



# THE CANADA PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 2.—No. 9. (New Series).  
Whole No. 360.

Toronto, Friday, December 27th, 1878.

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

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## ARE YOU MEANT?

WE are near the close of another year. Many subscriptions for 1878 still remain unpaid; and not a few of our subscribers are indebted for two, three, and even four years! This should not be so. The publication of such a paper as THE PRESBYTERIAN is a costly undertaking; and it becomes exceedingly onerous when the amounts which should go for paying rent, fuel, printers, paper-makers, etc., etc., are in the hands of slow-paying readers, instead of being promptly remitted.

We respectfully request all who are in arrears to remit us the amount due. Do not wait until after the New Year to make your payment. Do so now. Examine the address-label on your paper, and if it does not indicate payment up to 31 Dec., 1878, make remittance to cover subscription to that date, along with two dollars for 1879.

In the past we have been lenient—too lenient, perhaps—with subscribers; in the future, justice to ourselves will compel us to insist on a settlement at least once a year.

## NOTES OF THE WEEK.

ALL communications for the Clerk of the Presbytery of Quebec are to be addressed Rev. P. Lindsay, Three Rivers, Que.

AT the Christmas examination of the Almonte High School, the pupils presented Mr. McGregor, the principal, with a handsome easy chair and a very cordial address, to which Mr. McGregor made a suitable reply.

PROFESSOR MCINTYRE, Principal of the Young Ladies' College, Brantford, recently delivered a lecture on "Nelson and the British Navy" in aid of the funds of the Young Men's Christian Association of that town. The lecture is highly spoken of by the local press.

THE Irish Branch of the Evangelical Alliance is engaged in forming classes for the study of Christian Evidences and Protestant Theology. General examinations will be held in April next. The classes at Belfast have been very successful, and many prizes were obtained by the students.

MORMONISM is just now being more thought about and discussed than for many years. Right thinking people in the United States begin to look upon the state of things in Utah as somewhat disgraceful. It is a good sign that the leaders of the Mormon Church begin to feel uneasy. Probably they see the doom of the iniquity approaching.

THE second lecture of a course arranged by the Young Men's Self-improvement Class of Knox Church, Dundas, was delivered on the evening of Wednesday, the 18th inst., by the Rev. Mr. McLeod of Paris. The lecture was a capital one, the subject "Anything will do," being treated in a highly entertaining and instructive manner, and thoroughly appreciated and enjoyed by the audience. A hearty vote of thanks was returned to Mr. McLeod. The Rev. Mr. Laing occupied the chair.

PROF. ROBERTSON SMITH, of Aberdeen, suspended from office on account of his theological views, has gone to Arabia. A correspondent of the New York "Observer" writes of him from Scotland: "He is going to study Arabic for the benefit of the Aberdeen students, whom he still hopes to be permitted to teach. That he will find an outlet for his learning, I do not doubt. The Established Church has been put in great fear by the Liberationists. Its leaders seem now to believe that the battle is at the gates; and one or two of them have lost their heads in consequence."

A MUSICAL and literary soiree was held in connection with the Ottawa Young Ladies' College on Thursday evening, 19th inst. A select audience assembled at the invitation of the Principal, Rev. Dr. Kemp, under whose able management the institution continues to maintain the high reputation it has enjoyed for several years past. The programme included vocal and instrumental music, recitations, dialogues in English, French and German, etc. The entertainment was full of interest, and gave the parents of the pupils an opportunity of witnessing their proficiency in the lighter subjects.

THE Sabbath school of Chalmers' church, Woodstock, held its anniversary meeting in the Town Hall on Tuesday evening, 17th inst. The attendance was large. A very large number of musical selections were given by the little folks in splendid style. The annual report of the superintendent, Mr. Mair, showed the school to be in a flourishing state. The average attendance had been 176 for the year, with 240 on the roll. This is a very large increase on former years. Addresses were delivered by Revs. Messrs. McMullen, of Woodstock; McEwen, Ingersoll; Thompson and Inglis, Ayr; McLeod, Stratford, and others.

ON the evening of Thursday, the 19th inst., the pupils of the Brantford Young Ladies' College gave a Christmas concert in the spacious dining-room of the institution. Rev. Dr. Cochrane, at the request of Mr. McIntyre, the Principal, opened the proceedings with prayer, after which a varied programme of recitations and music was carried out. A sketch of the work of the College since its inception in 1874 was given by Dr. Cochrane as President of the Faculty. He made special reference to the solid work done by the present principal and his efficient staff, and to the success of their efforts in the direction of raising the standard of scholarship.

WE clip the following from an exchange as marking another step in the history of the tramp movement: "Two howling tramps and a desperate woman, on the night of the 16th, entered the Carlisle Presbyterian Church through the window and made themselves comfortable for the night by filling the stove with Bibles, Sabbath school books and papers and coal oil. They were discovered by Mr. Benj. Porter next morning, who tried to detain the tramps, but they proved too strong for the old man, and finally escaped. Since then Constable Hodgins captured the woman, who will be brought before Squire Atkinson."

THE London "Advertiser" says: "The Inspiration of Scripture," and "A Catechism on the Doctrines of the Plymouth Brethren," are two pamphlets from the CANADA PRESBYTERIAN press, Toronto. The first of these is a lecture delivered by the Rev. Prof. McLaren at the opening of the current session of Knox College, and is full of thought, a valuable contribution to this important theme of the authority of the Bible. The second is by Rev. Prof. Croskery, M.A., of Magee College, Londonderry. By the Socratic method, the Professor dissects and shows the anatomy of Plymouth teaching. The strongest point he makes is against the Antinomianism of the Darbyites. They are well printed and opportune. Price ten cents.

THE commercial crisis abroad is much more serious than it is in this country. Here over-production is charged as one of the causes of hard times, which have been aggravated by unemployed labor. In Europe political economists are tracing hard times to the immense standing armies, which are sustained mainly through the military influence of Germany. It is estimated that the European nations have now 7,500,000 men under arms. These men are non-producers and are taken from their legitimate spheres of daily toil. These men cost on an average \$200 per annum, or about four million dollars each day, or a total of fifteen hundred millions of dollars per annum, expended for the services of men who do not add one penny to the productions of the country. The United States maintains no such army and the people do not have taxes to pay to support it, for which they should be truly thankful.

THE week of prayer for 1879 will commence on Sabbath, January 5th, and will be observed by most Protestant denominations throughout the country. The following is the schedule of the subjects agreed upon by the Evangelical Alliance, which have the arrangements in charge: For Sabbath, January 5th, as a subject for the pulpit:—"Christian Union." Monday, January 6th—Thanksgiving for the blessings of the year past, and prayer for their continuance. Tuesday, January 7th—Prayer for the Church of Christ: its ministers, its growth in grace, and its enlargement. Wednesday, January 8th—Christian education: the family, the young, colleges, seminaries of learning, Sabbath and other schools: Christian Associations of Young Men and Young Women. Thursday, January 9th—For nations: rulers, and people; for peace and religious liberty in the earth. Friday, January 10th—The press: for a blessing on publishers, editors and authors; the cause of temperance and other social reforms. Saturday, January 11th—Home and Foreign Missions and the conversion of the world. On Sabbath evening, January 12th—Public union meetings will be held for prayer and praise.

## PASTOR AND PEOPLE.

### A CATECHISM ON THE DOCTRINES OF THE PLYMOUTH BRETHREN.

BY THE REV. THOS. CHURCH, M.A., MAZER COLLEGE, LONDONDERRY.

(Continued.)

**Q.** What is their usual way of putting the case?  
**A.** "A man is not called presumptuous, because, when God tells him the world was drowned by a flood, he believes it; and yet if a man, on the same testimony (?), believes that he has the pardon of his sins, and acknowledges it, he is called presumptuous." But surely God has nowhere in the world told A. B. that his sins are forgiven, as he revealed the fact of the flood. I can show chapter and verse for the flood. Show me chapter and verse for the pardon of A. B.

**Q.** But does not John say "He that believeth on the Son hath everlasting life?"

**A.** Yes; every believer hath everlasting life; but the passage does not tell me that you are a believer. I have only your testimony upon that point. I have no divine testimony upon it. Your own statement, "I am a believer" is not equivalent to a divine statement to that effect.

**Q.** But if a man owes a debt in London, and a friend pays it for him, he can have no peace till he knows that it is paid?

**A.** But surely if the debt is really paid, he is safe, though he still may be wanting in comfort. If you tell a roomful of people that their debt is paid or their sin put away, you can tell them that they are saved—that is, they are saved before they believe. If you preach this to all men, you are a Universalist at once, and teach that all men without exception will be finally saved. Whose debt to the last farthing did Christ pay upon Calvary? Was it that of his elect, as of all sinners as such? You say the debt of all sinners. Then, I ask, how any sinner can be by any possibility be damned? If the sinner's debt was paid before he was born, it is surely a fact, whether he believes it or not, or hears of it or not. The Brethren make no distinction between a weak faith and a strong faith. They confound the certainty of the things to be believed with the assurance we have of them. The one is always the same; the other is proportioned to the strength of our faith.

**Q.** But unbelief is the damning sin?

**A.** Well, but the debt that Christ paid for every sinner includes unbelief in it, or it does not. If it does, the debt cannot be paid and remain due at the same time.

**Q.** But doubting is condemned. If I don't believe in God's Word, I make him a liar?

**A.** The doubting which Scripture condemns is not doubting our own safety, but doubting whether what God has said be true. To doubt whether I am a Christian or not does not make God a liar, for he has nowhere said I am so.

**Q.** But does not faith consist in believing that Christ died for me?

**A.** Not at all. That is assurance, which all saints should strive to attain, as Paul did—(2 Tim. i. 12)—but all have not this assurance.

**Q.** But my assurance does not depend upon self-examination. That mars my peace. I look to Christ, and I don't pore into the muddy depths of my soul?

**A.** You are quite right to look to Christ for comfort as well as pardon, but if you neglect self-examination you oppose the tenor of Scripture command. (1 John 2, 3; 2 Cor. xiii. 5; 2 Cor. iii. 1.) Paul supposes the possibility of self-deception in Gal. vi. 3. The Brethren say that holy works are not necessary to evidence faith to an individual; but Paul says—(Heb. vi. 9-11)—"that ye do show the same diligence unto the full assurance of hope unto the end." They say, too, that holy duties or holy affections are no evidence, for they may deceive us and be in hypocrites. But so may faith deceive us. Are there not false faiths as well as false loves? Paul commands us to work our salvation with fear and trembling—advice quite unnecessary on Plymouth principles. Our doctrine then is, *assuet et debent*—believers *can* and *ought* to have this assurance, but it is different from faith, and is not of the essence of faith.

#### BELIEVER BAPTISM.

**Q.** What is the position of the Brethren upon this question?

**A.** They re-baptize all their converts, for they are usually Baptists in doctrine. They are therefore, opposed to the baptism of infants, though this has been the practice of the Church for eighteen centuries.

**Q.** But do they not imitate the apostles, who immediately baptized their converts?

**A.** Remember that their converts were those who had been Jews and heathens till their conversion. We act similarly in our foreign mission field. Your reference to the apostles does not meet the question, "What is to be done with believers' children? Show us an instance in the Bible of the child of Christian parents being allowed to grow up to manhood without being baptized. The Jews when they made proselytes to their religion, always baptized them *with their children*, and then circumcised them. So that household baptism is what we would expect to read of in the New Testament.

**Q.** Why, then, was Christ not baptized in childhood?

**A.** For a very good reason: because baptism had not been instituted. You could as easily argue against the circumcision of infants, because Abraham was not circumcised till he was a hundred years old; or ask, Why did not Noah eat the Passover? or John the Baptist keep the Lord's Supper? But John's baptism was not Christian baptism; for those baptized by John were baptized over again. (Acts xiv. 1-5.) If the Baptists quote the baptism of Christ, they must hold that no believer should be baptized till he is thirty years of age.

**Q.** But an infant cannot understand baptism?

**A.** It does not understand the nature of its mother's milk, and yet that milk nourishes it. The children that Jesus

blessed—(Mark x. 13-16)—did not understand his act, yet his blessing must have done them good. But the circumcised Jewish infant of eight days old knew nothing of the nature of circumcision, though it was "a seal of the righteousness of faith." (Rom. iv. 11.)

**Q.** There is no command or example in the Scriptures for infant baptism?

**A.** There is no command or example for admitting females to the Lord's Supper?

**Q.** But faith is necessary to baptism, and infants cannot believe?

**A.** Faith, too, is necessary to salvation. Therefore, they cannot be saved? If the want of faith shuts an infant out of the Church, the want of faith shuts an infant out of heaven. Where the Scripture speaks of the necessity of faith in order to baptism, it refers to adults only, for they only are capable of faith. You require to prove that God demands the same qualification from an infant as he does from an adult.

**Q.** But you baptize children, and profess faith for them, and they grow up unbelievers. You act a lie.

**A.** You baptize adults, who profess faith themselves, and yet turn out to be unbelievers. You and they acted a lie together. And if they should afterwards come to repentance, do you baptize them over again? Ought Simon Magus to have been baptized over again?

**Q.** But why, then, do you not allow children to partake of the Lord's Supper?

**A.** They are members of the Church without it. Besides, infant communion has no sanction from the Word of God. A child is a citizen of the state, but as a child, he cannot vote or exercise the right of citizenship.

**Q.** But is there any evidence for infant baptism? I can see nothing but believer-baptism in the Scripture?

**A.** We see in the very constitution of our nature that the parent represents the child while the child is unable to act for itself. The children were always included in the Old Testament covenants. (Deut. xxx. 9-13.) They were within the covenant and in visible membership with the Church of God nearly two thousand years before Christ. All the male infants were circumcised, Christianity did not put them out of covenant.

**Q.** But circumcision was not a religious ordinance, but a mere mark of carnal descent. It was a pledge of the possession of Canaan and of earthly blessings?

**A.** It introduced the subject of it to religious privileges, and is called by Paul a "seal of the righteousness of faith." (Rom. iv. 11.) It was a sign of regeneration, or, as Paul says, "the putting off the body of the sins of the flesh." (Col. ii. 11.) 2. The Ishmaelites, Edomites, and Midianites came from Abraham by carnal descent, and were also circumcised; yet they were to possess no part of Canaan. Circumcision thus had primary and special reference to the spiritual covenant. 3. It was the seal of a covenant, in which "all the families of the earth were to be blessed."

**Q.** But circumcision of the flesh in the Old Testament corresponded to circumcision of heart in the New Testament?

**A.** The argument fails, for circumcision of heart was enjoined upon the Jew as well. (Deut. x. 16; xxx. 6.)

**Q.** But an irreligious Jew, if he had been circumcised, could partake of the Passover?

**A.** He must have preparation of the heart. (Isaiah i.) That was demanded. "Circumcise the foreskin of your heart." (Deut. x. 16; Jer. iv. 4.) The distinction between "Israel after the flesh" and "Israel after the Spirit" existed in Old Testament times, as much as it does now.

**Q.** But why do you baptize females at all, seeing they were not circumcised?

**A.** Females were included with males in the covenants of the Old Testament. Besides, the Christian economy is larger and wider. There is "neither male nor female" in Christ Jesus.

**Q.** But show us evidence in the New Testament?

**A.** We answer—The Church membership of infants has never been set aside, and we are not bound to produce from the New Testament any express statute re-affirming their membership. The believing parents were taken in, but the children were not excluded. Paul says "Where even one parent is a believer, 'the children are holy'" (1 Cor. vii. 14), and John writes to little children as members of the Christian Church. (1 John ii. 13.) Let the Baptist show us a single passage in which the right of infants to Church membership has been abrogated in the New Testament. That he never can.

**Q.** Your argument is nullified by the apostolic commission—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here "teach" or "make disciples of" all nations comes before baptizing; therefore, infants are necessarily excluded?

**A.** We answer—1. The commission does not read, "Make disciples of all nations, and baptize them," but "make disciples, baptizing and teaching." The teaching is to follow the baptism. Infants cannot thus be excluded. 2. The nations include "infants." If he had said, "Circumcise all nations," would the Jews have understood him to exclude infants?

**Q.** But is not faith actually necessary in order to baptism in the New Testament?

**A.** A profession of faith was all that was necessary; for the baptized were in many instances strangers to those who "baptized" them. Yet the apostles baptized them, though they had been Jews up to that moment, without inquiring into their past history or into the sincerity of their profession. In no case was it said there was inquiry or delay for the purpose of inquiry.

**Q.** But the apostles had no need to inquire: they were inspired, and could discern spirits?

**A.** Why, then, did Philip baptize Simon Magus, who was not a true believer? On the Baptist principle that there is no baptism without faith, the baptizer can never be sure that the ordinance is valid, for he cannot be certain of the professor's faith. If there be no baptism without faith, then large numbers of Baptists are unbaptized, for they were dipped while they were still unconverted. Remember above all

things, that *the baptism of proselytes is the only believer's baptism known to Scripture.*

**Q.** I cannot see that 1 Cor. vii. 14 gives you any help?  
**A.** There is no distinction here between the children of believers and the children of unbelievers, on the ground of one of the parents being a believer. "The unbelieving husband is sanctified by the wife. Else were your children unclean, but now they are holy." It proves the church-membership of infants, for it assumes the principle that, when both parents are reputed believers, their children belong to the Church, as a matter of course. But if he had taught that no child—even of believers—could be a Church member, there could have been no difficulty in the Corinthian mind.

**Q.** But the word holy means that the children were legitimate?

**A.** The word occurs about 700 times in the Septuagint, Apocrypha, and New Testament, and never means "legitimate" in any instance whatever. It means "holy" in the sense of being in covenant with God. Baptists forget that the heathenism even of both parents never made their children illegitimate.

**Q.** Have you any additional evidence?

**A.** Christ himself asserts the Church-membership of infants—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." (Matt. xix. 14.) If the kingdom of heaven means the state of glory, our argument is strengthened, for if they are fit to enter the Church above are they not fit to enter the Church below. If the kingdom means the Gospel Church, then he positively asserts their Church membership.

**Q.** But the passage means by "of such" those adults who resemble children?

**A.** No; for, then, it speaks nonsense. Imagine Christ giving as a reason for bringing children to him that men, humble and teachable as children, belong to his Church.

