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# THE CANADA PRESBYTERIAN

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## NOTES OF THE WEEK.

THE following are unavoidably held over this week. A letter from Rev. J. Hastie, Lindsay, the late Rev. John Paterson, Revision of the New Testament, and several items of Ministers and Churches.

A SUCCESSFUL entertainment was held on New Year's night by the Molesworth Sabbath School, realizing \$28 after clearing all expenses. The proceeds will be applied to the library of the school.

THE relation between temperance and wise political economy is illustrated in the fact that in Greeley, Colorado, where no liquor is allowed, there is no police force in a population of 3,000, and in two years only \$7 were called for out of the poor fund.

A SUBSCRIBER to the PRESBYTERIAN, who was compelled by the "hard times" to leave Canada for the United States, in renewing his subscription for 1879, writes as follows: "I would not willingly do without the CANADA PRESBYTERIAN. I never see its clear, honest looking face without feeling happier; nor do I ever read its calm sensible editorials and carefully selected clippings but to be wiser and I trust better." We hope our too partial friend may find himself in comfortable circumstances in the large city where his lot is now cast.

THE New Presbyterian Church, Norwood, was dedicated to divine worship on Sabbath last. The opening service was conducted by the pastor, the Rev. T. F. Forthingham, the sermon being preached by the Rev. D. J. Macdonnell, of Toronto. There was service again in the afternoon, when the Rev. A. Bell, of Peterboro', officiated. At the evening service the pulpit was again ably filled by the Rev. Mr. Macdonnell. There were about 700 hundred people present at each service. The collections were large. The church is a handsome structure of white brick and is an ornament to the village.

A LONDON paper gives an interesting statement of the important work accomplished by Mr. Spurgeon's church in various directions. The Pastors' College has trained and sent forth upwards of 400 young men, many of whom occupy positions of prominence in the Baptist churches. In addition to the 100 students now in the college, nearly 300 young men receive free instruction in the evening classes, and about 2,000 children are taught in the Sunday and other schools. Eighty colporteurs are employed in circulating religious literature; the Almshouses furnish a home to 17

aged women, and the Stockwell Orphanage cares for about 250 fatherless boys.

THE "United Presbyterian," of Pittsburg, Pa., comes to us in a new and becoming dress, as well as in an improved form. It is now folded into sixteen pages, stitched and trimmed, making our contemporary one of the neatest, as it has always been one of the best conducted journals on our list of exchanges. The N.Y. "Christian Intelligencer" recently entered on its fiftieth year. Like the "Christian Guardian" of this city, the "Intelligencer" exhibits no signs of old age, but promises to be as vigorous and as useful during the next half century upon which it has entered as it was in the earlier years of its existence.

THE London "Record," in announcing the death of the Princess Alice, says, "We are enabled to state, on the authority of those who had the opportunity of conversing with the Princess very recently, that whatever temptation might in former years have beguiled Her Royal Highness to admire the writings of Strauss, the author of the infidel 'Life of Christ,' a complete change had passed over her mind. At first that terrible calamity, which deprived her of her little son seemed to have produced only 'the sorrow of the world that worketh death,' but gradually it became, by God's mercy, the means of leading her to think, so that she finally came to seek and find peace in a firm faith in Jesus Christ, revealed in the Scriptures of truth as the only Saviour for sinners."

PRESIDING over a meeting of the Church Pastoral Aid Society, held at Wimborne, the Earl of Shaftesbury referred to the number of persons who by Ritualistic teaching had become perverts to Rome. He did not care so much for them as for those who remained behind. He believed that neither the present nor any future House of Commons would pass any measure to enforce ecclesiastical authority. They might, however, rely upon it that there was a great movement in the country, even among the Conservatives, to get rid of the Establishment altogether, and allow the different parties in the Church to settle their feuds amongst themselves. The teaching disseminated from the Church of England pulpits was far from Protestant.

THE proprietor of a theatre in Philadelphia advertised a "full dress rehearsal" for Sabbath, December 22nd, and accordingly, on that day gave a performance of some sort to a crowd composed of the lowest classes of the inhabitants, plentifully supplying the visitors with liquor at the bar, and creating a scene of gross disorder. The next day, the Mayor, who does not seem to be one of the "invertebrate," had the proprietor of the theatre arrested and bound over to answer to the charges of "keeping a disorderly house, giving a public performance on Sunday, and selling liquor on Sunday." He was released on bail, which has since been forfeited by his non-appearance at court. It is understood that the Mayor's prompt action will be quite sufficient to relieve Philadelphia of this particular sort of Sabbath desecration.

MR. C. J. BRYDGES, in addressing an Anglican missionary meeting in Montreal recently, said: he didn't know how it was that the Church of England was the least liberal of all the Christian churches. There was one Presbyterian congregation in this city—that of Erskine Church, with an attendance of about

900 all told, including babies in arms—which in addition to paying its minister handsomely and all other claims against it, raised \$3,500 last year for missionary purposes, or nearly as much as the three wealthiest Anglican Church congregations in this city—those of Christ Church Cathedral, St. James the Apostle and St. George's—which would aggregate about three thousand souls.

THE following subscriptions to the Students' Missionary Society of the Presbyterian College, Montreal are thankfully acknowledged. Gillies Hill, per J. A. Anderson, \$4.25; Salem Church, Elderslie, per J. A. Anderson, \$10.65; Enniskillen & Riversdale, per J. F. McLaren, \$9.00; J. T. Donald, \$5.88; Ladies of Valcartier, per R. Hyde \$11.00; East Hawkesbury, per J. Matheson, \$6.75; Ottawa, per W. H. Geddes, \$4.50; D. McLean Kintyre, \$2.00; Cantley & Portland, per A. Anderson, \$8.50; Farnham Centre, per V. Knechtel, \$9.00; Massawippi & Richby, per M. H. Scott, \$15.00; M. D. M. Blakey, \$5.00; Chas. McLean, \$5.00; Rev. J. Fleck, \$5.00; Rev. R. D. Frazer, \$2.00; Jas. Bennett, \$5.00; Rev. D. H. McLennan, \$5.00; W. H. Geddes, \$8.00; Rev. J. Wellwood, \$2.00; J. W. Penman, \$4.00; P. R. Ross, \$3.00.—G. D. BAYNE, Treasurer.

ONE reason for the apparent indifference of Russia to the progress of the British arms in Afghanistan may be that the Czar has not yet done with Turkey, and does not wish to place himself under the necessity of contending with England at two widely-distant points at the same time. Another reason may be that he has his hands full enough in quieting the internal disorders of his own empire. The late extensive political outbreak among the students of the Russian Universities was but a slight eruption of the pent up fires which have long slumbered under the political strata of that empire, and which, though under another name, are only one form of that socialistic spirit which threatens to wrap the whole European continent in the flames of anarchy. It is believed by many observers of European politics that the sudden patching up of the Treaty of Berlin was owing to the danger arising from the prevalence of this spirit in most of the countries represented by the high contracting powers.

THE fourth session of the Ontario Legislative Assembly was opened by the Lieutenant Governor on Thursday, 9th inst. The speech does not present a very heavy outline of work, but doubtless other measures will crop up as the session proceeds. The questions of the Ontario boundary, and of the division of the public debts and assets, have been settled during the recess. These were matters of great importance to the Province, and they have been decided in favour of the contention of the Ontario Government. Reference is made to the commercial depression; to the growing trade with Europe in live stock and dairy products; to the appointment of the Governor-General; and to the successful Exhibit of Ontario at the Paris Exhibition, which has already increased some exportations. Attention is called to the subjects of municipal assessment, local exemptions, and sanitary laws. Measures will be introduced to improve the proceedings at election trials and the adjustment of the voters' lists; to extend the right of voting for school trustees; to simplify the laws relating to juries; and to assist municipalities, by the purchase of their debentures, to continue the work of draining.

## PASTOR AND PEOPLE.

### FAMILY RELIGION.

BY REV. JOHN NEWEN, INGHAMSBOLL.

"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house we will serve the Lord."—JOSHUA xxiv. 15.

Heart and hope, heaven and home, are all associated words. They are the visible signs of all that is dear and enduring, pure and persuasive, sacred and supporting. Home is earth's sanctuary and heaven's foretaste; a well-spring of pure affection and true life; a place for the highest fellowship, and a shelter for the troubled spirit; a temple for character not made with hands.

Joshua has led this people into the land of which "the Lord had said I will give it thee." The purpose of God from first to last was that they should serve Him truly and only. To this end He called their father Abraham from the growing idolatry on the other side of the flood, led him throughout all the land of Canaan, gave him Isaac according to the promise, and multiplied his seed. This purpose was being carried out in the deliverance of Israel from the bondage and corruption of Egypt. All the solemn lessons of the wilderness, and all the manifest victories in entering the land, were in themselves well fitted to confirm them in allegiance to Jehovah their Redeemer. There had been a growing apostasy from the true God. It had been going on in Chaldaea, out of which Israel and his family had come; it was dominant in Egypt, from whose hand God delivered His people, it was rooted in Canaan, which had just been conquered. Thus Israel was compassed about with competing religions and objects of worship, and there was great danger that the true Jehovah would be forgotten. Decision earnest and true, decision prompt and powerful, decision in a family capacity was demanded.

To this Joshua incites and encourages the people by family resolution and consecration. "As for me and my house we will serve the Lord."

Let us first of all turn over in our minds what place family religion holds in our life, and how we regard it. To what extent does the name, the claims, the presence and the power of God influence the plans of work, and the hour of duty, in the daily arrangements of our homes? What place does worship receive—worship in the family—in praise and prayer and instruction from God's Word? Is the altar in the midst of the house, or is it in a dark corner? Is there offered the sacrifice of a broken and a contrite heart? Is the Lord Jesus in His special work, His love and His life, and His claim on the heart kept conspicuous before the heart and conscience? Does the Church of God on the earth, and its relation to the cause of His kingdom, occupy a place in our teaching adapted to the strengthening mind, and the opening affection of our children? Does the line of eternal difference and essential opposition between the spirit and the flesh—between what is helpful to cherish the light and love of God in the home, and what must confuse the conscience and blur the perception—is this daily kept in view, or does vacillation weaken the whole nature and leave the home a pantheon of all claimants for regard? "The lust of the flesh, and the lust of the eye, and the pride of life; which are not of the Father but of the world." We have the ancient problem in its modern form.

What would be the inevitable result if all the true elements of home-life were having full scope, ministered in fidelity and directed in wisdom? Would it not be that our children would manifest a high appreciation of spiritual things; a prompt readiness to endorse that appreciation by an open and honest profession of faith in the Lord Jesus, avowing the God of their fathers to be their God. "Thou art our God, and we will praise Thee; our fathers God, and we will exalt Thee." Would we not be cheered by seeing the members of the home and the school incite one another by saying "Come, let us join ourselves to the Lord in a perpetual covenant which shall never be broken" Zion's God and Zion's cause would be a joy of the life, and a subject of anxious care. There would be less difficulty in securing earnest, hearty workers in the spiritual and temporal interests of the Church, instead of the department of school instruction being assigned apathetically to little children.

We would have the adult study of God's Word, church life and literature, building up men and women in the stature and fulness of Christ; the ranks of mere pleasure-seekers, Sabbath-breakers, and candidates for dissipation would be greatly diminished. These things are painfully borne in upon the heart. Where is the difficulty? Whence the cause of this almost universal disregard of spiritual things in our young people? We are strongly inclined to regard the fountain cause as in the character of the home-life—there is little of the spirit and purpose of Joshua: "As for me and my house we will serve the Lord." We have put our own condition foremost, that we may carry the personal element along with us in our consideration of family religion and family worship. Observe—

*First.*—The loss experienced in the neglect of family religion is in proportion to the importance God has put on the family for securing a godly seed.

The life of the family is as old as Eden; it is set down in the very nature of things; it has survived the fall; honouring it in the Lord secures the richest blessings; dishonouring it brings to us the deepest penalties and the most bitter misery. The sweetest pictures of the Word of God are those of family life, the loving and unquestioned authority of parents, the ready and hearty obedience of children, and the Lord and His law as the source of wisdom and fellowship. "These words shalt thou teach diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up." Who can patiently read this book of the law without feeling that the Hebrew people desired children from God; not only because of that promise that throbbed with life in their midst, that among them should be born one who would be their Lord and Redeemer, but also that their principles and the God of their fathers might have a high place in the earth, and that the knowledge of his name might be supreme.

The ordinance which was earliest in the history of the race was to perpetuate in a worthy seed mind of the highest type, and principles of the truest value, and life of the highest order; therefore all despite done to this ordinance, physically, mentally, morally and spiritually, will swiftly reap the due penalty. God has a universe of means at His disposal, and that which is highly valued is swiftly rewarded in obedience or disobedience.

The character of a people will invariably be the character of their homes. Church life and national life, no less than individual, takes its tone and strength or weakness of character from the home. It is the basis or fountain of life, and society in any of its forms is its expression. To suppose that these considerations apply exclusively to Old Testament life and Scriptures is to entertain a radical mistake. No progress, no development in mind or modes of living, can ever abrogate the central importance of family life. The unity and influence of the family is carried over into the New Testament. The promise of the Old Testament receives its enlargement of blessing in the New. Parents and their children are still within the enclosure of the covenant, "I will be a God unto thee, and to thy seed after thee." Parents are to train up their children in the nurture and schooling of the Lord. Full and experimental acquaintance with the Word is traced to home training. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus." The possession of piety from parental "fidelity" is looked for and rejoiced in. "I thank God for the unfeigned faith, which dwelt, first in thy grandmother Lois, and thy mother Eunice, and I am persuaded also in thee." The households of Lydia and the Philippian jailer, were added to the Lord. And as homes are animated by piety, so is the Church "strong in the Lord, and in the power of His might." When the idea prevails, or settles into a practical fact, that the family is common ground, as compared with the Church—acknowledged to be sacred—then apostasy of both Church and home is already commenced. The Church goes beyond its legitimate sphere when it usurps home authority, or loosens home ties, or tampers with home duties. "Romanism is largely a religion of the Church—Protestantism mainly of the home." And when importance is being laid on what is ecclesiastical, to the neglect of what is domestic, the evangelical life of the Gospel is being imperiled.

