic takes well with the little folk, for they live in the domain of feeling. Neither too long, then, nor too loud.

The prayer-concert is often injured by oversight of this sensible rule. To have a brother arise and announce that he "will preface his prayer with a remark or two" which before he has done has grown to a hundred, and then wade through a long prayer, in which he has woven together every conceivable subject, and others quite inconceivable, is a sad

weariness of the flesh and spirit. And then to have noise perhaps thrown in to fill up the contract, is altogether too much. We once heard a man leading in prayer at a meeting, who began on the lower key and ran up the gamut until he had attained a positive screech, when voice and ideas suddenly forsook him. An awkward pause; when he exclaimed, "O Lord, what a predicament we are in!" Yes, but what of the predicament into which he had thrown others? The whole scene was ludicrous in the extreme. The prayer-meeting, to be useful, must be full of pithy and devout remarks and prayers; and an excellent motto for all active participants is, "Neither too long nor too loud."

THE HIGHER LIFE.

A GREAT deal has been said and written of late years about the "Higher Life," "Christian Perfection," "Second Conversion," and so forth: much of which is true, and much of which is foolish and misleading. The fall and silencing of the most prominent advocate of the latest form of that doctrine, the author of "Holiness through Faith," has undoubtedly diminished the *talk* on the subject, and has, we hope, deepened and broadened the *thinking* of Christian people in regard to it. It was a sad thing that so eloquent an exponent of the theory should so suddenly betray the weakness of poor depraved human nature just when we were looking for the most sublime exemplification of it, but it has doubtless been working for good. To us, it appears as if it had been divinely permitted to direct our attention to the necessity of more of what, for want of a better phrase, we shall call by way of contrast, the "Lower Life" of practical religion. What the church and the world most need is evidence of a *first* conversion—a conversion that affects a man's whole nature and social relationships—that makes men honest, true, pure, gentle, unselfish, as well as devout, and liberal to religious objects. A mere conventional religion, lying only in the acceptance of a creed, and an experience which does nothing for the man who holds it—nothing, at least, to transform him, and make him a better man—maybe a passport into the Church on earth, but will never be recognized by Him who has said, "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but *he that doeth the will of my Father, who is in heaven.*" Let us have this practical religion—this "applied science" of theology—based upon repentance towards God, and faith towards our Lord Jesus Christ, and then "let us go on unto perfection." The "higher" the better after that!

We have no faith in the theory of sanctification that teaches us to look for sinless perfection by one great act of faith, any more than we have in the theory of atonement that would have us believe in the forgiveness of all sin, past, present, and future, by a similar act. Both are, in our judgment, very dangerous errors. A much safer and more Scriptural view of the Divine method of sanctifying human souls will be found in the recital of Paul's experience in 1 Cor. ix., 26, 27, and that we earnestly commend to the attention of every one who is sincerely desirous of greater attainments in the Christian life.

CHOICE LITERATURE.

FROM TEST TO EARNEST.

BY REV. K. F. ROE.

CHAPTER XV.—HEMSTEAD SEES "OUR SET."

They soon reached Mrs. Byram's elegant country house, which gleamed afar, ablaze with light. The obsequious footman threw open the door, and they entered a tropical atmosphere laden with the perfumes of exotics. Already the music was striking up for the chief feature of the evening. Bel reluctantly accepted of Hemstead's escort, as she had no other resource.

"He will be so awkward!" she had said to Lottie, in irritable protest.

And at first she was quite correct, for Hemstead found himself anything but at home in the fashionable revel. Bel, in her efforts to get him in the presence of the lady of the house that they might pay their respects, reminded one of a little steam yacht trying to manage a ship of the line.

Not only were Lottie and De Forrest smiling at the scene, but also other elegant people, among whom Hemstead towered in proportions too vast and ill-managed to escape notice; and to Addie, her cousin's lack of ease and grace was worse than a crime.

Bel soon found some city acquaintances, and she and her escort parted with mutual relief. Hemstead drifted into the hall, where he would be out of the way of the dancers, but through the open doors could watch the scene.

And this he did with a curious and observant eye. The party he came with expected him to be either dazzled and quite carried away with the scenes of the evening, or else shocked and very solemn over their dissipation. But he was rather inclined to be philosophical, and study up this new phase of life. He would see the *crème de la crème*, who only would be present, as he was given to understand. He would discover if they were made of different clay from the people of Scrub Oaks. He would breathe the social atmosphere, which to Addie, his aunt, and even to Lottie, he was compelled to fear, was as the breath of life. These were the side issues; but his chief purpose was to study Lottie herself. He would discover if she were in truth as good a girl—as full of promise—as he had been led to believe at first.

Of course he was a predestined "wall-flower" upon such an occasion. Addie had said to Mrs. Byram, in a tone hard to describe but at once understood:

"A cousin from the West, who is studying for the ministry;" and Hemstead was immediately classed in the lady's mind among those poor relations who must be tolerated for the sake of their connections.

He was a stranger to all, save those he came with, and they soon completely ignored and forgot him, save Lottie by whom he was watched, but so furtively that she seemed as neglectful as the rest.

It was one of the fashions of the hour—a phase of etiquette as ill-bred as the poorest social slang—not to introduce strangers. Mrs. Byram and her daughters were nothing if not fashionable, and in this case the mode served their inclination, and beyond a few formal words they willingly left their awkward guest to his own resources.

He could not understand how true courtesy permitted a hostess to neglect any of her guests, least of all those who from diffidence or any cause seemed most in need of attention. Still, in the present instance, he was glad to be left alone.

The scenes around him had more than the interest of novelty, and there was much that he enjoyed keenly. The music was good, and his quick ear kept as perfect time to it as did Lottie's feet. He thought the square dances were beautiful and perfectly unobjectionable, a vast improvement on many of the rude and often stupid games that he had seen at the few companies he had attended, and Lottie appeared the embodiment of grace, as she glided through them.

But when a blase-looking fellow, in whose eye lurked all evil passions and appetites, whirled her away in a waltz, he again felt, with indignation, that here was another instance where fashion—custom—insolently trampled on divine law and womanly modesty. He had seen enough of the world to know that Lottie, with all her faults, was too good to touch the fellow whose embrace she permitted. Could she—the fellow the others be, ignorant of his character when it was indelibly stamped on his face?

But he soon noticed that his attentions were everywhere received with marked pleasure, and that Mrs. Byram and her daughters made much of him as a favoured guest. In anger he saw how sweetly Lottie smiled upon him as they were passing near. She caught his dark look, and interpreting it to mean something like jealousy, became more gracious toward her rose-looking attendant, with the purpose of piquing Hemstead.