**Q.** But if Christ meant that the children belonged to the kingdom, why did he not baptize them?

**A.** Because Christian baptism was not yet instituted. The passage proves the Church membership of infants for the coming day of baptism.

**Q.** But we never hear of the apostles baptizing infants?

**A.** They baptized households. They baptized the family of Lydia, though there is no evidence that any of her household but herself believed. If there were infants in the house, there was no occasion to mention them if they retained their old unchanged position in the covenant. Of the eleven distinct cases of baptism recorded in Scripture, three are family baptisms, proving that such were common in apostolic times. Is it credible that there was not a single infant in those three households? that every member of them was capable of faith, and actually believed at the very same time as their parents? Remember, too, that the apostles, in writing to the Churches, addressed themselves to children, who must, therefore, have been included in the membership (Eph. vi. 1; Col. iii. 10.) Again, *why do we never hear of the baptizing of households among the Baptists now?* If we never read in Scripture of the baptism of children, we never read of the conversion of children, and yet there must have been children converted as well as adults.

**Q.** But the historical argument is against you?

**A.** No such thing. It is for us. Tertullian was an opponent of infant baptism, for he held that baptism washes away sin; and that sin after baptism is specially dangerous; and that, therefore, young people should wait till they were married before they were baptized. He never calls it an innovation. Pelagius held that infants were born free of defilement. Then argued Augustine, "Why are infants baptized for the remission of sin, if they have no sin?" This implies that infant baptism was no innovation. For several centuries after Christ it was practised, and Tertullian was the first known to object to it, on the grounds stated. He lived in the second century.

#### BAPTISM—ITS MODE.

**Q.** But I cannot recognise your sprinkling as baptism at all. Baptism means the immersion of the whole body in water. Every instance of baptism in the New Testament was by immersion?

**A.** We know—(Acts. ii. 41)—that 3000 were baptized at Jerusalem on the day of Pentecost. We ask, where was water to be found to dip such a multitude?—There is no river passing the city, and always a scarcity of water. How could the twelve apostles dip 3000 persons in four or five hours? It now exhausts a strong Baptist minister to dip twenty-four grown persons; but each apostle must have dipped 250 persons within a portion of a single day!

**Q.** But all Jerusalem, and all Judea, and all the region round about Jordan, were baptized by John in Jordan?

**A.** If he dipped them all, how could he do it during his short ministry of six months! Suppose there were 300,000 dipped—and this is a low estimate—he must have lived in the water more than half his time. He must have dipped about 1,648 persons every day! How did he do it?

**Q.** But the word "baptizo" (translated "baptize") means always dip, and nothing but dip?

**A.** Suppose that is the literal meaning, carry out your principle fairly. At the Lord's Supper you consume a small quantity of bread and wine, yet supper literally means a full meal. If the literal observance of the word is not to regulate the observance of the Supper, why should it regulate our observance of baptism? If you ask, then, how much water is necessary to a scriptural baptism, I ask, how much bread and wine one must consume to partake of the Lord's Supper?

**Q.** But in the 175 classical instances, the word means dipping, and nothing else.

**A.** And in all instances known to us, the Greek word *deipnon* (supper) means a full meal, and nothing else. *Baptizo* has two meanings in Greek classics—to dip, and to put a liquid upon or over an object. The question is, which of these two meanings does it retain in the Greek Testament? Now, at Pentecost, the disciples are said to have been baptized with the Holy Ghost, but were not dipped into Him. The Holy Spirit was poured out upon them. Christ says—"Ye shall receive power after the Holy Ghost is come up."

on you." (Acts i. 8.) This "come upon" expresses mode. Again, "the cloven tongues sat upon each of them"—in fulfillment of the promise, "He shall baptize you with fire." (Matt. iii. 11.) Believers are nowhere said to be dipped or plunged into the Holy Spirit. (See also Acts ii. 3, 17, 18; xi. 15, 16.) The inward baptism is said to be given in the way of pouring. (Isa. lvi. 1, 2; Heb. xii. 13; 1 Peter i. 2.) A man, then, is scripturally baptized when the baptizing element is poured upon him. We read of the washing of "tables and couches." The word used is *baptizo*. Were the tables and couches immersed? We read in Heb. ix. 10 of "divers baptisms," and we know that the greater part of these "divers baptisms" were accomplished by sprinkling or affusion. The word "sprinkle" is constantly occurring. (Compare Luke xi. 38 with Mark vii. 2, to show that washing is not dipping.) There is no command in the law of Moses enjoining immersion on priests or people. (See Numbers xix. 17, 18.)

Q. Did not John baptize in Jordan and at A'non, "because there was much water there?"

A. But to baptize where there was much water (or, Greek, "many waters") is the exception in Scripture, and not the rule. The eunuch was baptized in a desert, the jailer in a prison, the 3,000 in a single day at Jerusalem, where there was not much water. The presumption lies quite on our side. But if John baptized at Jordan and A'non, it was because no house could accommodate the multitude. He preached in the open air, and near the river side, where water, too, was required for the beasts of burden. Here is the argument, then: John might have chosen a place well provided with water, without dipping his hearers; therefore, the fact that he chose such a place can never prove that he dipped them.

Q. But it is said (Mark i. 9)—He was baptized of John in Jordan; or, literally, baptized in Jordan?

A. The preposition *into* (*into*) is used sixty-five times without the idea of motion. (Acts. xxv. 15.) In John ix. 7 it is "wash in (or rather *into*) the pool of Siloam." They were to go first into the water and then wash. We find again, in 1 Cor. x. 1, 2, that "they were baptized in the cloud and in the sea." This was not immersion. The Egyptians were immersed, not the Israelites. The reference in 1 Peter iii. 20, 21, is not to immersion, for Noah is said to be "saved by water." He was not plunged into the water, but kept above it by the ark.

Q. But Philip and the eunuch went down into the water and came up out of the water.

A. So does a horse every time he drinks at a river, but he is not dipped. They both stood in the water, and Philip poured the water on the eunuch's head. The baptism followed, and was consequent upon, their both going down into the water. It is a subsequent transaction and is mentioned as a separate article of information. The Greek words mean "to the water and from it." The same words occur in Matt. xvii. 27—"Go thou to the sea and cast a hook. Peter was not to plunge in.

Q. But believers are said to be buried by baptism. This implies immersion. (Rom. vi. 3, and Col. ii. 12.)

A. I answer—1. The external ordinance is not here referred to at all, not is the mode. 2. Our being buried with Him is the consequence of baptism into Christ's death, that is of the inward baptism here referred to. But the passage says not a word as to the manner in which the baptism is applied, in order to produce these consequences. 3. It cannot refer to the external ordinance, for, if so, Simon Magus was "buried with Christ by baptism." 4. Besides, the figure proves nothing itself. The Eastern mode of burial was not putting the body into the earth, but placing it in a vault on a level with the ground. 5. Again, Christ was not drowned but crucified. The apostle says we are baptized into his death; but immersion is no representation of the actual death Christ died.

Q. You attach too much importance to the inconvenience of immersion?

A. Certainly not. Think of them. It would be dangerous to immerse sick people. Aged Baptist ministers have no strength to dip heavy people. The immersion of females in public is hardly delicate. If you wish to follow the early mode, you ought to immerse them *naked*. This was the universal custom in primitive times.

Q. But immersion was the practice of the early Church?

A. It was in the age immediately succeeding the apostles, but many errors of doctrine and practice had crept in even then. But some of the most learned fathers quote—"Then will I sprinkle clean water upon you"—frequently in reference to Christian baptism, and affusion and sprinkling were also practiced.

Q. We have changed Christ's formula of baptism—(Matt. xxviii. 19)—and baptize now simply in the name of Christ?

A. Yes, some of you. You base your practice on Acts xix. 5—"They were baptized in the name of the Lord Jesus." But why did Paul baptize at all? Was it not in obedience to Christ's command in that very passage of Matthew? If so why should we alter the formula prescribed in his very commission to preach and baptize so far as to omit the names of the Father and the Holy Ghost? The passage in Acts is in no way consistent with the commission. You might as well say that wine should not be used in the Lord's Supper, because it is called "a breaking of bread." (Acts ii. 42.)

I HAVE an indignation that cannot be expressed when I think of the physical limitations of woman, and of the manner in which she is obliged, when standing alone in the world, to strain all her strength to obtain half a man gets for the same labor.—Joseph Cook.

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

THE RELIGIOUS INSTRUCTION OF THE YOUNG

BY REV. W. A. MACRAE, B.A., WOODBOCK

"Feed My lambs." John xxii. 15.

This verse and the two following ones contain a remarkable conversation between our Lord and His apostle Peter. Three times Peter had denied Christ, and three times Christ here puts to him the searching question "Lovest thou Me?" Thus He gently reminded Peter of his sad fall. Having received from Peter a public profession of his love, He bids him prove the reality of that love by devoting himself to the great work of shepherding souls: "Feed My lambs," said Christ.

I do not, with some, apply the word "lambs" exclusively to the young in years. I believe it means those who are young and weak in spiritual experience, whatever their years may be. Peter, remembering his own weakness, was not to despise the youngest or the weakest in the flock of Christ.

But though the text does not apply exclusively to children, it undoubtedly includes them, and bears very directly upon the responsibility of parents and church members in regard to the religious instruction of the young.

The following are the points which the Presbytery of Paris, at its last meeting, enjoined on its ministers to bring before their congregations.

1. The inalienable responsibility of parents to attend to the religious instruction of their families, and of practically co-operating with the Church in this matter.

2. The responsibility resting on the membership of the Church, conscientiously and devotedly to give themselves to the work of teaching in the Sabbath school, and of using every means within their reach in classes for training, and teachers' meetings, for the study of the lesson from week to week, thus fitting themselves for the greatest possible usefulness in this part of church work.

3. The importance of our youth being well instructed in definite doctrinal truth, as set forth in our Catechism and Confession of Faith.

In considering these points I shall change the order in which I have now read them, and speak of the third point first—the teaching, and then the teachers.

1. We are to consider "the importance of our youth being well instructed in

DEFINITE DOCTRINAL TRUTH,

as set forth in our Catechism and Confession of Faith." The General Assembly of our Church has, on this matter, repeatedly expressed its judgment. In the last report of its Committee on the "State of Religion," I find the following words:—

"Your Committee are impressed with the importance of giving due prominence to the distinctive principles of the Church, both in the pulpit and in the instruction of the young, and while carefully avoiding the cultivation of a polemical spirit, and everything that would justly mar harmonious co-operation with other evangelical churches, would still lay stress on the faithful maintenance of those principles which we have inherited from the days of the Reformation."

In giving this deliverance, our Presbytery, as well as the Assembly's Committee, were alive to the fact that, in many places our young people are left in entire ignorance regarding the scriptural foundation of our church polity, and that even some of the doctrines of grace fail to be taught with that clearness and prominence which they deserve, and which they receive in the Word of God, as well as in our Catechism and Confession. A strong dislike to all definite doctrinal truth is one of the most conspicuous signs of the present time. Some there are who never speak of doctrines but in tones of bitterness and with expressions of contempt. They would have us throw away all catechisms, creeds, and confessions, as only fetters to the minds of modern advanced people. Then again, what multitudes seem quite indifferent what doctrines are taught, if only the teacher is in earnest. Earnestness with them is the great and only test of a true teacher. No matter who the teacher be, male or female, ex monk or ex nun, known or unknown, certified or uncertified, if there be only earnestness, all is right, and they who hesitate to accept such earnest persons as their teachers in spiritual things, are denounced as narrow-minded, illiberal, perhaps even unchristian.

In vain you tell these people that earnestness is no

test of truth. In vain you remind them that Pharisees and Jesuits had earnestness enough to compass sea and land to make one proselyte. In vain you try to explain to them the necessity of sound doctrines to a good life. In vain you remind them of your Lord's frequent warning against false teachers and false doctrines. They will listen to nothing. They are too good to argue. They only know that the man is earnest, and by earnestness they mean not assurances of person or purse, but frequently nothing more than loudness of voice and violence of gesture. And so the last preaching tramp is their idol until another more "earnest" than he comes round. I do not think I have overdrawn the picture. I can give facts, sad facts, in illustration and proof.

Or look at much of the religious literature of the present day, some of which finds its way into our Sabbath school libraries, and most of which is read by our young people, and you cannot but observe how carefully all distinctive truths are ignored. You will find plenty of great swelling words—out virtue, and charity, and light, and manliness, and large-heartedness, and broad views, and free thought; plenty of high-sounding abstract terms, such as "the true" and "the just" and "the beautiful" and "the good," but you will find no solid positive doctrine, no food for a hungry soul. In vain you will search for a clear exposition of regeneration, faith, justification, for a distinct statement of the way of pardon and peace with God.

In my judgment this wide spread aversion to distinctive doctrinal truth is very serious, and is already doing an immense amount of harm, especially among the young. It furnishes a plea for indifference and indecision in matters of religion. It creates and keeps up an immense amount of religious instability and dissipation. It fills our land with what has been well called a "jelly fish christianity," that is, a christianity without bone, or muscle, or power. No wonder that under such influences so many are tossed to and fro, like children, by every wind of doctrine; carried away by every new excitement and every sensational movement, ever ready for new things because they have no firm grasp of the old, and utterly unable to render a reason for the hope that is in them; now they belong to one denomination and now to another, according to the fashion or sensation of the time, and they generally end by renouncing all church connection and rushing into the arms of Plymouthism or infidelity.

Where all this is to end I dare not predict. There are breakers ahead, and I care not to contemplate the future. God save us from a broad latitudinarian church believing this or that, anything or nothing, according to the whims and sensations of the time!

How important at such a time as the present, the injunction of our Presbytery, that the children of our Church should be taught definite doctrinal truth so that they may have a solid foundation on which to build their hope, and be saved from the multiplied delusions of the day. As members of our Church they are surely entitled to something more than a few vague, hazy generalities about religion. To teach our children nothing more than this is unworthy of intelligent Christians who have themselves conscientiously embraced certain clear, well defined views of Divine truth. For the maintenance of these truths many of our forefathers shed their life blood, and we are unworthy of the privileges they have bequeathed to us if we fail to hand them down in all their integrity to our children and children's children. If we believe that our doctrines and polity are worthy of our own adherence, if we deprecate the evils of family disunion, if we desire that our children should grow up with us in the same faith and worship, let us strive to impart to them an

INTELLIGENT DISCERNMENT OF THE DOCTRINES

we hold and of the principles on which our system is founded. To fail in doing this is not an intelligent liberality, as it is usually called, but a shameful want of fidelity to solemn vows, an indifference to acknowledged truth, and an ignorant compromise with external influences. True liberality will never flourish over the grave of truth.

Especially on such doctrines as the following ought there to be no indistinct testimony. The inspiration and supreme authority of the Bible, the awful nature of sin and the deserts of the sinner, the divine person, character and work of the Lord Jesus; the complete atonement He made for sin on the cross; His intercessory work on the right hand of God; the continual

presence and Almighty power of the Holy Spirit, and the necessity of the Spirit to work faith and repentance in the sinner; the reality and endlessness of a future state of rewards and punishments. On these great truths our testimony must be not yea and nay, but yea and amen. If here the trumpet give an uncertain sound, who shall prepare himself for the battle?

In teaching these to the young, let us make a wise use of our excellent Shorter Catechism. It is perhaps the best compendium of divine truths ever composed by man. Whatever the ignorance or prejudice of some may lead them to say against our Catechism, the learned and the great of every denomination have not been slow to acknowledge its merits. Spurgeon, although a Baptist, calls it, I am told, "a penny Bible." The late Hon. T. D'Arcy McGee, although a Roman Catholic, ascribes the high intelligence and culture of Scotland and the North of Ireland in a large measure to the Shorter Catechism.

Let our children be consecrated to God in their infancy, and the subjects of many prayers, be thoroughly instructed in the truths of God's Word as they are clearly and methodically set down in our Catechism, and we may reasonably expect that, under the blessing of God, they will grow up intelligent Christians, steadfast in the faith, loyal members of our Church, evincing a practical sympathy and a hearty co-operation in all the benevolent movements of the Church.

2. I come to the second point for consideration, viz.: The responsibility resting on the membership of the Church, conscientiously and devotedly to give themselves to the work of teaching in the Sabbath school, etc.

This injunction need not be misunderstood. It does not mean that all the adult membership of the church should become Sabbath school teachers. While all should witness for Christ, and, as God enables them, lead others to Christ, it is evident that all are not fit to expound or to enforce the Scriptures. There are still church members like those to whom Paul writes, "For when for the time ye ought to be teachers, ye have need that some one teach you again which be the first principles of the oracles of God." He speaks of others as desiring to be teachers of the law, understanding neither what they say nor whereof they affirm. Such persons cannot feed the lambs of Christ, and had better not undertake it. But there are others, I hope, in the membership of every congregation to whom God has given sufficient gifts and grace to interest and instruct the young in the Scriptures. And the Great Head of the Church will not hold such guiltless if from indolence, indifference, or other selfish excuses they withhold from this great and blessed work. They profess to be labourers in Christ's vineyard, servants of righteousness, and they are under special obligation to impart religious instruction to the infant members of their own congregation.

#### THE QUALIFICATIONS OF THE TEACHER.

The resolution further enjoins upon all teachers the duty of "using every means within their reach in classes for training, and in teachers' meetings for the study of the lessons from week to week."

No person, old or young, be he ever so well informed generally, or ever so fluent of speech, can dispense with *careful study* if he would teach with success. When Dr. Chalmers was Professor of Moral Philosophy at St. Andrew's he taught in a Sabbath school. His class was composed of the poorest children in the neighborhood. And yet we are told Dr. Chalmers prepared as carefully the lesson for this class as he did his lectures for his class in the University. And some stray leaves still exist, on which he carefully wrote out the questions for his class. It may be laid down as an axiom in Sabbath school teaching as in other things that what costs little is worth little. And how strong the motives which should urge us to diligent study! We are building for eternity and shall we not build carefully? We are working for God, and shall we do our work in a careless perfunctory manner? The firstling of the flock was His. He demanded the first-born of the family. Only well-beaten oil was to be used in His service. Never was there a time when it was more necessary to have intelligent, well-trained teachers than the present. If we are to counteract the dangerous latitudinarian tendencies of the time it must be very much through our Sabbath school teachers. Our age is also a critical, scientific, progressive age. At such a time

our teachers must be able to do more than express a few poor common-places before their classes. I trust the time will soon come when, in connection with every congregation, there will be a Normal class, conducted by the minister, or some one thoroughly qualified for the work, and the object of which would be the special preparatory training of teachers.