This craving for public enjoyment in amusement, and

often low at that, is carried into Church means and measures, is one of the signs of the times; indicating that rigorous thought and healthy sentiment are at a low ebb in the home. It is not unworthy of notice in this connection, that ancient writers, even the poets, but rarely refer, even in a passing way, to their early days. Whereas there is scarcely a modern writer who has not lingered with undisguised pleasure over the memories of his childhood. The emphatic utterances concerning home and childhood are wholly biblical, or due to Bible influence.

The importance attached to childhood by the Word of God, and through this to the home, has hallowed all family exercises, and been to young life a time of sweetness and joy. Why was it that the Puritans of England, whether in their own unwelcome land, or as represented in the Pilgrim Fathers, who carried their convictions to this far off untrodden continent, were for generations distinguished for their strength of character, simplicity and purity of life, and courage in endurance? Was it not because of the circumstances in which they were placed, and the necessities to which they were pressed, they gave pre-eminent attention to family life. The same chapter of history was written in the lives of our covenanting forefathers. This was an article of their covenant, "As for me and my house we will serve the Lord." Observe—

*Second.*—Some of the elements of strength that are needed to carry out Joshua's resolution and covenant.

1. We do need to be deeply impressed with this fact: that the key to all success in family life is *personal, parental piety.*

The first conception a child forms of religion must be in what they see in the character, what they hear in the language, what they unconsciously inhale in the moral atmosphere of the home. Children ordinarily do not aim above this. What is done by those whom we love so affects us, and children especially, that we early conclude it to be the very best thing to do. This implicit trust in our children is a bond for good, a means of great moral power, an instrumentality for the good of the soul and the honour of God. How solemn the parents position. How important that you strike the right key-note of the destiny of your child for time and eternity. You have the "Look here" of life in your hand, you can repeat the Master's message, "Follow Me." Surely we cannot leave the formation of the character of our children to be a matter of accident. With the lower orders of creation their chief end seems to be accomplished when they have given birth to their successors; they provide offspring and die. With mankind the birth of offspring is only preliminary to their chief work, the training of their children to a higher type of excellence in character than themselves, to a life spiritual and eternal in Christ Jesus. If this high destiny were made a motive of personal life in the home—if we habitually felt that, as from us our children take on the type and tone of their natural life, so they must, to a large extent, be conformed in their moral and spiritual life—this ever present and working fact in home life, ought to lead us earnestly to inquire, What manner of persons ought we to be in all holy conversation and godliness? It was this personal faith, and parental devotedness, in Abraham, that led God to declare His assurance of the ultimate end of His promise being accomplished. "I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." It is in the footsteps of this friend of God Joshua is treading. "As for me and my house, we will serve the Lord."

2. The next element of God honouring family life is:—

*A lively sense of responsibility in the work, and for the results of the work.*

This is needful as an essential part of our discipline and training, and by this securing the nurture and schooling of the Lord for our children.

It enters into the very nature of things that the parents become *thought and conscience, law and will*, to their children, until they gradually grow up into a less dependent position, and gradually they, in turn, assume all the responsibilities of life. But the training and discipline of life does not cease on our reaching this position of majority; it only passes into another and higher stage, fitting for higher work and greater efficiency. Our schooling is carried on as children, and, in becoming parents, our discipline is

carried on by children. In our daily watching over them, in constant care for their necessities, in our solicitude for their welfare, in our prayer and instruction for their spiritual interests. As parents, with awakened responsibility for what we are and what we do—and what will be the fruit—we are passing through a discipline that awakens the power of the heart, and strengthens the activities of the conscience, develops the mind, and matures the will. These things enable us to carry out the purpose expressed in the text: love for God and His truth, manifested by an eager search for its possession. Loathing every thing that would mar our influence, or blight its hopeful fruit in our children, our hearts' desire and our life's aim is to be to hand down a blessed heritage to our seed, and our seed's seed forever. "Bring up this child for Me, and I will give thee thy wages." "Lo, children are God's heritage, and the fruit of the womb is His reward."

Whatever partakes of subterfuge, evasion or mere ceremonial will inevitably end in tottering moral weakness or corrupting wickedness. You cannot lock up your real character in your home and say: "It will not be got at;" you cannot drape it in the folds of an assumed cheerfulness, or a forced amiability, and say: "It will not be felt;" you cannot fence off iniasma: you cannot imprison contagion. Invisibly they move about; unconsciously they are breathed by one, and inhaled by others. The taking of moral leprosy is easy and silent. "Who can bring a clean thing out of an unclean?" Let us aim at being consistently upright, righteous, pure, then we shall be influential through what we are as well as in what we do. "As for me and my house we will serve the Lord."

### 3.—The last element in this Home life is ACTING UNDER CHRIST.

Few facts in the Gospel system have exerted more power in the Modern life of Presbyterianism, from Knox downward, than what we understand by the expression—THE HEADSHIP OF CHRIST.

The conflict on this doctrine has been waged between the Church and the civil power as the ordinance of government in the earth under Christ, and the inherent spiritual liberty and authority Christ has lodged in His Church for her guidance in worship and work under Him. "He is head over all things to the Church."

So far as the Presbyterian Church is concerned, the battle is fought, and fruit is gathered unto eternal life, but we need to carry this fruitful fact into family life as well as into church principles.

*The fulness of the Church's power, and responsibility under Christ, will never be fully realized, until the members of the Church carry that authority into the government, the worship, and the work, of family training.*

Christ is supreme in every department of life, in every institution of Divine appointment.

See Him as He overturns the tables of the money-changers, proclaiming Himself "Lord of the Temple." Behold Him shewing the power and value of the spirit over the letter, the greatness of mercy over judgment, in that miracle of the impotent man that lay at the pool, Christ declaring Himself to be Lord of the Sabbath. By His unasked presence, His divine bountifulness, and gracious spirit, at the marriage in Cana of Galilee, He proclaimed Himself Lord of the family; so also in the healing of the demoniac at Gadara, and the commission Jesus gave him as he desired to follow Him. "Go home to thy family and shew what great things God hath done for thee." He set forth in many ways parental responsibility. In His tender and hallowed utterance as the children were brought to Him by hopeful parents, He proclaims Himself as head of the little children, "Suffer them to come unto Me and forbid them not, for of such is the kingdom of heaven." He declares the same fact in His actions, "He took them up in His arms and blessed them." We are not absolute rulers in our families, we are under Christ. We are not at liberty to introduce our own experiments, and prescribe our own nostrums, as the cure for ills and the remedy for diseases, or to rule according to our caprice. Jesus has not, indeed, prescribed a routine to be followed, but He gives the parent, animated with the resolve of Joshua, a spirit of love and fidelity, an instinct that shrinks from everything that would chill the love, or blight the buds of hope in the home. "My kingdom is not of this world," is as authoritative in family life as in church life.

Christ is supreme; He is principal and teacher; the

government is on His shoulder, He bears the burdens; He has promised the strength; we are His servants, and not our own.

Personal piety fed from such a source, personal responsibility realized under such a Head, work done to promote Christ's glory in furnishing, and training, and inspiring another generation, must lead us to exclaim, "Who is sufficient for these things," and discovering our great need of help and wisdom, we soon find that our sufficiency is of God. This will elevate family life and plant us on a higher plane than Joshua, but make us one with him in spirit, "As for me and my house we will serve the Lord."

### THE MIRACLE.

Two men were talking once in England: "Well, you may say what you please," said one; "I for my part, cannot believe that God would first impose laws on nature and then go on to violate His own laws. What would be the use of making them if they are so easily set aside?"

"I dinna ken, sir, what God may do, or what He winna do," said the Scot, very reverently. "But I don't regard a miracle to be a violation o' the laws o' nature; there's nae violation o' the laws o' nature, or rather the laws o' God, that I ken, save the wicked actions o' wicked men."

"And what, then," asked he, "do you make a miracle to be?"

"I regard it to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' a supernatural power. What o'clock is it wi' you sir, if you please?"

"It is half-past twelve, exactly, Greenwich time," replied he.

"Weel, sir," said the Scot, pulling a huge old time-piece from his pocket. "It is ane o'clock wi' me. I generally keep my watch a little forward, but I may have a special reason, the noo, for setting my watch by the railways, and so ye see I'm turning the hands of it round. Noo, wad ye say I hae violated the laws o' the watch? True I hae done what watchdom wi' a' its laws could nothae done for itself, but I hae done violence to nane o' its law. My action is only the interference o' a superior intelligence for a suitable end. But I hae respected nae law, violated nae law. Weel, then, instead of the watch, say the universe; instead o' the moving o' the hands, say God acting worthily o' himself, and vohae a' that I contend for in a miracle; that is, the unquestionable presence o' a mighty hand working the Divine will. And if he sees fit to work miracles, who can hinder Him, what can hinder Him? He has done it oftener than once or twice already, and who dare say that he'll no get leave to do it again?"

Is there a better illustration of a miracle than this of the old Scotchman? Looked at rightly, there need be no difficulty about this matter of miracles which so many rationalizing people so coolly assert is so beyond belief as to be unworthy of a thought. *From the Sunday Magazine*

### PULPIT PRAYER.

The pulpit should avoid irreverence in prayer. The common form of this sin is the addressing God in the third person. "Will God bless His people?" "May God be in the midst of us to-day?" Indeed, so common is this form (irreverent as it is, except when used in the form of a benediction), that some persons would hardly be suspected of being engaged in the act of prayer, but for their having said, "Let us pray."

Another irreverent habit is that of vain repetition, so pointedly condemned by the great Teacher. With one it is the vain repetition *Oh!* *Oh!* before the names of the Deity is highly proper, but *Oh!* as an interjection is never so. With another the vain repetition is with the sacred name itself in some forms—*Oh, Lord!* *Oh, God!* *Oh, Jesus!* and the like, occurring, in some instances, simply as an expletive, or for want of something else to say.

The pulpit should seek to avoid stereotyped prayers. It has been claimed that one special excellence and advantage of extempore prayer over written forms of prayer is variety of expression corresponding to the ever-varying phases of feeling and changing circumstances. This claim is doubtless well founded when prayer is made a theme of study and appropriate preparation. But how seldom is this done! The minister depends on the spur of the moment or occasion, but alas! the occasion too often brings no in-

spiration either of thought or feeling, and the old threadbare, stereotyped prayer is presented for the thousandth time. In order to maintain the charm and interest of variety in public prayer, the following suggestions may be of advantage:

1. Do not usually, if ever, pray more than eight or ten, or at most, twelve minutes.

2. Do not pray about everything every time you pray. Appropriate subjects for their appropriate occasion is a good motto.

3. Stop when you have finished, if you have not prayed ten minutes. All attempts to lengthen out a prayer are too transparent to deceive anybody, and are both ridiculous and profane.

4. Pray *for* men, but never pray *at* them. Let prayer be sincerely offered to God.

5. Avoid the habit of undue haste in commencing prayer before the singing is fairly ended, and the people have had time to assume the posture for the most important act of Divine Worship.

6. The careful study of the Scriptures, and the habitual use of their language, will add greatly to the beauty, the interest, the dignity, and the variety of public prayer.—*Philadelphia Presbyterian Journal*.

### PAUL AS A MINISTER.

Think of the early Christians and the noble line of martyrs, and your sufferings will sink into insignificance. Look at the apostle to the Gentiles, see him arrested and imprisoned, see his back bared to the lash. Five times he received forty stripes save one. See him gathering his garments about his lacerated shoulders when he whispers, "None of these things move me." See him taken to the edge of yonder city, stoned and left for dead. As his friends raise him up they say, "Better abandon the Gospel, they will kill you if you preach" but he says, "None of these things move me." I see him yonder upon the shore; he has been drawn out of the water, he has been a day and a night struggling in the deep, he is overcome and lies fainting on the earth, the water dripping from his hair. His friends think, surely he will never preach again. But as the pulse beats and the strength returns, I hear him say, "None of these things move me." He is on his way to Jerusalem. The prophets tell him he is to be bound and imprisoned, and the people weep at the thought of seeing him no more. The elders at Ephesus go down to meet him. He tells them that he is going to Jerusalem, and he knows not what shall befall him, but the Spirit tells in every place that bonds and imprisonment awaits him, but he grandly declares, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Bonds and imprisonment did await him. He stood before Nero. He was condemned to die, and out of the dungeon of his prison he sends through Timothy this heroic and joyous message, "I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness," etc.

Such a grand hero was the apostle living and dying. One work he did unmoved and unmovable, and to us he speaks, "Follow me as I follow Christ."

THE United States sends 460 missionaries to foreign lands, Germany more than 500, and Great Britain 1,000.

THE Bishop of Gibraltar has been offered 1,000 Greek Testaments for circulation in Cyprus.

A GREAT conflagration broke out in Hong Kong, China, Christmas day. The destruction of property was very great.

SCIENTIFIC Boston now sings its hymns at praise meetings not out of hymn-books, but from *hymn screens*, whereon they are projected by means of a stereopticon.

THE Pope has sent a letter to the Archbishop of Cologne, indicating friendship for the German Government, but the financial situation is the subject of general discussion in Berlin.

THE distress in the industrial classes in Great Britain increases. The Mayor of Manchester writes that 11,500 pounds have been received for the relief funds. About 6,500 persons are receiving relief. Two thousand nail-makers in South Staffordshire have been discharged from their workshops, and great destitution has resulted.

## OUR CONTRIBUTORS.

### INTERESTING PLACES IN PARIS.

BY REV. J. A. B. DICKSON.

BEING A PAPER READ BEFORE A YOUNG PEOPLE'S ASSOCIATION.

(Concluded.)