A little later Bel came into the hall, leaning on the arm of a gentleman. Having requested her escort to get her a glass of water she was left alone a few moments. Hemstead immediately joined her and asked:

"Who is that blase-looking man upon whose arm Miss Marden is leaning?"

"And upon whom she is also smiling so enchantingly? He is the beau of the occasion, and she is the belle."

"Do you know anything about him? I hope his face and manner do him injustice."

"I fear they do not. I imagine he is even worse than he looks."

"How, then, can he be such a favourite?"

She gave him a quick, cynical look, which intimated, "You are from the back country," but said:

"I fear you will think less of society when I tell you the reasons. I admit that it is very wrong; but so it is. He has three great attractions; he is brilliant; he is fast; he is immensely rich—therefore society is at his feet."

"Oh no, not society, but a certain clique who weigh things in false balances," said Hemstead quickly. "How strange it is that people are ever mistaking their small circle for the world."

Bel gave him a look of some surprise, and thought, "I half believe he is looking down upon us with better right than we upon him."

After a moment Hemstead added, "That man there is more than fast. I should imagine that Harcourt was a little fast, and yet he has good and noble traits. I could trust him. But treachery is stamped upon that fellow's face, and the leer of a devil gleams from his eye. He is not only fast, he is bad. Does Miss Marsden know his character?"

"She knows what we all do. There are hard stories about him, and, as you say, he does not look saintly; but however wrong it may be, Mr. Hemstead, it is still a fact that society will wink at almost everything when a man is as rich and well connected as he, that is, as long as a man sins in certain conventional ways and keeps his name out of the papers."

Here her escort joined her and they passed on; and Hemstead stood lowering at the man, the pitch of whose character began to stain the beautiful girl who, knowing him somewhat, could willingly and encouragingly remain at his side.

True, he had seen abundant proof that she had a heart, good impulses, and was capable of noble things, as he had told her; but was she not also giving him equal proof that the world enthralled her heart, and that senseless and soulless fashion, rather than the will of God, or the instincts of a pure womanly nature, controlled her will?

He had no small vanity in which he wrapped himself while he nursed a spiteful resentment at slights to himself. It was a tendency of his nature, and a necessity of his calling, that he should forget himself for the sake of others. Lottie awoke his sympathy, and he pitied while he blamed.

But he desponded as to the future, and feared that she would never fulfil her first beautiful promise. He realized, with a vague sense of pain, how far apart they were, and in what different worlds they dwelt. At one time it seemed as if they might become friends, and he in accord on the chief questions of life. But now that she was smiling so approvingly upon a man whose very face proclaimed him villain, he saw a separation wider and more inexorable than Hindu caste—that of character.

And yet with his intense love of beauty it seemed like sacrifice—the profanation of a beautiful temple—that such a girl as Charlotte Marsden should permit the associations of that evening. It was true that he could find no greater fault with her dress, her manners, and her attendants, than with many others not as much as with his own countenance. But for some reason that did not occur to him, it was peculiarly a source of regret that Lottie should so fall short of what he believed true and right.

His thoughts gave expression to his face, as in momentary abstraction he paced up and down the hall. Suddenly a voice that had grown strangely familiar in the brief time he had heard it, said at his side:

"Why, Mr. Hemstead, you look as if at a funeral. What are you thinking of?"

Following an impulse of his open nature, he looked directly into Lottie's face, and replied:

"You."

She blushed slightly, but said with a laugh:

"That is frank;" but added, meaningly, "I am surprised you cannot find something better to think about."

"I agree with Mr. Hemstead," said Mr. Brently, the young man whose face had seemed the index of all evil. "Where could he find anything better to think about?"

"Mr. Hemstead's compliments and yours are very different affairs. He means all he says. Mr. Hemstead, permit me to introduce to you Mr. Brently of New York. I wish you could induce him to be a missionary."

The young rake laughed so heartily at this idea, that he did not notice that Hemstead's acknowledgment was frigidly cold and slight; but Lottie did.

"How absurdly jealous!" she thought; yet it pleased her that he was.

"I shall never be good enough to eat, and so cannot be persuaded to visit the Cannibal Islands in the role of missionary." Brently was too pleased with his own poor wit, and too indifferent to Hemstead to note that the student did not even look at him.

"I expect that you will lecture me well for all my folly and wickedness to-morrow," said Lottie with a laugh.

"You are mistaken, Miss Marsden," Hemstead answered coldly. "I have neither the right nor the wish to 'lecture' you;" and he turned away, while she passed on with an uneasy, uncomfortable feeling, quite unlike her usual careless disregard of the opinion of others.

At that moment a gentleman and lady brushed past them on their way to the drawing-rooms, and he heard Lottie whisper:

"There are Mr. and Miss Martell after all. I feared they were not coming."

A moment later he saw a tall and beautiful girl entering the parlours, upon the arm of a gentleman who was evidently her father. Mrs. Byram received them with the utmost deference, and was profuse in her expressions of pleasure that they had not failed to be present. Having explained their detention, they moved on through the rooms, receiving the cordial greetings of many who knew them, and much attention from all. They were evidently people of distinction, and from the first Hemstead had been favourably impressed with their appearance and bearing.

From the gentleman's erect and vigorous form it would seem that his hair was prematurely gray. His face indicated intellect and high-breeding, while the deep-set and thoughtful eyes, and the firm lines around his mouth, suggested a man of decided opinions.

The daughter was quite as beautiful as Lottie, only her style was entirely different. She was tall and willowy in form, while Lottie was of medium height. Miss Martell was very fair, and her large blue eyes seemed a trifle cold and expressionless as they rested on surrounding faces and scenes. One would hardly suppose that her pulse was quickened by the gaiety and excitement, and it might even be suspected that she was not in sympathy with either the people or their spirit.

And yet all this would only be apparent to a close ob-

server, for to the majority she was the embodiment of grace and courtesy, and as the Lancers were called soon after her arrival, she permitted Harcourt to lead her out as his partner. They took their stations near the door where Hemstead was standing at the moment; Lottie and Mr. Brently stood at the head of the parlour, and Hemstead thought he had never seen two women more unlike, and yet so beautiful.

While he in his isolation and abstraction was observing them and others in much the same spirit with which he was accustomed to haunt art galleries, Harcourt, seeing him so near, unexpectedly introduced him to Miss Martell, saying good-naturedly:

"You have one topic of mutual interest to talk about, and a rather odd one for a clergyman and a young lady, and that is horses. Miss Martell is one of the best equestriennes of this region, and you, Mr. Hemstead, managed a span that were beyond me—saved my neck at the same time, in all probability."

The young lady at first was simply polite, and greeted him as she naturally would a stranger casually introduced. But either from something in Harcourt's words, or Hemstead's appearance as she gave him closer scrutiny, her eye kindled into interest, and she was about to speak to him when the music called her into the graceful maze of the dance. Hemstead was as much surprised as if a portrait on the wall had stepped down and made his acquaintance, and in his embarrassment and confusion was glad that the lady was summoned away, and he given time to recover himself.

