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Whole No. 618.

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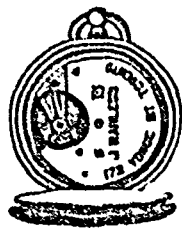
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CHILI VINEGAR.—Take one hundred red chilli, or capsicum, freshly gathered; cut them in small pieces, and let them steep for a fortnight in a quart of the best clear vinegar, shaking the bottle daily. Strain it and it will be ready for use.

A BOILING solution of sulphate of copper applied to a floor on laying a carpet will keep away moths. For outside coverings of furniture, especially of wool, a solution of corrosive sublimate dissolved in colourless alcohol can be used without fear of discolouration, and is a certain exterminator of these pests.

SPANISH MACKEREL.—Do not wash the fish, but wipe it perfectly clean. Split it down the back, and put on it a little salt, pepper and oil. Boil it until well done, turning it often. As soon as done take the back bone out and spread the fish with butter, into which has been rubbed some parsley, pepper, salt and a little lemon juice.

CLEANING GLOVES.—White kid gloves, if they are not stained—merely soiled—can be cleaned by taking a little sweet milk, a piece of soft white flannel, and a piece of common brown soap. Put the gloves on your hands, and put the flannel tightly over your finger, dip it in the milk to moisten it a very little, rub some soap on it, and rub the glove gently. The kid must not get wet through.

INK STAINS IN LINEN.—These can always be removed by salts of lemon, but this should be applied carefully. Put the powder on the inkstain and hold the linen over the steam of hot water. When the ink disappears wash all the salts of lemon out, or otherwise it will burn the linen. When, however, ink is found on linen in a wet state, if it is immediately washed in milk the stains may be at once removed.

TO CLEAN BRASSWORK.—Make a paste of two ounces of rotten stone, half an ounce of oxalic acid, three-quarters of an ounce of sweet oil and a little turpentine. Apply with a soft piece of old cloth, moistened with water. Brass ornaments will look as bright as when new, after they have been washed with rock alum boiled to a strong lye, in the proportion of an ounce to a pint, and rubbed when dry with fine tripoli.

TOMATO CATSUP.—Without cooking. One-half peck ripe tomatoes, peeled, chopped, and strained lightly; one teacup black and white mustard seeds mixed, one small teacup salt, two red peppers cut fine, three green peppers cut fine, one of each without seeds, one ounce celery seeds, one large onion cut fine, two teaspoons black pepper, two teaspoons mace, two teaspoons cinnamon, one teacup sugar, one and a half quarts vinegar. Mix all together, put in bottles—does not need sealing.

VERY GOOD MINCE PIES—Are made by taking two pounds of tender beef, or a beef's heart, one-quarter of a pound of suet, four pounds of tart apples (Greening are best), one pound of raisins, one pound of currants, half a pound of citron, one-quarter of a pound of mixed candied peel, one grated nutmeg, half a teaspoonful of powdered mace and a teaspoonful of cinnamon, one pound of nice brown sugar, and sufficient sweet cider to make the mixture moist. Prepare all the ingredients and put them over the fire to cook. It should only simmer until the apples are cooked through, which it will take only a few minutes to do, they being chopped very fine. This cooking the mixture before baking gives one a better chance of deciding as to the sweetness, flavour, etc., of the mince meat, and when when it goes in the oven it will only need to stay in so long as the paste is baking. This mince meat is not very rich, and therefore will take merely a plain paste.

DR. J. CORLIS, St. Thomas, writes: "During ten years' active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since the introduction of Lyman's Emulsion of God Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system."

FOR BIBLE READERS.

The following liberal offer appeared in the last issue of the Ladies' Journal, published at Toronto, Canada: "We presume you all read the Bible more or less, and no doubt you are all interested in it. That you may study it more closely we offer THREE PRIZES to the first three persons sending correct answers to the following questions:—1st. Does the word Reverend appear anywhere in the Old or New Testament? 2nd. Which is the middle verse of the Bible? 3rd. Does the word Girl occur in the Bible? Not more than three prizes are given, and those only when the answers to the three questions are correctly given; the first three correct ones in the order received will be successful. The names of the successful prize-winners will be given in our January issue. The first prize, to the first sending a correct answer to each of the three questions will be a LADY'S VALUABLE GOLD HUNTING CASE WATCH, a reliable timekeeper. To the second person sending correct answers an ELEGANT NECK CHAIN HEAVILY PLATED, a very pretty article. To the third will be presented a beautiful SOLID GOLD GEM RING. The only conditions attached to the above offers are that you must send fifty cents along with your answer, for which you will receive the Ladies' Journal for one year. So you see, in any case you will receive full value for your half dollar, besides the possibility of getting a really valuable gold watch, neck-chain or ring. The Ladies' Journal is a 20-page fashion monthly, containing in each issue two full-size pieces of music, always the latest thing out, besides the sum and substance of all the leading high price American fashion papers. Full-page illustrations of the newest designs in fashions, full descriptive letterpress; household hints, domestic matters, a short story young folks department, besides numerous other interesting matters especially for ladies. If you do not get the Gold Watch, the Chain or the Ring, you will certainly get full value for the money in getting the Ladies' Journal for one year. Do not delay. Address Editor of Ladies' Journal, Toronto, Ont., Canada."

A STINGING SENSATION IN THROAT AND PALATE called heartburn, and oppression at the pit of the stomach after eating, are both the offspring of Dyspepsia. A salt like carbonate of soda may relieve, but cannot remove the cause. A lasting remedy is to be found in Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Those associate organs, the liver and bowels, benefit in common with their ally, the stomach, by the use of this benign and blood purifying remedy.

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NOTES OF THE WEEK.

WHILE the people of New York were preparing to commemorate the evacuation of their city by the British the enthusiastic students of St. Andrew's University were doing their utmost to promote the election of James Russell Lowell as Lord Rector of that ancient university. Their efforts have been crowned with success. Their triumph is regarded as a fitting tribute of honour and respect to one who has won a distinguished place not only in the service of his country but also in the republic of letters.

AN important change has taken place in the Ontario Ministry of Education. The enfeebled health of the Hon. Adam Crooks has rendered his resignation necessary. Mr. G. W. Ross has been appointed to succeed Mr. Crooks. The choice is an excellent one. Mr. Ross has been intimately identified with the course of education for many years. He thoroughly understands the working of our school system, and being a man of large experience, honest and upright there is nothing unreasonable in the expectation that the educational affairs of the Province will be administered with integrity, ability and success.

THE newly elected Bishop of Huron, the Rev. Dean Baldwin, is held in high esteem by the Christian people of Montreal. He was the honoured guest at a complimentary breakfast in the Windsor Hotel last week. As a general thing these public breakfasts are rather cheerless and dreary affairs, but the one to which the Dean was invited seems to have been a pleasing exception, a number of ladies having been present. The representatives of the various evangelical churches in the eastern city spoke in most cordial terms of the value of Mr. Baldwin's Christian work in Montreal. In these days of sacerdotal exclusiveness it is reassuring to hear the manly and devout sentiments to which in his response he gave expression.

THE conclusions arrived at by college and other debating clubs after the discussion of great historical and social questions do not often reverse the verdicts of history, or alter the course of a great movement, but they do sometimes indicate the inveterate force of traditional prejudice. In Trinity College, Toronto last week, the young gentlemen had a debate on the resolution: "That the character of Oliver Cromwell is worthy of admiration." One gentleman painted Oliver as a benefactor to the human race, and argued that his character did credit to English history. Another contended that he was a cruel-minded, gloomy, fanatic, who subserved the weal of the country to his own interests. On the question being put to the vote the audience unanimously supported the negative. And yet "Letters and Speeches by Oliver Cromwell," edited by Thomas Carlyle is within reach of most people.

PROUD but penniless foreigners have a fancy for fair Americans whose marriage dot is a consideration. These charming daughters of their country profess to admire republican simplicity while at the same time they covet aristocratic distinction. An American official has been investigating the subject and discovers as might be expected that their hymeneal compromises are not what can be called strictly love matches or even tolerably happy marriages. Majestic but impoverished German barons are a trifle arbitrary in their manner of home rule. A sad instance of love's young dream merging into a realistic quarrel over the blacking of a pair of boots, has recently been detailed with much impressive moralizing. The complications of modern life are answerable for many things that people would be better without. The refrain of the old Scottish song, "Marry for love and work for siller," is getting sadly out of date.

THE Potsdam Court chaplain who gained notoriety by reason of his strongly pronounced anti-Jewish opinions, did not meet with a flattering reception on his recent visit to London. Jews are numerous enough

in the British metropolis but there they are not regarded with the same aversion as they are in Russia and Hungary or even in Germany. It was with difficulty that a place could be found for Dr. Stocker to lecture in, but through the good offices of Lord Shaftesbury, Exeter Hall was secured. Then his troubles were not over. His audiences were demonstrative in their opposition and he had to bow to circumstances. As a last effort, he addressed a small meeting in St. Stephen's Club, but that gave offence to many of its members and led to numerous resignations. Dr. Stocker has returned to Berlin, having made the discovery that an anti Semetic movement in Britain is hard to raise.

THE two nations that stood glaring into each others eyes a hundred years ago have advanced in many ways since the 25th November 1773. Evacuation day has been observed with great pomp and splendour in New York city, though it was somewhat interfered with by the unfavourable state of the weather. There has been no notable explosion of pent-up hatred on either side. It is doubtful if such now exists. The great mass of intelligent Americans and intelligent Britons cherish the friendliest feelings towards each other. The toast that followed that of the President of the United States at Evacuation Day banquet of the Chamber of Commerce at Delmonico's was "The Queen of Great Britain." The many virtues of her life have won the hearts of the English-speaking race. Her reign will mark an epoch in history more memorable than that of England's virgin Queen or that of the illustrious Isabella of Spain, who pledged her jewels to furnish the means by which Columbus gave this continent to the World! The toast was drunk amid standing cheers.

ONE of the festering plague spots of the business life of to-day is the gambling in stocks and commodities which takes place in every exchange. Those who engage in it are non producers. They contribute nothing to the advancement of trade. They are the modern representatives of the barons and buccaneers who forcibly levied toll on the traders of by-gone days. The practice of stock gambling is demoralizing every way. Another plundered though dishonest victim, a former Torontonionian, makes his confession. He was a clerk in a bank. He was anxious to speculate. He had no money of his own, but the bank had, and he put up margins with his employer's money. He wanted an interest in the bank and by embezzling its funds he thought to obtain a position of influence and honour as a bank manager. At first he made money fast, clearing as much as \$20,000 in one deal. During cornering he made \$20,000 over and above his margins and went down to the Exchange for the purpose of closing out. He was five minutes late, and upon the opening next day prices tumbled down rapidly. The Board decided that there was a corner and fixed the actual price ten cents below the price quoted on 'change, which wiped out all his profits and left him bankrupt. He then took money intending to repay it, but from that time he had a continued run of ill luck. This is the latest notable instance of a man trying to get rich by a dishonest short cut, but it will not be the last.