Let us now return from the Exposition, to the centre of the city. On the way we pass the third place of interest namely:—*The Place de la Concorde*. This place now adorned with fountains and statuary and buildings of a high order of architectural beauty, and the *Obelisk of Luxor*—the twin brother of Cleopatra's Needle just set up on the Thames embankment, which along with it, stood for scores of centuries in front of the great Temple of Thebes—this place was formerly called the *Place de Revolution*. Here on the spot where the obelisk stands, the Guillotine was erected in January, 1793, for the Execution of Louis XVI. and to this same spot his beautiful Queen, Marie Antoinette was brought from the palace of justice and beheaded. Here, too, Madame Roland died by the same instrument, who, just before she laid her head on the block, looked up at the red clay statue of liberty erected here, and uttered these memorable words, "O Liberty! what crimes have been committed in thy name." Here, too, Madame Elizabeth, sister of Louis XVI. was beheaded. And here, from May 1793 until June 1794, twelve hundred and thirty-five persons, the flower and glory of Paris, were executed by the same instrument. And here, too Robespierre and the leaders of the Revolution suffered, and with them between May 1794 and May 1795, fifteen hundred and sixty-five others, making in all more than 2800 persons. During these two dark and dreadful years the blood lay in pools beneath the Guillotine, and the dogs licked it, and horses that came near sickened at the sight. After those days of madness were over, and men were themselves again, they evidently sorrowed for their severities to the King, and they proposed to put up a fountain where he stood, but *Chateaubriand* a stop to it by saying, *that all the water of the world could not wash away the stains of the blood shed there*. All that cruel carnage was the harvest of the infidelity of Voltaire, and the atheism of Rousseau and the Encyclopedists, who had swept men away from God, and the good tidings of the gospel of God's grace, and left them a prey to wild passion and unbridled reason. On such a spot as this it is impossible to stand without the heart being shaken with contending emotions, and oppressed with the terribly clear evidences of the unchangeableness of man's unregenerated nature. It is evil and only evil continually. But we must again pass on to another place of interest, namely, *The Palais Royal*. A place of immense size, as all the Parisian palaces are—solid blocks of masonry piled up in accordance with the finest architectural designs, enclosing large squares, which are turned into gardens where fountains play, and statuary of noted personages, and allegorical figures, are planted thickly, and trees cast a cool, refreshing shade. We are amazed at the vast extent of these royal Buildings, they would house not only a royal family but an army. This palace was built by Richelieu and presented to Louis XIII. by him. Louis XIII. lived in it, and in that he was followed by many other royal personages. But our interest is not in that, nor in its grand galleries, nor in its architectural beauty, nor in its museums of precious stones and painting and sculpture—but in this, that here *Camille Desmoulins*, on the 12th July, 1789, roused Paris to insurrection. Here in the garden, "he leaped upon a table, and drew a sword, and showed a pistol, and cried *To Arms!* The Germans in the Champs de Mars will enter Paris to-night, to butcher the inhabitants! Let us hoist a Cockade! He tore a leaf from a tree and stuck it in his hat, everybody followed his example, and the trees were stripped of their leaves." This was the beginning of the Revolution. This was the rendezvous of the leaders of the popular party, the most violent politicians of the day. Now, all is peaceful; the strains of music mingle with the liquid notes of the playing fountains, and the people sit in groups under the lime trees, and chat cheerily of all they choose. The turbulent times are not now!

But to pass on rapidly to another place of interest, let us cross the Place du Palais Royal to the *Louvre*. The Louvre adjoins the palace of the Tuilleries, which is now in great measure a ruin, having been burned by the

Communists, as was another historic building of great interest—the *Hotel de Ville*—during the recent siege of Paris by the Prussians. On entering the *Louvre* we visit the *Museum of Antiquities* in which we have a rare feast for the eyes. Here are sculptures from Italy and Greece to the number of 920 objects. Here you can see *Vespasian*, *Commodus*, *Nero*, *Julius Cæsar*, *Titus*, *Domitian*—indeed all the Roman Emperors as they were seen while they lived. Here you can see *Venus de Milo*, the most magnificent piece of Grecian art that Paris can offer to the admiration of her own people and strangers. There is *Homer*, *Miltiades*, *Alcibiades* and *Socrates*. But who can even name the hundreds of objects here? We felt while we moved among these ancient works of art that we were translated into the midst of classic times, and stood in the presence of the grand old masters; who taught the world great lessons, and gave them inspiration to the highest culture.

We cannot mention the *Egyptian Museum*, so perfect in every respect in its collections of Sphinxes, Sarcophagi, Bass-reliefs, Statuettes, Vases and hieroglyphical manuscripts on papyrus—indeed of everything that is required for the illustration of ancient Egyptian life; nor the *Assyrian Museum* formed by the exertions of *M. Botta*, French Consul in Syria; nor the *Museum of modern sculpture* nor—what can you do in such a treasure-palace of Art? Think of its miles of paintings! Who can speak of them? This we will say, that after having looked carefully at the paintings in the *Louvre* we think that the South Kensington Museum collection is much finer than the Louvre collection. It is certainly more choice, and the works there, are works of a higher standard of excellence. We go to the *Louvre* to see its vast treasures, of Art; and it is worthy of the study of years; but if we divest ourselves of the idea of these treasures we have in the building itself one of the finest structures, from an architectural point of view, that can be seen anywhere. Its gorgeous pavilions, its grand colonade of Corinthian columns on the east front, its arcades, and richly enchased sculptured groups, its masses of masonry, all render it a magnificent sight. And its interior finish is equal to its external grandeur. Its roofs are covered with paintings and frescoes and embossing of the richest character. Its staircases are works of art, and its floors are beautiful and well executed Mosaics. So that, consider it how we may, the *Louvre* stands pre eminent as a great *Art Palace*.

We can only mention two other places of interest—*Pere La Chase Cemetery* and *Notre Dame Cathedral*, omitting altogether the *Palace of Versailles* with its gardens and grottos and avenues and fountains, and its grand halls filled with historical paintings, and its chapel where *Bossuet*, *Massillon* and *Bourdauou* preached; its chambers where *Louis XIV.* died, and where *Louis XVI.* and *Marie Antoinette* had to look forth upon the revolutionary mob of 1789, and its clock whose hands are moved only at the death of the King by the principal gentleman of the bed chamber, who comes out on the balcony below, and exclaiming, "*The King is Dead*," breaks his wand of office, and taking up another cries, "*Live the King!*"

The friezes of the pediments surmounting the pavilions facing the entrance, bear the inscription that announces the object of the Palace to be, the containing of *all the glories of France*." And certainly we never saw a more royal place, both within and without. Everything that art can do has been done to make it altogether a kingly mansion. It is estimated to have cost £40,000,000 sterling.

*Pere La Chase Cemetery* is where the mighty dead of France are buried. Here are *Moliere* and *La Fontaine*, *La Place* and *Volney*, *Abelard* and *Heloise*, *Weber* and *Picard*, *Gall* and *Fourier* and *Ricardo*, and scores of others, whose names live in history. It is a wilderness of monuments. Some idea of the number and value of these may be had when it is stated that £5,000,000 sterling has been expended in monuments alone. As we walked through this sacred ground we observed that nearly every monument was covered with immortelles—as though all within the precincts were dear to living hearts. One tomb especially, of a man who had lived for the people and proclaimed their rights, and who on that account had been imprisoned for 18 years—his name was "*Raspail*"—his tomb was altogether hidden by immortelles from all parts of France, and cards covered it, being pinned to the immortelles, from all parts of the world. From the Chapel steps of this Cemetery we had a grand view of

ris, one long to be remembered. And now, what shall we say of *The Cathedral of Notre Dame*? As we stood before it we were reminded strongly of *Westminster Abbey*. It is built on the same plan, and is about the same size, only its external appearance is very much finer. The grandeur of *Westminster Abbey* is within—principally within—the grandeur of *Notre Dame* is principally without. The building of *Notre Dame* is altogether superior, in its towers, in its flying buttresses, in its architectural richness. It is reputed as one of the best executed works of the twelfth and thirteenth centuries. *Westminster Abbey* is filled with memorials of the kings and kingly men of the British Isles who have made Britain what it is; but *Notre Dame* over all its exterior surface is chased with sculptures memorizing those who have made the world what it is. *Westminster Abbey* is British, *Notre Dame* is Cosmopolitan. As we picked out the sculptures over the doors, and on the front, and on the pillars, and in the niches, and on the towers, and on the facades, we found such scenes as these there:—The last judgment, the angels sounding the last trumpet, the tombs opening, and the dead rising, the separation of the righteous from the wicked, the Saviour on the throne, the Saviour treading the wicked beneath his feet whom Satan is dragging to hell, the rider on the red horse at the opening of the second seal, the blessedness of the saints, etc., the offering of Abraham, the departure of Abraham for Canaan, Job beholding the destruction of his flocks by a torrent, Job reproved by his wife, Christ bearing his cross, the Virgin veiled as the mother of sorrows, the twelve Apostles, Moses and Aaron, the Patriarchs and Kings of the old Testament, Joseph putting away Mary, Joseph brought back by an angel, Joseph taking Mary to his home, the revelation of the birth of John the Baptist, the annunciation, the visitation, the nativity, the angel appearing to the shepherds, Herod holding his council, the wise men on their way to Bethlehem, the offering of the wise men, the presents in the temple. As we saw these, and scores upon scores besides, we thought that the Cathedral was the Bible translated into stone. It is certainly one of the richest sights to be seen in Paris. We attended high mass in *Notre Dame*, and the sight was very imposing. The music was memorable. The priests in their places, sang with their trained voices, and the great organ with its 3,484 pipes poured back over the groined roof its grand responses. The twenty lateral chapels were closed so that we did not see the splendour they contain in sculpture and painting. *Notre Dame* is a church, but also, like the palaces and public buildings of Paris, is a vast art treasure-house. Six centuries have loaded it with the best work of their best artists; and to-day, it alone is worth going all the way to Paris to see.

Paris is full of interesting places, and all worthy of being spoken of at length; but who can utter all their glory? Who can recount all their treasures? That would require volumes! We account it a great privilege to have been able to visit this city; indeed, our visit to Paris has grown to be one of our most cherished memories.

Nov. 29th, 1878.

### NOTES FROM WINDSOR.

Essex, the most South-Western County in Ontario, is a rich, fertile County, containing about 1,617,500 acres, and comprising 30 townships. Sandwich, the County town, was first settled in 1750, but up till now has not outgrown the bounds of a smart village. It is, however, the seat of the court house, registry and gaol, with the usual number of employees who are generally found in such institutions. The first court house was a log building, but this, about twenty years ago, gave place to a good stone building. The present, and second sheriff is *John McEwen, Esq.*, a Scotch Presbyterian, who has held the office since 1846, and who from present appearances is likely to retain it for many years to come.

### WINDSOR

is the commercial capital of Essex, and is connected with Sandwich by a street railway. The town is beautifully situated on the St. Clair River opposite the flourishing City of Detroit, and contains a population of about 6,000. It is the terminus of the Great Western Railway. The foundations of the town were laid in 1834, and it was incorporated in 1858. For a number of years it has been among the most lively and flourishing of our Provincial towns. About seventeen years ago Windsor was partially destroyed by fire.

after which it took a fresh start, built up its ruined walls, and is worthily emulating its more wealthy and prosperous neighbor across the river (Detroit). Windsor has two chartered banks, a high school, a town hall, and a large number of good stores, which buildings would be creditable to any town, and are indeed superior to some that are to be seen in cities. There are, besides, several factories and mills whose products find their way even to the eastern limits of the Dominion. There are two good live weekly papers here which represent the two great political parties of the country, and in matter and appearance are very creditable to the proprietors.

## PRESBYTERIANISM.

There are not many interesting facts to be gathered regarding the history of Presbyterianism in this section save what would apply to many of our country charges. The congregation I find was organized in 1862, the Rev. William Bennett, of Springville, being the first minister. He, after a short pastorate, was succeeded by the Rev. Dr. Kemp, now of the Ladies' College at Ottawa. Dr. Kemp was succeeded by the present minister, the Rev. John Gray, a distinguished student of Knox College, who was ordained about eight years ago. During the present week a very pleasant social was held to celebrate the eight anniversary of his pastorate, and if I am to judge by the enthusiastic and friendly greetings which were exchanged on the occasion, a stranger would leave with very favorable impressions regarding both minister and people. In connection with the congregation I find that there are several of the leading men of the town, such as Mr. Bartlett, Mr. D. Cameron, and others. I notice also among the active workers of this congregation the name of G. E. Killen who is a son of the manse. His father is the Rev. Dr. Killen of Comber, Ireland, the author of one of our most popular and extensively circulated books, entitled "Our friends in Heaven." Mr. Killen is also nephew to Rev. Dr. Killen, professor of ecclesiastical history in Belfast College.