Another qualification necessary to a successful teacher is a *sincere love to Christ*. Look at our text. It was only after Peter could say, "Yea, Lord, thou knowest that I love Thee," that he received the commission "Feed my lambs." Perhaps of all qualifications this is the most important. It is well to have a clear head but better to have a warm heart. Without love to Christ the teacher's work will be to himself a drudgery, to his class a weariness, and to God an abomination. See that human body; all the limbs are well proportioned, and the features beautiful, and the body is decked in fine linen and bejewelled; but, it is a corpse; it is dead; it is turning soon to corruption; the body of the poorest beggar living is more valuable than that dead thing. And just so with the teacher; he may have a beautiful room to meet his class in, he may have an intelligent class to teach, his theology may be correct and his teaching scriptural, but if there is no love to Christ in his heart he is no better than that corpse, and the sooner he is removed out of sight the better. To the unconverted, God says, "What hast thou to do to declare my statutes?" First get your own soul steeped in the love of Jesus, and then out of the fulness of your heart your mouth will speak, and when you speak you will testify that which you do know from your own blessed experience, and your words will be in demonstration of the Spirit and of power.

Another qualification springing from love to Christ, is a

#### LOVE TO THE SOULS OF THE LITTLE ONES.

The teacher should regard each soul committed to his instruction as a gem which the King has commissioned him to find, cleanse, cut and polish for His crown. My fellow teachers value the soul in the light of the price paid for it. Think of heaven with its brightness, its joys, its songs, its glories; think of hell with its darkness, its anguish, its unending wretchedness; and remember that each little boy or girl in your class has a soul to be saved or lost—eternally saved or eternally lost. I sometimes think that if we could get one glimpse into the future world, we would be very earnest in seeking to save souls. There is a fine story of an unknown Scottish woman, who saw a horse rushing down the street, and right in his track a helpless, unconscious little child. With a wild cry, in which all the mother within her came to her lips, she bounded to the child, and the next moment clasped it to her bosom. There was a cold grey eye that had witnessed the scene but made no effort for the rescue, and the rebuke came out from the lips. "Woman, that is not your child." "No," she answered, "but it is somebody's child, and it was going to be destroyed." That is the spirit of the true teacher, God my Father everywhere; man my brother everywhere; my brother, my sister, young or aged, shall not be left to perish, but shall be told of the Saviour and the Cross, and the glad tidings of mercy, and so rescued from destruction. This, my fellow teachers, is the work in which you are engaged, it is a work the Archangel would delight to do.

3. I come to the last point in our Presbytery's injunction: "The inalienable

#### RESPONSIBILITY OF PARENTS

to attend to the religious instruction of their families and of practically co-operating with the Church in this matter."

The same thing is brought out more in detail in a late resolution of the Presbytery of Toronto, in which it was resolved to press upon parents the responsibilities and duties resting upon them—"1st, to read the Word of God daily with their children; 2nd, to read carefully, and in all cases possible to explain to their children the Bible lesson to be taught in the school on the following Sabbath; and 3rd, that while striving to discharge home duties to their children, they also avail themselves thankfully of the assistance of the Sabbath school teacher."

There is great need to emphasize this duty. I am afraid the claims of the Sabbath school are in many quarters pressed, I will not say too much, but too exclusively. When I read and hear of so many conventions, conferences, and institutes, at which so

many things, wise and otherwise, are said for the promotion of Sabbath school work, I sometimes think if it would not be as well to put forth a little more effort (although perhaps a little less noise) to secure *home teaching* for the children of our Church. I fear the Sabbath school is becoming a substitute for parental instruction, and that family religion is fast becoming a thing of the past. Now, while no one could be readier to give credit to the Sabbath school for the great and good work it is doing, yet most affectionately and earnestly I warn against allowing it to take the place of the family. Nothing but evil can result from man putting first what God has put last. The family is the school, instituted by God himself, for teaching the young religion and morality, and godly parents are the divinely appointed teachers, and therefore the best teachers of their own children. The family is the school where patriarchs and prophets, and apostles and evangelists were taught. "I know Abraham," says God, "that he will command his children and his household after him, that they shall keep the way of the Lord to do justice and judgment." And here are the words in which the religious instruction of the children was enjoined upon parents of old: "And these words that I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Under the gospel dispensation we have the similar injunction: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

With all earnestness I warn parents against allowing the Sabbath school to supersede their own efforts. The Sabbath school is not to supersede but to assist. The most important part of a child's education—that which will most deeply and lastingly impress him for good is what is received at a parent's knee. John Newton tells us that in the midst of his infidelity and crime, he would sometimes seem to feel the pressure of his mother's hand upon his head, though when she prayed with him he was too young to understand her words; but the pressure of his mother's hand, as she used to lay it on his head in prayer, followed him in all his downward career, and was at length the means of bringing him back to God.

Christian parents, to you even, in a higher sense than to Peter,

#### CHRIST SAYS "FEED MY LAMBS."

How are you discharging this solemn duty?

It is, as the resolution of Presbytery says, an "inalienable responsibility." You cannot, you dare not, if true to your offspring and faithful to your God, shift this responsibility to another. Are you then making it the maxim of your life—"As for me and my house we will serve the Lord." "I will walk within my house with a perfect heart."

Be faithful; oh be faithful to the precious souls God has given you. On you depends to a very large extent the eternal weal or woe of your children. Suppose that once in a hundred or a thousand years such a little being as a babe should be sent into the world, bearing on its brow the signet of immortality, or like Isaac or Cyrus, or John the Baptist, heralded by prophecies of its gigantic powers as an intellectual being, capable of unlimited progress and happiness both in this world and that which is to come, and destined to become the friend or the foe of God, and as susceptible of misery as of bliss. Suppose that we were told that upon the training which this child shall receive, depends the question whether it shall bless or scourge the world—whether it shall dwell in heaven or hell forever, could any care, any expense, any amount of effort and devotion be too much to bestow upon such a being in order to make it a benefactor to our race, and give it a throne in the skies? But what we have thus supposed as the miracle of a thousand years is the actual wonder of our quiet homes. The speechless, smiling babe, and the growing prattlers of the nursery are given to us mainly under these very conditions. Born with natures depraved, and soon developing their sinful propensities, they are ours by the gift of a beneficent God, to nourish and bring up in His fear and for His glory. Think of the possible career of that gentle child. How low may he sink! I shudder to think of it. And on the other hand how high may he rise! He may occupy the position of the mightiest herald of the cross since the great Apostle "finished his course with joy." And even if

not destined to "make their lives sublime," we know that amid the blaze of earth's final fires every one of these children with ourselves shall stand before the Judge of all, to give account of the things done in the body. With such a prospect dare any parent neglect or pervert the sacred trust? God grant that when we take our stand among the countless throng of the last day we shall be able to say: "Here, Lord, are we and the children whom Thou hast given us."

OUR CONTRIBUTORS.

EUROPEAN SKETCHES.

FROM LECTURES ON SWEDEN BY REV. J. F. DICKIE.

IN THE LOUVRE.

Among the innumerable pictures in the gallery of the Louvre a strange fascination holds us fast before a weird, ghastly, grim, but most powerful, picture of the Deluge. Far away in the distance, the ark, with God's elect, rides with calm majesty upon the troubled waters. All the earth is covered with the vasty deep, save this lonely summit, on whose rocky height there stands a gnarled and knotted tree, that has borne the blasts of many a winter. In its branches a family are seeking refuge. They have fled from their home, driven in terror before the mighty waters. Ever followed they have clambered up this dizzy height, the cruel, hungry waves hissing at their heels, and moaning and roaring for their prey. The trunk of the tree is covered by the flood, but here in the tall branches, hoping against hope, they are seeking, if haply they may find a refuge. See how they are huddled together in abject terror; how they cling to each other in despair. With the one hand the father is holding one of his sons; with the other he clutches the great branch of the tree. On his shoulders the aged grandfather is sitting, as old father Anchises sat on the shoulders of Aeneas. The wife and mother is clinging to her husband, with the other hand she encircles the tree, and between her arms her infant is sleeping on her breast. Another child has seized the long fair tresses of his mother's hair, and with his other hand grasps a tiny bough, which is already beginning to snap in twain. These faces are a study; every shade and variety of deepest anguish is to be met with there. The husband wears a look of utter distraction, his wife, one of the most pleading, pitiful distress; the old man's face is white with intensest agony, as though life were still sweet, and death bitter even to him; the one boy has a look of calmness, as though he was dumb-stricken with a stony despair; the other looks as though alarm had driven reason from its seat—that demented look of his harrowing your very soul. Strange contrast over the face of the sleeping infant a smile is breaking, as it nestles on a mother's bosom.

Whilst those in the ark are safe, those, who have fled from death, find that slight avails not. There is no depth where death cannot descend, no height where he cannot pursue. What a commentary on the words, "The wages of sin is death." But there is an ark for all God's Noahs—"the gift of God is eternal life through our Lord Jesus Christ."

IN A GERMAN VILLAGE.

Whilst we were talking towards evening with some friends, who had come to call for us, the bell of the village church began to ring. So on enquiring the cause we were told that it was the bell for evening prayer. Have you service in the church then? Oh, no, but every evening at twilight the bell for prayer rings, and every good German, no matter where he be, or what he is doing, joins in silent prayer when he hears the bell. If he is ploughing in the fields he will stop his horses, take off his cap, and pray. Every one within sound of the bell is praying now. And so all were silent, and with eyes shut and hands clasped across their breasts, all joined in prayer, commending themselves to Him, to whom the darkness and the light are both alike.

But now it is (as these Germans love to express it) the day of the Lord. We gather with the villagers in the village church. This church, we find to our delight, is a Reformed, or in plain English, a German Presbyterian church. Whilst the bells are ringing the worshippers stand and join in silent prayer for a blessing on the service. Their devotions over, each one takes his seat. But now the bell ceases; the pastor enters the church; and every one, from the poorest orphan to the burgomeister with the Government

decoration upon his breast, rises and remains standing till the pastor takes his place at the desk. The psalm or hymn is given out, the organ plays, and all join in. It is a slow, solemn, psalm tune, hard to sing. The prayer follows. Such solemnity, such devoutness we have rarely seen. The parallel of this can only be found in the highlands of Scotland on a sacramental Sabbath day. The service proceeds, and we listen to a sermon full of evangelical truth, simply, but beautifully, expressed, and adapted to the needs of the most ignorant and the most learned there. At the close of the prayer, which follows the sermon, all join together in the Lord's prayer, during which the church bell rings, that those detained at home may know that the Lord's prayer is being offered up, and may join with their brethren now assembled in the sanctuary in crying to the great Father of us all.

THE GRAVEYARD IN FREIBURG.

In the Black Forest city, Freiburg, in Breisgau, we sought out the old graveyard. "I like that good old Saxon word, that calls the burial place, 'God's Acre.'" At its gate stands a quaint old chapel, and on the outer walls of this strange old church, beneath its portico, are some, grotesque, faded frescoes, illustrating the conflict between death and the physician. In the end, death has, as ever, the best of the battle.

You enter this city of the dead, and pass along its silent streets. A stranger, you will naturally be drawn to stand a moment by the graves of strangers. For you these will have an absorbing and a touching interest. Here let us linger, whilst the tombstone tells that here rests the body of Margaret Vincent, daughter of John Danesborough, Esq., of Vincent Hall, England, who died in Freiburg in 1858, aged 23 years. Here, again, is the grave of an English countess: there that of an Irish peer; and here that of a Scotch boy, aged seven, a scion of the old Ayrshire house of Montgomery. But here is a grave that has for us a mournful and melancholy interest. "Born in Canada, died in Freiburg." It is the grave of a Canadian; a true Christian woman, who has a good report of them that love the truth, sleeps here, her grave in a foreign land. What boots it that she rests not beside her own kith and kin—that she is not buried in the grave of her father and her mother?

Asleep in Jesus; far from thee  
Thy brethren and their graves may be;  
But yet it is a blessed sleep,  
From which none ever wakes to weep.

SUNSET ON LAKE LUCERNE.

Here we rest by the margin of the lake, whose calm placid surface reflects the skiffs, and market-boats, and steamers hurrying to and fro, as

Swans upon St. Margaret's loch  
Float double—swan and shadow.

How lovely this lake appears on this May afternoon, gleaming in the sunshine like a mirror of burnished gold. And yet, sitting here, you turn away from the lake, you have eyes for no beauty, save that which excelleth in beauty. You cannot but gaze upward on these snow-clad mountain peaks, whose "motionless torrents silent cataracts" are all aglow with the golden rays of sunset. But now the sun goes down, and the glow fades from their sides, as fades the flush from the cheek of the departing. These gigantic Titans are covered with the ashen pallor of the dead. All nature is wrapped in the gloom of death. A weight of sadness lies upon our hearts, for we have sat by the bedside and witnessed the last sad scene. But, lo! a tint of pale, delicate pink flushes the snowy peaks, and overspreads the snowy sides, and bathes the mountains in the soft and tender effulgence of a transfiguration. To what can we compare the unearthly beauty of the sunset's after-glow, but to a resurrection from the dead? Your heart leaps for joy, for a purer, more ethereal life succeeds the ghastly pallor of death. And the message these gigantic mountains and witnesses of the power and glory of the Eternal and Almighty God bear in upon your soul is the calm, joyful word: "I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live." Yes, these glorious Alps above you—in the wildness of their surpassing grandeur, in their ravishing loveliness, in their lofty sublimity, in their unapproachable splendor, in the infinity of their magnificence, in the unutterable glory of their dazzling purity, in the ineffable calmness of their majesty, in the mysterious spell their everlasting silence throws over the heart—carry home to the soul a new and striking revelation of the power, wisdom, and glory of Him of whom it is said: "Thy righteousness is like the great mountains; Thy judgments are a great deep."

THE NEW YEAR.

In the bright starlight long ago,  
One clear December night,  
I sat and watched the good old year,  
Then waning out of sight.

Hopes that had wakened with its birth  
Are withered now and dead;  
The memories of blighted joys  
Are mingled with the dead.

From out that wreck of love and life,  
And prospects held so dear,  
Shall no glad voice of praise ascend  
To greet the new-born year?

Our God! who led us in the storm,  
Or made the storm a calm,  
Owe we no debt of love to Thee,  
No sweet thanksgiving psalm?

Shall we not bless Him for the fruit  
Of trial deep and strong,  
For strength, and faith, and for the wealth  
Of gifts bestowed so long.

His love unchangeable and great  
Crown all that he has given;  
Love so profound that angels strain  
To search its depths in heaven.

Those placid stars are shining still  
As they shone so long ago,  
And seem, like holy monitors,  
To watch our path below.

Again beneath their solemn light  
I hail the coming year;  
Shed, Lord, Thy richest benison  
On loved ones far and near.

Gingarry.

C.C.A.F.

A HYPOCRITICAL WELCOME TO THE MARQUIS OF LORNE.

Among the foremost to welcome the new Governor-General to Rimouski was Bishop Langevin. His name is the second among the signatures to the address there presented to him. Well, some time ago an article appeared in "Le Nouvelliste de Rimouski," in which a person who had said to some of the Rimouskians that Peter was never Bishop of Rome was called a low scoundrel (*infame imposteur*). Not a word can appear in the Rimouski paper of which his Lordship does not approve. Well, I sent a reply to the editor, which, however, I did not suppose would be even noticed. I was not disappointed. I wrote again to the editor, and said that if he did not notice my communication, I would regard him as meaning to say that every one who does not believe that Peter was ever Bishop of Rome, was a low scoundrel. He never replied. I defy any one to prove that I am not, therefore, warranted in interpreting his silence as I said I would. As I have said, the Bishop is the real editor. Now, the Marquis of Lorne, as a Presbyterian, does not believe that Peter was ever Bishop of Rome, and, therefore, according to Rimouski's Bishop, he is a low scoundrel. Therefore, Bishop Langevin, with bows and smiles, welcomed to Rimouski one who he professes to believe is a low scoundrel. If his Church had the power now that she once had, she would make the Marquis of Lorne—unless the latter would change his coat—share the fate of the good Marquis of Argyll.

Melie, Que.

T. F.

MEETINGS OF PRESBYTERY.

- HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.
- PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.
- KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.
- LANARK AND RENFREW.—On third Tuesday of January, 1879, at half-past one, p.m.
- BARRIE.—On Tuesday, 28th January, 1879.
- GUELPH.—In Knox Church, Galt, on the third Tuesday of January, 1879, at 10 o'clock a.m.
- MONTREAL.—This Presbytery meets in St. Paul's Church, Montreal, on Tuesday, 21st January, 1879.
- TORONTO.—On the second Tuesday of January, 1879, at 11 o'clock a.m.
- OTTAWA.—In Bank Street Church, Ottawa, on the 1st Tuesday of February, at 3 p.m.
- QUEBEC.—In Melbourne, on Wednesday, January 15th, 1879.
- PARIS.—In Dumfries Street Church, Paris, on the first Tuesday of March, at 11 a.m.
- HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of January at 10 o'clock a.m.
- LONDON.—Adjourned meeting in North Westminster Church, on 2nd January, 1879, at 11 a.m.—Next regular meeting in First Presbyterian Church, London, on the third Monday in March, at 2 p.m.

## BOOKS AND MAGAZINES.

*The North American Review.*

New York: D. Appleton &amp; Co.

This long-established periodical, which has existed for sixty-four years, first as a quarterly, and afterwards once every two months, now appears as a monthly. The number for January, 1879, the first of the monthly series, contains articles on "The Fishery Award," by Senator Edmunds; "Unpublished Fragments of the 'Little Period,'" by Thomas Moore; "Cities as Units in our Polity," by W. R. Martin; "The Preservation of Forests," by Felix L. Oswald; "The Solid South," by Henry Watterson; "The Pronunciation of the Latin Language," by W. W. Story; "Substance and Shadow in Finance," by George S. Boutwell; "The Cruise of the Florenço," by Captain H. Howgate; "Recent Fiction," by Richard Grant White; "Book Reviews."

*The Atlantic Monthly.*

Boston: Houghton, Osgood &amp; Co.