Lottie had noted the introduction, and from her distance it seemed that Miss Martell had treated him slightly, and that she had not spoken but merely recognized him by a slight inclination; so, acting upon one of her generous impulses, the moment the first form was over and there was a brief respite, she went to where he stood near Miss Martell and said kindly; but a little patronizingly:

"I'm sorry you do not dance, Mr. Hemstead. You must be having a stupid time."

He recognized her kindly spirit, and said, with a smile:

"A quiet time, but not a stupid one. As you can understand, this scene is a quite novel one to me—a glimpse into a new and different world."

"And one that you do not approve of, I fear."

"It has its lights and shadows."

Lottie now turned to speak to Miss Martell, and eye-eyed Brently, her partner, had also been standing near, waiting till Harcourt should cease to occupy her attention so closely.

The young lady was polite, but not cordial, to Lottie; she did not vouchsafe a glance to Brently. But he was not easily abashed.

"Miss Martell," he said suavely, "will you honour me with the next waltz?"

"You must excuse me, sir," she said coldly.

"Well then, some time during the evening at your own pleasure," he urged.

"You must excuse me, sir," she repeated still more frigidly, scarcely glancing at him.

"What do you mean?" he asked insolently, at the same time flushing deeply.

She gave him a cold, quiet look of surprise, and turning her back upon him resumed conversation with Harcourt. Lottie was a little indignant and perplexed at this scene; but noted with a feeling of disgust that her partner's face, in his anger, had the look of a demon.

But her own reception had been too cool to be agreeable, and this, with the supposed slight to Hemstead, caused Miss Martell to seem to her, for the time, the embodiment of capricious pride.

Harcourt said:

"Brently does not seem in your good graces, Miss Martell; and that is strange, for he is the lion of the evening."

"I can well imagine that he belongs to the cat species," she replied. "I have no personal grievance against Mr. Brently, but I do not consider him a gentleman. My father knows that he is not one, and that is enough for me."

Harcourt flashed with pleasure and shame; and as the next form just then required that he should take his companion's hand, he did so with a cordial pressure, as he said:

"Men would be better—I would be better—if all young ladies showed your spirit, Miss Martell."

At the next pause in the dance she said, in a low tone,

"Come, let us have no 'ifs.' Be better any way."

She detected the dejection which he tried to mask with a light laugh, as he replied:

"I often wish I were, but the world, the flesh, and the devil, are too much for me."

"Yes, and always will be for you. Who can fight such enemies alone? Besides, you are reading and thinking in the wrong direction. You are going out in the desert."

"Well, it's kind of you to care," he said, with a look that deepened the faint colour of her cheeks.

"I am not inhuman," she replied quietly. "It is a little thing that a mind should go astray?"

He looked at her earnestly, but made no reply.

Soon after, Lottie saw with surprise, during one of the intervals between the forms, that Miss Martell turned and spoke freely to Hemstead. Her surprise became something akin to annoyance, as, at the close, she took his arm and commenced walking up and down the wide hall, evidently becoming deeply interested in his conversation. She shook off moody Brently, who could think of nothing but the slight he had received, and taking De Forrest's arm commenced promenading in the hall. She noted, with satisfaction, that Hemstead was not so occupied with his new and fascinating acquaintance as to be oblivious of her presence.

Soon after Mr. Martell joined his daughter, and was introduced to Hemstead; and they went out to supper together.

Lottie managed that she and De Forrest should find seats near them in a roomy angle, where, being out of the crush, Mr. Martell and his little party could season Mrs. Byram's sumptuous vands with Attic salt. And the flavour of their wit and thought was so attractive that they soon had a group around them, and Lottie saw that Hemstead, who had been neglected by his own party, was becoming appreciated by the best people present. Miss Martell, with the tact of a perfect lady, had the power of putting him at his ease and drawing him out. Hemstead's mind was no stagnant, muddy

pool, but a living fountain, and his thought sparkled as it flowed readily on the congenial topics that Mr. and Miss Martell introduced. The freshness and originality of his views seemed to greatly interest them and others; but what pleased him most was that Lottie, who sat near, was neglecting her supper and De Forrest's compliments in her attention to the conversation. Her face showed a quick, discriminating mind, and as the discussion grew a little warm on a topic of general interest, he saw from her eager and intelligent face that she had an opinion, and he had the tact to ask her for it just at the right moment. Though a little embarrassed at his unexpected question, she expressed her thought so briefly and brightly that the others were pleased, and she was at once taken into the circle of their talk, which of course became more animated and spicy with her piquant words and manner added. It was evident that she was enjoying this enjoyment of her brain more than she had that of her feet. The lower pleasure paled before the higher; and she was grateful to Hemstead for having drawn her within the charmed circle.

De Forrest did not grieve over Lottie's absorption, as it gave him more time for the supper table and champagne; and to the latter he and a good many others were so devoted that they were hardly their poor selves the rest of the evening. In Brently's case it was most marked after the ladies had retired. He began to talk quite loudly and boisterously of his slight, and at one time was about to seek Miss Martell, and demand an explanation, but was prevailed upon by his friends to be quiet.

(To be Continued.)

BRITISH AND FOREIGN ITEMS.

OVER 200 of New York street boys have been provided with good homes among the farmers of Southern Virginia by the Children's Aid Society.

THE Shanghai mission of the Methodist Church, South, increased last year over thirty-three per cent, and its members contribute an average of \$1.92 each.

BIBLE-BURNING does not succeed even in Syria. Some Jesuits in Tyre, who showed their hatred of the Word of God in this way, excited such dislike that they were obliged to leave.

THE London *Review* is of the opinion that if the Established Church continues to cling to Romish absurdities, the Reformed Episcopal Church may become a national necessity.

A MISSION-HALL has been opened at Marseilles, France, on the Boulevard National, in a district where thousands of workmen meet every night. The religious meetings have been crowded.

THE property of Pius IX. is being sold at the Vatican. Every thing, from superb jewelled crucifixes to empty bottles, is offered at the sale, which is semi-public. Every article is priced very low.

THE passengers arriving in New York from foreign ports last year numbered 121,369, an increase over 1877 of 24,148; a decrease from Germany of 2,482, from England of 3,232, from Ireland of 32.

The Established Presbytery of Glasgow has passed a resolution—28 votes to 19—to the effect that in the present state of society it is desirable "for necessity and mercy's sake," that public carriages should run on Sunday.

THE Second Presbyterian Church, Chicago, Dr. J. M. Gibson, pastor, has given \$9,341 for benevolent purposes during the year; it has raised \$17,000 for general expenses; paid \$2,500 on its debt, and given \$7,500 to its former pastor.