A LARGE and enthusiastic meeting of Toronto University students was held in Moss Hall last week. A short time since a University Temperance League was formed, and already it has made most satisfactory progress. Dr. Daniel Wilson presided at the meeting which was addressed by the Rev. H. M. Parsons. Mr. John Macdonald, Dr. Geikle and Mr. S. H. Blake, Q.C. The addresses were sensible, forcible and earnest. Dr. Geikle said, regarding the medical uses of intoxicating liquors, that they are simply useless, and continued: "Now all you young gentlemen before me desire to become fine specimens of the genus homo. Will you get a big arm, a good stomach, a fine frame through drinking liquor? Never! The less you drink the clearer your head, the stronger your frame, the bigger your arm, the better your stomach and the longer your lives. I am not afraid to maintain this

position before anybody. The effect of drinking intoxicants upon the stomach is most pernicious. It poisons the blood and does injury in consequence wherever the blood circulates. In Canada, where the climate is so inequable, the effects of drinking upon the physical system are particularly evil, and should be guarded against." This is not the only argument for abstinence, but it is one of great importance and one that everybody can understand. The hearty manner in which the cause of temperance is taken up by the students speaks well for the professional men that are to be and for the community at large.

THE committees from the various denominations representing the Toronto Sabbath Observance Committee, held their first meeting in Shaftesbury Hall last week. The chair was occupied by Archdeacon Boddy, and Rev. Mr. Burton acted as secretary. Besides numerous representatives from the various Anglican, Methodist, and Presbyterian churches of the city, there were several delegates from a distance present. The principal business of the meeting consisted in the discussion of points in connection with the present state of the law bearing on the observance of the Sabbath. The committee adjourned to meet in two weeks, the interim to be occupied in gathering definite information and laying plans for future work. The work, which is under the auspices of the Toronto Ministerial association, has the following object as embodied in a circular issued by the committee.—Attention is directed to the increasing profanation of the Lord's Day in the Dominion, by continued work on the line of construction of the Canada Pacific Railroad, by the general running of trains upon that day, by excursions both by land and water, by photograph galleries opened, by hotels, livery stables, barber and cigar shops, etc. They would urge that these acts and doings are flagrant violations of the spirit of the Act to prevent the profanation of the Lord's day (Revised Statutes of Ontario, chap. 189), which Act has, supported by the religious convictions of the community, conserved hitherto for us a restful Sabbath. The Association submits that there is growing need for earnest efforts being put forth for the enforcement of the law and for keeping alive the Christian sentiment of the community thereon.

WEEKLY HEALTH BULLETIN.—A marked change in temperature has taken place from that of the preceding week. It has naturally followed from this, that acute affections of the respiratory organs seem to have decreased; Bronchitis having fallen from 11.4 to 9.8 per cent., and Influenza from 5.2 to 4.8 per cent. of the total reported diseases. Although Diphtheria by some would be placed amongst the acute diseases of the respiratory passages, and would seem from the fact of its percentage of prevalence being greater this week than last, not to have followed the same rule; yet it must be remembered that a decrease in the prevalence of Bronchitis would make the other diseases appear comparatively more, and that Diphtheria has apparently other definite relations in regard to causation than those simply of low temperatures and high winds. Regarding the prevalence of Fevers, Intermittent is still present to a comparatively large extent, for although checked by the extreme cold of last week, it has again advanced from 6.3 to 7.5 per cent. Enteric Fever appears to have advanced from 1.5 to 2.4 per cent. of the total reported diseases. Zymotic diseases of a contagious character have not shown any great prevalence or tendency to advance. The increase of Scarlatina noted last week, seems to have been replaced by Whooping Cough; and Mumps has disappeared from amongst the twenty most prevalent diseases, only to have its place taken by the reappearance of Measles. The various other diseases are such as remain more or less constant in their prevalence from week to week; although, as may be seen by reference to their character, they mark the prevalence of conditions indicating in some instances the necessity for public sentiment being more strongly aroused toward the end of limiting their number by more stringent measures than at present exist.

OUR CONTRIBUTORS.

CALVINISM TO THE RESCUE.

MR. EDITOR,—In the September number of the "Homiletic Monthly," the readers were treated to a sermon on "Swearing and Cursing," by Charles H. Hall, D.D., Holy Trinity Episcopal Church, Brooklyn, which well deserves some public consideration. Speaking of cursing he says:—"I am sorry to find a striking example of what I mean in the Psalms of David, but the 109th of the Psalter certainly leaves common minds far in the rear in concentrated rage. There are some left in the Church, even in this late day, who try to find in it a sublimer inspiration, and while they abjure it for their private uses, do not incline to yield it as other than very holy in the lips of the original speaker. We leave it in common with the infirmities of patriarchs, and the usages of the Israelites in the matters of divorce, as things which God winked at because of their ignorance." This is but one instance of the shallow and profane Arminianism, which is stalking abroad throughout the land. Such teaching can only be classed with the multifarious attacks made upon the Scriptures, and if listened to would surely undermine the faith of believers.

1st. Dr. Hall mentioned divorce as one of the usages to be placed side by side with David's cursings. I suppose polygamy would be one of the infirmities of the patriarchs to be placed in the same list. All will acknowledge that, in some forms or other, the imprecations heaped upon the wicked are very numerous in the Psalms, will Dr. Hall please point us to one passage in all the Psalms where divorce or polygamy are recognized in the utterances of the inspired Psalmist? Such omission alone must throw an air of doubt, to any reflecting mind, upon the unwarranted hypothesis. That divorce and polygamy were infirmities of old, no one will doubt, and we are well pleased that the inspired historians have given us a true and faithful account of the lives of the patriarchs—not only their virtues, but also their infirmities and sins and the way in which those sins were punished. David's polygamy for instance was the bane of his life, and at the root of the sins and sorrows of his family. But the Psalms are not an inspired historical narrative, they are the outpourings of the representative of David's greater Son, and as such they stand or fall together; and if these towering mountains of imprecation and revenge towards the utterly impenitent fall, in their overthrow they must inevitably lay the whole fabric of Revelation in ruins.

2nd. The practice of divorce amongst the Jews was referred to by Christ, but only to be condemned by him, but how does it happen that in the New Testament the denunciations of the Old Testament are quoted with approval and as being a supreme authority? Take for example Rom. xi. 7-11, especially: "Let their table become a snare, and a trap," etc., etc. Paul sees the same condemnation of hardened sinners in his day, as David saw by revelation in his time. Notice again with what a wounded heart Paul in Acts xxviii. addressed the unbelieving Jews in Rome, quoting the terrible words of Isaiah in their hearing. No Christian to-day wants these fearful utterances for any personal use, but they do help him to understand the state of the world as it was, and still is; and without the light of which the recognition of these truths afford, it is impossible to understand the ways of the Lord and the method of His government, or to enter into harmony with His will and workings.

3rd. It is spiritual blindness in part at least, when good men fail or refuse to recognize by the light of Scripture a hardened impenitent race always present and always opposed to the truth. The race begins with Cain who was "of that wicked one." (1 John iii. 12) They spread out into the ungodly world who were drowned, and for whose judgment according to Jude, God sent ten thousand of his saints. Pharaoh appears as a notable example, and the Canaanites and other nations whose cup of iniquity was full. Who again but such are these men of Belial continually cropping out in the history of Israel always concocting or enacting some fresh villainy? Their character and doom are wonderfully portrayed in the Psalms, and we have here delineated the scorn with which they will be treated by all the saints, when they stand revealed before them in judgment. Isaiah and the prophets made frequent mention of those whose hearts were hardened, and whose eyes were closed, etc. Ac-

ording to Christ, Judas was a devil, and he designates certain Jews who wore of their father the devil. (John viii. 44.) Paul discovered a child of the devil. (Acts xiii. 10.) In fact the tares which are the children of the wicked one are ever in the field. (Matt. xiii. 38) There is a race all through the epistles and in Rev. xii. 15, who are "without," not in the Church or the heavenly Jerusalem, "dogs, sorcerers, whoremongers, and murderers," etc. But in a short article one cannot hope to notice all the references to a truth which is so thoroughly imbedded in the whole Scriptures. Such is the actual state of the case according to God's Word, and we may or may not enquire into the causes at work behind the facts. There is no doubt but all such hardened sinners will be held responsible for their own wretched state of guilt and unbelief. That the blood of Christ is sufficient for their sin, no one doubts; but that Christ even intended to make these monuments of His mercy, no one will allow. They are not only tolerated but treated with infinite compassion all their days both by Christ and His people.

4th. We are to understand that all the appliances of the Gospel will never reach or save this wicked seed, whom as yet we know not. The Gospel is to be sincerely and urgently offered them, even as to others, but recognizing their presence in the world, the saints who are the bearers of Divine mercy to men, sanction and consent to the penalties of civil government. This view gives the only scriptural and stable foundation for civil government. The Arminian who believes all men to be salvable by the appliances he possesses should in all consistency use only moral efforts. The arm of the civil law represents God's justice directed not against the erring saints, but against the hardened criminal, to restrain him or to cut him off if necessary from the face of the earth. Paul says "He is the minister of God, a revenger to execute wrath upon him that doeth evil." Such is the civil magistrate and his function, and therein we still have an exhibition of David's spirit in his imprecatory Psalms. David was head both of Church and State, and so could sing both of mercy and judgment. These functions are now divided, and while it is left for the Church to proclaim mercy, it is equally the place of the State to proclaim judgment.

5th. It is nothing new for Presbyterians to be told that the Psalms of David are Messianic, and if some of these Psalms enable us to see the Judge upon His throne, and to understand the privileges of His judgment even as carried out in this life, should we not greatly rejoice in the messages he has given.

Bristol, Que.

M. H. S.

THE ELDERSHIP.

MR. EDITOR,—In the article which appeared in your columns lately reviewing Principal MacVicar's opening lecture in the Montreal College, there occurs the following remark:—"What we need is an efficient body of ruling elders; and if we cannot get men competent to rule, how can we get men competent to both rule and teach?" If the writer means exactly what he says, then he arraigns, at least by implication, the whole body of ruling elders in our Church on the ground of incompetency and inefficiency. Surely this is a very bold and sweeping charge. Even if we suppose him to be speaking only in general terms his language, though not that of direct assertion, is quite unjustifiable and insulting to those of whom he treats. That in a body of church officers numbering so many hundreds a considerable number should be found who are incompetent and inefficient is perhaps not wonderful. Are there no incompetent and inefficient ministers in the Church? And yet who would bring a railing accusation against the whole ministry as a body? It may safely be affirmed that, after all necessary deductions are made, the elders of our Church are a body of men of whose spiritual, moral, and intellectual attainments we have no just right to be ashamed.