The number of the "Atlantic" for January, 1879, has come to hand. Its contents are "Aspects of American Life," by Charles Dudley Warner; "Ancestors," by J. T. Trowbridge; "The Latest Songs of Chivalry," by Harriet W. Preston; "The Lady of the Aroostook," by W. D. Howells; "Round the World at the Paris Exhibition," "The Pines of Eden," by G. P. Lathrop; "A Birthday," by Harriet Prescott Spofford; "Workingmen's Wives," "Is Universal Suffrage a Failure?" by Goldwin Smith; "The Dead Feast of the Kol-Folk," by J. G. Whittier; "Our New Neighbours at Ponkapog," by Thomas Bailey Aldrich; "Americanisms," by Richard Grant White; "An Artists' Model," by Kate Putnam Osgood; "A Student's Sea Story," by Harriet Beecher Stowe; The Contributor's Club; Recent Literature.

*Golden Thoughts on Mother, Home and Heaven.*

New York: E. B. Treat.

This is a compilation of extracts from somewhere about two hundred authors, English and American, living and dead, many of whose names are household words. The compiler gives no name, but the peculiar appropriateness of the extracts to the subjects indicated in the title, and the felicitous manner in which they are connected, or rather interwoven, shew that the work was a "labor of love." The introduction is by the Rev. Theodore L. Cuyler; and we will just borrow a paragraph from him to show why the three subjects, Mother, Home, and Heaven, have been so closely connected and blended.

"My friend who originated and compiled this work has chosen three grand themes. They blend together beautifully, and interlock each other, as light, heat, and electricity are interlocked in a sun-beam. The *Mother* is the fountain-head of the *Home*. The *Home* is the fountain-head of society and of the Church of Christ. And no influences in the universe contribute so much toward guiding immortal souls *Heavenward* as the *Home* and the *Mother*."

The volume is beautifully got up, and is very suitable for presentation.

*The Canada School Journal*

Toronto: Adam Miller &amp; Co.

It is satisfactory to find that the "Canada School Journal," although intended primarily to further the interests of Education in the Province of Ontario, has a large circulation in other parts of the Dominion, and even in the United States. The December number contains an announcement to the effect that the Chief Superintendent of Nova Scotia, acting for the teachers in his province, has ordered one thousand copies of the "Journal" for 1879. The talent and ability displayed in conducting the publication certainly merit success. The present number, amongst a large quantity of useful matter, original and select, contains articles on "Books on Self-Culture for Teachers;" "The Value of Written Examinations;" "Industrial Schools;" "Should Councils Control School Boards?" These articles are editorial. Then comes a series of valuable contributions, such as "The Education of Citizens," by R. Potts, M.A., Trinity College, Cambridge; "Motive power in Education," by Rev. S. S. Nelles, D.D., President Victoria University; and "Observations on the Law relating to Corporal Punishment by Teachers," by F. C. Powell, Principal of Kincardine Model School. The Mathematical and Practical Departments will be highly prized by many teachers.

*The Preacher and Homiletic Monthly.*

New York: The Religious Newspaper Agency.

The December number of the "Preacher" contains: "Mystery," by Charles F. Deems, D.D., LL.D.; "Lessons from the Book of Job," by Doan Stanley; "The Unchangeableness of the Love of God," by Rev. A. Macfarlane; "A Visit to the Haunts of Iniquity in New York," by T. DeWitt Talmage, D.D.; "The Angels' Desire to look into Salvation," by Bishop Simpson, D.D., LL.D.; "The Sin Unto Death," by Rev. James A. Laurie; "A Fair Chance for Salvation," by D. H. Wheeler, D.D.; "The Changes Foreseen by the Prophet at Patmos," by R. S. Storrs, D.D.; "Samson's Riddle," by Rev. W. J. Smith; "The Voice of God in the Soul," by Rabbi De Soln Manges, D.D.; "Divine Interpositions," by Rev. C. H. Spurgeon; "The Philosophy of Conversion," by F. R. Young; To Clergymen: "Why Paul could not help but preach," by James M. Ludlow, D.D.; Young Men's Service. "Joseph—The Bible's Ideal Young Business Man," by Rev. Charles D. Nott; Temperance Service: "The Wrongs of the Liquor Traffic, and What Good Men Have to Do about Them," by D. W. C. Huntington, D.D.; Communion Service: "The Ordinance of the Lord's Supper," by M. W. Hanna, D.D.; The Children's Service. "How Character is Expressed," by Rev. George H. Smyth. In addition to the above there is a Suggestive Commentary, by the editor, on a Harmony of the Gospels; interviews with prominent clergymen touching the abandonment of catechetical instruction, also the usual departments of "Sermonic Criticism," "Preachers Exchanging Views," "Hints at the Meaning of Texts," etc.

## THE HEREDITARY INFLUENCE OF ALCOHOL.

The hereditary influence of alcohol manifests itself in various ways. It transmits an appetite for strong drink to the children, and these are likely to have that form of drunkenness which may be termed paroxysmal; that is, they will go for a considerable period without indulging, placing restraint upon themselves, but at last all the barriers of self-control give way; they yield to the irresistible appetite, and then their indulgence is extreme. The drunkard by inheritance is a more helpless slave than his progenitor, and the children that he begets are more helpless still, unless, on the mother's side, there is engrafted upon them untainted stock. But its hereditary influence is not confined to the propagation of drunkards. It produces insanity, idiocy, epilepsy, and other affections of the brain and nervous system, not only in the transgressor himself, but in his children, and these will transmit predisposition to any of these diseases. Pritchard and Esquirol, two great authorities upon the subject, attribute half of the cases of insanity in England to the use of alcohol. Dr. Benjamin Rush believed one-third of the cases of insanity in this country were caused by intemperance, and this was long before its hereditary potency was adequately appreciated. Dr. S. C. Howe attributed one-half of the cases of idiocy in the State of Massachusetts to intemperance, and he is sustained in his opinion by the most reliable authorities. Dr. Howe states that there were seven idiots in one family where both parents were drunkards. One half of the idiots in England are of drunken parentage, and the same is true of Sweden, and probably of most European countries. It is said that in St. Petersburg most of the idiots come from drunken parents. When alcoholism does not produce insanity, idiocy or epilepsy, it weakens the conscience, impairs the will, and makes the individual the creature of impulse and not of reason. Dr. Carpenter regards it as more potent in weakening the will and arousing the more violent passions than any other agent, and thinks it not improbable that the habitual use of alcoholic beverages, which are produced in such great quantities in civilized countries, has been one great cause of the hereditary tendency to insanity. In a work on the "Diseases of Modern Life," Dr. Richardson remarks: "The solemnest fact of all bearing upon the physical deteriorations and upon the mental aberrations produced by alcohol is, that the mischief inflicted by it on man, through his own act, cannot fail to be transmitted to those who descend from him, while the propensity to its use descends also, making the evil interest compound in its totality."—Dr. Willard Parker.

## WORDS OF THE WISE.

To hide a sin is to nurse a serpent.  
God is not in eternity, but eternity in God.  
Righteousness and self-righteousness are as far apart as the east is from the west.  
Whosoever hath Christ cannot be poor; whosoever wants Him cannot be rich.  
A man that is young in years may be old in honor if he have but no time. *Sainted.*  
Annihilate not the mercies of God by the oblivion of ingratitude. —*Sir Thomas Browne.*  
Any one thing in the creation is sufficient to demonstrate a Providence to a humble and grateful mind. —*Ricketsus.*  
What ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least?  
Parents cannot do God's work, and God will not do theirs; but if they use the means He will never withhold His blessing. —*Adam Clarke.*  
It is much easier to meet with error than to find truth; error is on the surface, truth is hidden in great depths; and the way to seek does not appear to all the world.  
In order to enjoy the present it is necessary to be intent on the present. To be doing one thing and thinking of another is a very unsatisfactory mode of spending life.  
Heartwork must be God's work. Only the great Heart-maker, can be the Heart-breaker. If I love Him, my heart will be filled with His Spirit, and obedience to His commands. —*Barter.*  
The modern sentimentalism about Nature is a mark of disease—one more symptom of the general liver complaint. It is well enough for a mood or a vacation, but not for a habit of life. —*Lowell.*  
With Christians sing together in religious devotion, their first object is to praise God. They are engaged in a work of worship. But they also have in view their own improvement, and the help they can mutually afford as they unite their voices and hearts in the service of song. We would all sing better if we would keep this well in mind. A soul may be helped or injured by the way we express ourselves in praise. —*United Presbyterian.*  
There are two shipwrecks against which the Christian is warned in Scripture: "The wreck of faith and the wreck of himself. Who 'concerning the faith have made shipwreck,' is Paul's sad allusion to certain ones; the faith which, like a richly freighted ship, they were appointed to guide and keep amid the storms of unbelief, wrecked in their hands, though they may possibly have escaped safe to shore on broken pieces of the ship. 'Lest, having preached to others, I myself should be a castaway.' is yet a sadder suggestion of the apostle—the shipmaster who has faithfully guided the vessel of faith, yet himself swept overboard and lost.

I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Some wondrous thing to know;  
I would be guided as a child,  
And led where'er I go.

I ask Thee for the daily strength  
To none that ask denied,  
A mind to blend with outward life  
While keeping by Thy side;  
Content to fill a little space,  
If Thou be glorified.

SPURGEON says. "O young man! build thy studio on Calvary; there raise thine observatory, and scan by faith the lofty things of nature. Take thee a hermit's cell in the garden of Gethsemane, and lave thy brow with the waters of Siloam. Let the Bible be thy standard classic, thy last appeal in matters of contention; let its light be thine illumination, and thou shalt become more wise than Plato, more truly learned than the seven sages of antiquity." Calvary is indeed the great studio for young men and those of riper years. On that illustrious summit are to be seen more than philosophic unfoldings. Under its illuminations, and by its marvelous telescopic power, time and eternity—that which now is and that which is yet to be—greet the eye of faith and fill the soul with rapture.

The practical evils of sectarianism are seen in the multiplication of religious organizations. In almost all the towns and cities of the land there are more churches and chapels than are needed to accommodate the worshippers, present or prospective; yet, even in these hard times, the number is constantly increasing. Two neighboring churches will meet in a "union" service, and say pretty things to each other about "one Lord, one faith, one baptism," and one of them will go out from this feast of brotherly love, and plant a "mission" right under the eaves of the other, the purpose of which is to divide the field of its neighbor and to secure for its sect a part of the harvest which the other church was doing its best to gather. Thus new religious organizations, which are meant to be the germs of churches, are continually being formed where they are not needed. If there is a part of the city where the Methodists have no church, into that part of the city the Methodists will go and plant a "mission," no matter how many churches of other names there may be in that neighborhood. All the other denominations do the same thing. The multiplication of organizations for purely sectarian reasons goes on steadily, mangle all our soft talk about Christian union. "Art thou in health, my brother?" one church says to another in the union meeting, and stabs its neighbor under the fifth rib the next day with a rival organization. By counts that have been recently made in some of the cities it is shown that, ordinarily, not half of the sittings in the various churches are occupied. But, if things go on as they have been going, long before these churches are filled their number will be doubled. —*Sunday Afternoon.*

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**SUGAR CANDY.**—Six cups of sugar, one of vinegar, one cup of water, one spoonful of butter, one teaspoonful of soda dissolved in a spoonful of boiling water. Boil altogether without stirring for half an hour; flavor with wintergreen, or to the taste, and cool on plates or pull in the old style of molasses candy.

**OYSTER PIE.**—Make a crust by working flour into mashed boiled potatoes with a little salt. Lay a deep dish with it, insert a small tea-cup in the middle to hold the juloo in, and to hold up the upper crust. Put in the oysters with a little pepper and butter, and dredge in some flour. Cover with crust, make a large slit in the top and bake an hour.

**IMPORTANCE OF A CLEAN SKIN.**—Most of our invalids are such, and millions of more healthy people will become invalids, for the want of paying the most ordinary attention to the requirements of the skin. The membrane is too often regarded as a covering only instead of a complicated piece of machinery, scarcely second in its texture and sensitiveness to the ear and eye. Many treat it with as little reference to its proper functions as if it were nothing better than a bag for their bones. It is this inconsideration for the skin that is the cause of a very large proportion of the disease of the world. If, as claimed by some scientists, four-fifths, in the bulk, of all we eat and drink, must either pass off through the skin or be turned back upon the system as a poison, and that life depends as much upon these exhalations through the skin as inhaling air through the lungs, it must be of the most vital importance to keep the channel free. — *Hartford Times.*

**SINGULAR PLAN OF COUNTER-IRRITATION FOR STINGS.**—The Southern darkey, to cure a toothache, will put a piece of red pepper in his eye. We had always taken literally his explanation, that he "soon done got enuff to do with that eye, dat dar war'm no time to think of de tooth." But according to Dr. Lucas, of the Bombay army, the proceeding is rational, after all. This writer describes a similar treatment for scorpion stings. He says: "The sting is at first like a sharp prick from the point of a needle or a finely-pointed nail, and in a very few seconds it assumes a very agonizing form, as if innumerable pins and needles were thrust into the part. It then shoots up the limbs, along the course of the main nerve-trunk, and is afterward of a dancing and most excruciating nature, reaching its climax in from three to five minutes. When a pinch of powdered alum is put into the eye (the eye of the affected side being preferable), the pain of reflected irritation ceases almost instantly as the conjunctival mucous membrane begins to smart, the local pain, perhaps less severe than before, gradually subsides after some hours, and its disappearance is, I am inclined to think, expedited by firm and steady pressure. In regard to the *modus operandi* of the alum cure, I will refrain from saying anything beyond that it probably acts by distracting pain and irritation elsewhere."

**KEEP WARM.**—This admonition simple in words, is daily becoming more difficult in practice, as the noon-day shadows acquire unwonted length, and the deeper shades of night prevail during about two-thirds of the twenty-four hours. Now the sunshine by day and the fireside by night are sought for and enjoyed. But it is not however to the sun, nor to the cheerful hickory fire upon the hearth, that the farmer is indebted for the warmth of his body. These outside influences, pleasant as they may be, are merely natural and artificial means, made use of by us to prevent the heat which each one produces for himself and in himself from being too quickly abstracted by surrounding objects, and thus becoming lost to our perception and useless to our comfort. The internal heat of our bodies in health is about 99 deg. F., and can neither be augmented nor decreased except in the slightest manner without causing great derangement of the animal functions. This heat is caused by the slow combustion in the lungs of about ten ounces of carbon daily, the oxygen of the air there combining with it, and the carbonic acid thus produced being expired night and day; the combustion warming our blood, and through it our whole bodies, which are thus kept at a uniform temperature. Nature intends that this great amount of heat thus generated shall be diffused through the surrounding air, and without this means of dissipating the excess we should suffer severely from our own fires. During the winter the fierce blasts will be ever ready to rob us of our natural heat, and we must all be careful not to allow any more wind to reach our bodies than we can avoid, and also we should, especially in farm houses, close every useless aperture, allowing only enough air to pass in and out, to give us the needed supply of oxygen, and to remove the carbonic acid gas so poisonous to breathe.

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TORONTO, FRIDAY, DECEMBER 27, 1878.

## COLLEGE TRUSTEES.

A CORRESPONDENT in the CANADA PRESBYTERIAN of the 13th inst. puts the following question: "Have the trustees of all our Colleges, or only of this one (Queen's), unlimited power in making such appointments, and can ministers leave their own fields of labor to reinforce the staff of our numerous Colleges without the Church having any say in the matter?" We will answer the second question first, as the proper reply is self evident. A minister, who is invited to deliver a course of lectures in one of our Colleges, will, from the very fact of such invitation, be regarded a master in his special department, and will either have his subject at his finger-ends, or will have sufficient matter ready for his term. Supposing it takes three or four weeks to complete his course, he can be at home on Sabbaths, attend to pressing duties on Mondays, and be ready to lecture on Tuesdays. Or, if at a distance, he might supply his pulpit one of the Sabbaths, and thus secure two weeks of uninterrupted work. This would not require any special leave of absence from the Presbytery, and we are positive that in no instance would a congregation be unwilling to let its pastor go on such a errand. As a rule, the people of a church would regard the invitation of their pastor to a special duty of this kind as a compliment to themselves.

In regard to the first question, it is evident that the professors and trustees of a college may, from one or more of a variety of causes, be suddenly deprived of the services of one or several of their teaching staff. In such a case there is no opportunity for the General Assembly to act in the matter. It would be a very awkward thing, indeed, to have a professorship becoming either really or virtually vacant, without any authority to appoint a professor *pro tem*. In the case of a permanent lectureship like that of Dr. Proudfoot in Knox College, the General Assembly would be required to appoint some minister in due and regular form. But with special lectureships, like that of Dr. Robb in the same institution, in which valuable instruction is given upon reading and elocution, or like those of Queen's to which our correspondent refers, it is not only competent, but highly necessary, that the local governing body of all the Colleges have such appointments in their hands.

In the case of Queen's, it is generally understood that the constitution of this college required it to continue after the union the same as before. It is therefore exceptional in its method of appointing professors. The Board of Trustees is possessed of full power in the premises. And whatever may be said in the abstract about the General Assembly having under its full control all matters per-

taining to colleges—a subject upon which we may say the entire Church is agreed—we are sure that the Trustees of Queen's will always make their appointments with a due regard to the highest interests of learning and religion. Their election of Principal Grant was warmly endorsed by the whole country. Since the Principal's entrance upon office, a wise discrimination has been made in the choice of candidates for academic honors, and we are certain, from the spirit of the entire institution, which has been shown since the union, that every appointment to a vacant professorship will be made with a view to the best interests of the Presbyterian Church in Canada. From what Principal Grant has said in public, we should gather that, were the way made clear at any time to place the Theological department of his College in the same relation to the General Assembly as the other Colleges, he would be only too glad to see this done.

In the special circumstances of the Queen's Endowment scheme, we are sure that every one will feel with our correspondent that Principal Grant is to be congratulated on the wonderful success which has attended his labors during the past few months, and also on the spirit shown by him and the governing body of his College in reference to the appointment of special lecturers for this session. We trust the Principal will soon be able to hoist the flag of victory, and after having reached this satisfactory point he will sit down in peace and comfort to his important work as a teacher of our future ministry.