THE Providence, R. I., experiment for thinning out tramps proves successful. It pays them fifty cents a day for working in the public woodyard. In the last six months of 1877 it had 3,169 tramps, but during the last six months only 1,085 reported.

THE London Religious Tract Society is about to issue "The Boy's Own Paper," which it proposes to make an attractive, wholesome, and amply-illustrated paper, designed to counteract the influence of the pernicious papers that circulate so largely among youth.

OWING to the severity of the weather the forests of the Bernese Jura are infested with droves of wild boars, which are sometimes so numerous as to defy attack. The farms are frequently attacked by wolves, and hundreds of chamois have descended into the valleys in search of food.

AT a meeting of the ministers of the various Nonconformist churches in Rochester and Chatham, England, it has been unanimously resolved that none of the ministers should officiate at a funeral on Sunday except when by medical authority immediate interment is declared necessary on sanitary grounds. It was also decided that in no circumstances should the ministers officiate at weddings on Sunday.

THE Roman Catholics appear disposed to allow as little toleration for Protestants in those parts of Ireland where they are supreme as they possibly can. Some time since, ground was purchased in Galway for a cemetery, and six acres by common consent were set apart for the Roman Catholics, and one and a half for the Protestants. The Roman Catholic bishop, at the instance of some narrow sectaries, demanded that the odd half acre should be taken from the Protestants and given to the Romanists. He did more; he refused to consecrate any portion of the ground unless this was done, and though some of the more independent Roman Catholics persisted, he has carried his point, unless the Local Government Board over rule the decision of the local Board of Guardians. The Protestants had not only the smallest portion but the worst soil, but small as it was, this ecclesiastical despot wished to make it smaller still. When things of this kind are done in places where Protestantism has some standing, what must be the case in others where their numbers and influence are small. It is conduct like this which embitters the feelings of so many Protestants against Roman Catholics.—*Belfast Witness*.

MINISTERS AND CHURCHES.

THE Presbyterians of Dundalk have purchased a new library for the Sabbath school.

THE Rev. D. McEachren is unanimously called by the congregation of Parkhill and McGillivray.

REV. ROBERT HALL, West Nissouri, recently received several valuable presents from his congregation.

THE Presbyterian congregation of Brampton have decided to purchase a site for a new church at a cost of \$1,800.

A COMMITTEE has been appointed by the Presbyterian congregation at Clinton to select a site for a new church.

ON Tuesday evening, Rev. R. N. Grant, of Ingersoll, lectured in the Preston Presbyterian Church on "Misplaced Men."

REV. DR COCHRANE, of Brantford, delivered a lecture on "Scotland's Hero Martyrs" in St. Andrew's Church, Guelph, on Tuesday evening, 28th ult.

THE congregation of Frazer's Settlement in connection with Dundalk, are making preparations for the erection of a new frame church next summer.

THE Ladies' Aid Society of St. Andrew's Church, Ottawa, gave an entertainment, chiefly of a musical and literary character, on the 28th ult. for the benefit of the poor.

By a tea meeting which the Presbyterian congregation of Bethel Church, Price's Corners, recently held for the purpose of raising money to build a shed, they realized \$18 more than the sum required.

At a meeting of the Presbyterian congregation of Seaforth, held on the 28th ult., it was unanimously resolved to extend a call to the Rev. A. D. McDonald of Elora. The salary offered is \$1,200 and a free manse.

At the meeting of the Presbytery of Barrie on the 28th ult. Rev. W. Fraser, D.D., of Bond Head, tendered his resignation, which was laid on the table till the next regular meeting, to be held on the last Tuesday in March.

At the annual missionary meeting of Knox Church, St. Thomas, held on the 29th ult. Rev. M. Fraser, the pastor occupied the chair, and addresses were delivered by Rev. Messrs. Murray of London and Sutherland of Fingal.

THE Presbyterians of Parkdale held their first service on Sabbath evening, 26th ult., in the old school-house. Mr. Hunter, student of Knox College, preached. A building committee has been appointed some time ago. The congregation was organized on the 4th ult.

THE annual soiree of Duncanville Presbyterian Church, Rev. H. J. McDiarmid, pastor, was held on the 23rd ult. Addresses were delivered by Rev. A. Rowat, Rev. J. Simpson, and Mr. James Stewart, agent of the Bible Society. The proceeds amounted to \$46.23.

THE beautiful new church erected by the congregation of Rev. G. Burnfield, Brockville, was opened on Sabbath last, the pastor being assisted by the Rev. J. S. Black of Montreal. We hope to give a fuller account of the church and opening services in next week's issue.

ON New Year's night, Mr. David Forrest, student of Knox College, who has been supplying Middle Station, Normanby, was presented by his Bible class there with a purse containing \$19. This was accompanied by an address, to which Mr. Forrest replied in a suitable manner.

THE annual meeting of the congregation of St. Andrew's Church, Peterborough, was held on Tuesday evening, 28th ult. The report of the managers showed that the receipts for pew rents had increased considerably, and that the collections in 1878 had nearly doubled as compared with those of the previous year.

ON the evening of the 4th ult., the members and friends of Amos Presbyterian Church, Egremont, where Mr. Mowat, student of Knox College had been labouring during last summer, presented him with a purse containing \$37. The gift was accompanied by an address, to which Mr. Mowat made an appropriate reply.

THE young men of the Reserve Presbyterian congregation in the township of Oxford called recently on their pastor, and supplied him with twenty or thirty cords of firewood. Some time prior to this he was presented with a set of harness, and the Thamesville

portion of his charge presented him with a buggy last summer.

REV. JOHN FERGUSON having resigned the pastoral charge of Melville Church, Brussels, and his resignation having been accepted by the Presbytery, a union of the two Presbyterian congregations in that place has been proposed, and negotiations with that object in view are now pending.

THE annual meeting of the congregation of Knox Church, Hamilton, was held on the 29th ult. The prosperous condition of the congregation is indicated by a net addition of sixty-six to the membership, and an increase of \$936.81 in the Sabbath collections. The total amount contributed for all purposes, during the year, was \$5,662.13.

THE annual meeting of the congregation of Chalmers' Church, Guelph, was held on Thursday evening, 30th ult. The business meeting was preceded by a very pleasant social. After tea, the meeting was constituted, and the various reports were read, showing the congregation to be in an encouraging condition both as regards its spiritual interests and its financial position.

ON the evening of the 20th inst, the congregation of Knox Church, Milton, held a very successful soiree in the interest of that Church. The evening was pleasantly spent between music and speeches. The Revs. M. C. Cameron, B. D., J. Pringle, B. A., of Georgetown, and Mr. Dobie of Milton, gave suitable addresses. The proceeds of the evening which amounted to \$135 will be devoted to the purchase of an organ.