## THE CHURCH

is a neat frame building, comfortable and attractive inside; but it must be admitted that considering the size and wealth of Windsor, the church building is not what it ought to be, to say nothing of the contrast which it presents to the Presbyterian churches of Detroit. The Rev. Mr. Cray, the pastor, preached at the morning service from the text—"What God hath cleansed that call not thou common." Acts x. 15. The sermon gave evidence of careful preparation, and was delivered without the aid of the manuscript. The preacher began by stating that the peculiar reference of the text and of the whole passage is to the bringing in of the Gentiles, yet so wonderful is the adaptation of the teaching of God's Word to His people in every age that it possesses more than a mere historic interest. There is perhaps no feature of this age more distinctly marked than that of its rapid decline in reverence for things sacred and divine. The time was when men bowed themselves reverently before whatever was accounted holy, when they feared to lift the curtain and gaze upon sacred things, or so much as touch with one of their fingers that which came down to them hallowed by the heraldry of long descent. That time has passed away. There is nothing now too sacred to be exposed to view. Sifted from the costly anointings that had for ages shielded them from the curious gaze of wondering eyes, and from the touch of unconsecrated hands, everything must now be submitted to the test, to be weighed in the closely discriminating balances of searching investigation. From all this, however, we need not fear. The cause of truth and the best interests of Christ's kingdom cannot suffer from any investigation. Truth never grows old, and error can never be made truth by the lapse of years. A thousand years with God are as one day and one day as a thousand years, and to His eternal mind there is nothing new and there can be nothing old. What God accounts as sacred, is sacred, regardless of age. It has ever been regarded as a mark of healthfulness and manhood, to entertain a due respect for age. There must be more than age that claims our respect. Even as we are bound to honor we are sometimes compelled to pity the hoary head. And as in the nation or in the world, so in the church. If we were able to prove beyond the possibility of doubt that ours was the "Old Church;" if we were able to trace back any link in the long chain of apostolic succession; even that would not warrant us in declaring ours to be the true succession, and the

only Church of Christ. We might have all this and yet practically deny every claim to recognition by a holy God, and every right to be called the Church of Christ. The kingdom of God upon the earth is more than mere history and honorable descent. That Church is most truly His, which is most Christ-like in its members and most apostolic in its teaching. They have the evidence of the true succession who, like Peter and the rest of the apostles, have been filled with the spirit, and having received power from on high, go out and speak boldly the words of truth and righteousness. Such ought to be our reverence for God and our desire to know and do His will, that we should be ready to esteem and cherish everything which He has stamped with the seal of His own truth, whether commended to us by the approbation of a thousand years or but announced to-day with but the budding beauty of the living hour.

The sermon, which was attentively listened to, had reference to a controversy which was being carried on in Windsor on the distinctive features of Protestantism and Roman Catholicism—a controversy originated by the Rev. Father Cooney. Whilst it is well to have the principles of our common Protestantism defended, Presbyterians should adhere firmly to the principles of Presbyterianism, for it is the essence of Protestantism. K.

Windsor, 19th Dec. 1878.

## MISSIONARY NEWS—CENTRAL INDIA.

[The Secretary of the Woman's Foreign Missionary Society (Western Section) has handed us the following letter for publication]

MY DEAR MRS. HARVE, Many thanks for remembering me in such a happy style, and I must tell you that no more interesting topics could have been chosen than those dwelt upon in your very interesting letter.

Our lives at Indore move on in a very uneventful fashion, and we are endeavouring as usual "to leaven the masses;" but as yet, the Canadian Mission can scarcely be said to have taken root in Central India, owing to the fact that we cannot get Mission buildings of our own. I think I see you look surprised at the word, "cannot," but it is even so. The difficulties in this respect are many, and the complications in a Native State like Malwa, are simply "legion." The will of the Resident of whatever nature it may be, is law in the Cantonment, and there is no such thing as evading it, in fact there is the most absolute despotism on a small scale.

We ask for this bungalow, and the reply is "No." We respectfully request permission to pay for a house for ourselves and the people, the rejoinder is, "go somewhere else." However, I cannot dwell upon this. Our comfort is, that "the Lord reigneth," and in His own good time, these obstacles will be removed.

I have lately been "called," that is the native expression for invited, to visit two other families in what is called Old Indore. In one of these houses as many as fifteen or twenty men, women, and boys collect, and listen to the exercise. To-day there was an old man, evidently a beggar, eating his dinner in one house, and the boys were not permitted to enter, at which they were very indignant. I am teaching them to sing, "That will be joyful" in Hindi, and they take it up quite readily. Amongst others who were present one day, was a haughty English speaking Brahmin, of whom I inquired whether he believed in his own religion. He had the candor to say "No," then turning with a gesture to those about him, he said, "for these people I do, not for myself," and that is just what so many of them think. Hinduism is not for the educated, but for the poor and ignorant. We all sit down on the floor, and they listen wide-eyed, while we read or sing. The gray-haired woman who first invited us requested Veno to write down three letters of the Marathi alphabet each day, and she would learn them. She said "I do not care what religion it is, whether of Ram or Krishna or Christ, if it will only make me happy after death. I want to be happy after death." There are some who wish to learn, while others reject with a careless "what is the use?" Two dear little girls are learning to read, and they are so quick, and bright. What quiet glory there is in these dark eyes, that we see out here. In order to get to these houses in Old Indore, I am obliged to go up a narrow, dirty lane, where the families are crowded together, nevertheless we are so warmly welcomed, that it is always a pleasure to go there.

You must not imagine that we never meet with rebuffs, nay I with insults; but I take it for granted that you know these things, so I do not dwell upon them. We learn to bear them patiently for the Master's sake. The old beggar to whom I referred—a picture of rags, filth and misery, requested me very politely "not to touch him," as I was passing out. He would no doubt have thrown away his dinner, if, I had come near enough to do so. I certainly had no longing to touch him. We get some very unmistakable hints, for instance, a man in the Bazaar, cordially invited us into his house, and took pains to tell his friends, that, "that was a true Word," that we spoke; but when we passed that way, shortly after, the chairs upon which we had been seated, were put out to air. Did it ever strike you, that there is not that wayward, happy, careless being—a young girl in all India? The man to whom I last referred has a little grand-daughter of five years, with the betrothal ring in her nostril even now. He says she has one more year to go out—poor little hapless thing, and yet he seems as dotingly fond of her as any Canadian grandpa. In some home letter published in the "Record" a sentence ran thus, "that we were to teach the women, and young girls," etc., The power of custom is terribly cruel and inexorable in this dark land. They are all fatalists, and a most common expression among them is, in any calamity or trouble "It is the will of God"—not in the Christian sense, but simply as a hard inexorable fate.

How the want of Sabbath observance jars upon one. Many a time I momentarily forget that they have no Sabbath, and arrange my plans with a view to the day of rest, then with a shock I remember there is no Lord's Day in the native calendar. In India one needs to draw closer than ever to God, in order to counteract the deadening influences that are everywhere about us. I hear that two more ladies are coming out at no very distant day, I can only say "God speed the ship." I received the report of the W. F. M. Society, and feel delighted at the evident increase of interest amongst the women of Canada. By the way, I have not told you about my visit to His Highness Apar Bolio, son-in-law to the Maharajah Holkar, and the happy consort of ten wives. It happened in this way. Bappoo, one of our friends in the city, is in the employment of this man, and he one day informed us, that his master wished to see us. Why was this distinguished honour to be conferred on us? We were somewhat curious as to the motives of this heathen in wishing to see us, and we were not without misgivings; as he is a cruel, bad man. He has been obliged to fly from the city on account of his misdeeds, and it was highly improbable that Christianity had anything to do in the matter. Well, to sum up, Bappoo offered to introduce us, and a day was appointed on which, we accordingly went. I must say, that I have many times passed the house, and never knew that in it was "cribbed, cabined, and confined," so royal a resident, as it is both dirty and mean in appearance, with nothing to indicate wealth, save perhaps the troops of servants. We were ushered into the room where His Highness sat on a swinging couch in the centre of the apartment. There were tawdry, coarse pictures on the walls, and a few English chairs set round, to one of which he made a gesture for me to be seated. Then the great man opened the conversation by inquiring whether "I was married?" When he was told "no," he lifted his hands, and said, "wah!" He does not speak English, so Bappoo was obliged to interpret. Could we see the ladies. I inquired. "Not to day," was the great man's answer, "they were engaged, would we not come again?" Certainly, when did His Highness wish? "We would be 'called,' when it was the great man's pleasure to do so." He inquired what salary I received, and again he expressed his astonishment by "wah!" I gave him some information about Canada, and after a little further conversation our interview ended. As we have not since been "called" I presume that the curiosity of His Highness was gratified, and that was probably the strongest motive for asking us. I hoped by the visit, to gain access to the ten wives, but have not done so yet. His bungalow took fire one night, and when an Englishman, a neighbor went to rescue the women, he found armed soldiers drawn up to prevent their escape. Apar Bolio was spoken to about it, and he said, "if there is not a proper place provided for them first, they must die."

The cholera has been raging in the city; between two and three hundred being cut off in a day.

(Continued on page 188.)

## BOOKS AND MAGAZINES.

*Counsels to Young Converts.*

By Rev. J. A. R. Dickson. Toronto: P. H. Stewart. For sale at the Upper Canada Tract Society's Depository.

These "Counsels" were first issued during special revival times, but they are always useful. Each one forms the heading of a short division of the book, as follows: "Go Forward;" "Live a Life of Faith in Christ;" "Read the Word Daily;" "Continue Instant in Prayer;" "Cultivate a Thankful Spirit;" "Enter into the Work of the Lord;" "Conform only to Christ;" "Profess Faith in Christ Openly."

*The International Review.*

New York: A. S. Barnes & Co.

The January number of the "International" contains: "Frustration," a poem, by Edgar Fawcett; "Suffrage, a Birthright," by Geo. D. Julian; "The Political Future of France," by Alfred Talandier; "The American Export Trade," by F. H. Morse; "Morality in France," by E. de Pressensé; "Recollections of Mazzini," by Karl Blind; "In Conflict with Science—a Review of Mr. Tyndall," by a Mechanic; The Literary Movement in America; Recent English Books.

*Working for Jesus.*

By Rev. J. A. R. Dickson. London: The Religious Tract Society. Toronto: Upper Canada Tract Society's Depository.

In this little book, our townsman, Mr. Dickson, proceeds upon the assumption that the work of Christianizing the world has been cast too much on ministers, and that the great want of the present day is individual effort, on the part of all believers, for the salvation of souls. In his first chapter he shows that every Christian ought to be a missionary; giving examples from Scripture and from later Christian biography. The second chapter is occupied with an account of the mission field, giving a full and definite answer to the question, "Where is the Christian to work?" From this chapter we extract the following paragraph:

"Ordinarily, and always at first, the scene of the Christian's labour is where his every-day duty is, where the stream of his active life flows, if it runs down the thronging streets, or fills the merchant's office or the mechanic's workshop, or stands in the crowded mart or bustling market, or gathers in the surging crowd, or circulates round the hearthstone, or rushes along the rail. Wherever it is, or under whatever conditions it may move, the command enjoins faithful work for Jesus. He is to sow beside all waters, let down the net into all seas. Considering no circumstances as unfavourable, he is to unfurl the banner God has given him because of the truth, and preach the Gospel.

"Telling the old old story, of things unseen above,  
Of Jesus and His glory, of Jesus and His love."

Chapter third gives explicit directions regarding "how to work as a missionary;" chapter fourth points out various "encouragements in this service;" and chapter fifth specifies several "incitements to diligence." We understand that the book has already met with a large demand both in England and here, and it is worthy of a still more extensive circulation.

*The Preacher and Homiletic Monthly.*

The January number of the "Preacher" reports the following sermons. "The Nearness of God," by Henry J. Van Dyke, D.D.; "Soul Prosperity," by J. L. Burrows, D.D.; "Christ and the Poor Man," by James M. Ludlow, D.D.; "Lessons from the Epidemic in the South-West in 1878," by W. K. Tully, D.D.; "The Coming of Christ and the Character of His Kingdom," by E. A. Washburn, D.D.; "The Dumb Made to Speak," by Rev. John F. Clymer; "Expediency out of Place in the Pulpit," by Noah Schenck, D.D.; "Mysterious Failure," by Rev. Thomas Kelly; "Music in the Soul," by Rev. B. D. Thomas; "Paul's One Theme," by Rev. J. G. Williamson, Jr.; "Christ, the True King of the People," by Rev. Joseph Odell; "Reforms in Funerals," by Rev. D. W. Rhodes; "The Divine Philosophy of Revivals," by Rev. David Winters; "An Honest Man's Dilemma," by Rev. W. Edwards; Missionary Service. "The Grace of Liberality," by Rev. J. M. Boland, A.M.; Wednesday Evening Service: "The Minds," by C. F. Deems, D.D.; Funeral Service. "The Master's Shepherd Dog," by Justin D. Fulton, D.D.; A Service of Song: "The Gospel in Song," by Philip Phillips. In addition to the above we have in this number an interesting paper on "Effective Preaching in this Age of Popular Indifference and Philosophical Skepticism," by W.

Sidney Randall, D.D.; "A Study in the Book of Revelation," by Rev. D. C. Hughes; a lengthy interview with the founder of the Fulton street Prayer-meeting; A Suggestive Commentary by the Editor on a Harmony of the Gospels; letters from Drs. Cuyler, Burchard, and many other clergymen, under the heading of "Preachers Exchanging Views;" a number of "Hints at the Meanings of Texts." A new department opens with this number, edited by Prof. E. P. Thwing, and entitled "Helpful Data in Current Literature."

## MODERN UNIVERSALISM AND MATERIALISM.

We understand that a book is shortly to be published, from the pen of the Rev. Edward Softley, B.D., on the subject of "Modern Universalism and Materialism, as viewed in the Light of Scripture." It is a reply to a book entitled "Life in Christ," by Mr. White, said to be written with considerable ability, and likely to mislead the unwary. Mr. Softley's work is highly commended by several Toronto clergymen of the Church of England; and Rev. Principal Caven of Knox College adds his testimony in the following words: "Having had the opportunity of examining Mr. Softley's manuscript, I can speak with confidence of the clearness with which the subject is treated, of its thoroughness in the exposition of important views and topics, and of the excellent evangelical spirit by which the volume is pervaded." Revs. Prof. McLaren, Dr. Robb, Dr. Potts, and J. M. Cameron, also speak favourably of the work. Such a book will, we are persuaded, be hailed with satisfaction by many as supplying one of the most urgent needs of the present day.

## LITERATURE A PRECARIOUS AND LABORIOUS MEANS OF LIVELIHOOD.

Then there is another trouble in literary work: it is very poorly paid. I do not mean that the money is not paid in proportion to the work, for I think it is, especially to a popular writer; but the trouble is the long waiting for that which you have earned, and the uncertainty of a payment which depends on the time of printing the manuscript. There are but two firms in this country who habitually pay on acceptance; elsewhere the writer must wait any uncertain length of time for an uncertain result. I have myself been put off two years and a half in one instance; frequently a year. This makes writing a precarious mode of getting a living indeed; it involves an author in necessary debt, and life is a steady "grind," when we dread to meet our fellow-creatures, and have a sinking heart to see them pass the house, because we owe them the very necessities of life, and cannot pay our bills till it pleases this magazine or that paper to print the article which means to us, shoes, or potatoes, or flour! To be at liberty to do the best work an author should have some regular income beside that which he earns; but how few have!