Were some of the sister churches in possession of such an agency, we can fancy that, instead of hedging them around with ecclesiastical limitations, they would eagerly engage them in the service of the church, both in working and speaking for the Master. To stigmatize the elders as being generally incompetent and inefficient, is an unwise and unworthy reflection not only on the elders, but also on the membership of the church by whom they were carefully and deliberately chosen for those very qualities of which they are here alleged to be destitute. Some of our ministers, and those not the least able and successful in their sacred calling, do

not find the great difficulty of "Presbyter" in getting their elders to do their "legitimate work." In point of fact, it will usually be found that when a minister puts himself into right relations with the elders, and faithfully endeavours to engage them in useful service, his difficulties will be found to vanish. But if, as is sometimes the case, he pursues a different course, and either practically ignores or antagonizes them, is it any wonder if he finds himself isolated and in difficulties? "But," says "Presbyter," "instead of doing their legitimate work, they are exhorted to preach." No one, I presume, contends for the position that all our ruling elders should preach, not even that they are all, or a majority of them competent to do so. Many, however, do contend against the unscriptural assumption that they may never, under any circumstances, perform the office of a public teacher in the Church; an assumption at variance not only with Scripture but with at least the occasional practice of our own Church. Leaving the charge of incompetency and inefficiency, and the fear of encroachment in the matter of preaching, let me advert for a moment to the neglect and unwillingness of elders to perform their "legitimate work." And here it may be freely and regretfully admitted, and by none more so than by elders themselves, there is too much ground for complaint. Would that it were otherwise. Not all the blame, however, should rest at the door of the eldership. Much of it is owing to the perplexing uncertainty and contradiction of the Church's teaching as to the position and privileges of the elders, and the duties expected of them. Some authorities tell us that teaching and ruling elders are both presbyters, having different duties but the same office. Others deny this and assert that there is only one class of elders, that of the teaching elders or ministers, relegating the ruling elders to the position of mere lay delegates in the Church courts, and of an inferior order even in their own department. Several years ago, the question was raised in your columns:—"What is the elder's position in the Church? Is he a spiritual office bearer, or only a lay representative?" Surely it would tend greatly to the Church's interests and advancement to have this vexed question more clearly and more definitely answered. Hitherto we have had only conflicting opinions, or timid evasions of the difficulties connected with the subject. But it is a question which will have to be fairly met and understood in some way or other in the near future. It is one which has obtained a good deal of attention lately in other branches of the Presbyterian Church, and was thought not unworthy a place in the deliberations of the General Council in 1880. VINDEK.

CONVERTED PRIEST'S HOME.

MR. EDITOR,—Please accept the assurance of my gratitude for the insertion of my recantation in the columns of your interesting journal, and allow me to address a few words to your readers on the Converted Priest's Home inaugurated by Mr. Chiniquy here. As it is my privilege to have been an inmate for more than three months of that institution I think it is my duty to say a word concerning it.

Who is so blind to-day, as to ignore the superhuman, and alas too successful efforts of Rome to repair in England and the United States the losses she has suffered in France and Italy? She has more than doubled her numbers and influence in Great Britain and in this Republic these last thirty years. Her progress is so rapid, that she boasts she will rule it very soon. Here are the words of one of her most remarkable priests, Father Hecker, himself a pervert from Protestantism: "If the Catholic Church shall increase for the next thirty years, as it has for the thirty years past, in 1900 Rome will have a majority and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic." To this prophesy which comes from Rome, the present Archbishop of St. Louis adds: "If Catholics ever gain an immense majority in this country, religious freedom is at an end. So our enemies say; so we believe."

It is then evident that there is a dark cloud on the horizon for this American Continent. There are tears, blood, and desolation, for there is a civil war in that cloud. The Protestants, though in the minority, will not see their dearly bought liberties trampled under the foot of the Pope without a desperate struggle. But there is a very easy and simple way to prevent that storm. It is to convert the Roman Catholics, and

the best way to convert them is to do what Father Chiniquy is doing here. Offer an asylum to the priests who see the first glimpse of the light, but who cannot follow it. I know there are many priests who, like myself, are disgusted with the fables of Rome, and long for their deliverance from the yoke of Popery. If Father Chiniquy had the means as he has the will to receive all the priests who wish to break their fetters, there would soon be a whole army of them enrolled under the banners of the Gospel to attack the modern Babylon, and bring her to the dust here, as Luther did in Germany and Knox in Scotland. Though, almost left alone, Mr. Chiniquy has already wrenched more than 25,000 Roman Catholics from the Church of Rome, and among them eighteen priests. What great things could be done if the whole Protestant people would come to his help and strengthen his hands? He objects to make any direct appeal, and this seems to me a mistake, for who will refuse to help him in so noble and Christian a work! Being an eye witness of what has been done here, and knowing what might be done if the Protestants were uniting their efforts, I have thought it was my duty to address them a word on the subject.

The Church of Rome does confess that Mr. Chiniquy is the most formidable adversary she has ever had on the continent. No one has ever attacked her with such indomitable courage, zeal and success in America. Hence her hatred against him; she has brought all her mighty power to paralyze him. The bishops are lavishing their money by ten thousand dollars to oppose and crush him. And what are the Protestants of the United States doing to help him? Nothing or almost nothing.

Let me raise my feeble voice, and say to all those who pray for the downfall of Popery, and who wish for the reign of Truth: "Come and help Father Chiniquy." The Lord has chosen him for his most valiant and successful soldier on this great battle field. Do not desert him in his old age, when, though seventy five years, he is so successfully fighting your own battles. Not only as Christians, but as Patriots every Protestant ought to strengthen the arm of this veteran and valiant soldier of the Cross.

The address of Father Chiniquy is—St. Anne's, Kankakee County, Illinois.

Let every Christian not only pray for him, but let them help him, according to their faith and their means to continue this blessed work.—STEPHEN O'DONNELL.
St. Anne's, Kankakee, November, 1883.

For the Canada Presbyterian.

OUR BOY.

He belongs to no particular family. It may be, many reading this little sketch will say: "Why that is our boy."

In years, somewhere between seven and twelve; of disposition bright, active, wayward, affectionate, ready, generally willing; in mischief often, as often forgiven; with curly hair, roguish eyes. Picture him thus and the photograph is in your possession of "Our Boy."

Outside the family nest, his merit is not always appreciated; by neighbours he is thought troublesome—a tease; but, through the spectacles of father's, mother's, brother's or sister's love he is a wonder, a Chalmers, a Gladstone, even greater—in futuro.

His least wish is Grandma's law; while she, dear old lady, lectures others for their petting and caressing. Well does he know his latent power, for is not tribute paid thereto in gratifying this or that whim?

But "our boy" is not altogether spoiled. Gentle influences are leading him aright. Grandma's Bible stories of Samuel or Joseph, David and Jonathan, of the good and true invite, encourage him, even now, to follow in their footsteps; while, at his mother's knee he learns of the gentle, loving Saviour; has implicit faith in Him who said "suffer little children to come unto me and forbid them not"; repeats, hymns of trust and love; never forgets, kneeling at his wee cot, to ask Jesus to bless Papa, Mamma, Grandma and all who make up his little world of happiness. Such is "our boy" now. What will he be years hence? Whatever happens, always "our boy."

How earnest the prayer ascends from loving hearts that the boy will unfold into the Christian man, full of noble resolve, doing the right, shunning the wrong, until in the fruition of time the pearly gates open wide to admit him into the brightness of eternal day, receiving from the Master Himself the reward of the faithful.

Years may pass ere then or "our boy" may leave us when but a boy. Whether his future on earth is years or measured but by days, we, his natural protectors, should employ the present to lead him into paths of righteousness, pointing him to our Father in Heaven, beseeching the Holy spirit to shield him in temptation's hour, guard and defend our loved one—"our boy."
J. B. H.

Ottawa, 21st November, 1883.

AN EASY WAY OF DOING GOOD.

MR. EDITOR.—Last year the Students' Missionary Society of Knox College appointed a committee to secure supplies of good religious literature to be sent to lumber camps and destitute fields during the winter months.

The society has been encouraged by the reports of missionaries, who laboured in the vicinity of lumber camps and in fields supplied during last winter with such reading matter, to continue and extend this work during the present session.

The committee acknowledges with thanks the receipt of large supplies from private individuals, as also from some mission bands and Sabbath schools in the city during the past year; and seeks to gain a wider sympathy and even more hearty co-operation this year in what is now known to be a useful work.

Any one wishing to take part in the work can do so by sending contributions of suitable literature to the address of Mr. A. Beattie, secretary of Distributing Committee, Knox College.

As specimens of the kind of literature desired we mention in the line of periodicals—"The Sunday at Home," "Family Treasury," "Quiver," "Good Words," "Sunday Magazine," "The Gospel in all Lands"; and in the line of Sabbath school papers—"British Workman," "Cottager and Artisan," "Band of Hope Review," "Canada Sabbath School Presbyterian," etc.
ALEX. HAMILTON.

OBITUARY NOTICES.

The Rev. Alexander Fraser, of Beulah, Manitoba, and late of Guthrie Church, Longwood, Presbytery of London, Ont., died after a brief illness on the 24th October—leaving a large family and a wide circle of friends and relatives to mourn his loss. Mr. Fraser graduated in Knox College in 1859, and was ordained October 22nd, 1861: just twenty-two years preaching the glad tidings as an ordained minister and missionary of the Gospel. Mr. Fraser was an able and faithful preacher of God's Word. He was not a man of many words, but in his own quiet and earnest way gained the confidence and good will of those intimately acquainted with him. The more he became known the higher he stood in the esteem and affection of his people. His deepest sympathies and kindest feelings were awakened when he came in contact with real suffering and sorrow in the homes visited by him. Like many other quiet, unostentatious workers in the Master's vineyard—gone before.

The fruit of his life-labours, trials and anxieties will be more fully understood and better appreciated when motives and actions are weighed by Him who cannot lie. Mr. Fraser has had the honour of being one of the pioneer missionaries to Manitoba and the North-West. He came with his family in 1872 and laboured as missionary in the mission fields of Little Britain, High Bluff and Portage LaPrairie. He visited also Palestine mission field from time to time where he had rendered valuable services to the cause of Christ by his faithful preaching and quiet earnest counsel to the people along with the reading of the Word and prayer in their homes. The period of four years which Mr. Fraser spent in Manitoba was a peculiarly trying one to both himself and family. The grasshoppers swept over the land and left it desolate. Men's faith was put severely to the test. The missionaries with their families suffered with the rest of the people. In 1876 Mr. Fraser had to return to Ontario under the most discouraging and disheartening circumstances, having had a young helpless family to provide for, having had to dispose of household furniture and other property at a sacrifice and having had to pay high rates for passage and freight, and what was worse than all, having had to look for and seek out a new field of labour when he reached home. Mr. Fraser was settled in Longwood, Ont., until last spring when he resigned, removed with his family to Manitoba, and there settled in Beulah near Birtle.