ON Monday evening a musical and literary social was held in Free St. John's, Walkerton. Excellent addresses were given by Messrs. Jamieson, Turnbull, and Wilson of Knox College. The music was led by three applicants for the office of Precentor. It was a good meeting, well attended. On the following Tuesday Mrs. Robert Mann gave a parlour social, in aid of the Ladies' Building Fund. It was in every way successful.—COM.

THE annual social of the Sabbath school in connection with Daly street Presbyterian Church, Ottawa, was held on Friday evening, 24th ult. Addresses were given by Mr. Thorburn, the superintendent of the school; Rev. Mr. Armstrong, the pastor; Mr. Somerville, and Rev. Mr. McDermott. Singing, by the children alternated pleasantly with the speeches, and the whole programme seemed to be keenly enjoyed by those present.

THE Presbyterians of Grassmere, Manitoba, held their annual tea meeting on Christmas eve. After tea the chair was taken by Mr. A. Hickey, who addressed the meeting, and was followed by Rev. Messrs. Stewart, Campbell, Robertson, Dyer and Dr. Black. The financial statement read shewing a small debt on the church, the meeting, at the instigation of Mr. Robertson, went to work and subscribed the deficiency, thus rendering the church free of debt.

THE large and influential congregation worshipping in Crescent street Church, Montreal, are meeting with much success in their new church. The call to Rev. A. B. Mackay, Brighton, England, (to which reference was made in our columns last week) has received between 500 and 600 signatures. We understand that strong hopes are entertained of Mr. Mackay's acceptance. The Rev. Dr. Topp, of Toronto, occupied the pulpit on Sabbath last, and at the close of the morning service Principal Macvicar ordained the following elders: Messrs. Joseph Mackay, P. Nicholson, Hugh Watson, and J. Cameron.

THE Kilbride congregation held a soiree on the evening of the 29th ult. Though the roads were almost impassable, through falling rain and dissolving snow, yet the attendance was good and a considerable amount was realized, which is designed to pay for repairs and improvements on the church and grounds. The Rev. Mr. Turner and the Strabane Methodist Church choir deserve special thanks for their excellent services on the occasion. The Nelson congregation, formerly in connection with Waterdown, but now associated with Kilbride, intend soon to hold a soiree with a view of making their neat church more comfortable and attractive. Any faithful pastor who may be placed over these congregations is sure to meet with hearty sympathy and support.—COM.

THE annual meeting of the Erskine Church (Montreal) Missionary Association was held on Wednesday last week. Among the sums voted for the past year

were \$900 to Home Missions, \$600 to Foreign Missions, \$400 to the Montreal College, and \$300 to French Evangelization. In addition to these amounts the congregation contributed during the past year \$100 to the Presbyterian City Missionary, about \$100 to Taylor Church, upwards of \$350 as special subscriptions to one of the theological chairs of Montreal College, besides various sums to the other schemes of the Church and to the Sabbath School Association, Ladies' French Evangelization Society, etc., etc. A resolution was unanimously adopted instructing the treasurer to pay quarterly during the current year grants to the various schemes of the Church on the basis of the grants for the past year. This is a step in the right direction, which will we trust be imitated by other congregations throughout the Church.

THE congregation of Taylor Church, Montreal, which is situated in the east end of the city, was formed about three years ago. For several years previous a mission Sabbath school was in operation in the district, supported largely by the funds of the Montreal Presbyterian Sabbath School Association. The congregation of Knox Church has recently assumed the financial responsibility connected with the school, and is about to put forth efforts to increase its usefulness. On Thursday of last week the annual social gathering of the school was held, presided over by Rev. J. Fleck. The annual report showed an increased interest and attendance during the past year. The evening was profitably spent in listening to readings, duets and quartettes by the children and their friends, and addresses from Messrs. W. Brown, W. Paul, D. T. Fraser, J. McD. Hains, and the chairman. Efforts are now being made to obtain a suitable lot on which to erect a place of worship for this new congregation.

THE annual meeting of the Port Elgin Presbyterian Church was held on Monday evening, the 13th ult. The chair was occupied by the pastor, Rev. James Gourlay, M.A., who opened the meeting with devotional exercises. From the report of the Session it appeared that forty new members were added to the congregation during the past year, and eighteen removed leaving a net increase of twenty-two. The Sabbath school report was also very encouraging, there being an average attendance of 123 scholars—twenty-three more than the average of the preceding year. The treasurer's report showed that the receipts for the congregational fund amounted to \$888.17, and the expenditure to \$887.22. For the church building fund \$192.19 was collected; for missionary and other purposes, \$155.58—making a total of \$1,235.94. On the recommendation of the managing committee it was unanimously agreed to adopt the "envelope system" of weekly contributions, and arrangements were made for its introduction.—COM.

THE annual congregational meeting of St. Paul's Church, Peterborough, was held in the basement of the church on the 29th ult., and was largely attended by the members and adherents. The Session report showed that after the roll had been carefully purged, the membership of the church was for the year ending Dec. 31st, 1878, 473, a net increase of thirty-one over the preceding year. The Sabbath school report showed that the average attendance for the year was 221, being an increase of seventeen over the average attendance last year. The attendance at the mission school and at the schools in the country has been large during the year, so that the total number receiving Sabbath school instruction under the care of the congregation is over 400. The report of the Missionary Society showed that there had been raised for missionary purposes \$1,100, \$213 of which had been raised by the Sabbath school. The amount raised by the Sabbath school this year is greater than the whole sum raised by the congregation for missions a few years ago. The elders have taken a more active part in the work of the Church during the year, several of them having weekly prayer-meetings in their own districts and in the country parts. About \$1,000 was expended in improving the church.—COM.

THE annual meeting of the congregation of St. Andrew's Church, London, was held on Wednesday evening, 29th ult. From the report of the Board of Management it appears that the Sabbath collections amounted to \$1,807.80, being \$195.94 less than the previous year; and that the revenue from pew rents reached \$2,105.12, being within \$18.78 of the previous year's revenue from the same source. In addition to the foregoing, the mortgage on the church has, during

the year, being reduced from \$11,500 to \$6,000, partly by contributions on the "envelope system" and partly by the sale of lots. The Missionary Association collected \$741.91, being an increase of \$38.40 over the missionary collections of the previous year. The following apportionments were made to the schemes of the Church: Knox College, \$160; Home Missions, \$200; Foreign Missions, \$175; Aged and Infirm Ministers' Fund, \$30; Widows' and Orphans' Fund, \$20; French Evangelization, \$60; Presbytery Fund, \$75; Assembly Fund, \$30; Synod Fund, \$86. The Treasurer's report shows that the congregation contributed for all purposes during the year the sum of \$7,382.56. The Woman's Foreign Missionary Society connected with the congregation collected \$104.38, not included in the total given above. The progress made by the Sabbath school is reported as encouraging.