## WELL DESERVED.

THE subject of Homiletics seems to have securely established itself as a department in the Theological Seminaries both of the Old World and the New. This is as it should be; for no good reason can be given why candidates for the ministry should not be expressly taught to put into the best form the instructions and exhortations which they will deliver from the pulpit. Their studies should certainly omit nothing formerly included in the Theological curriculum, but they cannot afford to have only a general acquaintance with the rules and principles of sermonizing. The first thing, no doubt, is to have plenty of good material, but the next and hardly less indispensable thing is to know how to use it to greatest advantage.

The large number of books on Sacred Rhetoric recently issued from the press also testifies to the growing interest in homiletical study. These books, as might be expected, are of various merit, but some of them are real additions to a literature which has not been too abundant.

It gives us sincere pleasure to notice that the students of Knox College conveyed to the Rev. Dr. Proudfoot, at the close of his lectures for the session, their high appreciation of the instruction given by him in the department above referred to, as well as their estimate of the importance of that department itself. It must be gratifying to the Doctor to know that his zealous and able labors in a field which our Canadian Church has preceded some older churches in cultivating, are, by the Divine blessing, giving promise of bearing good fruit.

## COOKE'S CHURCH.

BY the action of the Presbytery of Toronto taken on Thursday, 19th inst., Cooke's Church is about to lose the valuable services of its distinguished pastor. In our last issue we expressed strongly the hope that steps would be taken to retain the Rev. Dr. Robb amongst us. From what we have since learned, we are glad to find that our view is heartily endorsed by all who have at heart the interests of Presbyterianism in this city and this country. But we are sorry to say that Dr. Robb sees it to be his duty to leave his present charge and return to his native country.

The Presbytery, with evident reluctance, agreed to the only motion that could well be entertained in the circumstances, namely, to translate the Rev. Dr. Robb from Cooke's Church to the Presbytery of Athlone in Ireland. The pain arising from the thought of parting with one of its number was all the more felt by the Presbytery, that Dr. Robb has won for himself a peculiar position of influence and honor in the Church; that it was confidently believed that he had come across the sea to take up his permanent abode amongst us; and that the earnest he had given of future usefulness would be amply fulfilled in the course of a long and honorable career. Dr. Robb, from his landing on these shores, has sustained his reputation as an eloquent preacher, a faithful pastor, a patriotic citizen, a sound divine, an able and effective debater, and a reliable authority in the law and practice of Church Courts. If his conscientious convictions upon questions of music and psalmody have confined him to a narrower sphere than he would otherwise have occupied, these have brought into greater prominence the sterling qualities of the man. It is seldom we find in one and the same character such determined convictions as those which give Dr. Robb his marked individuality, and that liberal, manly spirit which leads him to take a prominent position amongst the brethren of the broom, and amongst the Free mason fraternity. It is because of this combination of qualities that Dr. Robb has reached his proud eminence in this community.

There is one thing certain that the good-wishes of the congregation of Cooke's Church, as well as those of the Presbyterian community in this country, will follow Dr. Robb to his new sphere of labour in his mother-land. In reviewing warm welcomes on his return, we are confident that his brethren in the Irish Church will recognize the improvements that have been made upon Dr. Robb by his residence in the New World. It is our prayer that he will be long spared to serve the Master in his own land, and we cannot but give emphasis to the wish expressed in Presbytery that should the Doctor see his way to return to Canada, an opening will be made for him in every way worthy of his valuable gifts and qualities as a minister of Christ.

## SABBATH SCHOOL INSTITUTE.

IT is evidence of the hold which the Sabbath School cause is taking in this country, that the Institute is now recognized amongst us as a valuable factor in our Christian work. During last week it held its

meetings from Monday till Friday in the Jarvis Street Baptist Church. These meetings were in general well attended, and occasionally were crowded by large and interested audiences. The fact of the Institute holding its meetings in the churches of the various Evangelical Churches shows the value of Sabbath Schools to Christianity. In the presence of the work done in behalf of the young, denominational lines disappear out of sight. The Sabbath School is an institution not of this or the other sect, but of the Church at large. It is felt that no sectarian difference should be allowed to intrude upon the work which has the best interests of our youth at heart. And it is a happy omen for the future that all our Churches are drawn together as they contemplate the work and requirements of Sabbath Schools.

There is one feature of the Institute that deserves special remark. It is the systematic instruction which it provides for those who are wishing to become Sabbath School teachers. The feeling has long been prevalent that the matter of securing teachers for our Sabbath Schools was too little regarded, and too much left to chance. The motive which induced young persons to become teachers was too much one of sentiment rather than conviction. With such a want of method the wonder is that there were any good teachers at all; and it is certainly to the credit of our Churches that such a noble work has been done in the past without scientific training, and without special attention having been given to the art of teaching. Still, with all, it will be allowed that much harm has been done to the cause for want of proper study and training, as the prerequisites of becoming teachers.

Since the introduction of the International system of lessons, much has been done to improve and advance the interests of Sabbath Schools. The Normal class of itself deserves special notice. This is a new factor in the work, though it is an old idea in relation to general education. With the Normal class established in a city or district, the youth of our churches can repair to well-qualified teachers for special instruction in the science and art of teaching. They will have the privilege of hearing lectures which will help them in the scientific study of Scripture, and direct them to innumerable authorities on such essentials as careful analysis and minute exegesis. At the same time, they will be examined from time to time, to test whether they are making diligent progress in their studies, and they will be set, under the eye of competent inspectors, to the task of teaching small classes, in order that they may thoroughly acquire the art of teaching. With the final examination, which leads to the diploma of the Institute, it may be presumed that they are well equipped for the special work that lies before them.

There can be no doubt that the Sabbath School work is worthy of all the diligent care and attention we can give it. It is the nursery of the Church, and as parents give the greatest possible heed to the nursery of their homes, so congregations, if they are wise, will see to their Sabbath Schools. Let us trust that with all our methods and new ideas, solid instruction will not be wanting in such great matters as Bible history and the Shorter

Catechism. There is danger sometimes in having too much method. The most eminent teachers are those who discover a special fitness for the work rather than those who are qualified by certificate and diplomas. Still, this does not militate against careful scientific instruction, for let this be superadded to natural fitness for the work, and then we will have teachers of the right sort, who will not only possess large knowledge, but be endowed with commanding influence over the young.

**PRESBYTERY OF HAMILTON.**—This court met in Hamilton on the 17th Dec. Present, twenty-five ministers and seventeen elders. The committee to visit Victoria reported that matters there had been satisfactorily and peaceably settled. Mr. Fisher reported that the congregations of Kilbride and Nelson were now in a more satisfactory condition, and that the arrears of Nelson had been fully paid up. He also laid on the table a call from these congregations, signed by fifty communicants and thirty adherents, addressed to Mr. J. McCoy, Probationer. The call was sustained, but declined by Mr. McCoy. Mr. R. Thomson, minister of the Free Church of Scotland, applied for admission into the Church. On report of a committee, the application was laid on the table until some necessary papers be obtained. It was resolved to hold a Sabbath School Conference annually, and during this winter, in the month of February, and a committee was appointed to make arrangements. A call from Drummondville to Mr. R. Thomson was laid on the table. Mr. Vincent tendered the resignation of his charge. It was resolved to cite the congregations to appear for their interests at next meeting. The overture on the status of retired ministers was rejected. The clerk was instructed to prepare a circular in relation to the requirements of the Mission work of the Church. Messrs. Reid and Finlay, of Crowland, and Mr. McCabe, of Thorold, were appointed an *interim* session for Welland. A plan arranging for six stated meetings each year, and distributing the business in a fixed order, was adopted and ordered to be printed for the guidance of members. JOHN LAING, *Pres. Clerk*.

**PRESBYTERY OF PARIS.**—The regular quarterly meeting of the Presbytery of Paris was held on Tuesday, 17th inst., in Chalmers' Church, Woodstock. There was a large attendance of ministers and elders. The following are some of the more important items of business. The committee appointed to confer with all the parties interested, and endeavor to effect an amicable and satisfactory disposal of the St. Andrew's Church property in Woodstock, gave in a report, which was presented by their convener, Mr. Root. On motion of Dr. Cochrane, seconded by Rev. Mr. Inglis, it was agreed—"That the thanks of the Presbytery be tendered the Committee, and especially the Convener, for their great diligence in prosecuting the matter to its present stage; that said Committee be re-appointed, with instructions to continue their efforts towards a harmonious settlement of the same, and report to next meeting of Presbytery." The congregation of Norwich made application for leave to sell their present church property, the proceeds to be applied towards purchasing a new site and providing a new church. Their request was granted. Rev. Mr. Grant and Dr. Cochrane addressed the court in behalf of Knox College and Queen's College respectively. A committee, consisting of Rev. Messrs. McEwen, McLeod, and Aull, with the Moderator, was appointed to arrange for a conference to be held in Paris in March, on Sabbath School work. In reference to the question of a Presbyterial visitation of the congregations within the bounds, which has engaged the Presbytery's attention for some time, it was moved by Rev. D. D. McLeod, seconded by Rev. W. Inglis, and agreed, that—"The Presbytery, in view of the desire of carrying out the scheme of visitation entered upon, resolve to send down to the various sessions the questions proposed to be put at the visitation of the Presbytery, for their examination, and request the sessions to send up to the Presbytery any suggestions they may have to offer upon them, and that in sending down the papers it be stated to the sessions the object which the Presbytery has in view in the proposed visitation, and that the scheme be submitted to a joint meeting of elders and managers, and that answers be sent to next meeting of Presbytery." The next regular meeting is to be held in Dumfries Street Church, Paris, on the 1st Tuesday of March, at 11 a.m.—W. T. McMULLEN, *Prss. Clerk*.

## MINISTERS AND CHURCHES.

THE Presbyterian congregation of Meaford have extended a unanimous call to the Rev. Colin Fletcher, M. A., of Hamilton.

THE Ladies' Aid Society of St. Andrew's Church, Stratford, held a bazaar on Thursday, the 19th inst., for the sale of fancy work, the proceeds of which will considerably augment the church funds.

REV. R. J. BRATTIN, recently settled at Port Hope, started on Tuesday evening, 17th inst., for Charlotte, N. Y., to perform the ceremony at the marriage of four young people who were members of his late pastoral charge.

THE Ladies' Aid Society of Knox Church, Kincardine, are raising money for the Building Fund by holding a series of socials from house to house, at which the viands are limited in variety, though unrestricted in quantity and quality. The cash results are said to be so far quite satisfactory.

THE social given in St. Paul's Presbyterian church, Hamilton, by the Ladies' Aid Society, in aid of the Improvement Fund, was well attended, and afforded great satisfaction to those present. The chair was occupied by Rev. Mr. Laidlaw, who discharged his duties in a most genial manner. The programme was varied, and the financial result was highly satisfactory to the managers.

A BAZAAR was held in the Town Hall, Woodstock, last week under the auspices of the Ladies' Aid Society of Knox Church in that town. The Hall was beautifully decorated for the occasion. Refreshments were served in abundance. Crowds of purchasers attended; and the proceeds will be of great value to the ladies in helping to further those benevolent enterprises they have so much at heart.

VERY large congregations attended services in Knox and Chalmers' churches, Woodstock, on Sabbath 15th inst., the occasion being the Sacrament of the Lord's Supper. In the former church Dr. Gregg preached a very able sermon in the evening. On Monday evening, Dr. Cochrane, of Brantford, preached. The Rev. and venerable Mr. McKenzie, of Embro, was present at the Sabbath services in Chalmers'.

AT a congregational meeting held in Knox Church, Kincardine, after thanksgiving services on the 4th inst., a resolution was unanimously adopted, instructing the managing committee to make all necessary arrangements for the introduction of the "envelope" system of providing the revenue. The pew-rent system has had a long trial, is found wanting, and is to be superseded by the new plan, which is to go into operation on the first Sabbath of the New Year.—COM.

A SUCCESSFUL bazaar was held by the ladies of Knox Church, Dundas, on Thursday, the 12th inst. The attendance both afternoon and evening was large, and the great assortment of fancy and useful articles being tastefully displayed, caught the eye at once and were quickly disposed of. The hall was very tastefully decorated with flags and evergreens, and a handsome Christmas Tree stood in the centre of the room. In the evening, instrumental music was kindly furnished by a number of young ladies. The supper table was nicely set, and a bountiful supply of good things were on hand, for which a great demand was kept up throughout the evening. The clear proceeds of the bazaar after paying expenses amounted to \$264.50.

OF Friday evening last, 20th inst., the Presbyterian Young People's Association of Brampton, gave a musical and literary entertainment in the church, which passed off very successfully. The attendance was large; the programme a lengthy and interesting one, consisting of music, readings, etc., rendered in excellent style. The chair was occupied by the President, Mr. Robert McClure. The programme consisted of a selection by the choir; solos by Misses Lizzie Ballentine, Maggie Burnett, Rebecca Ballentyne, Mary Haggert, and Messrs. R. J. Williamson and H. Schooley, a quartette by Misses Blain, Wallace, and Messrs. Marshall and Chisholm, a recitation by Miss Aggie Wallace, and readings by Messrs. R. Haggert, Joseph P. Marshall, John McClure, Geo. Ballentyne, and E. Chisholm. Since its inception five months ago, the Association has prospered greatly. It has a membership roll of about ninety. Financially it is in a flourishing condition, and the prospects for the future are very encouraging.—COM.

## CHOICE LITERATURE.

FROM JEST TO EARNEST.

BY REV. K. F. ROE

## CHAPTER VII.—ANOTHER SPELL THAN BEAUTY'S.

De Forrest tried to laugh at his discomfiture when he appeared at the dinner-table, but he was evidently annoyed and vexed with its author.

"It was very nice of you, Mr. Hemstead," said Lottie, "to permit yourself to be pelted by us. You evidently did not think us worthy of your steel. But I fear you gave Julian a strong compliment."

"I only returned one of his."

"But he did not hit you."

"He near t to We form our most correct judgment of people sometimes from what they intend, rather than what they do."

"Well, I thank you for my share of the sport."

"And I thank you for mine."

"What occasion have you to thank me, when I almost put your eyes out with snow?"

"You did not so blind them but that I could see a face aglow with exercise; that made a pleasing contrast to the cold white snow."

"Frank, Frank, you will make Lottie vain," said Mrs. Marchmont. "I did not know that complimenting was permitted to you."

"That is all right, sister," said Mr. Dimmerly. "That's where he shows his good blood and connection with an old family. He is gallant to the ladies. They can't get that out of him, even at a theological seminary."

Hemstead's blushing confusion increased the laugh at this speech.

"Oh, mother," exclaimed Addie, "we are all going on a frolic to-night. You know that poor, forlorn, little minister at Scrub Oaks, who has six children, and gets but six hundred a year? Well, they are going to give him a donation to-night, so a dilapidated pillar of the church told us. We were invited to come, and Lottie wants to go."

"Very well, my dear, since you and our guests wish it."

"Now, auntie, that's very sweet of you to answer so," said Lottie. "I want to see the queer, awkward country people who go to such places. They amuse me vastly; don't they you, Mr. Hemstead?"

"They interest me."

"Oh, it wouldn't be proper for you to say 'amuse.'"

"Nor would it be exactly true."

"Why, Lottie," said Addie, "you know that ministers only think of people as a sad lot that must be saved."

"We'll help make a jolly lot there, to-night," said Lottie, with a swift glance at Hemstead's contracting brows.

"Moreover, auntie, I want to see what a minister that lives on six hundred a year looks like. We give our pastor ten thousand."

"You need not go so far for that purpose, Mrs. Marsden," said Hemstead, quietly: "that is all I shall get."

"What!" she exclaimed, dropping her knife and fork.

"That, in all probability, will be my salary at first. It may be but five hundred."

"Is that all they pay you for going out among the border ruffians?"

"That is the average."

"I wouldn't go," she said, indignantly.

"You may rest assured I would not, for the money."

"Frank will change his mind before spring," said his aunt; "or a year at least among the 'border ruffians,' as you call them, will cure him, and he will be glad to take a nice church at the East."

"What do you say to that, Mr. Hemstead?"

"Perhaps I had better answer by my actions," he replied.

"But I can see from the expression of your eyes and mouth, a very plain answer to the contrary. Mr. Hemstead, you could be a very stubborn man if you chose."

"I hope I could be a very resolute one."

"Yes, so we explain ourselves when we will have our own way. I think Addie Marchmont's suggestion a very good one."

"If we go to the donation we shall have to take something," said Bel.

"Oh, yes," exclaimed Addie, "I am told all sorts of queer things are brought. Let us take the oddest and most outlandish we can think of. Uncle, there is your old blue dress-coat; we will take that for the minister. Wouldn't he look comical preaching in it? And mother, there is your funny low-necked satin dress that you wore when a young lady. I will take that for his wife."

"I understand everybody brings pies to a donation," said Harcourt. "I shall be more pious than any of them, and bring over fifty from town this afternoon. I will buy all the bake-shops out, in my zeal, enough to give the parson and all his people the dyspepsia for a month."

"If he lives on six hundred, nothing could give him the dyspepsia save his own sermons, I imagine," said De Forrest.

"My young lady friends have half filled one of my bureau drawers with smoking-caps. I have one with me, and will give it to the minister."

"You vain fellow," laughed Lottie. "I never gave you one."

"Rest assured, no minister—even were he a minister to the Court of St. James—should get it, if you had."

"What was you take, Mr. Hemstead?" asked Lottie, noting his grave face.

"I shall not go."

"Why not? You spoke as if you would, this morning."

"I can't go under the circumstances."

"Why not?" asked Addie, rather sharply.

"Could we take such gifts to a gentleman and lady, Cousin Addie?"

"Well, I suppose not," she answered, reddening.

"I see no proof that this clergyman and his wife are not, in the fact that they are compelled to live on six hundred a year. Besides, I have too much respect for the calling."

"Don't you see," said De Forrest to Addie, in a loud whisper, "our craft is in danger?"

"Your explanation is more crafty than true, Mr. De Forrest," said Hemstead, looking him straight in the eyes.

"Come," cried Lottie, "my party is not to be broken up. Mr. Hemstead, you need not look so serious or take the matter so much to heart. As you declared once before to-day, we were only 'talking in jest.' You cannot think we would willingly hurt the feelings of your brother clergyman. Surely, if you thought they were serious, it was good of you to stand up for him. We will all give money; that must be the thing the poor man needs most sorely."