The following minute was recorded by the Presbytery of Manitoba at its last meeting held in Winnipeg, November 30th, which was unanimously carried. The Presbytery would hereby place on record its deep sorrow at the loss which it has sustained in the death of one of its members, the Rev. Alexander Fraser, of Beulah and late of Longwood, Presbytery of London. Mr. Fraser was one of the pioneer missionaries of the Presbytery, having come to this country as early as 1872. He laboured faithfully and conscientiously in Little Britain, Portage LaPrairie and High Bluff. He returned to make Manitoba his home last year and immediately commenced mission services where he resided and continued these up to his death. The Presbytery would also express their deepest sympathy with the widow and the children in their sad bereavement, and would commend them to the protection and care of Him who has promised to be a Father to the fatherless and a Judge to the widow.

Mr. Peter Johnson, of East Aldboro', died on the 16th October, at the age of seventy eight years. Mr. Johnson was a native of Argyleshire, Scotland, and came to Canada more than fifty-years ago. He first settled in the county of Stormont and for many years was connected with the congregation of Indian Lands of which the late Rev. Daniel Clark was minister. About the year 1850, he removed with his family to Western Canada whither some relatives from Scotland had preceded him. Amid all the hard work incident to his new sphere, he took an active and leading part in promoting the interests of education and religion. For several years before a school house had been erected his house was used for public worship, while under his hospitable roof the missionary always met with a cordial welcome. His great kindness of heart was especially marked in his treatment of the servants of Christ and his unfeigned love to the brethren. The ministers and missionaries who visited East Aldboro', and laboured there ever found in him a warm and devoted friend. Any personal service he could render them was to him a labour of love, while his support of the means of grace was both hearty and liberal. To his liberality and zeal was due in great measure the early progress of Argyle Church, Aldboro', of which he had been an active promoter, and an honoured elder from its organization.

In private life he was most exemplary, never allowing the most pressing business to interfere with the claims of religious duty, and commending the religion of Jesus Christ by a conversation becoming the Gospel. He was exceedingly fond of reading good books, and was conversant with many of the masterpieces of the Christian pulpit from which he confessed to his having received much spiritual good. But his greatest delight was in reading the pure Word of God, which became increasingly precious to him towards the close of his life; and he valued other works only in proportion as they breathed the spirit of the Gospel. To the study of all questions submitted to him he brought an independent judgment, tempered withal with the most fervent charity.

In the death of this truly good man, there passed away one whose genial nature, unfeigned piety, fervent zeal, and high Christian character adorned his station in life, and whose memory, being that of the just, is blessed. He passed away peacefully in the presence of his beloved wife and family, one of whom, the Rev. D. C. Johnson he had the pleasure of seeing in the ministry of the Gospel. He now rests from his labours and his works do follow him.

THE Presbytery of Barrie was visited on 27th Nov. by Rev. P. McF. MacLeod in the interest of the Scheme for the Augmentation of Stipend. A warm interest was manifested in the matter, and arrangements were made for a general exchange of pulpits so that this scheme may be brought, on an early Sabbath, before all the congregations within the bounds of the Presbytery. On the same day the Presbytery of Lindsay met at Uxbridge and was addressed by Rev. D. J. Macdonnell on behalf of the Committee on Augmentation, as well as by Rev. John Smith who had been deputed to plead the claims of Knox College. There was a good attendance of members and elders and very full consideration was given to both Augmentation and Endowment. A committee was appointed to arrange for the visiting of congregations at an early date in the interest of Augmentation. It is confidently expected that in the Barrie and Lindsay Presbyteries a large advance will be made upon the contributions of last year for Augmentation and Home-Mission purposes.

PASTOR AND PEOPLE.

THE ANCHOR OF THE SOUL.

O Gallilean; art Thou, too, forlorn,
Who wouldst the ruin of the world repair?
Art Thou a failure, as Thy foes declare,
Who fain would crown Thee still with barren thorn?
Shall generations evermore be born
To hopes deferred that wither to despair?
Shall sorrowful humanity still wear
The grievous yoke that it has ever worn?

O, tully! whatsoever of good or great
Rules in this world o'er what is base and vile,
This is His work, which He will consummate
At His good pleasure; therefore, with a smile,
We, who believe in Him, can calmly wait
His triumph, knowing all is right the while.
—Good Words.

HOW TO USE THE BIBLE

SEARCH THE SCRIPTURES.

1. Have for constant use a portable Reference Bible.
 2. Carry a Bible or Testament with you.
 3. Don't be afraid of marking it, or making notes on the margin; promises, exhortations, warnings to Christians, and invitations to the unsaved.
 4. Do not be satisfied with simply reading a chapter, but study the meaning of at least one verse every day.
 5. Study so as to ascertain the whole truth contained in a single incident or miracle: when and why written, how it applies to yourself, and how to use it for others.
 6. Study to know for what and to whom each book of the Bible was written. Study the Acts of the Apostles and the Epistles together, also Leviticus and Hebrews, etc.
 7. Believe in the Bible as God's revelation to you, and act accordingly.
 8. Learn at least one verse of Scripture each day. Verses from memory will be wonderfully useful in your daily life and work. (See Josh. i: 8; Psalm cxix: 11)
 9. Study how to use the Bible so as to "walk with God" and lead others to Christ.
 10. Set apart at least fifteen minutes each day for studying it; this little will be grand in result, and never be regretted.
 11. Read the Book as if it were written for yourself.
 12. Always ask God to help you to understand it, and then expect that He will.
- Have Cruden's "Concordance" and a Bible Text-Book at hand; also in all cases refer to parallel passages and marginal notes, and take time to think.

THE PRUDENCE OF COWARDICE.

There is nothing more short-sighted than the prudence of those men who take counsel of their fears, and abandon the cause of right and justice for the reason that its friends are few and its foes numerous and strong. He who fights against wrongs fights for himself, as well as for others; he who countenances wrong nourishes a monster which may devour and destroy those who are most honoured and dear to him. He who will not contend in behalf of others against wrong, may soon be under the necessity of suffering wrong himself; for iniquity, grown bold by suffrance, will assail those who have beheld its progress with indifference, and who have been silent when, by an earnest protest, they might have stayed its course.

Besides, these men forget what forces are allied with those who suffer from the wrong doing of others. Every wrong and injustice inflicted upon a man puts God upon his side, and arrays Him against his enemies. The arm of Omnipotence fights for the weak and for the oppressed; and, however mighty an evil or wrong may be, its downfall is assured. The sons of Zeuriah were too strong for David; he found himself entangled and controlled by them. But they were not too strong for God, and the time of their destruction came. There may be foes with whom we are utterly unable to cope, but the day will come when right shall triumph, and wrong shall lie prostrate in the dust. Then those who have acted the coward's part, and been unfaithful to their highest convictions, will find that they have placed themselves on the losing side, that they have been ashamed of right and truth in the days of adversity and conflict, and can never bear aloft the palm of triumph in the days of

strength and victory. The wisest course is to stand ever for the right, even though we stand alone, beset by a thousand foes; for He whom we follow has been victorious on every field, and will make us more than conquerors through Him that loved us and gave Himself for us.—*The Christian.*

HELP HIM.

Mr. Spurgeon, in answer to a member of an almost deserted church, who writes inquiring how it may be filled again with worshippers, has given some excellent advice which may be useful to other people elsewhere. He says:

"Quite enough for the pastor to fill the pulpit well, and that filling of the pews depended upon the zeal, the earnestness, and the diligence of those with whom he commenced his ministry; if they would support him by their earnest co-operation, the meeting-house would soon be full. I remember, when I first came to London, preaching to eighty or ninety in a large chapel, but my little congregation thought well of me, and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of 'the young man from the country' that they were never tired of sounding his praises. If you, any of you, are mourning over empty pews in your place of worship, I would advise you to praise up your minister.

"Another one says: 'Do not be afraid of doing too much for him. If he has a conscientious appreciation of his duties, no man can carry about with him higher views of life or more pressing anxieties and responsibilities.' His labours for the race, especially his own flock, extend from the cradle to the grave. Help him."

PREACHING.

The New York "Tribune," in discoursing on "Popular Preaching," well says: "Pulpit popularity has come to have a false meaning. The popular preacher now is not the one who stirs men's hearts, but the one who draws money. He is judged like an actor, by the receipts at the box-office. If the pews are taken at high prices, if the church can maintain itself in style and pay expenses, the minister is a good card; he can command a liberal salary; perhaps he can figure as a star and make lucrative lecture engagements. Whether or not his congregation show any advance in spirituality under his exhortations, or his people learn to adorn their daily lives with simplicity and earnestness and truth, or the poor and unhappy find succour and comfort at his door, are questions which trouble the applauding public very little. They measure the popular clergyman's success by secular standards, and he is but too apt to accept their measure as a just one." While admitting the truth of much of this reproach, it is gratifying to observe that some of our most prominent congregations in large cities, in selecting their ministers, have chosen rather those who are conspicuous for solid qualities of culture and character than those who are brilliantly shallow and sensationally gaudy in their methods. Many churches have learned by observation or experience that earnestness, spirituality and scholarship, united to tender pastoral ministrations, are of more value than the showy elocution, the dramatic frivolities and the unsalted discourses of the clap-trap preacher.—*Ex.*

RESPONSIBILITIES.

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has a commencement, will never through all ages, were he the very meanest of us, have an end? What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its flood an everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in

either case we know its path is to the great ocean; its waters were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle.*

TEMPERANCE IN ENGLAND.

When Dr. John Todd, the well-known author of the "Student's Manual," and other American ministers, went to London about forty years ago to attend an international temperance convention, they and the cause they represented were ridiculed in "Punch." The comic weekly is even now hardly sound on the question of total abstinence, but it rarely shows its satirical claws. There has certainly been a wonderful change in other and much more influential quarters. Bishops and clergymen of the Established Church, peers, and even the Queen herself, lend their patronage to temperance associations, and are emphatic for moderation, even, when they do not set an example of complete abstinence. The good work is progressing every year, and the figures are beginning to show its effects. Since 1871 the population of Great Britain has increased by 3,500,000. Yet in 1882 there were only 101 more convictions for crimes of all sorts than in 1871. Now, as then, a very large proportion of the offences against property and person result from intemperance. The outlook is certainly hopeful.