It follows of course that those publishers who pay for manuscript have their choice of the best, and next to them come those weekly papers which pay for contributions. Of these last I know of only one which is regular in its payments—every article being paid for the week after printing, the rest delay, and linger, and possibly have to be dunned—a most distasteful necessity to a lady—before they pay such debts. One paper, edited by two clergymen, I have long ceased to write for because I could not afford to wait so long after an article was printed as I was obliged to wait in every instance there for my money. To have a regular salary such as a teacher, or a seamstress, or a housekeeper or a servant receives would be delightful compared with this constant work and constant debt; for though checks delay, hunger and cold and the thousand needs of daily life will not; and living on nothing while you wait for publication is a poor experiment.

Then, again, you need health and strength to write, for it is hard work. Nothing exhausts so utterly as a day of writing; and how is it with weeks and months? You feel that a clergyman earns a large salary who writes two sermons of perhaps thirty-five hundred words each, every week; and I generally write about nine thousand, and have written as many as fifteen thousand words in five days, and attended to my house and the needs of an invalid beside; yet I have never made a thousand dollars in any year.—*Rose Terry Cooke in Sunday Afternoon for January.*

## WORDS OF THE WISE.

"I HAVE," says Dr. Guthrie, "four good reasons for being an abstainer—my head is clearer, my health is better, my heart is lighter, and my purse is heavier."

DIVINE grace educates the intellect as well as the feelings; the reasoning faculties of the mind as well as the best affections of the heart; consecrating both alike to the service of the Saviour.

WHAT God calls a man to do He will carry him through. I would undertake to govern half-a-dozen worlds if God called me to do it; but if He did not call me to do it, I would not undertake to govern half-a-dozen sheep.—*Payson.*

ALL parts of a Christian household are illuminated and sweetened by the advent of a helpless innocent, in whose baby-life is as yet hidden nothing so rich as the love that encircles it.—*Advocate.*

JEWISH charity is the genuine article, as is shown by the utter absence of Jewish paupers in the community; we only wish that Christian charity were as systematic and effective.—*Examiner and Chronicle.*

THE first debt due to the poor, as to all mankind, is justice. And the first duty we owe to them is to do them justice; and the first mode of helping them is to see that they have justice.—*National Baptist.*

Too often what passes for a charitable construction of other people's motives is only a mutual white-washing applied to one another by those who would not dare to invite scrutiny by enforcing it.—*Christian Register.*

By two wings man is lifted up from things earthly—namely, by simplicity and purity. Simplicity ought to be in our intention; purity in our affections. Simplicity doth tend towards God; purity doth apprehend and taste Him.—*Thomas a Kempis.*

IT ought to be the great care of every one of us to follow the Lord fully. We must follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing; constantly, without declining; and this is following Him fully.—*Matthew Henry.*

WHILE ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one turns up something. So while ten men fail, one succeeds and is called a man of luck, the favorite of fortune. There is no luck like pluck, and fortune most favors those who are most indifferent to fortune.

SORROW for sin only because it exposes to punishment, is not true repentance. He that sorrows after a godly sort would not sin, though escape from consequences were possible; for his heart is changed; he is renewed in the spirit of his mind; he loves God and His service, and has lost his relish for the pleasures of sin.—*Walker.*

THE BETTER LIFE.—Nothing more fully argues a life beyond this than the failure of ideals here. Earth only gives fragments of humanity, fragments of heart, fragments of mind, fragments of charity, love, and virtue; and instead of being a world, is only a handful of seeds out of which a full-blown world might grow, but has not yet grown.

SOME men's consciences are prospective—looking forward and avoiding all that is wrong; others are of the *ex post facto* order, never speaking till the wrong deed is done, and then acting as terrible avengers. Too many have consciences of the latter kind, always sinning and always repenting; and none suffer from the reproaches of conscience so much as they.

LIKE his Master, Paul came to the end of his grand career with the word "finished" upon his dying lips. There was no reason why he should live longer. There was no occasion for hurried prayers, and spasmodic grasping at planks and spars of life's great wreck in that supreme hour. He approached that moment with the calm and confident tread of a conqueror. He was master of the situation. He had finished the race. The judgment had but one decision in his case—"Well done!"—*Central Methodist.*

SHORT as life is, it is the seed-time for eternity. Whatsoever a man sows here, he shall be reaping to all eternity. If he sows to the wind, he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness, he shall reap in mercy. If he sows to the Spirit, he shall reap life everlasting. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and blessed inheritance beyond the skies.—*New York Evangelist.*

ENDURING.—How often God allots to us the task of enduring, this, this only. On the last time we heard the late Dr. Fuller preach, he read the passage in Isaiah, "They shall run and not be weary; they shall walk and not faint;" and then he added, "he puts walking last because it is hardest. It is really much easier to run in the Lord's work than to walk. It is easier to be on the high horse, attending meetings every evening, and speaking at each, inspired all the time by crowds and by sympathy, than it is to discharge patiently, without excitement, the prosaic, every day duties of religion, laboring for souls when you labor alone, attending meetings when there is no crowd."

GOD not only teaches a docile convert how to walk, but also where to walk. He puts up the bars of prohibition before certain dangerous places, and warns us off the ground. If we go there, we go at our peril. Occasionally we, heads of families, hear a loud thump in the hall, followed by a scream of distress, and we say, "Ah! poor Benny, or Jenny, has tumbled down the stairs." Our Heavenly Father hears a great many such falls and cries of pain in His earthly household. That presumptuous professor who stepped off the platform of abstinence and caught a tumble down the stairway of drunkenness, gets up a sadder and a wiser man. Then is the time, after a first fall, to put himself under God's protection. When a man gets used to falling he is ruined. A first fall may bruise; but after that every repetition hardens.—*T. L. Cuyler.*

Scientific and Useful.

A NEW compound for polishing and cleaning metals is composed of 1 oz. carbonate of ammonia, dissolved in 4 oz. water; with this is mixed 16 oz. Paris white. A moistened sponge is dipped in the powder, and rubbed lightly over the metal, after which the powder is dusted off, leaving a fine brilliant lustre.

THE strong, disagreeable taste and smell from onions may be in a large degree removed by leaving them to soak in cold salt and water an hour after the outside skin has been removed; then boil them in milk and water till thoroughly tender; lay into a deep dish, season with pepper and salt and pour over drawn butter.

QUEEN'S TOAST.—Cut thick slices of baker's bread into rounds or squares and fry to a nice brown in butter or lard. Dip each piece quickly into boiling water, sprinkle with powdered sugar and cinnamon and pile one upon the other. Serve with a sauce made of powdered sugar dissolved in the juice of a lemon and tinned with a glass of wine.

TO CURK AND DRY BEEF TONGUES.—For one dozen tongues make a brine of a gallon and a-half water (or enough to cover them well) two plints good salt, one of molasses, or one pound brown sugar, and four red peppers; bring to a boil, skin, and set to cool. Pack the tongues in a large jar, and when the brine is entirely cold, pour it over them, and put on a weight; let it remain ten or twelve days, take off, drain, and hang them to smoke about two days, then dry moderately, and put away in a flour sack in a dry place. When wanted for use, boil six or eight hours in a pot filled with water, adding more when necessary so as to keep them well covered all the time until done; when done, take out and set away to cool, but do not skin till needed for the table.

LIEBIG has chemically demonstrated that oatmeal is almost as nutritious as the best English beef, and that it is richer than wheat bread in the elements that go to form bone and muscle. Professor Forbes, of Edinburgh, during some twenty years, measured the breadth and height, and also tested the strength of both the arms and loins of the students in the University—a very numerous class, and of various nationalities, drawn to Edinburgh by the fame of his teaching. He found that in height, breadth of chest and shoulders, and strength of arms and loins, the Belgians were at the bottom of the list; a little above them the French; very much higher, the English; and highest of all, the Scotch and Scotch-Irish from Ulster, who alone like the natives of Scotland, are fed in their early years with at least one meal a day of good oatmeal porridge.—Scientific American.

To cure corns, soak the foot in warm water for about a quarter of an hour, every night; after each soaking, rub on the corns patiently, with the finger, half a dozen drops of sweet oil; wear around the toe during the day, two thicknesses of buckskin, with a hole in it to receive the corn; continue this treatment until the corn falls out; and by wearing moderately loose shoes, it will be months, and even years, before the corn returns, when the same treatment will be efficient in a few days. Paring corns is always dangerous, besides making them take a deeper root—as will a weed, if cut off near the ground. Many applications are recommended to be made to corns, to burn, eat out, or soften them; but the plan advised above is safe, is painless, gives most welcome relief in a few hours, and prevents a return of the corn for a longer time than any other remedy; and last of all, it costs nothing but a little attention; that, however, is the great drawback.

HOW TO CUT UP PORK.—Split through the spine, cut off each half of head behind the ear, remove the pieces in front of the shoulder, for sausage. Take out lard which lies around kidneys for lard, cut out the lean meat, ribs, etc., then the ham and shoulder, and remove the loose pieces directly in front of the ham, for lard. Cut off a narrow strip of the belly for sausage, and cut up the remainder, which is clear pork, into five or six strips of about equal width, for salting down. Smoke the jowl with hams, and use the upper part of the head for boiling, baking, or head-cheese. Scorch the feet over the fire until the hoofs remove easily, scrape clean, place in hot water a few minutes, wash and scrape thoroughly, and they are ready for cooking. All the flabby pieces should be tried up for lard. Remove all fat from intestines, saving that which does not easily come off the larger intestines for soap-grease. The liver, heart, sweet-breads, and kidneys are all used for boiling or frying, and the smaller intestines are sometimes used for sausage cases.

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TORONTO, FRIDAY, JANUARY 17, 1879.

## THE LECTURESHIP OF HOMILETICS IN KNOX COLLEGE.

OUR correspondent, "Clericus," is mistaken in supposing that there is any doubt as to Dr. Proudfoot's appointment by the General Assembly to lecture in Knox College. On page 61 of the "Minutes of Assembly" for 1874 (Canada Presbyterian Church) we have the following deliverances: "4. That the recommendation of the Board of Management, with reference to the Lectureship of Homiletics, be adopted, namely, that the Lectureship be continued until some permanent arrangement be made for teaching these branches. 5. That Dr. Proudfoot be, as he is hereby, appointed Lecturer in Homiletics in Knox College."

Dr. Proudfoot's appointment remains until the Assembly shall order otherwise, by making "some permanent arrangement," etc. It does not require renewal from year to year as was the case previous to 1874. On p. 52 of the "Minutes" for 1871 the Assembly enacts: "That there be no Lecturer appointed for this year, and that the hearing of discourses, and the teaching of Church History, be left to the Senate," etc. In 1872 ("Minutes," p. 53), Dr. Proudfoot is "Appointed Lecturer in Homiletics for next session." In 1873 ("Minutes," p. 69), the deliverance is: "That the services of Dr. Proudfoot be secured in the department of Homiletics and Pastoral Theology for next session." Not thus is the appointment in 1874. Besides, are we to suppose that the Assembly adopted the recommendation of the Board of Knox College regarding the Lectureship, and yet appointed no Lecturer since the meeting in Ottawa in 1874?

At the union, in 1875, the staff of Knox College is returned as consisting of three Professors and one Lecturer.

If anything further were required to show that Dr. Proudfoot has not been lecturing these past four years without the sanction of the General Assembly, it is found in the fact that his services in the College have been always reported to the Assembly, along with those of the Professors, and that the validity of his appointment has never been called in question by that body.

## THE MODERATOR'S LETTER.

THE letter addressed to the sessions and congregations of the Presbyterian Church in Canada by the Rev. Dr. Jenkins, Moderator of Assembly, has been duly issued according to the instructions of the Supreme Court. From what we have learned, we are glad to know that many ministers have loyally read the document to their flocks, or, in preaching upon some of the topics on which it touches, have quoted from it to a greater or less extent. It is to be hoped that many others, who have not been able to attend to this duty, will take an early opportunity of directing the attention of their people to this valuable address.

This letter is in itself a fine illustration of the Episcopal authority that is vested in the Presbyterian Church. There is an absolute equality among ministers, which is not disturbed by the choice of one of their number to preside over their counsels. The president or moderator, while honoured with the highest seat, is not superior to his brethren, so that he may rule over them; but he is *primus inter pares*, the first amongst equals, appointed as the voice through which the brethren express themselves. The Moderator does not rule, as the commander of an army, keeping his own counsel and issuing his orders in an arbitrary manner; but he gives effect to the conclusions which result from the deliberations of all his brethren. In a Presbytery a call, for example, is laid upon the table. The Moderator does not issue this call of his own accord, but awaits the decision of his brethren, and then gives voice to this decision by making the necessary appointments. In the General Assembly the ministers and elders enjoy an equality of membership, and their presiding officer, or moderator, one of themselves, gives voice to their decisions. The Moderator of Assembly, therefore, stands before the country and the world as the mouthpiece of the entire Church. He speaks not in his own name, but in that of his brethren. What he says officially is to be viewed as the utterance of the entire Church. Regarded from this point of view the Moderator's letter now before us is invaluable. It is stamped with authority. The individual member, and family, and congregation, should receive it with due regard, because it is the voice of the whole Church speaking to them. For this reason every minister should read it to his congregation, or commend it publicly, and let such benefit not merely be from the goodly instructions contained in the letter, but by the example of giving heed to the authoritative voice of the Church regarding important duties.