THE Annual Congregational meeting of Knox church, Burlington, was held on Tuesday evening, the 14th ult. There was a large attendance of members and adherents. After devotional exercises by the pastor (the Rev. S. W. Fisher), Mr. John Waldie was called to the chair, and made a few well-timed remarks on the different departments of Congregational work. The various reports were then submitted. The report of the managers showed the receipts for the year to be \$1,173.52. Of this amount, \$900 was paid for stipend, and \$105.25 for the different schemes of the Church. Other items of expenditure being met, there remained a balance on hand of \$8.65. The managers of the past year, Frederick Bray; W. Richardson, M.D.; W. Kerns; George Blair, Jr., Alex. Cadenhead, and J. T. Bastedo, were all re-elected. The report of the Building Committee, showed the receipts on building fund to be \$875; which had been duly expended for that purpose. There is yet due on said fund \$400, with interest, of which \$300 was substantially met by subscription, leaving a balance of \$100, with interest, to be provided for. When that is done, the church, a neat and commodious structure, built at a cost of \$9,000, will be free of debt. Mr. W. Bunton, superintendent of the Sabbath School, gave in a very full and interesting report of the work accomplished for the year, which showed the school to be in a prosperous state. The receipts of Sabbath School collections were \$23. It will thus be seen that the total receipts for the year amounted to \$2,071.52. The report of the session showed the net increase of membership for the year to be thirteen, making the total number on the Commission roll 103. At the close of the business, tea was served by the ladies of the congregation to all present. The proceedings of the evening were enlivened with choice selections by the choir.—COM.

PRESBYTERY OF QUEBEC.—This Court met on the 15th ult., with a fair attendance of ministers and the eldership well represented. An application from Rev. J. D. West for \$33, for three Sabbaths in the summer of 1877, in which he was appointed to this Presbytery, was refused. The Convener had written to Mr. West that there was no work for him. Mr. West claimed \$8 a Sabbath, with \$3 a week for board besides, which the Presbytery thought was unreasonable, and refused to sustain the claim. An interesting report of missionary meetings was given by Rev. Mr. Dewey. An urgent appeal was made in behalf of the Home Missions of our Church, and steps were taken to secure larger contributions to the fund. Leave was given to the congregation of Leeds to moderate in a call. The next meeting is to be in Quebec, on the third Wednesday of April.—P. LINDSAY, Pres. Clerk.

A. L. O. E., the gifted English authoress, now a missionary in the Punjab, India, mentions that they now have quite a little flock of professing Christians at their station, where, two years ago, there was but a single, noble Brahmin convert. The establishment of a school for native Christian boys has transformed the former stronghold of bigotry.

Rev. Mr. Rendall, the intrepid Scotch missionary to the Portuguese in Funchal, Madeira, says that an ex-priest has been excommunicated and anathematized for turning Protestant. One item of his sentence might prove embarrassing if it were enforced here: "No one is to speak to or hold any communication with him, and should he chance to enter a street-car all the faithful in it are to get out."

It is reported from France that the number of Jesuits in that country is increasing to a great extent. Quoting a writer who said "the Jesuits filled France when no one knew that a single one was to be found," it is remarked by a French newspaper that this was stated at a time when only six establishments existed in France, whereas now, according to official documents, there are no less than fifty-nine. M. Edmond About's paper reminds its readers that legally the Jesuits have no right to exist in France.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON VII.

Feb. 16, 1879. } THE WAY OF THE RIGHTEOUS. } Psalms, i. 1-6.

GOLDEN TEXT.—"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Pro. iv. 18.

HOME STUDIES.

M. Ps. cix. 1-8. The undefiled in the way.
T. Prov. iv. 14-27. The path of the just.
W. Ps. cix. 33-43. Delight in the law.
Th. Jer. xvii. 5-14. "Planted by the waters."
F. Job xxi. 7-20. "As stubble before the wind."
S. Ps. xxxvii. 1-20. The days of the upright.
S. Ps. i. 1-6. The way of the righteous.

HELPS TO STUDY.

Of the authorship of this Psalm we know nothing absolutely certain. It has been attributed with some probability, to Solomon; and was certainly written before the time of Jeremiah, who refers to it—Jer. xvii. 5-8. The way of the righteous is described in contrast with the way of the ungodly.

I. THE WAY OF THE RIGHTEOUS:—Verses 1-3.

As the psalmist contemplates the character and reward of the godly, he exclaims in admiration and joy, Blessed, literally, "Oh, the blessedness!" Jesus has unfolded this beatitude in the Sermon on the Mount. In both places the blessedness is set forth as resting upon character. The righteous is first described negatively. The way he does not go in, is pointed out. Note the gradation in this description; it is threefold. We have, first, three degrees of *habit*—walketh, standeth, sitteth: then three degrees of evil in the *character*—the ungodly, the word literally expresses the unrest, disquietude of an evil disposition—Isai. lvii. 20; sinners, workers of iniquity; scorers, who openly avow and teach evil, while they despise and revile what is good: lastly, three degrees of the *manifestation of evil*—the counsel, the secret purpose of the heart; the way, the daily life and conversation; the seat, which is equivalent here to the social assembly, where they meet to talk folly and plan wickedness. Thus men living in sin go from bad to worse. Resist the beginnings of evil.

The righteous man avoids evil, because he loves good. Mere negative goodness is of little worth, indeed is impossible. It was an old saying, that "nature abhors a vacuum." Leave the heart and life empty, and evil will fill them. To expel evil desires and affections, you must implant holy and righteous ones. Mere prohibition of evil is not enough. There must be the constraint and attraction of goodness revealed to the heart to draw it. Hence the blessed man is not one merely restrained by prohibitions from evil, but he is one whose delight is in the law of the Lord. He serves not by constraint, but willingly. He is not compelled by duty, but led by desire and delight. He is not like Ulysses chained to the mast, while still longing for the pleasures of the Sirens. Ps. cxix. 47; Rom. vii. 22. Upon this law he meditates; he marks, learns and inwardly digests. It thus becomes the food and nourishment of the life. In it is his study by day; of it is his reverie by night. The psalmist thus points out in verse 2 the source of the good man's life and strength, the directory by which he walks, the staff by which he is sustained, the hidden sources whence his vigour and happiness proceed, God's will revealed in His law and word. We must meditate upon something; let it be good. Phil. iv. 8. In the thoughts of the heart, words and acts take their beginning. We are commanded therefore, "Keep thy heart above all keeping." Prov. iv. 23. How? "Let thine heart retain my words. Get wisdom, she shall keep thee." Prov. iv. 46.