CLOSE QUESTIONS.

"Your tempers. How are they? Do you become impatient under trial; fretful when chided or crossed; angry, revengeful, when injured; vain when flattered; proud, when prospered; complaining when chastened; unbelieving, when seemingly forsaken; unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgence, of honour or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace."—*Bishop Foster.*

YOUR BROTHER DOWN THERE.

A little while back, in the east of London, they were digging a deep drain in the neighbourhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course, there was a great deal of excitement; and, standing by the brink was a man looking—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said: "Bill, your brother is down there!" O! you should have seen the sudden change! Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. Our brother is down there! among the poor, the degraded, and the lost.

KIND DISCIPLINE FOR CHILDREN.

In the bringing up of children an encouraging word has in it a great deal more of power than most people imagine. So thinks the Rev. Dr. Cuyler, who says in the "New York Evangelist": "One sentence of honest praise bestowed at the right time is worth a whole volley of scolding. The sun understands how to raise plants and to open flowers at this time of the year—he just smiles on them with warm rays, and they begin to grow and unfold." A storm of scolding that sets in the morning, and lasts till night, has about as good effect on childhood graces as a hailstone has on young plants.

A FORGIVING CHRIST.

For, indeed, Christ is no cruel exactor, but a forgiver of the sins of the whole world. Wherefore, if thou be a sinner (as indeed we are all), set not Christ down upon the rainbow as a judge, but take hold of His true definition—namely, that Christ the Son of God and of the Virgin, is a person that terrifieth not, that afflicteth not, that demandeth an account of us for our life of evil passed, but hath given Himself for our sins, and with one oblation hath put away the sins of the whole world, hath fastened them upon the cross, and put them clean out by Himself.—*Luther.*

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TORONTO, WEDNESDAY, DECEMBER 5, 1883.

GRADUATES of Toronto University are showing commendable zeal in the welfare of their Alma Mater. Its thorough equipment is desirable. Being the cornerstone of the educational system of Ontario it ought to be put in a position to do the very best work possible. Appeals have been made to the affection and gratitude of graduates of the institution; but to these appeals no material response has as yet been reported. Meetings have been held in various places by alumni of University College, and the sentiment expressed at all such gatherings has been decidedly favourable to further governmental aid.

WITH creditable chivalry the "Globe" reiterates its proposal for placing one or two ladies by acclamation on the Toronto School Board. Scotch-like it answers the question "Why, by acclamation?"—by asking another—why not? Both the "Globe" and the genial "Lindsay Post" try to get around the why, by imputing to THE PRESBYTERIAN a special fondness for the evil custom of canvassing, etc. The imputation is not even founded on fact. The disappearance of canvassing and a good many other customs from our political life would not cause us passionate grief. In Britain where ladies sit at the school boards they are not as a general rule elected by acclamation. They accept the conditions of time and chance. Several years ago Mrs. Elizabeth Cary Stanton appealed for election to the United States Presidency. It is not recorded that she was elected either by acclamation or the ballot box.

WE came across a paper the other day written some years ago by Dr. John Hall, on short pastorates and one of the causes which make them short, so inimitably good that we cannot forbear giving the principal points to our readers. Every word weighs a ton. *Insecurity of tenure*, Dr. Hall says, is one cause of the scarcity of ministers:—

Among the many reasons why an inefficient number of men educate themselves—i. e., at their own expense—is not the *insecurity of tenure* one leading cause? Parents often give the bias to the boy's mind that determines his profession. Have they never misgivings as to the future of their son if he became a minister founded on what they observe in the history of clergymen? Boys themselves, at the age of fifteen to twenty—when a life of life is selected—are no longer children. They see, hear, observe and reflect. Do they never see changes effected with none too much regard to the feelings and the prospects of ministers, which check any just ambition they might have indulged to be preachers of the Gospel?

True as I said writ every word of it. Can the boys who are turned out of the manse for no cause or probably because their father dared to do his duty be expected to look with a very friendly eye on their father's profession? They would not be human if they did. A good man who sees his minister driven out of his charge at the bidding of a few cranks be reasonably expected to put his own son into the ministry? To do so both father and son would require a great deal more than an average amount of grace.

We do not deny, for a moment, that a ministerial settlement is something in the nature of a contract and that both parties have rights as to its dissolution. But we deny that it is a simple contract. The Presbytery installs, or the Bishop institutes, or the Council settles. There is a third party consulted and deferred to in one form or other, according to the constitution of Christian communities. That third party represents some interest. Is it not that of the

Church, in its wider sense; or, in the last resort, does it not represent Christ? Does not the true settlement of a true minister authorize him to say:—"The Lord has put me here," in some different sense from that in which a pious man in a banking concern or a railway company could truly say:—"The Lord has put me here?"

At inductions ministers say quite often in their prayers and addresses:—"The Lord is putting this man here," but when the pastoral tie is being ruptured often for little or no cause they seem too often to forget that the Lord has anything to do with it.

Now that the minister is "placed," ought his removal to be a matter of simple choice on the side of one of the parties? Should it be competent to them to say:—"We choose you should go?" Is the third party a real party or only a decent form? Ought not the minister to be entitled to say:—"Produce your reasons for this suggestion, not to me; for I am not fit to be judge in my own cause; but to the third party to which we both—you and I—deferred, in ratifying this contract?"

The third party is too often only a "decent form" and nothing more. Sometimes barely a form. The real work that causes dissolution of the pastoral tie is usually done before the "third party" knows anything about it and often done by parties who have not the moral courage to appear before the "third party."

Now let us see what sometimes happens. A minister is too zealous for the standard of some of the parish, or too "cold," for that of others. There are reforms in progress which he does not feel he has a call to push; and the reformers, whose pet scheme renders them great men, besides aiming at the regulation of the sidereal system generally "regret" that he is not with them. He disliked something at the church fair; he lacked tact in keeping some "strong" man or woman in the church; in fact he did not do what some thought he would have done, or he did something they did not expect him to do and they think a change desirable. Yes, he did not speak with some "escaped nun," or "converted Jew," or bogus "monk," or wandering spouter of some kind who got "into trouble" very soon afterwards, and the "great men" who were great only for a little time agitated for a change.

Among all the glorious possibilities of the future who can tell what they may get. They all know just what they have. The actual incumbent is prose; the possible successor is all poetry, is smart as Mr. —, as eloquent as Dr. —, as learned as a college president, as agreeable as an insurance agent when canvassing, and as handsome as a hotel clerk.

A real live insurance agent might perhaps meet the wants of the situation better than an honest Gospel minister.

So a few persons begin to talk, drop hints, remark on the slim attendance, wonder why there is no interest in the church, predict a falling off in the finances, button up their pockets, fulfil their own prophecies, and then announce that it appears the will of Providence that Brother Faithful should take another field. Brother Faithful is a Christian and a gentleman, a little sensitive, unused to combat, accustomed to bow on his knees, "Lord, who hath believed our report?" and, though with a confused sense of something hardly just, he offers his resignation; the "church" passes kindly resolutions; and Brother Faithful, with a good deal of the spring taken out of his life, goes forth, in one respect like Abraham and the church goes forth in quest of its imaginary perfect man, to disturb perhaps the peace and security of half a dozen other churches before it is settled again. We say deliberately, that these things are often done; and, what is worse, done by the most vulgar-minded and unspiritual of a congregation.

Done, yes Doctor, they are often done, but it is drawing it rather mild to say they are done by "the most vulgar minded and unspiritual of the congregations." The "few persons" who act thus are often detected soon afterwards in gross and open sin, sometimes in the commission of crimes. If such cases could be investigated with some such effective machinery as an election court it would be found that the chief actors are often not only "vulgar and unspiritual"—they are not unrespectably men notorious in their own locality for want of ordinary honesty. If the true inwardness of such cases could be laid bare as the "corrupt practices" of elections are laid bare by legal machinery that mercilessly unmasks wrong-doing, probably the churches would spend less time in bewailing the corruption of practical life and give more attention to their own affairs.

Such a process grieves, we must hold, the Holy Ghost, hurts and alienates even natural feeling where it is commonly refined, and is fitted to repel that order of mind which it would be most desirable to have consecrated to the work of the ministry.

True, but the people who engage in that kind of work—fortunately few in number, though the many often suffer by their doings, don't care whether the Spirit is grieved or not, and as for "natural feeling" they don't know what it is.

THEOLOGICAL COLLEGE CONSOLIDATION.

A QUESTION of great importance and of growing interest presses for earnest consideration at the present time. Canadians have not been indifferent to the claims of education. It has been their boast that all ought to receive a primary training and the pupils who discover sufficient aptitude should have every facility for obtaining an academic training. There has been an unhappy difference of opinion as to whether the State or the various denominations ought to supply the higher education. As a result of divergent views we have both provincial and denominational colleges. The question is likely to be agitated afresh with more or less keenness at the present time.

One thing, however, is universally conceded. The theological training of the future ministry of the Christian Church must be by the voluntary effort of the respective denominations. Many hold that this is their chief if not their only legitimate educational function.

The opinion is now more generally entertained than ever before that those who aspire to the office of the sacred ministry should be thoroughly educated men. Every branch of the evangelical Church is anxious to secure for those who consecrate themselves to the noble work of preaching the Gospel the best education possible.

The record of the Presbyterian Church, wherever it has existed, is clear on the matter. It has been its uniform endeavour to obtain a learned ministry. The history of Presbyterianism in Canada is no exception to the uniform practice. Her theological institutions have been humble enough in their origin, but they have not been content to remain in a rudimentary condition. They have grown with the age.

And now it is a question with many whether there has not been too great haste in the extension of this important part of the Church's work. There is a strong latent conviction that in this department, a burden unnecessarily heavy has been imposed. This conviction is, from time to time, striving for utterance.

It is a question claiming earnest, serious and wise consideration. It is easy to poke fun at the stately buildings erected, and the comparatively small number of students attending our theological halls. The subject is too grave for flippant epigrams more or less brilliant. It demands the conscientious study of the ablest minds in the Church.

In the consideration of what the present duty of the Church is in relation to her theological institutions many things have to be taken into account. How do we come to have so many theological colleges? Are they not more than commensurate with the present resources and wants of the Church? Is not their existence in a large measure the growth of past compromise? Did not the accomplishment of union necessitate the present condition of affairs in respect to colleges? These and other questions have to be considered carefully and dispassionately. They cannot in fairness be overlooked. It will not tend to a just and wise solution of existing problems to stir the ashes of all but extinct sectarian animosities. If the condition of our theological institutions is not yet up for discussion it soon will be. The whole question, in its relation to the true prosperity of the Church, must be approached in a calm Christian spirit, with no overweening desire to gain a sectional triumph; but, on the broadest principles of charity, to consider what is best, not in the special interest of this or that existing institution, but for the best interests of the Church as a whole.