"I will give twenty-five dollars if you will, Mr. Hemstead," said De Forrest, with a malicious twinkle in his eye.

"That's liberal of you, Julian. That's action in the right direction," said Lottie; and she turned to Hemstead, expecting a prompt response. But the moment she saw his face, she surmised the truth and De Forrest's motive in making the offer, and what had appeared generous, was now seen to be the reverse. But she determined that Julian should give the money, nevertheless. Still she did not at once interfere, but watched with no little curiosity, to see how Hemstead would extricate himself.

The young man was much embarrassed. He had an innate horror of seeming niggardly, and the course he had taken made his position more delicate. But his simplicity and truthfulness came to his aid, and he said firmly, although with a crimson face:

"I am sorry I cannot accept your generous proposition, but I will give in accordance with my ability. I can give only five dollars."

Mr. Dimmerly and Mrs. Marchmont looked annoyed, while Addie gave utterance to an audible titter, Bel laughed, and then looked as if she had done wrong.

But Lottie, with graceful tact, which was still only good acting, said:

"And that, I am sure, is all that can be asked of Mr. Hemstead or of any one. But the poor man shall not lose the money, Julian, for I will supply Mr. Hemstead with what is lacking."

"Pardon me, Miss Marsden, I cannot take it."

"Not even for this needy minister with his six children?"

"I cannot sacrifice my self-respect for any one," he said.

"Why cannot Mr. De Forrest give what he wishes, without imposing a condition which leaves it doubtful whether he is to give at all?"

"Oh, yes; he is to give," said Lottie, promptly. "I take your offer, Julian. It's delightful to have such a genuine object of charity as a minister living on six hundred a year."

This was spoken very innocently, but was in reality a keen thrust at Hemstead, who had so recently stated his prospective income at that sum. That the others understood it as such, was shown by their significant glances, as they rose from the table.

Hemstead could not discover from Lottie's face whether she meant a covert allusion to himself or not.

Harcourt drove over to town, promising to be back in time. The other young people said that the long drive had made them drowsy, and retired to their rooms for a nap. Hemstead went to the parlor and tried to read but his thoughts wandered strangely. The beautiful face of Lottie Marsden haunted him, and the puzzling contradictions of her words and manner, kept rising in his mind for solution. After a prolonged reverie, he came to the conclusion:

"I have left nothing ambiguous about myself. If she is friendly after this, she knows just who and what I am. It's plain the others think me no addition to their company, and I'm almost sorry I accepted Aunt's invitation. However, I can shorten the visit if I choose;" and he turned resolutely to his book.

Instead of donning her wrapper, as did Bel, Lottie sat down before the fire, and, as was often her custom, commenced half-talking to her friend and familiar, and half-thinking aloud to herself.

"Well, he is the frankest and most transparent man I ever saw. I have been acquainted with him but a few hours, and I feel that I know him better than Julian, with whom I have been intimate so many years."

"He's sincerely, honestly good, too," said Bel. "I think it's too bad, Lottie, that you all treat him so. It's really wicked."

"Yes," said Lottie, meditatively. "It's a good deal more wicked than I thought it would be."

"Then you will give it up?"

"No indeed. I haven't said that."

"How can you do it, Lottie, when you know it is wrong?"

"I knew it was wrong when I commenced. I really know now that it is a little more wrong. Why should I give up my fun on that account? I might as well die for an old black sheep, as a speckled lamb."

Bel yawned at the rather peculiar and tragic ending that Lottie suggested for herself, and was soon dozing on a lounge. But either a restless spirit of mischief, or a disturbed conscience, prevented Lottie from following her example.

It would at times seem true that, when engaged in something that conscience forbids, the very opposition incites and leads to the evil. The conflict between inclination and the sense of right creates a feverish unrest, in which one cannot settle down to ordinary pursuits and duties. If principle holds the reins, and the voice of conscience is clear and authoritative, the disturbed mental and moral state will end in the firm choice of duty, and consequent peace and rest. But if, as in the case of Lottie Marsden, impulse rules in the place of principle, and conscience is merely like a half-dreaded, reproachful face, this unrest is the very hour and opportunity for temptation. Some escape from self and solitude must be found—some immediate excitement must engross the thoughts, and the very phase of evil, against which conscience is vainly protesting, has at the same time the most dangerous fascination.

So Lottie ran away from her own self-reproaches as a naughty child might from a scolding and was soon at the parlor entrance with a noiseless tread, a grace of motion, and a motive that suggested the lithe panther stealing on its prey. The door was ajar, and a hasty glance revealed that the object of her designs was alone. Her stealthy manner

changed instantly, and she sauntered into the room with quiet indifference, humming an air from Faust.

"Oh, you are here," she exclaimed, as if suddenly becoming aware of his presence. "Why do you not take a nap like the others? I hope you are not troubled by a bad conscience."

"What suggested a bad conscience, Miss Marsden?"

"Your sleeplessness."

"I am glad it was not your own. Why are you not taking a nap? I thought you started for one."

"So I did, but found I did not want it. But you are not a Yankee that you must answer my question with another. What are you reading? Won't you read it to me?"

"I would rather not read this book to you; but I will any other that you wish."

"You must learn human nature better, Mr. Hemstead. Don't you know that you have said just enough to make me wish that book and no other? What is it about?"

"I feel sure that it will have no interest for you. It is one of the latest infidel attacks upon the Bible."

"Oh, you are afraid to have me read it."

"Yes; but not for the reasons implied in your tone."

"Don't you see that you are taking the very course to awaken my curiosity, and to make me wish to hear just that book? If you had said, 'Certainly I'll read it to you, but you won't like it, for it's only a dry, heavy book upon a heavy subject,' I would never have looked into it, but would have asked for something else."

"That would hardly be true, Miss Marsden. Though I regard it as an evil and dangerous book, it is exceedingly clever and well written, and it is quite popular in some circles. I suppose it has been sent up to Aunt Marchmont with other new books of note."

"I must certainly read it, since you won't read it to me. Forbid a child to do a thing, you know, and you have given the strongest motive for doing just that thing."

"You are not a child, Miss Marsden."

"What am I, then?"

"I hardly know; but you are capable of realizing one's best ideal, almost."

"Almost! thank you."

"Perhaps my language is stronger than you realize. The woman who could answer to my ideal would be nearly perfect."

"And do you think such a paragon would go out among the border ruffians with you?"

"No, nor anywhere else with me. I was speaking of my ideal."

"You do not expect to marry your ideal, then?"

"I suppose love transfigures the one we love, and that this is the only way we can ever meet our ideal in this life. But sometimes we see one who it seems might approach even the ideal of our unbiassed fancy."

"It is well that you admire these exquisite creatures at a distance," she said, dryly. "I can't see why men will always be so foolish as to think pretty women are good women. But if I am not a child why may I not read that book? You intimate that it will not shake my belief."

"I do not think it would—at least I hope it would not."

"You are not sure."

"I'm sure it will not shake the Bible. Every age has teemed with infidel books. Yet God's Word stands to-day as strong and serene as that mountain yonder to which the setting sun has given a crown of light."

"Your figure is pretty, but unfortunate. The sun is indeed 'setting,' and soon the mountain will lose its crown of light and vanish in darkness."

"But does it vanish," he asked quickly, "in the transient darkness like a cloud tipped with light? Such a cloud is a fit emblem of this brilliant book, and of multitudes like it that have preceded, but which, like lurid vapors, have vanished from men's thought and memory. Even with my immature mind I can detect that this clever work is but an airy castle, soon to fall. What infidel book has ever gained or kept a lasting hold upon the popular heart? Let the darkness swallow up the mountain there. If we go where it is at midnight, we shall find it intact, and just as firm as when the sun is shining upon it. The searching light of every day, from year to year and age to age, will find it there just the same. The long night of moral darkness which culminated in the fifteenth century, though it hid the Bible, did not destroy it. Luther at last found and brought it out into the broad light of general study and criticism. For generations, it has been assailed on every side, but it stands in the calm unchanging strength that yonder mountain would, were it surrounded by children shooting against it with arrows. Believe me—I do not fear for the Bible. If all the light of human knowledge were turned upon it in one burning focus, it would only reveal more clearly its intrinsic truth; and if superstitious, as it has in the past, or infidelity, as was the case in France, creates temporary darkness, the moment that, in the light of returning reason, men look for the Bible, they find it like a great solemn mountain, that cannot be moved while the world lasts, just where God has placed it."

"Mr. Hemstead, don't you know that young gentlemen do not talk to young ladies as you do to me?"

"You know very well that I am not a society man."

"Oh, I'm not complaining. I rather like to be talked to as if I had some brains, and was not a doll. If you are so sure about the Bible, why do you fear to have me read arguments against it?"

"I am not so sure about you. If I should listen to a plausible story against you, without knowing you or giving you a fair hearing, I might come to be prejudiced—to believe you very unworthy, when the reverse would be true. So the minds of many, from reading books of this nature, and not giving the Bible a fair hearing, become poisoned and prejudiced."

"Then why do you read it?"

"For the same reason that a physician would study a disease, not that he may catch it, but understand and know how to treat it. This book is a mental and moral disease, and I do not wish you to run the risk of catching it, though I do not think it would prove fatal, if you did. Your own heart and experience would probably correct the error of your

head. Such books as these won't answer in times of illness or deep trouble. We turn from them as instinctively and certainly as we do from noise, glare, and gaiety.

The mountain without was now in the shadow. The early twilight of the December evening had darkened the wintry landscape; but the ruddy glow of the hickory fire revealed how beautiful Lottie's face could be, when composed into womanly truth and thoughtfulness.

"I have never had a serious sorrow or illness, and I wonder what I would do if I had?" she queried, musingly, as these sombre events, which sooner or later must come into every life, rose up before her.

"I know well what you will do when they come, as come they will to us all," said Hemstead, gently. "As surely as you would cling to a strong arm were you sinking in deep waters, just so surely you will turn to the Bible, and to Him who said, 'Let not your heart be troubled, neither let it be afraid.'"

The truth, if given a hearing, is ever powerful—the truths of our own sad experience—the answering and remedial truth of God. Unexpectedly and unintentionally on her part, both these phases of truth had gained the ear of Lottie Marsden. The sorrowful and suffering days of the future threw back their shadows upon her, and her heart sank at their prospect; and with the certainty of intuition she recognized the answering truth, and felt that she would indeed be glad to cling to One who had the right and power to utter such tender, reassuring words as Hemstead had quoted.

Of all spells, that of truth is the strongest. Under it the impulsive girl buried her face in her hands, and, with a quick sob, cried:

"Oh, that I were better!"

Then springing up, she gave Hemstead a strange, earnest look through her tears, as if she would read his soul. But she saw only honest sympathy.

He was about to speak again, but she abruptly left the room.

#### CHAPTER VIII.—FINDING ONE'S LEVEL.

Lottie met De Forrest on the stairs, and he was about to apologize for his long sleep, but she rushed by him like a summer gust. A moment later she burst into her room and startled indolent Bel out of her last luxurious doze, by dropping into a chair by the fire and indulging in what girls call a "good cry."

"What is the matter?" asked Bel, anxiously.

Lottie's tears were the only answer.

"What has happened?" cried Bel, rising hastily. "Let me call Auntie or Julian."

"If you call either you are no friend of mine," said Lottie, springing to the door, locking it, and taking the key.

"Why, Lottie, I don't understand—"

"There is no need that you should. Nothing is the matter—only I'm blue—I've been thinking of awful things. I was in one of my moods this afternoon, now I'm in one of my tenses."

"Unusually intense, I should think." I have not seen you so moved since Tom Wellesly threatened to blow out his brains for you."

"He hadn't any to blow out," snapped Lottie, "or he wouldn't have thought of doing it for such a girl as I am."

"Well," sighed Bel, who at times was one of Job's comforters, "I've heard he has never been the same since."

"I hope he has been wiser, then. How can men be such stupid owls as to fall in love with me! Can't they see I'm a wicked little heathen?"

"That is just the kind men like," sneered Bel, misanthropically. "You expect to captivate (and of course you will) this sincere and saintly young minister. He already thinks that you are by far the best of our party, and has some of the first symptoms that your victims usually manifest."

Lottie sprang up, dashed away her tears, and commenced restlessly pacing the room.

"Bother on the men!" she exclaimed. "Why will they be so silly? The world's a perfect jumble, and we are all lunatics and fools, crying for what is not good for us, and turning our backs upon what is. I'm disgusted with everybody, and myself in particular. Now if this great overgrown student makes a fool of himself, like the others, I shall lose faith in mankind, and I know there is nothing to hope from woman-kind."

"I should think you were having a mood and a tense at the same time this evening," said Bel, looking with some surprise at her friend. "What has stirred you up so? Have you and Julian had a quarrel?"

"We shall have plenty more, I foresee," said Lottie, seizing on the suggestion to hide the truth. Bel smiled satirically. All these harsh words were but the harmless lightnings of a summer gust that was passing away.

"It's only a lover's tiff," she thought, "and now the billing and cooing are to come."

"Oh, well," said Bel, soothingly, "you and Julian will soon make up, and then you and all the world will change for the better."

"We have made up," said Lottie, faintly, finding like many another sinner in this line, that the first sib requires the second to cover it up.

"Well, well, get over your mood quickly, for the supper bell will ring in a moment, and you are not ready to come down."

What emergency of life can obliterate from the mind of a pretty woman the necessity of a toilet, and to Bel, Lottie seemed to come to her senses at once as she sped to her bureau and commenced brushing her rumpled hair. But the languid maiden was quite startled as Lottie wheeled suddenly upon her, declaring, while she brandished the hair-brush in the most tragic and impressive manner:

"If that Hemstead makes a fool of himself he may, but he shall do it with his eyes open; I will not deceive him any more."

Thus conscience, that had been skirmishing all day, appeared to gain one point of advantage, and Lottie, having made this virtuous resolve, gained in mental serenity, while the mirror that reflected her fair face helped to bring back her complacency.

"Bel," said Lottie, as they were leaving their room, "not a whisper of all this to any one, as you value my friendship."

But before they reached the supper-room, her resolution tailed, as is often the case when one acts from impulse rather than principle. She found that she could not so lightly throw away Hemstead's good opinion. She had been admired, loved, and flattered to her heart's content, but the respect, esteem, and trust of a sincere true man formed a new offering, and it was so attractive that she could not bring herself to turn from it at once. Then her strong pride cast its weight into the scale, and she thought:

"He talks to me and treats me as if I were a woman of heart and mind, and I'm going down to show him I'm a wicked fool. I shall not do it, at least not now. Little fear but that the disagreeable truth will come out soon enough."

"But it is wrong to deceive him," whispered conscience.

"Suppose it is," answered the wayward girl, "I am all wrong myself and always have been."

"You promised to show him your real self," still urged conscience.

"Well, I will, some other time."

With conscience thwarted and unsatisfied, serenity vanished again, and instead of being reckless and trivial at table, as she intended, she was rather silent, and a trifle sullen, as one often is even when vexed with one's self.

Hemstead was expecting a subdued and thoughtful young lady to appear, whose pensive manner would indicate a nature softened and receptive. While her bearing was not what he anticipated, it was somewhat akin, and showed, he thought, that the truth was not without effect.

De Forrest was still more puzzled; but soon concluded that Lottie was provoked that he had slept so long instead of devoting himself to her. True, she had just come from the parlor, where he found Hemstead standing by the window, looking out into the gloom, but she had found him, no doubt, so heavy and stupid, that she had rushed to her room in a fit of vexation. This theory was entirely reconcilable with his vanity, and therefore conclusive; and he tried to make amends by excessive gallantry, which only annoyed Lottie. This he ascribed to her resentment for his neglect, and only redoubled his unwelcome attentions.

While Hemstead's heart was in a tumult of joy and thankfulness that so early in his acquaintance, and so unexpectedly, he had been able to speak to her as he wished and with such seeming effectiveness, he had the good taste and tact to indicate by no words or sign that anything unusual had occurred between them. He sought to draw the others, and even De Forrest, into general conversation, so that Lottie might be left more to herself.

With a mingled smile and frown, she recognized his purpose, and with a reckless laugh in her own soul, thought:

"He imagines I am near conversion, when I never felt so wicked before in my life."

But catching a glimpse of Bel's surprised face, and seeing that her abstraction was noted by the others, she speedily rallied, and assumed the manner that she had maintained throughout the day.

"It is so delightful to see his large grey eyes turn toward me wistfully and trustingly, that I cannot deceive him yet;" and so conscience was dismissed, as history records was often the case with some honest old counsellor in a foolish and reckless court.

The prospective sleigh-ride and donation party were the prominent themes, and they hastened through the meal that they might start early.

Upon this occasion De Forrest managed to get the seat by Lottie, in his eagerness to make amends, and Hemstead sat opposite with Bel. As far as he could gather in the uncertain moonlight, Hemstead thought that De Forrest's attentions were not particularly welcome, and, though he scarcely knew why, was glad. He would probably explain by saying that De Forrest was not worthy of her.

(To be continued.)

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We seem to work most closely by God's side when we plough and sow with the faith that He will give the increase; and when from the grain we reap from His fields, and from the green pastures which clothe the hills and the valleys, we gain the food which feeds our people, or which we send to meet the wants of our fellow-men in other lands.—*How. Horatio Scymour.*

A CERTAIN sober judgment ought to mark Christians. They should be like the needle in the mariner's compass, not like the pendulum which, within its limited range, is always going from one extreme to another. They should not startle people with paradoxes; nor banish all confidence in them by the wildness with which they unfold their ideas to minds quite unprepared.—*Dr. John Hall.*

## BRITISH AND FOREIGN ITEMS.

LONDON spends yearly \$75,000,000 for alcoholic liquors.

THE London "Times" severely criticises Mr. Gladstone's speech in the House of Commons on Tuesday night.

THE Presbyterian churches of Cincinnati are free of debt, all having policies of insurance instead of mortgages.

THE Beaconsfield ministry has been supported in its war policy by the British House of Commons after a great debate. Majority, 101.

DR. HENRY BLODGETT, a missionary in China, estimates the number of deaths by the recent famine in the northern provinces at 10,000,000.

THERE are 13,900 cabmen in London, among whom are ex-lawyers, doctors, and clergymen, and one lord. The cab fares amount to \$20,000,000 yearly.

THE remains of the palace of the West Saxon Kings have been discovered at Wedmore, in which one thousand years ago the peace was signed with the Danes.