While the letter before us commends itself as the voice of the Church to the sessions and congregations, this consideration should not detract from it as the work of Dr. Jenkins. In the Presbyterian Church, the very moment we lose sight of the individual in the community he represents, he comes immediately to view through the principle of Christian freedom that is fostered and enjoined. The scholarly taste, the discriminating judgment, the faithfulness and earnestness, which are

universally appreciated as the qualities of Dr. Jenkins' character, are at once the remarkable features of the document before us. It is the voice of the Church, but it is also the voice of the Moderator. Not like some preamble and resolutions, signed by the Moderator, and circulated by his authority, does Dr. Jenkins' letter go forth to the Church. It is his own work. It is his own plan—his own choice of ideas—his own selection of matter—his own language. It is the earnest and prayerful effort of one of the best representative men of the Assembly, to express what he conceives to be the mind of the Church upon vital questions of the day, as shown by deliberations over which he presided, and in which he took part.

In our opinion the letter should be circulated amongst all the members and families of the Church. It is not sufficient to publish it in the religious, and perhaps some of the secular, journals. But let each individual be supplied with a copy, and we make sure that it would lead to blessed results. Its contents are such as should be laid before every loyal member and adherent of the Church. Its influence would then be immediately felt in greater attention being paid to the duties of family worship, Sabbath instruction, and Christian liberality, with which the letter deals, and upon which we hope to have something further to say in a future issue.

## AN EDITOR AT WHITE HEAT.

ONE of our city contemporaries was either in a great fever itself, or trying to put everybody else into white heat, when it published last week an editorial upon the wrongs done to the clergy by wealthy congregations. The writer in the article to which we refer, evidently wanted to get up a genuine sensation, and he succeeded so far as to rouse a good deal of indignation amongst the friends and people of the minister regarding whose death he was commenting, and to create much warmth of feeling in the hearts of the Christian community generally. Had the editor contented himself with the subject of ministers of religion in the city and elsewhere, as a rule, being greatly underpaid, and the evil consequences of such a system to them and their flocks, he would have rendered a much needed service, and received the thanks of the intelligent public. But to sound such a note of alarm concerning the death of ministers through starvation, without sufficient evidence, was abusing the limits of freedom which, by common consent, is given to the press. With the letter before us of the brother of the clergymen to whom reference was made, indignantly denying the allegation of his relative dying from neglect, and with the knowledge we now have of all the circumstances, it is evident that our contemporary has gravely violated the rules of journalism, by the ill-timed and injudicious article which it gave to the world.

It is our purpose to speak for our own Church in regard to the general charges made in the editorial of which we are speaking. The able journals which represent other denominations in this city, we doubt not, can

write to similar purpose regarding their own congregations. Our contemporary will oblige by naming any single pastor of the Presbyterian Church who has been starved out, or who has not been paid the salary promised to him, or who has been compelled to give a large amount of his income to the building fund of his church, or who has been forced to leave his people on account of mortgages upon the buildings, ... order to let another try the vexatious round of expedients to lift the debt. There is no such case that we know of, or of which we ever heard. The Presbyterian pulpits of this city have, as a rule, enjoyed long and unbroken pastorates. After a lengthened and faithful service in St. Andrew's Church, the Rev. Dr. Barclay was obliged to resign through ill-health, and he now enjoys a retiring allowance from his former people. The Rev. Dr. Tapp, though not an old man, has distinguished himself by his pastorate of Knox Church, marked alike by its length, its faithfulness, its success, and by the friendly ties which unite him to his people. Cooke's Church was for many years the scene of the excellent and valuable services of Professor Gregg, who only resigned his ministry because of the appointment to his chair in Knox College. If Dr. Robb is now leaving his charge, it is certainly not for the reasons assigned by our contemporary, as that gentleman has frequently borne testimony to the kind liberality of his people towards him and his family. The Rev. Mr. Wallace is now one of the veterans of the Presbyterian Church in Toronto, and is growing every year in influence, and in the estimation of his congregation. The more youthful ministers of the east and north-west churches, are men whose labours in their present spheres extend over years, and their removal from the city would be regarded as a great loss, both by their respective churches and by the community at large. If there is a vacancy in Charles Street Church at this moment, that, as we all know and lament, is on account of the sickness from which the family of the late esteemed pastor are suffering.

If there is such a thing as ministers being injured through debts upon their churches, we should certainly expect to find it amongst the Presbyterians of Toronto. In the case of the new Gerrard Street Church there is debt, but it will be found to be easily surmountable by the large, influential, and liberal congregation over which the Rev. Mr. King has so long and worthily presided. The debt upon the church may be taken as a fair evidence of the esteem in which the pastor is held, as that was incurred to enable him the more efficiently to carry on his valuable labors. The largest debt upon any of our Presbyterian churches is that of St. Andrew's, and it seems to have developed the liberality of the congregation towards its own revenue, and the general work of the Church. If size of mortgage may be taken as a symbol of the love of the people towards their pastor, then the St. Andrew's congregation is to be congratulated upon its magnificent debt. The Old St. Andrew's Church has, in comparison with its namesake, a not unmanageable indebtedness,

but, notwithstanding mortgage, it not only keeps its excellent pastor from starving, but pays him one of the best salaries in the city. So attached are the Bay Street people to their pastor, that they are going into debt in order to provide him with a more suitable basis of operations. And in regard to the Central Church, we learn that it has easily paid its way, and that the revenue for the past year shows an increase of thirty per cent. over that of the previous one. If the minister of this church is a suffering martyr, by reason of its debt, it is the most comfortable looking martyrdom we have seen.

No; our contemporary has gone out of its way to create a sensation. It has the most slender basis of fact upon which to build its alarming hypothesis. We are satisfied the evil it portrays in such colors does not exist in any of the Evangelical denominations, let alone the Presbyterian. Its allegation as to the churches refusing to give returns of their indebtedness, is not true, because we know that in several instances this was not done, because it was unnecessary, seeing that all such debts could be easily ascertained. The returns referred to were sent to ministers, who would have too much to do if they were to occupy their time with such matters. The Presbytery Minute would show at a glance the amount of Church indebtedness that exists in the Presbyterian connection in this city. Everybody knows, or may easily learn, about the amount of every church debt in Toronto, and there is no mystery about it. Our contemporary would do well to look again into this matter, and if it find, as we doubt not it will, there is reason to regard clerical salaries as far too low, considering the demands made upon ministers to keep abreast of the age in literature, and the respectable maintenance of their families, it will command whatever influence we have to bring about a better and more creditable state of affairs.

#### TAKE YOUR OWN CHURCH PAPER,

SOME people good Christian people, too, do without any newspaper in their houses. Others take the county paper and are satisfied with that; others still add to the county paper some cheap, city journal, that may be very good in its place, but does not contain much food for a hungry soul. A few reverse all this order, and take first, their own church paper, then the county paper, and then some other religious paper, or some literary paper or magazine for themselves and their children. Which do you think is the better way for Christian people—those who profess to be living not so much for this world as the next? Which?

The Pittsburg "United Presbyterian" puts the matter of church papers thus:

Every cause has its organ. We have papers adapted to every class of minds and to every drift of thought secular and religious. We have un denominational, independent papers, as they are called, that claim to represent religion at large, some of them very able and very full of intelligence. They may serve well the general interests of religion. In comparison with them, the denominational paper may appear as, in itself, of less value. But in its sphere, in the special work to which it is devoted, it does a service which the outside paper can never do.

This needs no argument. The pastor does not need to be told that the paper of his Church, if at all worthy of its place, better than any other, helps him in his pastoral work. It can help him in his teachings in ways inadmissible to the

pulpit. It can say to his people many things which they need to know, but which, in callousity, he would hesitate to say and could not say to so good effect. It keeps them in a knowledge of Church work without which they cannot be expected to be duly interested in it, or to fully act their part in supporting it. In addition to editorial suggestions and discussions, it may give in its matter, communicated and selected, the best thought of the best minds of the Church and of the best organs of other Churches; so that, other things being equal, the congregations best supplied with the Church paper are the best informed in what they need to know for their own prosperity and for what they are called to do in promoting the general interests of the Church.

No such results can be expected from an outside or independent paper. It may excel as a medium of general information, but so far as the faith professed or the special work to be done by any particular denomination is concerned, it cannot meet the wants. It is more likely to weaken attachment to the principles and devotion to the interest of the denomination.

THE United States Supreme Court has struck a blow at polygamy. Congress had passed a bill prohibiting "plural" marriages. The question of its constitutionality came up, and the decision of the court is for it. Now let the law be enforced by the government.

AN American exchange, alluding to the Ameer's flight, puts it thus:—"Naboth has run away, and Ahab has the vineyard." Not a bad representation of the case. If ever there was an unjust war, it is that with Afghanistan. But right is not half so important as "Rule Britannia."

Dr. S. J. CURTISS, of Chicago Theological Seminary, says to theological students about to marry, "Do not." His reasons are: first, a theological student needs all his time for his studies; second, there is danger that the churches will disapprove and withdraw contributions. We, in Canada, are not afflicted with the disease of which Professor Curtiss complains.

JOSEPH COOK says: 1. So far as drunkenness is a vice it is to be reformed, and the treatment of it belongs to the Church. 2. So far as drunkenness is a disease it is to be cured, and the treatment of it belongs to physicians. 3. But the theory that all or most of habitual drunkenness is a disease is not supported by the best physiological authorities, however loudly may have been endorsed by the proprietors of inebriate asylums.

THE English papers have been discussing the sad death of Mr. Whyte Melville, who was killed by being thrown from his hunter in the chase. The deceased gentleman seems to have been monarch of the English hunt, and had a passion for it which we find it hard to realize. Only a few days previous to his death, he said, "There are only two places where a man should die. One is the battle-field, the other the hunting-field." But what a poor ideal of the close of human life this seems? Is there nothing higher?

THE pictures of the distress prevalent in England, do not seem overdrawn. Private letters corroborate the press-sketches. What with these enormous strikes, and the consequent closing of mills and mines, the labouring classes are in need, and in some instances, desperate need. In the large cities, the work-houses are full; and, then, to make bad worse, since the failure of the Glasgow bank, a spirit of distrust has swept over commercial circles, bringing anxiety and pain. When will men learn the absolute need of honesty, so that they may dwell peacefully beside their neighbours? The pulpits should ring out on this current dishonesty, which is endangering every nation's comfort.

PROF DAVID SWING's last sermon of the old year was a gem. The following paragraph is good advice to all our young people who desire to realize a "Happy New Year":—"And all ye young hearts who are just entering upon this great debate about pleasure, where it is to be found, do not fall into the error that when you become rich, then you will try to be happy. Happiness is the most accommodating of all things. It will come to a cottage as soon as to a palace. You need never wait for any outward pomp to come. As the sunshine of the Almighty will shine through a simple vine as richly as upon the velvet of a king, or upon the gilded dome of a temple; so happiness falls with equal sweetness upon all whose minds are at peace, and in whose hearts flow the good thoughts and good sentiments of life. Never for a moment admit that any millionaire or king can surpass you in the possession of that peace of mind, and smile of existence, which we call happiness. Here you are equal to the highest."



"And with good reason. Will you take me again over this awful road to see Mrs. Dlimm?"

"With great pleasure."

But it's such a long drive. You will get cold driving."

"Oh, no, not if you will talk to me so pleasantly."

"I won't promise how I'll talk. In fact I never know what I'll do when with you. You made me act very silly this afternoon."

"Is a flower silly when it blooms?"

"What do you mean?"

"You wished you were better."

"Oh, I see; but suppose I would like to remain—for a while at least—a wicked, little, undeveloped bud?"

"You can't. The bud must either bloom or wither."

"Oh, how dismal! Were you afraid, Mr. Hemstead, when the horses were running? I was."

"I was anxious. It certainly was a critical moment with that hill before us."

"How queer that we should have been talking of the future state just then. Suppose that, instead of sitting here cozily by you, I were lying on those rocks over there, or floating in that icy stream bleeding and dead?"

He turned and gave her a surprised look, and she saw the momentary glitter of a tear in his eye.

"Please do not call up such awful pictures," he said.

She was in a strangely excited and reckless mood, and did not understand herself. Forces that she would be long in comprehending were at work in her mind.

Partly for the sake of the effect upon him, and partly as the outgrowth of her strange mood, she continued, in a low tone which the others could not hear:

"If that had happened, where would I have been now? Just think of it, my body lying over there in this wild gorge, and, I myself, going away alone this wintry night—where should I have gone—where would I be now?"

"In paradise, I trust," he replied, bending upon her a searching look. Either his imagination or her thoughts gave her face a strange expression as seen in the uncertain moonlight. It suggested the awed and trembling curiosity with which she might have gone forward to meet the dread realities of the unknown world. A great pity—an intense desire to shield and rescue her—filled his soul.

"Miss Marsden," he said in a tone that thrilled her in connection with the image called up, "your own words seem to portray you standing on the brink of a fathomless abyss into which you are looking with fear and dread."

"You understand me perfectly," she said; "that is just where I stand, but it is like looking out into one of those Egyptian nights that swallow up everything, and there is nothing but a great blank of darkness."

"It must be so," said Hemstead, sighing deeply. "Only the clear eyes of faith can see across the gulf. But you are a brave girl to stand and look into the gulf."

"Why should I not look into it?" she asked in a reckless tone. "I've been brought face to face with it to-night, and perhaps shall soon be again. It's always there. If I had to go over Niagara, I should want to go with my eyes open."

"But if you were in the rapids above the falls, would you not permit a strong hand to lift you out? Why should you look down into the gulf? Why not look up to heaven. That is 'always there' just as truly."

"Do you feel sure that you would have gone to heaven if you had been killed to-night?"

"Yes, perfectly sure."

"You are very good."

"No; but God is."

"A good God ought to prevent such awful things."

"He did, in this case."

"No; you prevented it."

(To be continued.)

JESUITICAL MORALS.