The one broad question that suggests itself in view of existing restiveness under present burdens is, could not a comprehensive scheme of consolidation be devised, resulting in unity of effort instead of apparent rivalry, and concentration of resource in the efficient maintenance of our theological institutions? There are strong arguments why some such plan ought to be adopted. The various theological colleges of the Church, it is generally conceded, have done valuable work in the past and are now doing still more efficient work at the present time. Each of them has a faculty enjoying the confidence of the Church and students alike. Yet all of them would hail with satisfaction important additions to their teaching faculties, but their straitened means have hitherto denied such desirable additions. By co-operation instead of unnecessary competition, could not these deficiencies be supplied

from existing resources? A practical scheme of consolidation would also at once bring our theological institutions within the range of the present resources of the Church. There are schemes to which the Church is in honour committed whose claims have been held in abeyance because of the pressing demands of our colleges. A more economic measure of college maintenance would afford greater scope for the healthy development of Christian activity in every department of Christian work.

Our Baptist friends, through the magnificent liberality of a gentleman who is possessed of other excellencies besides a willingness to enjoy the luxury of laying out money for the promotion of education in his life-time, and the union of their educational institutions, have reached in advance of us a satisfactory solution of the problem to which we have now to turn our attention. Last week the leading representatives of the Methodist Church met in Toronto to deal with the same question. They are sagacious and practical. They came to the conclusion that scattering colleges were by no means conducive to educational strength. Is not the consolidation of the Presbyterian colleges the duty of the hour?

MODEST REQUESTS.

AMONG the virtues of the Roman Catholic Church, a modesty can scarcely be reckoned. Where it is numerically strong it is imperious and intolerant. Where it has not a majority it is ceaseless and clamorous in its demands. Among denominations the Roman Catholic is the veritable Oliver Twist without his simplicity and ingenuousness. It never knows when to stop asking for more. Unlike the other denominations it can not bring itself to be satisfied with our common school system. It must have a sectarian system of its own. As the solution of a difficulty this was conceded to the Catholics of the Province of Ontario. This special privilege they have enjoyed for a number of years, yet they are not satisfied. It is no secret that even this educational isolation is not the urgent desire of the Catholic laity, but only of their ecclesiastical superiors. When the children of Roman Catholic parents are withdrawn from the public schools, the latter in many instances declare that it is not their desire but that of the priests that causes the removal. Sometimes Roman Catholic parents have stated that the reason why they wished their children to attend common in preference to separate schools was that the educational advantages in the former were superior to those of the latter. Those who have had the opportunity of comparing the respective schools could say whether this preference was justified. Now it appears that separate schools as at present existing do not satisfy the representatives of the Roman Catholic Church.

The "Catholic record," a denominational paper published in London, Ont., makes the following demands:

1. The portfolio of education kept in the hands of a minister, who should be assisted by two deputy ministers, one of them a Catholic.
2. A council of public instruction, and this divided into two sections, "one Catholic and the other non-Catholic."
3. The "establishment and partial endowment" of a Catholic university—that is, the payment of money out of the provincial treasury in support of a Catholic college with university powers.
4. A Catholic Normal School for the training of teachers.
5. The establishment of Catholic High Schools for boys, and public aid for both these high schools and the convent schools in which girls are now educated.
6. A Catholic central committee of examiners, and also Catholic county examiners.
7. A system of inspection of Catholic schools corresponding to the present system of inspection of public schools.
8. Township school districts and boards of trustees, with those schools that are supported by a Catholic majority considered as Catholic schools, and those supported by a Protestant majority treated as Protestant.
9. Special legislative aid granted to "dissentient schools, whether Protestant or Catholic," whenever the minority find difficulty in supporting them properly.
10. No text-books approved for Catholic Schools by the Educational Department without the consent of the Catholic portion of the proposed Council of Public Instruction.
11. No Catholic permitted to apply his school taxes to the support of any other than a Catholic school, and a share of the taxes paid by corporations apportioned according to the ratio of Catholic to Protestant population, applied in support of Catholic schools.
12. Power given to a Catholic or Protestant minority to apply their taxes in support of a school of their own complexion in an adjacent municipality.

Such are the propositions set forth, not it is presumed without inspiration. What do they mean?

Does the Roman Catholic hierarchy in Ontario desire a moderate encroachment on the control of the Ontario system of education; and, hoping to secure this, do they tabulate preposterous propositions like the foregoing, that they may gain their end; or is this a bid for the generosity of contending political parties in the hope of enhancing the value of the Catholic vote?

The authorities of the Roman Catholic Church are sufficiently astute to know that the people of Ontario would never think of granting what they ask for. Public opinion concedes to the Roman Catholic Church the privileges accorded to all other denominations. Their right to these privileges is freely conceded, but to give superior advantages to which they have no claim will be respectfully but peremptorily denied.

If our Roman Catholic fellow-citizens desire entire separation from the national school system, carefully elaborated and framed to meet the wants of the people, well and good. They are free to withdraw and establish one of their own with all the stipulations they require save one. The people of Ontario will not consent to Government support of an educational system antagonistic to their own.

If Roman ecclesiastics do not know when to forego their demands on the forbearance and generosity of their fellow citizens, who do not accept their ecclesiastical dogmas, they had better be told in plain terms that if they long for the privileged enjoyment of educational luxuries of the description they now ask for they can have them every one but at their own cost.

BOOKS AND MAGAZINES.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This admirable monthly is a welcome guest in many homes and it deserves to be. The reading matter and the illustrations are of the very best description.

ST. NICHOLAS (New York: The Century Co.)—As befits the festive season, "St. Nicholas" for December is a resplendent number. The best writers and artists have co-operated in the production of one of the finest issues of this delightful and instructive serial.

HARPER'S YOUNG PEOPLE. (New York: Harper and Brothers.)—This publication, so acceptable and useful to young readers, possesses an advantage in being a weekly magazine. Its contents are fresh, varied and instructive. The best authors write for it, and the best artists are striving to make it a thing of beauty.

ELECTRA: A Belles Lettres Monthly for Young People. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Kentucky: Isabella M. Leyburn.)—The December number of this high-class family journal is adorned with a beautiful steel-engraved portrait of Rosa Bonheur, and there is the usual variety of interesting articles, original and selected. In particular, a lively little paper by Cheveux Gris, on "The Esthetic Craze," contains some seasonable and wholesome wisdom.

THE PULPIT TREASURY. J. Sanderson, D.D., managing editor. (New York: E. B. Treat.)—The current number of the "Pulpit Treasury" amply sustains the excellence attained in the earlier issues of this really valuable publication. The leading sermons in the December number are by Dr. William M. Taylor, Revs. G. W. F. Birch, and W. D. Howard. There are also a number of suggestive outlines of discourses by eminent preachers, and a variety of useful articles both of special and general interest. The portrait of Dr. William M. Taylor, of whom and the late Dr. Hatfield there are appreciative biographical sketches, and a view of Broadway Tabernacle embellish the present number. Subscribers to the "Pulpit Treasury" get in return far more than the worth of their money.

THE CENTURY MAGAZINE. (New York: The Century Co.)—The well-known benevolent-looking and kindly face of Peter Cooper greets the readers on opening the present number of "The Century." The opening papers, beautifully illustrated, is by Francis George Heath on the "Fairest County in England," the one selected for this distinction is Devon. H. H. with her wonted interest writes on "Echoes in the City of the Angels," being descriptive of Los Angeles. Another paper deserving special mention is on "Original Documents of the New Testament." "Dr.

Sevier," and "The Bread-winners" are continued and grow in interest. There are also several short stories and exquisite poems in this number. The illustrations are very numerous and of superior excellence. Questions of living interest are discussed in Topics of the Time and Open Letters, and Bric-a-Brac shows no falling off.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The current number is full of interest. The novels, "A Roman Singer," by F. Marion Crawford, and "Newpost," by George Parsons Lathrop, are continued. William Chauncey Langdon's paper, "Recollections of Rome during the Italian Revolution," is also continued. There is from the post-humous papers of Ralph Waldo Emerson a characteristic sketch of his aunt, "Mary Moody Emerson"—a remarkable woman whose strong character and love of books did much to shape the life of the Emerson brothers. In "Luther and His Work," Frederic H. Hedge writes with fire and force, and the true nature and influence of Romanism are set forth with equal fearlessness and fairness. Richard Grant White cleverly traces "Some Alleged Americanisms," to non-American origins, and claims for a good deal of so-called "slang" respectable and even classical authority.

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—The December number of "Harper" reminds us that Christmas time is approaching. Many of the articles and illustrations have a joyous air about them. It is the Christmas number, one in every way worthy of the season. There are several full page engravings. The frontispiece, a quaint piece of art, represents "Under the Mistletoe." George William Curtis takes Christmas for his theme, which he treats with his accustomed power. The artist has not been niggardly in his embellishments of the subject. There is an interesting paper on "Alfred Tennyson" by Anne Thackeray Ritchie, also profusely illustrated. William Black writes *con amore* on a subject with which he is familiar, "A Gossip About the West Highlanders." These constitute the more solid contents of the present number. Tales, stories, and poems by several of the most popular writers together with the usual departments complete a magnificent number of this favourite magazine.

THE CANADA EDUCATIONAL MONTHLY. Edited by Geo. H. Robinson, M.A. (Toronto: C. Blackett Robinson.)—In this, the November number of the Monthly, will be found a quantity of instructive and interesting matter. "At some risk of being uninteresting," which he is not by any means, Principal Bryant amplifies and defends the position taken by him at a late meeting of the Provincial Teachers' Association concerning the "Education Administration." Principal Spotton discusses in an intelligent manner on "Natural Science at Matriculation." The interesting account of "Three Weeks in Dakota," by Prof. Montgomery, is concluded; and D. J. Geggan contributes an article worthy of some attention on "Literature in Schools." Principal Wilson is characteristically vigorous in his treatment of "Contemporary Opinion on Educational Topics"—an address delivered at the convocation of University College. The departments of School Work, Teachers' Associations, Contemporary Literature, Editorial Notes, etc., are replete with matter of great interest to those for whom this Monthly is more especially published.