A vivid and beautiful comparison. Like a tree,—illustrates the life, growth, beauty, usefulness and permanency of righteous character. No tree is named here, but elsewhere the righteous is compared to the three which were the glory of Palestine. "The righteous shall flourish like the palm." Psalm xcii. 12. It is noble and beautiful. Song of Sol. vi. 6, 7. It is evergreen, grows on steadily from century to century. It is never moved from its uprightness; the wind cannot sway it, nor heavy weights bend it. It grows in deserts, but must be fed by springs. It bears its best fruit in old age. Ps. xcii. 14. It is most useful, indispensable in the countries in which it grows.

"He shall grow like a cedar in Lebanon; beauty, fragrance, permanence. A perennial growth.

"His beauty shall be as the olive." Hos. xiv. 6. All three set forth the two points insisted on in our lesson. (1.) The source of the Christian's life; rivers of water, the perennial streams, the fountains of living water. John vii. 37-39; Isa. lv. 1; Jer. ii. 13. Hence his leaf withers not, his strength and freshness do not fail, because there is in him a well of water springing up into everlasting life. (2.) The result and purpose of the Christian's life—fruit, Gal. v. 22. Fruit is the result of life. In Christ is our life, therefore first come to Him. The husbandman looks for fruit. Is. v. 2. The barren, useless tree will be destroyed. Luke xiii. 9. Whatsoever the righteous man doeth shall prosper. He may meet with many misfortunes and temptations; but though all appear to be against him (Gen. xiii. 36), they are truly and ultimately for him. Rom. viii. 28. The only true basis of enduring prosperity is righteousness. All other is a delusion.

II. THE WAY OF THE UNGODLY.—Vers. 4-6.

Their character and condition is the reverse of that of the righteous. Their character is conformed to evil; their delight is not in God's law, but in self-will, and worldly, and sinful pleasures. Their meditation is not upon good, but their thoughts are occupied with evil desires and purposes. They cannot be compared to the tree, but to the

chaff—light and frivolous, soon to be separated from the wheat—useless, unfit to be driven before the wind or consumed in the fire. Job. xvi. 18; Ps. xxxv. 5; Prov. xiv. 32; Mat. iii. 12. When the day of Judgment and separation cometh, the ungodly shall not stand; guilty, self-condemned, they shall be speechless. They shall no longer abide in the congregation of the righteous, but like the tares, shall be taken away from the wheat. Matt. xii. "The chaff, while united with the wheat, enjoys some privileges for the wheat's sake, but divided off from it, it is cast out for the fire." Even the way of the ungodly shall perish. Utter ruin, hopeless desolation, shall overtake them, and not a wrack shall be left behind. Prov. xiv. 12, 32. In happy contrast is the way of the righteous, which the Lord knoweth. He knoweth them that are His, them that trust in Him. 2 Tim. ii. 12; Neh. i. 7. It will recall us when we wander, lift us when we stumble, encourage and comfort us when we walk in darkness and have no light, to remember "He knoweth the way that I take." Job. xxiii. 10.

SUPERINTENDENT'S INSTRUCTIONS TO SABBATH-SCHOOL TEACHERS.

[The following "Instructions to Teachers" were prepared by Rev. T. F. Fotheringham for his Sabbath-School at Norwood. We give them here in the hope that Superintendents, who are desirous of bringing their schools into proper system and order, may find them useful, if only as patterns, in preparing similar instructions for their own use.]

1. No scholar is to get credit for having perfectly committed a verse of Scripture, or answer in Shorter Catechism, if a mistake is made in a single word, absolute accuracy should be insisted on.

2. Every space in the report should be filled up. If there is nothing to enter in any column, then "o" should be written. If the scholar is absent, then "ab" should be inserted in the first column, and "o" in the others.

3. If a scholar repeats verses for a Sabbath on which he was absent, these are to be entered for the Sabbath on which they were repeated.

4. The questions in the first column under "Shorter Catechism" are to be asked while teaching the lesson, and in such a connection that they will throw light upon it.

5. The following abbreviations should be used by all:—late, "l"; absent, "ab"; prepared, "p"; half-prepared, "½p"; unprepared, "unp"; misbehaviour, "x"

6. If a scholar is absent, the teacher will ascertain the reason, and report to the pastor or superintendent before the following Sabbath; and, if twice absent in succession, will call at the scholar's home.

7. It is taken for granted that no Teacher will be absent from the school, except from a cause wholly beyond his control; and when so obliged to absent themselves, will notify the pastor or superintendent, and suggest a substitute.

N. B. A teacher frequently absent from his class will be requested to resign.

8. At the close of each session of the school the teachers will repair to the Bible-class room unitedly to ask the Divine blessing upon the lessons taught.

I CAN'T abide to see men throw away their tools if that way the minute the clock begins to strike, as if they took no pleasure in their work, and was afraid of doing a stroke too much. I hate to see a man's arm drop down as if he was shot, before the clock's fairly struck, just as if he'd never a bit o' pride and delight in his work. The very grindstone will go on turning a bit after you loose it.—Adam Fede.

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MEETINGS OF PRESBYTERY.

PARIS.—Will meet in Dumfries street church, Paris, on the first Tuesday of March, at 11 o'clock, a. m.

WHITBY.—Meets at Oshawa on third Tuesday in April, at 11 o'clock a. m.

HURON.—Meets in Clinton, on third Tuesday of March, at 11 a. m.

QUEBEC.—In Quebec, on the third Wednesday of April. STRATFORD.—In St. Andrew's church, Stratford, on the third Tuesday of March, at 9.30 a. m.

GUELPH.—In Knox church, Guelph, on the third Tuesday of March at 10 o'clock a. m.

PETERBOROUGH.—At Port Hope, on the last Tuesday in March.

LONDON.—In First Presbyterian Church, London, on the third Monday in March, at 2 p. m.

KINGSTON.—In Chalmers' Church, Kingston, on Tuesday, March 15th, 1879, at three p. m.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday the 18th March, at 11 a. m.

BROCKVILLE.—At Edwardsburg, on Tuesday the 16th March, at 7 o'clock p. m.

OWEN SOUND.—In Division street Church, Owen Sound, on March 18th, at 10 a. m.

LINDSAY.—At Woodville, on Tuesday, 25th February, at 11:30 a. m.

OUR YOUNG FOLKS.

BOYS MAKE MEN.

WHEN you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown old he'll not forget it,
For, remember, *boys make men.*

Have you never seen a grandsire,
With his eyes aglow with joy,
Bring to mind some act of kindness—
Something said to him, a boy?
Or, relate some slight or coldness,
With a brow all clouded, when
He recalled some heart too thoughtless
To remember boys make men?

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness;
They avoid the household when
It is cheerless, with unkindness;
For, remember, *boys make men.*

A CAT TALE.