The following story, taken from the *Churchman*, illustrates the morals of Jesuitism:

A Presbyterian family residing in Dublin, Ireland, consisted of father, mother, and three children. The parents were pious, and devotedly attached to their children, watching tenderly over their education and morals. About five years ago a Roman Catholic servant was employed in the family, and soon began her arts to lead the little ones away from Protestantism. In 1874 the children—aged respectively thirteen, eleven, and ten years—were, without the knowledge of their parents, admitted to the Roman Catholic Church by a "father" of a convent in Dublin. In July, 1876, they were taken secretly in a cab to Cardinal Cullen, who confirmed them. The deception was discovered by the father in February last. For the four intervening years the children have been residing at home, attending family worship, going regularly to school on week-days, attending on Sundays the Sunday-school of their church, and never by word or deed giving any indication of what had taken place. Trained skillfully in the art of deception by those who had led them astray, they lived one long, protracted lie in the sight of their parents, who had no reason to suspect any thing wrong in them. When at last found out they at first denied everything. "We are Protestants, and intend to remain Protestants," said the three with one voice. When, however, lying was no longer of any avail, they changed their cry, and alike with one voice exclaimed as it were in unison, "We are Catholics; we are Catholics." They have since then openly defied and disobeyed their father, refusing to attend church with him, or to be present at family worship, or otherwise to submit to his lawful authority in the religious ordering of his household. They had evidently been instructed first to systematically lie and deceive, and then to be openly defiant. When remonstrated with by their father on their lying and deceit, they replied, "It is no harm to tell lies in the cause of religion!"

SOME EXPERIENCES OF AN AUTHOR.

There are often unpleasant, and as often funny things, connected with a literary life. If you write a story to-day all about a girl who died of heart-break, as the silly crea-

tures sometimes do, you are sure to hear that it is your own story; as if any woman would write her soul out in that fashion! Or if you happen to make some life-like characterization, it is fitted for you to some friend or acquaintance, who is indignant of course. I have once incurred the dire wrath of a lady because I gave her Christian name to two very unpleasant personages whom I saw fit to chronicle; her name being one of the most common in use. I wrote a story some years ago for a religious paper at the request of the editor who was a clergyman; the story was meant to illustrate the use of the Bible as a daily guide in all our affairs, one of the characters in it was a clergyman, who, like many another man in the position, was somewhat selfish, irritable and inconsiderate; but being at heart a good and honest man, was brought to see his faults by the use of Bible texts in the mouth of a simple, ignorant servant girl. That story was returned to me as quite unfit for publication, as it was "a deliberate attack on the Christian ministry as a profession!"

I suppose I had unconsciously touched that reverend gentlemen in some sore spot of his own character, for the story was directly accepted by another religious paper and copied far and wide, even into English journals, and I was asked more than once to republish it as a tract.

I have had stories returned, one because there was a profane expression put into the mouth of a character, who was represented as surprised into that oath and deeply penitent for it; one in which I had written "stomach-ache," came back marked "say a pain" and also "for 'ing' say 'large'" with sundry other corrective suggestions of the same sort. Many others have been declined for reasons as peculiar, and dogmatic, and all of which articles found places elsewhere. —*Rose Terry Cook in Sunday Afternoon for Jan.*

WASTE AND WANT.

Either man must be content with poverty all his life, or else deny himself some luxuries, and save to lay the basis of independence in the future. But if a man defies the future, and spends all he earns (whether his earnings be one or ten dollars a day) let him look for leanness and want at some future time for they will surely come, no matter what he thinks. To save is absolutely the way to get a solid fortune; there is no other certain mode. Those who shut their eyes and ears to these certain facts will be for ever poor, and in their obstinate rejection of truth mayhaps may die in rags and filth. Let them so die, and thank themselves. But, no! They take a sort of recompense in cursing fortune. Great waste of breath. They might as well curse the mountains or the eternal hills. Fortune does not give away good and substantial goods. She sells them to the highest bidder, to the hardest and wisest worker for the boon. Men never make so fatal a mistake as when they think themselves creatures of fate; 'tis the surest folly in the world. Every man may make or mar himself, whichever he may choose. Fortune for those who by diligence, honesty and frugality place themselves in a position to grasp hold of fortune when it appears in view. The best evidence of frugality is the five hundred dollars or more standing in your name at the savings bank. The best evidence of honesty consists of diligence and frugality.

"WHAT ARE YOU GOING TO DO ABOUT IT?"

Because the penalties of physiological laws are not executed speedily, some fancy they are void. But when the system breaks down, and almost hopeless complication arise, which the family physician, by reason of his limited experience, fails to relieve, the pertinency of the above inquiry is apparent. Many remedies have been specially prepared for these cases, and many physicians are bidding for their patronage. As before making a purchase of land, a "search" is required, and the title carefully examined, so invalids should carefully investigate the claims of any physician offering to treat chronic diseases. Dr. Pierce's Family Medicines are well known, and have effected many cures where eminent physicians have failed, yet to accommodate surgical and complicated cases, and those desirous of being restored speedily, Dr. Pierce has erected an elegant sanitarium, at a cost of nearly half a million dollars. No institution in the world offers advantages superior to those found in this establishment. Half a score of physicians are in attendance, several of whom have been prominently connected with leading American and European Hospitals. Every improved facility for hastening a cure that a liberal expenditure of money could secure can here be found. Before fully deciding where to go, address Invalids' and Tourists' Hotel, for circular.

JUST PUBLISHED—SENT FREE.

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

CONSUMPTION CURED.

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

THE man's own inward spirit, rather than the foibles of his fellows, is what is to be corrected, and never was there a more necessary prayer than "From all uncharitableness, good Lord, deliver us."—*The Messenger.*

BRITISH AND FOREIGN ITEMS.

THE number of students who have matriculated in the Edinburgh University last year is 2,343.

OWING to its local prohibition law, Missouri has sixteen counties in which there is not a single liquor saloon.

THE London Presbytery has declined to translate Dr. Paterson from Belgrave Church, London, to Trinity Free Church, Glasgow.

A DESTRUCTIVE conflagration has occurred at the Abdin Palace, the winter residence of the Khedive of Egypt. Half of the building was destroyed.

It is estimated that there are 49,525 sailing vessels afloat, with a tonnage of 14,218,072 tons, while there are but 5,462 steamers with a tonnage of 5,955,175 tons.

No fewer than 1,000,000 living creatures are on an average sent through the German post-office every year, the majority of the packages containing canary and other birds, and bees.

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.

It is stated, on good authority, that the failures of 1878 in Great Britain will be nearly 5,000 in number more than in 1877, and it will be difficult to say where the distress will end.

THERE is a Sunday-law in Baltimore which will not permit the opening of the theatres, opera houses, or concert halls for any purpose whatever. It is said to be the quietest city in the country on Sundays.

MR. JOHN GUNN, superintendent of the agricultural department of the Free Church of Scotland Mission, at Livingstonia, announces in a letter that coal has been discovered on the shores of Lake Nyassa.

ST. PAUL'S, London, shows in its services a ritualistic tendency. The forms of the Prayer Book are observed, but there are many ceremonies which, like works of supererogation, seem valueless to the Low-Churchman and Dissenter.

THE Bridgeport (Ct.) Sabbath Association failed to secure the conviction of several persons whom they had arrested because the complaint charged them with selling their wares on the "Sabbath," instead of on "Sunday."

ON Sunday, December 15th, the 140th anniversary of Greyfriars United Presbyterian Church, Glasgow, was observed. The present pastor, the Rev. James Buchanan, is the seventh minister since the formation of the congregation.

THE great University which the Roman Catholic Church organized and started in the vicinity of London has collapsed. Students would not come. Monsignor Capel was the father of the scheme, and he is much disappointed with the result.

THE Irish bishop of Galway furnishes a new illustration of the inhuman intolerance of ultra-Romanism in his refusal to consecrate a new cemetery unless its Roman-Catholic trustees rescind their resolution to enlarge the plot assigned to Protestants!

A PAWNBROKER in Edinburgh has 2,000 Family Bibles in his stock. It is said that the Family Bible is generally the first article pawned by those in need. It may be because it is regarded as an ornament, and not in daily use, like the cheaper and handier volumes.

MR. McALL'S evangelizing work among the workmen of Paris is exciting the interest of other classes. Madame MacMahon's mother and the Countess Schouvaloff and her sister attend the meetings, and the Princess Imperial of Germany has sent for his reports.

A CORRESPONDENT of the N. Y. "Christian Union" exposes the fact that slavery, in its worst forms, continues unchecked in Turkey, and that hundreds of youth from Christian families in the provinces overrun by the late war are held as slaves by their Mohammedan owners.

A civil judge in New York city reviewed the course of an ecclesiastical council lately, and restored a minister who had been suspended. He holds the doctrine that the church is an ecclesiastical club, and the appeal from its decisions is to the Court of Common Pleas.

DR. STUART ROBINSON proposes a plan for the reorganization of the Presbyterian Church of the United States in several General Synods, independent of each other in jurisdiction, but confederated in a General Synod, which shall have charge of the department of benevolent work.

DR. L. B. ARMSTRONG, a successful missionary in Spain, recently visited England after an absence of seven years, and was greatly humiliated in witnessing the prevalence of drinking habits. He says it is easier to evangelize in sober Spain than in non-sober England. Though he has there to deal with an ignorant, superstitious, sensual, unbelieving people, they are not degraded by drink: the heart is hard, but the head is clear.

THE Committee of the Sunday-school Union intend commemorating the centenary of the establishment of Sunday-schools in England by Robert Raikes, by holding a great international convention of Sunday-school advocates, to be followed by a musical festival on a large scale at the Royal Albert Hall. The celebration is to take place in 1880, and it is proposed to raise £55,000, as the "Sunday-school Centenary Fund," to be devoted to the permanent benefit.

THE revisers of the authorized version of the New Testament completed on the 13th December their second and final revision. The company have held eighty-five sessions, and have spent 337 days on the work, having commenced in June 1870. The total number of the company is twenty-four, and the average rate of attendance throughout has been fifteen. There now remains the consideration of any further suggestions that may be made by the American company, and the adjustment of some questions which have been received to the . . .

## MISSIONARY NEWS—CENTRAL INDIA.

(Continued from page 187.)

The people were ordered out to a certain garden to do "puja," that is ordered by Holkar; but a Fakir offered to stay the plague for twenty thousand rupees, and it is said that it was given him, at all events the people were commanded not to go. Two of the soldiers died of cholera last week. One poor fellow belonged to what we call "our men," that is, he attended our service. No one else in the camp save these took the disease, no Europeans at least. Mrs. Bappoo has just finished a "topes" for her baby, and she is proud of it, being her own handiwork. I mention this, because I wish to ask, whether any lady will be kind enough to send out patterns either in crochet or Berlin wool work? It would help us so much, as we cannot get anything of the kind in Indore?

There is the cry of the jackal in the compound, a short sharp bark like and yet unlike a dog. What numberless forms of insect life are developed in India. As I write, there are no less than four or five different kinds of moths and beetles fluttering about the table, drawn thither by the light. Mosquitoes, are plentiful, quite too much so for our comfort; then we have to endure the presence of other vermin, worse even than the annoying mosquito. I have seen no snakes as yet, and only one scorpion, but the latter are apt to be in the bath rooms.

Mrs. Douglas and myself frequently read your letters together, and she enjoys them as much as I do, then we talk of "home," and those we hope to meet again some day, please God. The house is very still at this hour. How we would miss the children. Very noisy and merry they are, all day long, but now their "grief and their glee" is hushed, and there is scarcely a sound in the bungalow.

I shall not be able this time to give you particulars of our visits to a Parsee school of little girls. I can only say, that as they (the Parsees) are not very accessible, I trust it may be an opening amongst them for future work. They speak Guzerati, but understand Urdu tolerably well.

We need your prayers, oh how much! on behalf of these people, and it is comforting to know that we and our work are never forgotten at a throne of grace.

M. MCGREGOR.

Indore, August 27, 1878.

## LETTER FROM FATHER CHINQUY.

MR. EDITOR,—Christianity had been brought to the Hawaiian (Sandwich) Islands by some zealous missionaries. But, a few years before the Gospel was preached to them, the king, the chieftains, and the people, had, by themselves, come to the conclusion that to worship stone and wood gods, made with their own hands, was an insult to the great God who had created heaven and earth, and by an almost unanimous consent of the nation, those so long worshipped and feared wooden and stone deities were thrown into the fire and the sea. Nay, an edict was proclaimed, forbidding to address any prayers to gods made with the hands of man. But as the Gospel had not yet been preached in the Islands, for some time that people remained without any form of religion. These were days of transition, evidently brought by the Providence of God to prepare the minds, as a new, and till then, uncultivated land, for the reception of the Gospel seed. When the first missionaries, Bingham, Thurston, and Ruggles, arrived, the 30th of March, 1820, sent by the Foreign Evangelization Society, of Boston, they found thousands of souls really thirsty and hungry after the waters and the bread of life. The Princess Kapiolani, after her baptism, used to repeat to her friends, almost everyday, "How happy we are now to know that in Jesus we have an eternal life! . . . We have nothing to fear to-day from death! . . . Let this body go down to the dust when it will be the will of God to call me! . . . My soul will go to the regions of eternal light and life!"

But the great enemy of God and man could not let that state of things last long without trying to disturb it. In the year 1836 some priests of Rome came to those Islands in a secret way, and absolutely against the laws of the country, to preach their errors. The King, having heard of their efforts to propagate their doctrines, politely requested them to leave. "For," said he, "I have learned that you worship a god made with your own hands, a thing which is absolutely forbidden now in my kingdom. Please take

the first opportunity to leave this country, and go where you please." The priests promised to obey, but, under different pretexts they remained, and secretly preached their doctrines, though they had, in a public document, promised to abstain from it. Instead of going away they wrote to France, to complain against the persecutions they had to suffer, (though personally they had to suffer no persecution at all), and they asked the government of Louis Philippe to be enabled to remain and preach. In answer to the priest's complaint, on the 10th of July, 1839, the French war frigate "Artemise," commanded by Admiral C. Laplace, was in the port of Honolulu, to intimate to the poor feeble king that if he would say again that the religion of Rome was an idolatrous religion, the king of France would prove him the contrary by devastating his country and that he would immediately declare war, and destroy his city, if he (the King of Hawaii) would not allow the priests of Rome to preach their religion to his subjects. He added that he was also sent by his King, Louis Philippe, to make a declaration of war, if the King of the Hawaiian Islands would persist in opposing the entry of wine, or any intoxicating drinks, into his estates.