FRANK LESLIE'S SUNDAY MAGAZINE. (New York: Mrs Frank Leslie.)—The present number completes the fourteenth volume of this popular magazine. The Rev. J. G. Ager contributes the paper under the heading of "Religious Denominations in the United States." The question to which he supplies an answer is "What is Swedenborgianism?" "Sacred Musicians of the Nineteenth Century.—Sir John Goss and John Bennett" by Alfreton Hervey sustains the interest aroused by the former papers of the series. "The Miracles of Christ" are continued, and the serial story "Mr. Burke's Nieces" is concluded. A most interesting paper "From Darkness to Light," by C. F. Gordon Cumming gives an account of the American Mission in Hawaii. There is besides a great variety of useful and instructive reading in the "Sunday Magazine." It is rendered very attractive by a great profusion of illustrative engravings, many of them being of decided excellence. The beginning of a new volume affords a good opportunity for subscribing for this magazine. It supplies valuable reading for the family circle.

CHOICE LITERATURE.

ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO BY
ANNIE S. SWAN.

CHAPTER VII.—Continued.

A trying week dragged itself away, during which Mrs. Riddell fretted night and day, and almost resolved to journey to London herself, in search of her truant boy.

But first she bethought herself of making a visit to Arngask, to seek advice in her extremity from her bachelor brother, Philip Napier, and her maiden sister Jean, who dwelt together in lonely poverty in the house of their fathers. But they just laughed at her, and asked her what else she could expect from a Riddell of Ravelaw.

"I heard Le was after Nesbit's daughter of Aldersyde—a fine young woman, Lady Kate Scott of Scottrigg tells me, Harriet," said Miss Jean. "Has she turned against him, that he has grown tired of Ravelaw? That's the way men take disappointments in love, they say."

This was the last drop in the cup of the lady of Ravelaw.

"Forsaken by Janet Nesbit indeed, Jean!" she exclaimed scornfully. "It was the very opposite way: she would have taken him gladly. But Sandy was only playing with her, as so many young men play with silly girls. And I set my face against it from the first."

"Little cause you had to do that, Harriet," said Philip Napier grimly. "Janet Nesbit's worth six of your big rough son. Take you care that such sinful pride doesn't get its just reward. Ye'll maybe get a daughter-in-law ye'll have more cause to be ashamed of than Janet Nesbit. She would have been the making of Sandy."

Mrs. Riddell quitted the house in disgust. All the world was turning against her, surely. Stop a little, my lady; the worst has not come yet!

Other seven days passed, and still no word came from or of the Laird of Ravelaw. Then his mother took alarm lest some evil thing had befallen her one son, and on the Monday morning sent for Mr. Douglas the lawyer from Melrose, and deputed him to journey to London immediately after the missing Laird.

Mr. Douglas, not being able to spare the time for such a journey, tried to allay her fears by assuring her that he would be enjoying the novelty of London so much that he would not have time to write or send word, and would doubtless be home, safe and sound, before many days. But Mrs. Riddell was not to be assured. Then Mr. Douglas respectfully informed her that the claims of business would keep him in Melrose till Thursday of that week, but that on Friday morning he would be ready to depart on her mission of investigation. With that she was obliged to be content, and Mr. Douglas departed from Ravelaw fervently hoping the scapegrace would turn up before Friday, and thus save him a task for which he had neither time nor inclination.

On the Wednesday evening, after having partaken of her solitary dinner, Mrs. Riddell was sitting by the fire in her spacious drawing-room, turning her rings round and round on her slender fingers, and thinking of her absent son. Her face wore a restless, worried expression, and she did not seem in the best of health or spirits. Nevertheless she was attired with her customary care, having on a gown of stiff mauve silk, and a cap of the same material trimmed with rich lace.

The house was drearily silent. In spite of all its magnificence, Ravelaw had never been a home. If Harriet Riddell had been put to the test, after twenty-eight years experience of it, she would have infinitely preferred the poverty of Arngask to the loveless splendour of her husband's dwelling-place; because, with her own kith and kin, she would not have had to endure the rough ways and coarse speech which had been her daily bread since her marriage.

In the middle of these ruminations the mistress of Ravelaw was disturbed by the rumbling of carriage wheels on the gravel, followed by a loud knock at the hail door. She rose up her heart fluttering, and listened breathlessly. In a moment she heard Sandy's voice, then another, that of a woman! What wonder that, as she listened to the approaching footsteps on the stair, she should require to lean against the oaken mantel for support!

While she stood thus the door was flung open wide, and the Laird of Ravelaw appeared on the threshold, having upon his arm a lady of tall and commanding presence, dressed in furs, beside which my lady's would have shrunk into insignificance. They came forward into the room, and Sandy, in no way disconcerted, led the lady up to his mother.

"Permit me, mother, to introduce to you my wife, the mistress of Ravelaw."

Mrs. Riddell's soul failed within her, and for the moment her eyes drooped from sheer inability to meet either of the pairs fixed upon her.

"Come, mother, give us a welcome after our long journey," repeated Sandy in his rough, impatient way. "Shake hands with my wife, and say you are glad to see her."

Then having somewhat recovered herself, Mrs. Riddell the elder lifted up her keen eyes, and looked the new wife over from head to foot. She was marvellously beautiful, with a subtle Eastern loveliness, unlike any Mrs. Riddell had ever seen in Scotland. Her hair and eyes were as black as a raven's wing, her face exquisitely featured and of a warm brown hue, as if it had been tanned by southern suns. She was smiling and showing two rows of teeth like pearls; and had also unglazed one dainty hand, and was offering it to the lady of Ravelaw. But Mrs. Riddell drew haughtily back, and keeping her hands clasped before her, said icily:

"When I know who Mrs. Sandy Riddell is, I may touch her hand, perhaps."

"Take care, mother," said Sandy meaningly, but the warning did not take effect.

Mrs. Riddell's passion was at white heat, her eyes shone

like stars, and her bosom heaved, only her face preserved its dead haughty calm.

"Ah! I do not understand your Scotch ways," said Mrs. Sandy with a shrug of her shoulders and a grimace. "Madame, your mother, seems vexed, Sandy; why does she look as if she were made of stone?"

She spoke good English, though with a strong French accent, and her voice was musical indeed.

"Will you be good enough Alexander," said Mrs. Riddell the elder, fixing her blazing eyes on her son's face, "to tell me who this woman is, whom you have forced upon me in the privacy of my own drawing-room at this unseemly hour?"

"Such talk will serve you no end, mother," Sandy made answer. "This lady is Honore Riddell, my lawful wife, and, I repeat, mistress of Ravelaw."

His mother waved her hand in scorn of his words.

"I desire to know who she was, what she was before she became Mrs. Alexander Riddell of Ravelaw."

"With that you have nothing to do," said the Laird of Ravelaw, fast losing his temper. "Sufficient for you that she is my wife. Bid her welcome or there is but one alternative."

Then Mrs. Sandy laughed merrily, as if heartily enjoying the tableau.

"Do not be so vexed with me, madame, although I have stolen a march upon you," she said, flashing her black eyes on Mrs. Riddell's face. "You will find me the most amiable of women, when I am not crossed. I have no desire to make you feel not at home here with me; though, as Sandy so often puts it, I am the mistress of Ravelaw. You shall have your own apartments, your own servants, if you will, provided they do not quarrel with mine, and we shall set an example to all mothers-in-law and daughters-in-law, by being the best of friends!"

Again Sandy's wife offered her hand to Sandy's mother; but my lady darted back as if she had been stung, and looked magnificent in her scorn and wrath. She turned her back upon her son's wife, and looked at him. Any man but Sandy Riddell would have quailed beneath that look.

"To that woman I have nothing to say," she said slowly, "and only one word to you before I quit this cursed house for ever. It is simply this, that from this day I disclaim any connection with you, my son though ye be. You have disgraced your father's name and mine, and permitted a stranger to insult me upon my own hearthstone. For such awful sins Heaven reserves punishment heavy enough, therefore I forbear to leave my curse with you."

Then she swept from the room, and, calling her waiting-woman, commanded her to order a coach, then to come and help her to dress, and get her own goods together for a journey to Arngask. The white set face and gleaming eyes of her mistress feared Rebecca, and she dared not open her mouth. She did not need to be told what had passed in the drawing-room, having had her ear to the keyhole all the time.

"Get yourself ready also, Rebecca," said Mrs. Riddell; "you will come with me."

But Rebecca had other plans.

"Pardon, ma'am, but I engaged to serve the lady of Ravelaw, at Ravelaw. so I shall stay," she said respectfully but firmly.

Mrs. Riddell did not look surprised or angry. This was a fitting termination to the night's tribulation. Not many minutes later, the coach came round to the door, and Mrs. Riddell went downstairs, her face growing dark as she passed the drawing-room door, for she could hear within Sandy's voice, and the mocking sweet tones of the woman who had supplanted her. So in the darkness of the night, alone and unattended, the lady of Ravelaw crossed for the last time the threshold of the home where she had never known a day's happiness. During her solitary drive she had time for reflection. She had scorned and flouted that true gentlewoman Janet Nesbit, only to be turned out of Ravelaw by an impudent, mocking Frenchwoman, who, not having any name or family pride of her own, had no respect for that of others. Oh but these were sharp moments, and the proud head was bent low in the very depths of humiliation and pain.

In the middle of the night the slumbering inmates of Arngask were aroused by a thundering knock at the door, and when cautious Philip Napier, pistol in hand, inquired from within who desired admittance, what was his amazement to hear the voice of his sister, Mrs. Riddell of Ravelaw. Thinking some grievous thing must have befallen his scapegrace nephew, he made haste to undo the bolts and let her in. She staggered forward into the hall, white and haggard, and immediately fell into a deathlike swoon. Then Arngask ran for his sister, who aroused the women of the house, and among them they managed to get her to bed and restored to consciousness. Then she told them of the evil that had befallen the house of Ravelaw, and that henceforth her home must be with them at Arngask.

All three remembered the warning words uttered in careless unthinkingness by Philip Napier, and which to-day had bitterly come to pass:

"Ye'll maybe get a daughter-in-law ye'll have more cause to be ashamed of than Janet Nesbit!"

BOOK I.—CHAPTER VIII.

"They gied her hand without her heart,
An' oh! her heart was wae!
But she had learned her lesson weel,
And kent but tae obey."

Upon the afternoon of the day before Christmas, the Miss Nesbits were sitting in their dining-room, Miss Nesbit at her lace, and Tibbie altering a gown for herself. Tibbie's work was always for herself. The first snowstorm had swept over Etrick vale. Minchmoor, Broadlaw, and Bourhope wore their weird white caps, and the headstones in the lonely chapel-yard of St. Mary had all their rude letterings hidden by frosted snow. To gay folks this was a season of festivity and rejoicing, but to the two women abiding in loneliness at Windyknowe it made no difference, save in the contrast it presented to happier Christmas times gone by.

"Janet Nesbit," said Tibbie in a very wearied voice, "I'm sick, sick to death of my life!"

"Mony a one's been sick, and had to grow weel again, Tibbie," answered Miss Nesbit quietly, though her heart sank. At times it grew very heavy about her young sister.