THE Russians have decided to leave 50,000 men in Bulgaria and concentrate all troops in excess of that number at Adrianople, until a definite treaty is concluded.

THERE are estimated to be about 400,000 persons connected with the Christian churches in India, China, and Japan, besides 200,000 children receiving a Christian education.

JUDGE SUTHERLAND, of New York city, recently stated that during his long service as a criminal judge, only one Scotchman was brought before him accused of crime, and he was acquitted.

CATTLE from the United States and Canada, imported into England, are now exempt from the clause of the contagious diseases act, requiring all cattle imported to be slaughtered immediately.

THE work of evangelizing the Jews has been very successful in Sweden. The centre of this work is the seaport of Gothenburg, where several thousand Jews met in the Lutheran Church at one service.

THE report of the Investigation Committee on the West England and South Wales District Bank shows that the whole capital and reserve funds have been lost, and there is a further deficiency of \$1,500,000 for which the shareholders are liable.

THE Presbyterian missions in Siam appear to be gaining ground slowly. A second church of eight members has been organized in Bangkok, and another at Bangkokoon, near Petchaburia. The chief obstacle Christianity has to meet in Siam is demonolatry.

THE sad intelligence comes that the stone foundation and pillars of the splendid Cathedral of Cologne, one of the grandest architectural structures, are in such a state of decomposition, that the whole edifice may be expected to tumble down before the end of the present century.

A MISSIONARY in a London public-house was opposed by a sceptic, who, when asked which came first, the egg or the chicken, was unable to reply. One of the customers, however, shouted at the top of his voice, "Why, the chicken to be sure: God made the fowls of the air."

AN incidental proof of the success of the Workingmen's Coffee-rooms in England as antidotes of the drinking-saloons, is furnished in the fact that there has been this year a considerable increase in the imports of such beverages as cocoa, coffee, and tea, and a decrease in intoxicating liquors.

WHILE Mr. Sankey was recently in Zurich and Basle, Switzerland, some of his Gospel Songs were translated into German, and printed in parallel columns with the original, so that while he sang them in English, his audience could unite with him in their own language. The Tower of Babel did not "confound" the language of song.

LADY ROSEBERRY, the wealthy Jewish heiress, whose marriage to an English lord excited much interest, recently sent her annual donation of £20 to the rulers of the synagogue where she had worshipped. Notwithstanding her wealth and position, and connection with the Rothschilds, they returned her the money, with the declaration that they could not receive it from one who had left the faith.

THE winter campaign of the British in Afghanistan has been unexpectedly successful. One point was the possession of Jellalabad, to be accomplished by General Browne, in command of the eastern column of the invading army. General Browne's advance on Jellalabad has commenced, and meets with no opposition. Another point was the possession of the Shatargardan Pass, which was to be effected by General Roberts with the central column. General Roberts telegraphs as follows: "We have finished a reconnaissance to the top of Shatargardan Pass, and returned to Ali Khel without firing a shot. The country is friendly." The third point aimed at was the capture of Kandahar, intrusted to General Biddulph and the western column of the army. He has constructed a road for Khujik pass unopposed.

A ROME correspondent says: "Vesuvius has recently given signs of agitation, and Professor Palmieri, the seer who lives on the mountain and with his sismograph records all its changes, now announces that the lava is visible outside the crater. It is not necessary to announce it, however, for Neapolitans see it themselves running over the side of the old crater in a broad red stream of fire rendered more strangely beautiful by the white snow that lies on either side of it on the cone of the mountain. Many foreigners go from this part of Italy to Naples to see the eruption, which it is prophesied will increase. This would be a great misfortune to the inhabitants of the towns and villas on the sides of the mountains. Notwithstanding the fate of Pompeii and Herculaneum, men plant and build there as they did before the year 69, and wherever the soil is fertile it is cultivated. Streams of burning lava running down from the cone and covering these gardens and vineyards would be a dolorous spectacle which Italians hope not to see."

## HOME MISSIONS.

At the anniversary missionary meetings held in Montreal, noticed in our last issue, Tuesday evening was devoted to Home Missions. The Rev. Dr. Jenkins, Moderator of the General Assembly, was in the chair, and introduced the Rev. R. N. Grant, who spoke as follows.

Mr. Chairman and Christian Friends, the resolution which I have been requested to move reads thus: "That this meeting recognizes the importance of the Home Mission work of our Church, whether regarded from a patriotic, denominational or Christian standpoint." You observe, sir, that the first thing affirmed in this resolution is that the "meeting recognizes the importance of our Home Mission work." That, sir, is a right good thing for the meeting to do, and in the hope of making the recognition more vivid, more intense, more prayerful and more liberal, I propose to give a brief description of our Home Mission work. Geographically our Home Mission work is divided into two districts—the Eastern and the Western—the Eastern being composed of the Maritime Provinces, and the Western of the Provinces of Ontario and Quebec. About the Eastern district I have now nothing to say. The work in the Western is divided into two departments—the assisting of some eighty weak congregations, chiefly in the older parts of the country, and the supplying of 355 mission stations with gospel ordinances, mainly in the more newly settled parts. For the sake of order I will speak first of what are generally called

## OUR WEAK CONGREGATIONS.

It is not meant, Mr. Chairman, that these congregations are weak in faith or that their theology is of the weak diluted kind—and I suppose my friend Principal MacVicar would say that a weak faith and a weak theology always go together—it is only meant that they are weak in numbers, and as a natural consequence weak financially. In most cases their weakness is their misfortune rather than their fault. It not unfrequently happens that a few of our people settle down in a locality in which other denominations are strong, and if ours are to have the gospel preached and ordinances dispensed by our own ministers, they must get help from localities in which the Presbyterian element is stronger. In rural districts our congregations are sometimes made weak by our people selling their lands and moving away to other parts of the country. Villages too sometimes decrease in population, and every congregation in them decreases in proportion. You can't keep people in the Church if they don't remain in the locality. The most eloquent preacher in Montreal, not even the gentleman who adorns the Moderator's chair in the Assembly, can keep a family in his church if the family moves to Toronto or London. Long vacancies sometimes make congregations weak. The people are sometimes so finical in their tastes—so very particular about the manner in which they wish to have their spiritual food served up, that they almost die from prolonged exhaustion in hearing candidates. From these and other causes congregations often become weak. In fact sometimes they dwindle and you can't very well tell why. An eloquent and genial gentleman that you Montreal people once sent to Parliament, used to illustrate in a very happy way the manner in which a certain government went out of power some fourteen or fifteen years ago. The government in question had not been defeated at the polls or beaten by an adverse vote in the house, but went out of existence in an easy quiet sort of way. Thos. Darcy McGee said its death reminded him of a citizen of Boston who went to the market one day to get some meat for the family dinner. Taking up a piece, this colloquy took place between the buyer and seller: "When was that killed?" "It never was killed." "When did it die?" "It never died." "Well, then, how on earth did it come here?" "Oh," said the man of meat, "it just a kinder gin out." Now there are some congregations about which you might say the same thing. They never died a Presbyterian congregation hardly ever dies—nobody ever killed them, but to use the Boston man's phrase they "just a kinder gin out." Now, Mr. Chairman, the question continually arises what shall we do with these congregations. In many of them there are as leal, loyal, liberal, warm-hearted Presbyterians as can be found in any of our congregations—men who believe our doctrines, love our polity, and are proud of our history as a Church. Shall we say to these people: "We know you are good Presbyterians and

devotedly attached to Presbyterian principles, but then you are few and weak. If you were rich and strong we would help you, but you know you are weak and poor and you can go elsewhere for the gospel. We don't preach the gospel to the poor in our Church." I say we may say that, Mr. Chairman, but we can't say it and live. The Church that can treat its people in that manner must die, and deserves to die. Many of our weak congregations belong to a class which deserves special notice. I mean congregations in a transition state between mission stations and self-sustaining congregations. A mission station flourishes and the people go to the Presbytery of the bounds and say, "We want a minister of our own, but we are scarcely able to support one yet; just help us a little for one year or two years, and meantime we will do our best, and at the end of that time we will be able to stand alone." Now, Mr. Chairman, I say the Church can do no better work than help such people. Some of our best congregations have been formed just in that way, and if you take away from the Church all the congregations that were once mission stations you won't leave much behind. We can't afford to give up this kind of work. Coming to what may be called our

## HOME MISSION WORK PROPER,

we find according to the last statistical returns that we have 142 mission fields and 355 preaching stations, at which stations we have about 5,000 families, 5,000 communicants, and 15,000 who attend service. Does any one ask where these preaching stations are? I answer some are in British Columbia, sixty-four are in Manitoba, and forty in the Muskoka district. We have stations at Prince Arthur's Landing, Silver Islet, Sault St. Marie, Pary Sound, and all along the northern part of the settlements in Ontario until you come to the Ottawa River, as well as a considerable number of both supplemented congregations and mission stations in your own Province of Quebec. And now, Mr. Chairman, having told you where these mission fields chiefly are, let me describe in a general way

## THE GOOD PEOPLE WHO WORSHIP

in these stations. Many of them are young people who have been brought up in our churches in the older parts of the country, and have gone back to make a home for themselves as their fathers did before them. Some of them are the sons and daughters of our ministers, our elders, and of leading men in our Church. These young people had too much ambition to pass all their lives at the family crib—they had too much self-respect to live on their rich maiden aunts or bachelor uncles—they had too much dignity to hang on the skirts of the member for the Riding waiting for a small office with a small salary, and if possible a smaller amount of work. Fired with a laudable ambition they struck out for themselves, and it is the duty of the Church to send the gospel after them wherever they go. There is another class found in some of these Mission Stations that have very special claims on our Church. I mean those of our people who have got worsted in the battle of life these hard years, and who have gone back to the newer parts of country to repair, if possible, their broken fortunes. Many of them were once wealthy, and perhaps occupied high places in our Church, but by fire or flood or fraud, or some other way, they lost their all and had to start life again. Money went, property next, home next, everything went but honor, and they were forced to commence the battle of life anew. It is no easy matter, Mr. Chairman, for a man to walk penniless out of the home which he earned by his industry, and in which his children were born, but I can easily imagine that it tries a good man quite as much to leave the church in which they were baptized, and in which some of them may have been born again—in which he and his often celebrated the Master's death and dying love—and along-side of which some of the family sleep until Jesus comes. If our Church, Mr. Chairman, is true to itself if it is worthy of the honoured name which it bears if it is worthy of the honoured men who bled for it in the old land and planted it in the new—it will follow those people with the gospel wherever their lot may be cast.

There is another class yet, sir, which I must mention. I mean the emigrants that are taking up our lands and making homes for themselves in Muskoka, Manitoba, and other new parts of the country. These people have special claims upon our Church, for you know, Mr. Chairman, we receive annual grants from

the parent churches, asked, I presume, and received, on the theory that we send the gospel wherever these emigrants go. Unless we do so we break faith with the churches at home. Nay, more, I venture to say that when our emigrant agents go home they assure these people that wherever they settle they can attend their own church. There never was an emigrant agent fool enough to try to bring a Scotch, or Irish, or any other Presbyterian over here without assuring him that he might attend his own church in any part of the Dominion. It won't do to say we can't afford to send the gospel wherever emigrants go. The truth is, we can't afford not to do so.

And, Mr. Chairman, let it be remembered that if the gospel is sent to the newer parts of the country at all it must be sent by the organized churches. These gentlemen who go up and down through the country, wearing slouched hats, with a lamp Bible under their arms and their hair parted in the middle, won't go into the woods and preach what they call their "new gospel." They prefer operating on old congregations in the old parts of the country, where the travelling is comfortable and the board reasonably good. The propagators of the "new gospel" don't like a pork and green tea diet. The grand old men who laid the foundations of Presbyterianism in this country could stand that sort of thing and ride on horseback or walk hundreds of miles to preach the old gospel, but the modern gentlemen who rail on the "hireling clergy" don't take kindly to rough roads and bush fare. Their zeal won't stand corduroy roads and musquitoes.

And now, Mr. Chairman, what do we ask for in connection with this Home Mission work? Without any beating about the bush, we ask

## YOUR PRAYERS AND \$43,000.

Remember, we ask your prayers and your contributions together. I don't go all the length of saying we don't care for the prayers of a man who won't give his money, but I must say I am afraid the praying of a man of that kind won't do much good. "Will your riverine give me sixpence?" said a ragged little boy to an Irish priest. "No," said the priest. "Will you give me fourpence, then?" "No," was the answer. "Will you give me a penny?" Same answer still. "What will you give me, then?" said the boy. "I'll give you my prayers," said the priest. "I won't have them," said the boy, "for if they were worth a penny you wouldn't give them." The prayers of a man who asks God to bless missions but withholds his contributions are exactly like the kind described by the apostle James when he reproves men for saying to the poor, "be ye warmed and be ye clothed," but refusing the wherewithal. The heel of a good old-fashioned loaf would be worth a thousand such prayers to a hungry man.

I will not spend time telling the business men of Montreal how much money there is in \$43,000. I never saw that amount of money, and never expect to. All I have to say is, our indefatigable convener, Dr. Cochrane, than whom there is no more efficient and arduous worker in our Church, says that amount is the least we can get along with efficiently. And remember, in asking the Church for this amount we don't ask the Church to help men who don't help themselves. The theory on which all aid is given to weak congregations and mission stations is that those who are aided do their utmost not only to help themselves, but also for all the schemes of the Church.

And now, Mr. Chairman, in terms of the resolution which I have the honor to move, we appeal to you to help in this work

## ON PATRIOTIC GROUNDS.

Canada has dealt kindly with the great majority of our people. There are farmers in every township in Ontario living on their own lands in comfortable, and in many cases, elegant houses, who came here poor, and would always have been poor had they remained in the old land. No doubt they worked hard for what they have, but they would have worked just as hard in the old country and never have saved anything. There are business men of large means in every city and town and village in the Dominion, who came here with no capital but their brains and their two hands, who, had they remained in the crowded centres of the old world, might never have seen themselves with sixpence. Taking it for all in all, Canada is the best poor man's country in the world. I venture to say that more men have done well in a worldly point of view in Canada, in proportion to our numbers, than

in any other country in the world. There is no country where a man stands more squarely on his merits than Canada. Here no titled aristocracy blocks the way to promotion, and no one asks a young man who his father was, provided he is good himself. Life and property are well protected, and liberty of conscience is enjoyed by all. In Ontario we have one of the best school systems in the world.

God has given us a noble heritage, and the best way we can show our gratitude is to send the glorious gospel to every corner of the Dominion. What Canada needs first and most is to be leavened with the gospel. The best way to make our country prosper, to make our people industrious, happy, loyal, patriotic, and powerful, is to preach the gospel to them vigorously wherever they are found. The best way to keep our Socialism and Communism, and the other pestiferous things which curse some of the countries in Europe is to preach the truth in all parts of the Dominion. We appeal to you, then, as citizens of the chief city of the Dominion—a city that has drawn its wealth largely from all parts of the Dominion—to help in sending the gospel throughout the entire land.

We appeal to you also on

DENOMINATIONAL GROUNDS

to help us in Home Mission work. We have no quarrel with other branches of Christ's Church. Each has perhaps done some work that no other could have done so well. Our duty as Presbyterians is to preach the truth as we understand it in all parts of the Dominion. And let it not be forgotten that if we are to hold our own in the country as a denomination we must follow our people wherever they go. You cannot build up a successful church by simply working at the centres of population. If Presbyterianism is to flourish in the Dominion, it must flourish in Manitoba as well as in Montreal. There is nothing clearer than that a Church without missions must eventually die. No Church can prosper and neglect the Master's commission, "Preach the gospel to every creature." One of the crowning glories of the present dispensation is that it brings the gospel to the poor, and the Church that refuses the gospel to its poor cannot prosper, and does not deserve to. It must die—it deserves to die—its first duty is to die. We read, with pardonable pride, the noble history of the Church to which we belong—a history in part written in the blood of her martyrs. We talk proudly of the achievements of the past, and never fail to refer to the deeds of heroism which our fathers performed. All very well, Mr. Chairman, but might it not be as well for us to give a little attention to what we are performing ourselves? We are proud of the Church that has been handed down to us, but what kind of a Church are we going to hand down to our children? We are proud of the history we read, but what kind of a history are we making? What will the future historian say about the Presbyterian church of the present day? Will it be said that our greatest achievement was to wrestle with the "organ question" or make a hymn book? Will it be recorded that we were great at soirees, successful at socials, and wonderful in the management of bazaars? Will the future Church historian dwell on the fact that we sang hymns, built hundred thousand dollar churches, but pinched our professors, crippled our colleges and made experiments with our missionaries, the object of which was to find out the minimum sum on which a family could be fed? What will they say about us any way, Mr. Chairman? If we can possibly avoid it, we do not intend to make the same mistake in Muskoka and Manitoba that was made in Ontario. There is not a town or township in that Province in which you cannot find men holding prominent positions and doing good work in other Churches, who once were Presbyterians. Ask why they left their own Church, and Principal McVicar or Mr. Warden, or any other man who ever did mission work in the West, will tell you the answer is always the same:—"We settled here many years ago, when the country was new. There was no Presbyterian church within reach, and we were forced to join another, or bring up our children like heathen. Did not we do right?" Of course they did under the circumstances. But if we, with half-a-dozen theological colleges turning out ministers every year, force our people to do this in the new parts of the country now settling, we certainly won't be doing right.

We base our final appeal

ON CHRISTIAN GROUNDS.

When we ask you to give your money to help this

cause, we ask you to remember that Christ was given for you. Nay, more, we ask you to remember that the carrying out of the great plan of Redemption was one wondrous system of giving. In the exercise of His sovereign love, God gave His Son to redeem His people. In the fullness of time the Son came and gave His life. When the Son ascended from Mount Olivet He gave the Spirit, and when the Spirit came He gave life. As the work goes on God gives pardon to the guilty, peace to the troubled, joy to the sorrowful, hope to the despairing, and strength to the weak. On the resurrection morning Jesus will give resurrection life and the glorified body. And when the sacramental host are brought home he gives to each a crown of victory and a place in the house of many mansions. From first to last it is all a matter of giving, and since God has given so much for you and to you, we appeal to you as blood-bought men to give your prayers, your means, your influence for the support of His cause.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON I.

Jan. 5. } THE SECOND TEMPLE. { Ezra iii. 1879. } 1-13.