In vain his Majesty Kamehameha III. protested against these threats, and said it was for the good of his subjects he had forbidden the worship of gods made with the hands of men, and absolutely prohibited the entry of intoxicating drinks, which were a poison to his subjects. He had to submit to the brutal force of his mighty foe. He signed, in spite of himself, and only when the cannons of France were ready to pour devastation and death among his subjects, the permission to preach that men can make a god with a wafer and adore it, and that it is good and lawful to spread and sell every kind of poison, under the name of wine, brandy, rum, and whiskey, in the Islands subject to his authority. In consequence, in the month of May, 1840, the French ship "Clementine" entered the port of Honolulu, with a full cargo of intoxicating drinks, to poison the bodies, and with the Bishop Maigret and two priests of Rome, to poison the souls of the people! Was it not a singular coincidence that the same ship was loaded with what was to be to that interesting nation, what they are to every people, the two most irresistible causes of temporal and moral degradation and ruin—intoxicating drinks and Popery! From that unfortunate day these two elements of misery and shame have done their unchecked work among the natives. Rum and Romanism have gone hand-in-hand to spread misery, ignorance, superstition and death everywhere. C. CHINQUY. On board the Pacific Ocean Steamer "City of Sydney," 23rd Sept., 1878.

## AN EXPLANATION.

MR. EDITOR,—In your issue of the 10th inst, there occurs a paragraph under the head, "Ministers and Churches" on page 172. anent the Old Cote Street Congregation, Montreal, and a service held in their lecture hall, on the 25th ult., in which my name occurs. Permit me to state:—

1. That the service was their usual weekly service, only changed from the evening to the forenoon, not for the purpose of observing the day religiously, but because many of the families are accustomed to spend the evening of that day socially with their friends, and would not likely be present at the usual hour.

2. There were no decorations of any kind either in the lecture hall or in any other room.

3. The lecture given on the occasion was on the question, Why do Presbyterians not observe Holy-Days religiously, and especially that of Christmas? The answers given to this question, I think, would satisfy you and any others concerned, that no "new departure has been taken" by either the congregation or the lecturer.

4. The "appropriate Christmas hymn" sung at the close of the service, was the 19th paraphrase from the 4th verse, beginning with the words "To us a Child of Hope is born."

January 15th, 1879.

N. WILSON.

THE REV. COLIN FLETCHER M.A., has been unanimously called by the Cannington congregation.

At the meeting of Toronto Presbytery on Tuesday, the calls from Charles street to Rev. Dr. Matthews, of New York, and from Knox Church to Rev. Mr. Millinger of this city, were set aside on account of being insufficiently signed.

## MINISTERS AND CHURCHES.

A SOCIAL entertainment was given in the town hall, Kincardine, by the ladies of Knox Church, on the evening of Thursday, 26th Dec., at which a handsome sum was realized for the building fund.

THE induction of the Rev. William Cavin, into the pastoral charge of Buckingham and Lochaber in the Presbytery of Ottawa, took place on Monday the 30th Dec., when Mr. White preached, Mr. Moore presided, Mr. Carswell addressed the pastor, and Mr. Farries the people. Mr. Cavin enters upon his labours in this field with most encouraging prospects of success.

THE annual meeting of the congregation of Knox Church, Woodstock, was held on the 8th inst. The financial statement shews that the receipts from pew rent, amount to \$1,378.45; collections \$1,264.44, which, with a few minor items added, give a total for current expenditure of \$2,760.66. After paying all expenses there remains a balance in the treasury of \$208.98. The total receipts in connection with the bazaar recently held by the ladies of the congregation amounted to over \$500.

THE induction of the Rev. R. Hughes into the pastoral charge of Cumberland, Clarence and Navan, in the Presbytery of Ottawa, took place on Monday the 6th Jan. The Rev. W. Cavin preached; Rev. W. Moore presided and addressed the congregation, and the Rev. H. I. McDiarmid addressed the pastor. The unanimity and heartiness with which Mr. Hughes has been invited and welcomed by this congregation augurs well for his future success amongst them.

ON the evening of Jan. 1st, there was a Festival held in the Presbyterian Church, Indian Lands. The night was beautiful and the meeting was well attended. The audience was favoured with the presence and assistance of seven clergymen, which will at once suggest a season of high Christian intercourse and intellectual enjoyment. The pastor of the congregation occupied the chair. The singing by the choir was good, as it always is here, and a Christmas Anthem the music of which was composed by Chas. Sinclair, Esq., was rendered with fine effect.

A MOST pleasant and profitable evening was spent in the Presbyterian Church, Delaware, on the 8th ult., listening to a lecture by Mr. John Cameron of the London "Advertiser." His subject was "Echoes from a Tourist's Note Book." The lecture was so full of information, so true in the delineation of character, so happy in illustration, incident, and anecdote, so powerful in description, and so pleasant in delivery, that it got a most appreciative hearing. We can without hesitation promise Mr. Cameron a much larger audience at his next public appearance among us. This is the first of a course of lectures to be given in this church during the season. G. W. Ross, M.P.P., is the next upon the list. He is expected to lecture about the 27th inst. Subject—"Intellectual Forces."—COM.

PRESBYTERY OF KINGSTON. — The quarterly meeting of this Presbytery, was held at Belleville, on the 7th and 8th days of January. The attendance of members was small. Reverend David Wishart was appointed Moderator for the ensuing six months. Mr. Gracey was authorized to moderate in a call at Lansdowne and Fairfax, when the people are ready for such a step. Mr. Smith, Convener of the Presbytery's Home Mission Committee, presented a financial statement, from which it appeared that the payments had been somewhat in excess of the income, arising from the inability or unwillingness of certain mission fields to do their proportionate share. An assessment at the rate of twenty cents per family, was levied on all the congregations to meet financial requirements, and a collection for the same purpose was appointed to be taken up at all the mission stations, payment in this matter to be made to the Treasurer, Alexander Macalister, Esq., Kingston, before the first of April ensuing. The committee appointed to visit West Huntingdon, recommended that no change take place at present in the relations of that congregation. This recommendation was adopted. Messrs. Smith, McCuaig, and Chambers, were appointed a committee to consider the reports furnished by the Missionaries that laboured within the bounds during the summer. The prayer of a petition from the Presbyterians of Glenburnie, to be organized into a congregation, and united to the



## OUR YOUNG FOLKS.

### THANKFUL.

Out of doors the sun was shining,  
Though December days had come,  
While the maple leaves were falling,  
And the singing birds were dumb.  
But within, the heart was heavy,  
And the spirit ill at ease,  
When a voice spoke in the doorway,  
"I am Thankful, if you please."

Bright, black eyes and shining forehead,  
Rosy cheeks and clustering hair,  
Thin, and patched, and faded garments,  
Little brown feet, cold and bare.  
And the red lips smiled a greeting,  
Opening over teeth of pearl—  
"I am little Thankful Hollis,  
I'm the washerwoman's girl."

"Ah! my child," I said in answer,  
Thinking how the sunny room  
Gave no hint to outward presence  
Of my bitterness and gloom—  
"You are poor, and cold, and needy;  
It is true, as you have said,  
That you're always thankful, darling?"  
And I stroked the curly head.

"Yes, ma'am," was the ready answer,  
As the black eyes opened wide;  
"Mamma says God knows about it,"  
Coming closer to my side.  
"He remembers us, and some time  
We'll be rich and warm like you;  
Mamma reads so in the Bible,  
So, of course, it must be true."

O my little Thankful Hollis,  
Your sweet faith and simple word  
Touched a heart whose hard defiance  
Nothing else had ever stirred!  
Henceforth in the gloom or gladness  
I will thankful be, like you;  
For the Father loves His children,  
And His promises are true.—S. S. Times.

### A BOY'S LEISURE HOURS.

What a boy does with his leisure is most important; what he gets in school is mainly drill or exercises; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books; in the course of a few years he becomes learned. It matters little what he undertakes, Latin, Greek, Hebrew, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil but could not read it, and so purchased a Latin Grammar. Day by day, he studied this, and, finally, mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked what he was so intently reading. "Only a bit of Virgil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before

the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister, Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

All of these show that in this country any one can learn that wants to. If he is at work he still has three hours he can call his own. Let him use those wisely and he can fill his mind with stores of knowledge.—*Scholars' Companion.*

### PARLOR MAGIC.

This series of experiments is designed for the use of young people who are interested in the wonders and the beautiful realities of nature, and who delight to observe for themselves how curious are the phenomena revealed by scientific knowledge. Simple instructions are given for the performance of a number of pretty experiments, all of which are perfectly safe and cost very little money. For "evenings at home," it is hoped that these experiments will be found indefinitely amusing and recreative, at the same time that they will lead the minds of boys and girls to inquiries into the entire fabric of the grand science which explains the principles on which they are founded. All the materials spoken of, and all the needful apparatus, which is of the simplest and most inexpensive kind, can be obtained at a good chemist's. It is of the highest importance that all the materials be pure and good.

### PARLOR SUNSHINE.

Obtain a yard of "magnesium tape" or "magnesium wire," sold very cheap by most druggists. Cut a length of six or eight inches, bend one extremity so as to get a good hold of it with a pair of forceps, or even a pair of ordinary scissors, or attach it to the end of a stick or wire. Then hold the piece of magnesium vertically in a strong flame, such as that of a candle, and in a few seconds it will ignite, burning with the splendour of sunshine, and making night seem noon-day. As the burning proceeds, a quantity of white powder is formed. This is pure magnesia. While performing this splendid experiment, the room should be darkened.

### CADAVEROUS FACES.

This is an amusing contrast to the lighting up by means of magnesium. Again, let the room be nearly darkened. Put about a tea-cupful of spirits of wine in a strong common dish or saucer, and place the dish in the middle of the table. Let every one approach to the distance of about a yard. Then ignite the spirit with a match. It will burn with a peculiar yellowish-blue flame, and in the light of this the human countenances and all objects of similar color lose their natural tint and look spectral. The contrast of the wan and ghastly hue with the smiling lips and white teeth of those who look on is most amusing. The effect of this experiment is

heightened by dissolving some common table salt in the spirit, and still further by putting into it a small quantity of saffron. Let the spirit burn itself away.

### GREEN FIRE.

Obtain some boracic acid, mix it well with a small quantity of spirits of wine, or alcohol; place the alcohol in a saucer upon a dish, and then ignite it with a match. The flame will be a beautiful green. To see the color to perfection, of course, the room should be somewhat darkened.

A green flame may also be produced by using chloride of copper instead of mixing it with alcohol; a small quantity may be imbedded in the wick of a candle.—*St. Nicholas.*

### THE MONKEY AND WHISKEY.

Dr. Guthrie tells the following anecdote of a monkey:

"'Jack,' as he was called, seeing his master and some of his friends drinking, with the imitative faculty for which all monkeys are remarkable, got hold of a glass half-full of whiskey and drank it off. Of course it flew to his head, and very soon 'Jack' was drunk. Next day, when they wished for a repetition of the performance, he was nowhere to be seen. At last he was found, curled up in a corner of his box. At his master's call he reluctantly came out, but one hand applied to his head signified very plainly that he was ill—that 'Jack' had got a headache. So they left him for a few days to recover. Then, supposing him to be well again, they called him to join them in another jovial party, expecting to have 'rare fun' with him. But he eyed the glasses with evident dread, and when his master tried to induce him to drink he was upon the house-top in a moment. They called him to come down; but he refused. His master shook a whip at him; but it had no effect. A gun was then pointed at him; he got behind a stack of chimneys. At length, in fear of being dragged from his refuge, he actually descended the chimney, risking a scorching rather than be made to drink. 'Jack' lived twelve years after; but his repugnance to whiskey remained as strong as ever, while his master became its victim!"

### NEVER DO IT.

Never reply to father or mother saucily.  
Never speak to mother unkindly.  
Never act ugly to brother or sister.  
Never correct father or mother when they are telling anything in public.  
Never steal anything, or tell an untruth, or speak ugly words, or circulate scandal.  
Never seek play when you can be more usefully employed.  
Never say, "I can't," or "Let Jim," or "I don't want to," when you are told to do anything.  
Never go to sleep without prayer, as it may be the last chance you will have.

THE connection between Faith and Works is happily illustrated in the case of the little Philadelphia girl. "Mamma," she said, when looking for a lost treasure, "I think God will help us find it if we ask Him: so I'll pray while you hunt."





Market Reports.

TORONTO, Jan. 14. STREET PRICES.—Wheat, fall, per bush, \$0 80 @ \$0 90.—Wheat, spring, per bush, \$0 70 @ \$0 80.—Barley, per bush, 55c @ \$0 60.—Oats, per bush, 30c @ 30c.—Peas, per bush, 55c @ 62c.—Rye, per bush, 50c @ 55c.—Dressed Hogs, per 100 lbs, \$3 50 @ \$4 00.—Beef, hind quarters, \$6 00 @ \$7 00.—Beef, fore quarter, \$4 00 @ \$5 00.—Mutton, per 100 lbs, \$5 00 @ \$6 00.—Chickens, per pair, 30c @ 45c.—Ducks, per brace, 50c @ 60c.—Geese, each, 40c @ 60c.—Turkeys, 60c @ \$1 00.—Butter, 1b rolls, 14c @ 16c.—Butter, large rolls, 10c @ 12c.—Butter, tub dairy, 12c @ 13c.—Eggs, fresh, per dozen, 8 1/2c @ 25c.—Eggs, packed, 15c @ 16c.—Apples, per brl, \$1 00 @ \$1 25.—Potatoes, per bag, 85c @ \$0 95.—Onions, per bag, \$0 90 to \$1 00.—Hay, \$8 00 to \$13 00.—Straw, \$7 00 to \$7 50.

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