THIS is a sad, but short, tale about a cat, or perhaps about a rabbit that pretended to be a cat,—I do not know which. You will presently see why it must be short.

Some time ago a supposed friend sent me, as a present, what purported to be a Chinese cat. Thereby hangs a tale? Not at all. The cat hadn't a sign of a tail. It was said by way of apology and explanation that all Chinese cats have no tails. If this is a fact in natural history, it is an absurd fact; for it is known that all Chinamen—even the smallest—have tails, which are called cues, and sometimes pig-tails, but never cat-tails. And it seemed improbable and heartless that a Chinaman would deny tails to his cats. However, I took the kitten in, and named her "China,"—a name she has never responded to, to this day.

And this shows the animal's instinct; for when I came to look in the dictionary, I found that, in all probability, she was a Manx cat from the Isle of Man,—a small English island (hardly room enough to turn round) where cats are obliged to do without tails. It is considered a very nice kind of cat, if it is a cat, of which I have doubts. It is said that Turner, the great painter,—who was probably as good a judge of cats as ever lived,—kept seven Manx cats always in his house. Perhaps it was necessary to have seven Manx cats to get the equivalent of one real cat; in my experience it requires more.

As I said, I doubt if China is a cat, take her altogether. She had, as a kitten, no tail. Her grown tail now is less than an inch long, and most of that is fur. It is exactly like a rabbit's tail—that is, a kind of a place for a tail. When China first began to realize her existence, she evidently thought she was a cat, and her first sportive effort was to play with her tail. She looked around, and there wasn't any tail there; the other end of her was rabbit. She was mortified; but what could she do? She began, without any apology, to play with her hind leg, to chase it round and round as if it were a tail; and ever after that she has amused herself with her hind leg.

And her hind legs are worth playing with.

For they are not like the hind legs of a cat, but are long and bend under exactly like the legs of a rabbit. When China sits down, she sits down like a rabbit. So she is neither one thing nor another; and I cannot make out whether she is a rabbit trying to be a cat, or a cat trying to be a rabbit. She succeeds, any way. China is rather handsome. Her coat is the most beautiful combination of soft buff and ermine fur,—a most pleasing colour,—and she is a shapely little thing besides, with a fine head and pretty face. Like some other beauties, however, she is not as good as she is beautiful. She has a temper,—can be very playful and affectionate one minute, and scratch and bite the next without provocation. From an infant she seemed to have no conscience. She was a perfect whirlwind in the house when the whim took her to frolic; went over chairs and all sorts of furniture like a flying-squirrel; succeeded in about a week in tearing all the gimp from the chairs and lounges, climbed the azalia trees, shook off the blossoms, and then broke the stems. Punishment she minded not at all,—only to escape from it for the moment. I think she had not, as a kitten, a grain of moral sense, and yet she was "awful cunning" and entertaining,—more so than a spoiled child. We got a sedate old cat to come and live with China. She drove that big cat out of the house and off the premises in less than half a day; and that, too, when she wasn't more than seven inches long. She went at the big cat with incredible fury, with the blaze and momentum of a little fire-ball.

Now that China has come to be of decent size, some of the vivacity and playfulness have gone out of her, but she is really untamed,—goes for things on the table, steals, and all that; and it is more difficult than ever to tell whether she is a rabbit or a cat. We have another companion for her,—a mild, staid old grandmother of a cat, with a very big tail—enough for two, if they would share it. China treats her with no respect, but, on the whole, they get on well, quarrelling only half the time, and consent to live in the same house. China overlooks the intrusion.

But as to the nature of China, this is what happened recently. China's mistress had undertaken to raise some radishes, in advance of the season, in a box in her conservatory. It was a slow process, owing to lack of heat or lack of disposition in the radishes to grow. They came up, shot up, grew slender, tall and pale. Occasionally the mistress would pull up one to see why the bottoms didn't grow, so that we could eat them; but she never discovered why. The plants spindled up, all top and no radish; and by and by they got tired and laid down to rest. They might in time come to something. In fact, they began to look as if they were thickening on the stem and going to grow in the root. One morning they were gone. Gone, after weeks of patient watching, watering, and anxious expectation! Nibbled off close to the ground. China had eaten every one of them short.

Now, doesn't that show that China is a rabbit? Will a cat eat radish tops? This is one thing I want to know.

There came once to our house a facetious

person; that is, a person who makes jokes likely to hurt your feelings; and he looked at the cat, and said it didn't matter if it had no tail, that I could write one for it. I have done so.

But that makes no difference. What I want to know now from the children of St. Nicholas is this: What can I do with her? I can neither give her away for a cat, nor sell her for a rabbit. Do you think it would coax a tail out of her to put her under blue glass?
—*St. Nicholas.*

BOYS MAKE YOUR OWN FORTUNE.

A STORY comes to us from Ottawa that will be read with interest by every ambitious boy in the Dominion: Twenty years ago when the seat of government was stationed in Toronto, and the present Sir John Macdonald and the late Sir Geo. Cartier and other Canadian public men, well known to fame, ruled over departments in the Old Hospital in King street, a building long since gone the way of many other of the ancient edifices of "Little York," there lived a certain deputy head whose official existence was one long rule of tyranny and oppression. This bad old man had for a clerk a young law student, who from day to day and month to month and year to year bore quietly and with exemplary patience the ill-treatment of his superior. A day came, however, when the gentle patience of the clerk was not proof against the domineering and insulting spirit of his ancient enemy, and there would have been blows but for the interference of another clerk in the same building. Taking his younger friend aside, he counselled still greater forbearance. "Have patience, B," he urged; "when I am Chief Justice of Upper Canada and you are Minister of the Crown we'll put old Beeswax in his place!" Words spoken in jest frequently come true. Eighteen years had scarcely passed away ere the speaker sat in Osgoode Hall with the ermine! "And the other—the patient and long suffering youth"—some boy exclaims, "what became of him?" Well, sir, that good and exemplary young gentleman, who bore his stripes so patiently and exercised such remarkable self-government, he, in the month of October last, was sworn of the Queen's Privy Council, and is now one of the Marquis of Lorne's advisers!! Every boy can point his own moral.—*Mail.*

I ONCE heard of a boy who belonged to a temperance family who had all taken the pledge. At one time when the father came home from a journey, he mentioned that he had broken his pledge by drinking some cider. It was a very warm day, and he could get nothing else to drink, so he said. "Father," spoke up one of his little boys, "how far were you from the James river when you drank that cider?" "Fifteen miles." "Well, I would have walked all the way to the James river before I would have broken my pledge." That father renewed his pledge and kept it.

THE PROGRESS OF SIN.—Sin in its ordinary progress first *deceives*, next *hardens*, and then *destroys*.

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