GOLDEN TEXT:—"And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid."—Ezra iii. 11.

HOME STUDIES.

- M. Ek. xl. 17-38. . . . . The tabernacle reared.
- T. 2 Chron. iii. 1-17. . . . . Solomon's temple built.
- W. 2 Chron. xxxvi. 11-21. . . . . Solomon's temple destroyed.
- Th. Ps. cxxxvii. 1-9. . . . . The captives in Babylon.
- F. Ezra i. 1-11. . . . . Their return.
- S. Ps. cxxxvi. 1-6. . . . . Out of captivity.
- S. Ezra iii. 1-13. . . . . The second temple.

HELPS TO STUDY.

We now resume our Old Testament Lessons. It will be remembered that the last series ended with the decree of Cyrus, for the return of the Jews to their own land. The seventy years of desolation had been fulfilled. Jer. xxv. 11, 12; xxix. 10. God provides a deliverer. The mountaineers of Persia, under Cyrus and Darius, swept down upon the Assyrian and Babylonian empire. The Persians worshipped one supreme God; they hated polytheism; and their invasion of Babylon seems to have been at least in part under religious sanctions. If so, this explains why they not only spared, but assisted and honoured the Jews, whom they found in the midst of pagans, proclaiming the great truth which in some dim measure the Persians apprehended—"the Lord, our God, is one Lord."

I. THE FIRST GATHERING AT JERUSALEM: Vers. 1-7. The lesson relates two gatherings at Jerusalem. The first part presents the people arrived and somewhat settled in the land. They were in the cities, busily occupied with preparing habitations for themselves. But now the seventh month of the second year, the great festival month (Tisri, our September or early October) has come. In it fell the new year's day of the civil year, which began with this month, the solemn atonement day, and the feast of Tabernacles, the chief season of joy and thanksgiving. The people, therefore, mindful of the requirements of the law (Deut. xvi. 16) left their work and gathered themselves together at Jerusalem. This they did as one man, with hearty unanimity, as if inspired by one will. The fervor of their devotion and first love welded them together. It reminds us of the one heart and one soul (Acts iv. 32) of the Apostolic Church. That which is cold cannot be united. First heat, and then it is easy to weld. Fill men with the warmth and glow of Christ's Spirit, and loving Jesus, they will love one another. We learn the only true basis of unity in Church life and Church work—unity in Christ Jesus.

The leaders themselves set the example. These were Jeshua, the high priest, with his brother priests and Zerubbabel, the prince. (Note 2.) These stood up; that is, arose and went to work. They were the right kind of leaders. They built first the altar of the God of Israel. It was the old altar of burnt offerings which stood without the temple, and directly in front of the temple porch. They set it upon his (old English for its) bases, that is, the old foundations which they must have discovered in clearing away the rubbish. There is a lesson here. New forms, new methods and appliances, are ever being needed, but let us see that we establish them all on the old foundations.

The builders did their work in the shortest and simplest way. Fear was upon them. The Samaritans, the descendants of their old enemies, were on the alert, and did afterwards give them much trouble. This fear did not lead them to build fortifications, but first an altar; thus they put themselves under the protection of God Himself.

Then, upon the altar thus erected, they offered burnt-offerings as Moses directed, Deut. xii. 14, 15. It was the regular daily sacrifice, Ex. xxix. 38, 42. These burnt-offerings were symbols of atonement. By them the offender confessed his guilt and pleaded the blood, which alone can take away sin. The lamb set forth Him who taketh away the sins of the world: John i.

The first need of these returning wanderers is our first need—forgiveness. This was the gift of pardon which the father sealed to the prodigal by the kiss of reconciliation.

Next, the people kept the feast of Tabernacles, the great national thanksgiving, Lev. xxiii. 34-43; Deut. xvi. 13-15, and offered the prescribed offerings and sacrifices,

Num. xxix. 12-38. The worship was then fully re-established as far as it was possible without the temple.

The continual burnt-offerings, that is, the order of daily sacrifice, the offerings at the new moons at the beginning of each month, Num. xxviii. 11-15; and at the set feasts, the yearly festivals, as the Passover and Pentecost; and the free-will offerings, on special occasions of necessity or of thanksgiving, Deut. xvi. 2, 10, 16, were all arranged.

From the very first day of the seventh month they began to offer. They did not wait for the building of the temple. We do not need to wait for fine churches. Begin as you are, even in a log-house.

Another truth may be hinted at. The worship and service of God with the whole mind should begin at once: first, the sin-offering, the flying to Christ for pardon, and then not waiting to do great things, but rendering to him the offering of our whole heart and life, just as it is.

But the Jews were not satisfied with what they were able to do at once. They expected greater things and they made preparations for greater things. Doing now what we can, we must not rest satisfied with our attainments, but make these a preparation for higher, nobler, more devoted services.

They gave money, and substitutes for money in provisions, to those who brought the cedar from Lebanon to Joppa, the nearest sea-port (Note 3). This was all done in accordance with the grant, that is, the permission, which Cyrus gave them. Their religion evoked liberality. Every one could give something.

II. THE FOUNDATIONS LAID: vers. viii. 13.

The second part of our lesson relates another gathering at Jerusalem to lay the foundations of the temple. It took place in the following April or May in the second month of the second year.

Not only the leaders, the priests, and the Levites, but all that returned from captivity, the entire congregation took part in the work. In building the great temple of living stones, in which God's glory shall abide for ever, we all have a work to do (Note 4).

For six or seven months they had been gathering materials for the new building and clearing away the rubbish from the old foundations; and now the time had come to lay the foundations of the new temple. The priests in their gorgeous robes, Exod. xxxix., with trumpets in their hands, and the Levites, the Sons (descendants) of Asaph, one of the three great leaders of David's chorus (1 Chron. xiii. 8; xv. 16, 19) are appointed to lead the praises. Then while the corner-stone is being laid, they sing together responsively, choir answering choir, such Psalms as cvi., cviii., cxviii., cxxxvi. All hardship is forgotten, sacrifices are but little accounted of, grand joy fills to overflowing the hearts of the whole people.

But many of the aged men, who had seen the first house in its glory, wept. They were attached to the ancient order of things which had passed away, whose glory they thought could never be recalled. But the others, the younger, looked forward. They were ardent, hopeful; they saw not the difficulties, they looked for a better, brighter future. We see often what different views are taken of the same event. Our views of things are very partial and incomplete. The weeping of the old men illustrates the conservatism which clings to the past, the joy of the young men, the progressiveness which eagerly anticipates the future. These are God's two great forces by which He works out true progress, and moulds and develops humanity.

EXPLANATORY NOTES.

1. Ezra and Nehemiah were regarded by the Jewish church and the early Christian fathers as one book; but modern criticism has decided that they were originally two books, with different authors. The book of Ezra is divided into two distinct sections. The first, chaps. i.-vi., covers a period of 22 or 23 years (B. C. 536-515), and gives an account of the return from captivity and the rebuilding of the temple. It took place half a century before Ezra's time, but was doubtless compiled by Ezra. The second part, chapter 7 to the end of the book, begins after a gap of 57 years since the events of part first. It comprises the events of only about a year, B. C. 458-457, and was doubtless the narrative of Ezra himself. Its date of composition is fixed at B. C. 457-456, soon after Ezra's return to Babylon. Its language is a mixture of Chaldee with Hebrew, and resembles that of Daniel more than any other book of Scripture.

2. Jeshua.—Another form of Joshua. He was high priest (Hag. i. 1). He was the grandson of Seriah, the high priest, put to death by Nebuchadnezzar at Riblah (2 Kings xxv. 18-21). His father, Joadak, had been carried captive to Babylon, and died there some time before this (1 Chron. vi. 15). His brethren, of the same family of priests, not his natural brothers merely. Zerubbabel was of the royal line of David and Solomon (1 Chron. iii. 1, 19). He was really the son of Pedaiah, the younger brother of Shealtiel (called Salathiel in 1 Chron. iii. 27); but Shealtiel having no sons, and the royal line being continued in the person of Zerubbabel, his nephew, he is called his son.

3. Them of Zidon.—A country on the sea-coast of the Mediterranean at the foot of Mount Lebanon, where the cedars grew. This was the same kind of bargain, and for the same reasons, as Solomon had made for the first temple (1 Kings v. 6, 9, 11). Grant of Cyrus. According to the permission of Cyrus to build the temple. He never ruled Phoenicia (Herodotus), but he could give the Jews permission to trade.

4. Jeshua of verse 9 is not the high priest of verse 2, but the head of one of the two Levitical houses, as Kadmiel was of the other (ch. ii. 40). Sons of Judah. Probably the Hodaviah of ch. ii. 40. Comp. Neh. vii. 43. Henshad. A third Levitical family uniting in the work with the other two.

No man has come to true greatness who has not felt in some degree that his life belongs to his race; and that what God gives him He gives him for mankind.—Rev. Phillips Brooks.

## OUR YOUNG FOLKS.

### CHRISTMAS SONG.

Ring the bells out loud and clear;  
Christmas comes!  
Closing in a plentiful year,  
Christmas comes.  
Let each heart rejoice and sing  
Glory to our Saviour King,  
For His mercies freely given,  
Peace on earth, and joy in heaven.

Ring the bells out loud and clear;  
Christmas comes!  
Closing in a plentiful year,  
Christmas comes.  
Grateful hearts can prove their love,  
To their gracious Lord above,  
By the love and truth they show  
To His wretched poor below.

Ring the bells out loud and clear;  
Christmas comes!  
Closing in a plentiful year,  
Christmas comes.  
Doubly blest we'll be indeed,  
If we share with those that need;  
Giving from our ample store,  
Comfort to the suffering poor.

Ring the bells out loud and clear;  
Christmas comes!  
Closing in a plentiful year,  
Christmas comes.  
Give all Christians as ye fare,  
Bounty large or smaller share;  
If no more ye can bestow,  
Christmas love and greeting show.

### JACK M'LEOD.

"THERE were three boys," said uncle Peter, "in my school, one winter, that were fun-loving, rollicking fellows, nothing really vicious or ugly in them, yet they made me a great deal of trouble. If I had occasion to mend or make a pen, set a copy or work a difficult sum, there was sure to be a twitter, which swelled to a snicker around the room. When I looked up all eyes would either be upon me or the 'three boys,' who of themselves never seemed so studious, at one of their tricks, by the way. Matters stood this way some days. I could find nothing special to accuse them of, yet I knew they were the cause of the whole disturbance. Something must be done. After one of these periodical snickers one day I went to them, and said, pleasantly:

"Boys, you seem to have a great deal of fun here all to yourselves, which is most too bad, now tell us all what pleases you so and we will enjoy the laugh together and have done with it, for we are here for something besides laughing. What is it?"

"Oh! nothing," they answered with such grimaces, that, of course, made the whole school laugh.

"If it is nothing, then we have had quite enough. You are the oldest in the school, and I had looked to you to help me preserve order, I am sorry to say I am much disappointed. I am satisfied you are the cause of all this confusion in our otherwise pleasant school.

"Now, while I do not intend to cane or flog, I want you to distinctly understand that I will not permit anything of this kind longer. Kenneth Ure, will you try to do better in the future, laying aside this silly waste of time, and help me by your example?"

"Yes, sir," answered the boy, frankly and readily.

"James Brown, will you make the same promise for the future; will you be a help instead of a hindrance?"

"Yes, sir," came slowly, as though costing

an effort. I expected opposition from this boy and was pleased with my success.

The other boy, Jack M'Leod, was the most good-natured in the school. I knew him at home as a pleasant boy. It was with easy assurance I turned to him and asked a similar question; to my surprise, he dropped his head and laughing, said:

"I dun-no."

"You don't know," I exclaimed, expressing my astonishment a little sharply. "You know whether you mean to go on annoying me and disturbing the whole school, or whether, like your companions, you are ready to make the same promise, don't you?"

"He-he-he, I dun-no," he chuckled. I turned away amazed yet determined. I went to the boy several times during the afternoon asking if he were ready to make the promise, always receiving the same answers, "He-he-he, I dun-no."

After the closing exercises of the school I requested Jack M'Leod to remain in his seat, which he did in a serio-comic manner, hands in his pockets, and eyes rolled to the ceiling, that sent the children laughing from the house. When we were alone, I said:

"We will make ourselves as comfortable as possible here; but you must understand that, be it a night or a week, you cannot leave this house until you have made up your mind to do differently."

No answer, but a very significant shake of the head.

I deliberately locked the door, putting the key in my pocket. I fastened all the windows, and renewed the fire. It was a short winter's day—cloudy, and threatening a storm. The wooden shutters rattled, and the wind whistled weirdly around the corners; quaint shadows crept boldly out from the darkness and lengthened on the walls; now and then limbs of the forest trees struck the old school house spitefully, or dragged their length on the roof as though making an entrance.

"By the way," I remarked, as though to myself, "we may as well have supper, we needn't starve." Stepping to the door, I called to some children, still lingering in curiosity, "run home and tell your mother to send supper for two here."

They scampered off well pleased to have something to do.

Jack's face grew longer and longer as the darkness deepened. I began a search from desk to desk, gathering a few stubs of candle left from a recent spelling school. I laid them in a row upon my desk, continuing my soliloquy.

"That piece may burn an hour, this, measuring and examining carefully, "an hour and a half,—I don't know, pretty small piece may burn a half-hour—the whole, perhaps, three hours." I heard a faint sigh, then an audible sob. I knew Jack had been looking at me, but as I turned, his head dropped upon his arms, stretched on his desk, in real grief, a pitiable sight in the dim light. Without noticing his dejection, I asked.

"Which would you rather do, Jack, burn these pieces in the forepart of the night, or reserve them to the last? The hours will seem long, I suspect, I do not think we can sleep much."

No answer.

I went to his side laying my hand upon his shoulder, continuing in the same voice, "Or would you rather give me the promise now and go home? Have you made up your mind?"

"Yes, sir," came with a sob.

"You think you will take care in the future to set a good example before the younger ones?"

"Yes, sir."

"You may go then."

He shot out of the door on a run. His home was a mile and a half through the woods. I had some misgivings. Not that I had done right, but I was engaged to a pretty cousin of Jack's, and I was not certain how the family would take it. I was soon re-assured. His father had started after him, and not getting much satisfaction from the boy as to his delay, came on to my boarding place. I explained just how it was.

"You have done a good thing," said the father. "Jack is a good boy, and so good-natured, that somehow when he does do wrong at home he slips out of it."

So it proved. John M'Leod has been a popular and successful minister many years. Only a few months since I met him, when he laughingly told the story of that night in the old school house, adding, seriously, "It was the turning-point of my life."—*The Interior.*

### OFF THE TRACK.

"WHAT'S the matter?" Our engine gives a short, sharp whistle, then another. Up go the windows in the cars. Out go the heads of the passengers.

"What's the matter?"

"Engine off the track!"

"On our track?"

"No, on the next one."

"Then it won't keep us waiting, but we will see it as we pass."

Slowly our engine moves along. There is a crowd of people on either side of the railroad. Here is a gang of workmen, and here is the engine itself, which has slipped from the track. How helpless it looks! It cannot help itself back again, so two other engines have come to draw it up, and all these men, with their crow-bars, and pick-axes, and shovels, help too. It takes a long time, and many men, to get it up again, to put it in running order, and to mend the track. It is a great deal better every way for the engine to keep on the track, isn't it?

Do you know, little folks, that boys and girls, and men, and women, sometimes get off the track of doing right things? It is true that they do, and that makes sad work. It is hard to get on the track again, so look out and not be thrown off.—*Congregationalist.*

WHEN my grandfather saw a man drinking or carousing, or a boy spending all his money for cakes and sweets, "Poor fellow," he would say, "he's left off his bridle." The appetite needs reining, let it loose, and it will run you to gluttony, drunkenness, and all sorts of disorders. Be sure and keep a bridle on your appetite; don't let it be master. And don't neglect to have one for your passions. They go mad if they get unmanageable, driving you down a blind and headlong course to ruin. Keep the check rein tight; don't let it slip; hold it steady. Never go without your bridle, boys.

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1879. MAYORALTY, 1879.

To the Electors of the City of Toronto.

GENTLEMEN,—Having been presented with a requisition signed by a very large number of the most influential Ratepayers of the City, asking me to allow myself to be put in nomination for the Mayoralty for 1879, I take this means of placing myself in your hands as a Candidate for that position, being assured, by the signatures to the Requisition (which I shall publish at an early day through the press) that I shall receive your hearty support. I remain, Gentlemen, your obedient servant,

P. G. CLOSE.

TO THE ELECTORS OF ST. ANDREW'S WARD.

GENTLEMEN,—In response to a largely signed requisition, I beg to offer myself as a Candidate for Alderman FOR ST. ANDREW'S WARD FOR 1879.

Should you do me the honour of electing me I will advocate a reduction of the City Taxes, and favour a system of retrenchment and economy in every department of municipal expenditure.

Your obedient servant, SAMUEL WILSON.

Toronto, 30th Nov., 1878.

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MR. THOS. J. MASON. DEAR SIR.—I can cheerfully bear testimony to the value of your Magnetic Lung Invigorator. Since using it I have experienced a great strengthening of the vocal organs, and I can most confidently recommend it to all who suffer from weakness of the throat or lungs. It is invaluable to ministers. REV. B. F. AUSTIN, M.A. Post Office, Ottawa, Sept 10th, 1878.

DEAR SIR.—I have much pleasure in informing you of the benefit I have received from the "Magneticon" Belt purchased from you about two months since. The pains that I used constantly to be troubled with in my right hip and across the small of my back have almost entirely disappeared. I had also suffered very much from chronic liver complaint: my liver is now all right, and the general tone of my health is much improved. Yours very respectfully, JAMES G. POSTON. 8 James St., St. Catharines, Sept. 4th, 1878.

THOS. J. MASON, Esq. DEAR SIR.—I procured your "Magneticon" Wristlet on the 12th of April last. For sometime previously my hands had been so bad with rheumatism that I had almost lost the use of them—now they are well. I am in my seventy-eight year. WM. BARON.

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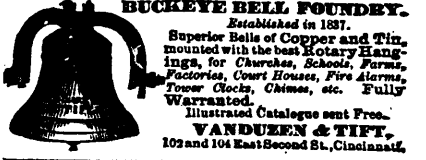
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