"We rise up in the morning and go through the same round of weariness," Tibbie continued. "There is not a thing to brighten our days. What have we done, Janet, that we should be shut out from what other women enjoy? It's not right."

"Wheesht, Tibbie!" said Miss Nesbit gently. "We might be waur."

"No much, I'm thinkin'. I wish Sandy Riddell's wife would take us up. Whatever she may be, she can make gay doings in Ravelaw."

Miss Nesbit's long upper lip curled slightly.

"I dinna think ye weigh your words, Tibbie," she said slowly.

Tibbie yawned and shrugged her shoulders, then casting her half-finished gown upon the floor, she sauntered over to the window, and looked out on the whitened landscape with discontented eyes.

"I see a coach coming up the brae," she exclaimed. "O Janet, if it would but come here! Ay, even if Grizzie Oliphant was in it, I'd dance a reel."

Miss Nesbit laughed, and, pausing in her work, looked with tenderest eyes on her fair young sister. Oh, but she was fair, with hair like summer sunshine, eyes like the forget-me-not, and bloom like the rose and lily combined.

"O Janet, Janet! It's comin', and its the bay horses from Scottrigg. I know them," she cried in ecstasy, and without more ado danced out of the room, and upstairs to adorn herself in her best.

Miss Nesbit looked well pleased. Not only for Tibbie's sake was she glad, but also relieved to find that the hard things she had been thinking of the Scotts, for their long neglect, were without foundation. Very well pleased also was Marget Drysdale to behold the splendid equipage of Scottrigg at the door of Windyknowe, and to show in, with many curtsies, Sir Walter with his lady and their sweet daughter, Marjorie.

Lady Kate Scott had been Mrs. Nesbit's friend in girlhood, and had almost a mother's love for her orphan girls. She took Miss Nesbit in her arms without ado, and whispered a few words of tenderness in her ears. Then somewhat to Miss Nesbit's discomfort, Sir Walter followed suit, laughing heartily at his own audacity. Then it was Marjorie's turn to clasp Miss Nesbit's hand, and say, from her loving heart, "Dear Janet."

She was a fair, winsome maiden, just what her mother had been thirty years ago when she was Bonnie Katie Greeme of Mosslee.

Presently Tibbie came down, and was warmly greeted also, although Janet was the favourite at Scottrigg.

"Before we say anything my dears," said Lady Scott, "I must explain that I would have been at Windyknowe long ago, but I have had one of my troublesome illnesses, and Marjorie had to nurse me. But I'll come as soon as I'm able to carry you both away to Scottrigg for Christmas. You will come, Janet?"

"Mony thanks, dear Liddy Scott," returned Miss Nesbit lifting grateful, pathetic eyes to the motherly face. "Tibbie'll gang wi' ye the day, and I'll come when she comes home. I couldna leave Marget alone, ye ken, at Windyknowe."

"Bring her tae," suggested Sir Walter

•But Miss Nesbit shook her head.

"Let it be as I say, dear freens. I'm mair then gied tae let Tibbie gang; and I gie ye my faithfu' promise tae come when she wins home."

"Knowing of yore that you are as immovable as Minchmoor, Janet," laughed Lady Kate, "we must be content. Well, now that's settled, how have you been all this time? and how do you like your new home?"

"We strive to be content, Liddy Scott," answered Miss Nesbit, and seeing her lips quiver, Lady Kate knew all that the words implied.

"Well, what do you think of the marriage of the Laird of Ravelaw?" she asked. "Have any of you seen the new wife?"

If Lady Scott had guessed what a tender spot she was touching, she would never have asked the question; but though she had heard many rumours coupling the names of Sandy Riddell and Janet Nesbit, she had thought the thing to be all of Riddell's seeking, not considering him a likely person to win Janet Nesbit's regard.

"We saw her in the kirk one Sabbath day," answered Miss Nesbit quietly. "She is a very beautiful woman."

"Yes; but hardly a fit mate for one of our o' d'ed families," said her ladyship slightly.

"Who is she, Lady Scott?" asked Tibbie. "Did the Laird of Ravelaw only meet her after he went to London?"

"No; they say he met her the last time he was in London, two summers ago. She belongs to a respectable enough French family, I understand, but wretchedly poor. Her brother and she are mere adventurers, on the look-out to take advantage of foolish folk like the Laird of Ravelaw."

"Have you called on her, Lady Scott?" asked Tibbie.

Her ladyship smiled.

"My dear, you ask an absurd question. I had the very slightest acquaintance with Mrs. Riddell the elder, when she was Harriet Napier; but even if she had been a most intimate friend, I should hardly have called on her new daughter-in-law. Marjorie and I met a riding party from Ravelaw on the Yair road yesterday. Mrs. Sandy looked superb on horseback; her brother was by her side, a dark, heavily-moustached man. They rode up to Arngask, they tell me, to be received with some coolness, I assure you. I'm sorry for the young man's mother. This has been a sore blow to her pride."

"Which gangs afore a fa'," put in Sir Walter.

"Where is Mrs. Riddell the elder?" asked Miss Nesbit.

"At Arngask, which she makes very unpeaceable for Mr. Phillip Napier and Miss Jean."
 "She's like a lien on a het girdle," said Sir Walter in his broad way.
 "If she hasna ae thing to girn aboot, she'll mak anither. I hae nae patience wi' yon woman."
 "Hush, Walter!" said his wife gently. "Let the poor lady alone. Tibbie, my dear, run and get your things together," she added to Tibbie. "We must be going, as we expect some friends to dinner this evening."
 "I'll get Mary Elliot frae Aldershope tae bide wi' me while Tibbie's awa," said Miss Nesbit when her sister left the room. "Ye ken Mary Elliot, Lady Scott?"
 "Yes, a very sweet girl. I remember her at Aldersyde. I heard an absurd rumour from your kinswoman, Grizel Oliphant, at Yair yesterday, that your cousin Hugh Nesbit is courting Doctor Elliot's daughter."
 "Whaur does Miss Grizzle get a' the news?" asked Miss Nesbit with a smile.
 "You may well ask," laughed Lady Scott.
 "She has naethin' else adae," put in Sir Walter drily, "but nurse her cat, an' throw wi' yon servin-wummin, an' gether up the news."

(To be continued.)

A POPULAR NOVELIST.

The story of how E. P. Roe found his right place in the world, as a writer of religious novels, would make an interesting illustration for one of Samuel Smiles' pleasant books. He was an army chaplain during the war, and afterward became pastor of the little church at Highland Falls, near West Point. A new church was needed, and to build it the pastor himself went pluckily to work to raise the money. The summer visitors at the Point did their share, but there remained a gap, to fill which Mr. Roe began to lecture about the country on the facts of his army life, but without any notion that he was a writer of fiction. Meanwhile the Chicago fire occurred, and under the strong spell of a desire to visit the scene, though without special purpose in view, he made a "forced march" by railroad, and reached there while the ruins were still smoking. In his study there are some curious relics of the fire in the shape of china, which he found in the ruins, on which the intense heat had burned in a smoky iridescence. Out of this journey their gradually developed "Barriers Burned Away," his first work of fiction. It was published in 1872, and at once had an enormous sale. Up to this fall he had published nine novels—missing only two years, when he issued, instead of a novel, his "Success with Small Fruits"—and their sales aggregated 346,000 copies. The tenth novel, "His Sombre Rivals," utilizes his experiences of the war and the season's sale of this and the previous books promises to bring the total up to 400,000 copies—an extraordinary result for little over ten years of literary work. At the usual return of ten per cent., this would come to \$60,000, but this, which represents very nearly the high-water mark of successful authorship is, after all, little in comparison with the returns of successful business men. Mr. Roe's method of work has been peculiar. He writes MS. in a huge ledger or hand-book, and usually finishes a novel under tremendous pressure, sometimes shutting himself up in a room in a New York hotel, and driving away on a diet of beefsteak and coffee, allowing himself only the recreation of an evening of good music, till his book is finished. This method occasionally results in a visible carelessness of construction, which his readers, however, easily forgive. Besides writing novels Mr. Roe has been very successful as a grower of small fruits, and does one of the largest businesses of the country in strawberry-plants. His present residence and fruit-farm is at Cornwall, on the side of old Storm King. He is now finishing a story of a novel kind, the plan of which was suggested to him by the editor of "Harper's Magazine," and which will begin in the forth-coming Christmas number of that periodical, and run, in company with William Black's "Judith Shakespeare," for a year. The title is "Nature's Serial Story," and the life (and love-making) of a country home is followed month by month through the year, with careful studies of the outdoor phases of nature, of plant and animal life. Mr. W. H. Gibson is associated with Mr. Roe in his work, and has been making studies for lavish illustration in the neighbourhood of Storm King, where the scene of the story is realistically placed. His pictures will be supplemented by figure illustrations from Mr. Frederic Dielman, who drew "A Girl I Know" in the mammoth "Harper's Christmas" of last year. Mr. Roe's books have also had considerable sales in England, sometimes with, oftener without, profit to him; but his American returns alone would have made him, had it not been for his having some of the misfortunes of others, the owner of what for an author might be called a considerable fortune. But his own satisfaction seems to be rather in the good the stories have been to others, in their thousand-pulpit power, than in the returns they have brought to himself.—*Literary World.*

IN BERMUDA.

I have said that courtesy is the rule in Bermuda. Here is a proof of it. At one time during these performances the crowd surged in front of me, so that I could see only a wall of backs and shoulders. A kindly-faced and sweet-voiced negro woman, perceiving this, touched my shoulder, saying, "Take my place, lady. You cannot see." "But," I answered, "if I do, you will see nothing." "Oh, that does not matter," she said, with a bright smile. "The lady is a stranger, but I have seen the princess a good many times." Manners in the islands, if not hearts, are exceedingly friendly. Everybody, as a rule, salutes. No man, be he white or black, passes a lady without lifting his hat. Every child makes its grave little salutation. Negro women, with baskets on their heads, give you a word or a smile, as they go by. Little boys and girls steal shyly up with gifts of flowers or fruit. Nobody is in a hurry, nobody seems to have anything to do; yet every one is well clad, and looks happy and contented.

Perhaps there is poverty in Bermuda, but squalor and absolute want, if they exist, keep themselves strangely out of sight. The first thing, perhaps, that strikes the visitor, after the beauty of the water and the perfection of the flowers, is the appearance of ease and well-to-do comfort that prevades the Islands. There is no rubbish, no dirt, no mud. Instead of the tumble-down shanties that deform and defile the rest of the world, here the humblest citizen not only dreams of marble halls, but actually dwells in them—or seems to. All the houses are built of the native snow-white stone; a coral formation that underlies every foot of soil. When first quarried, this stone is so soft that it can be cut with a knife. But it hardens on exposure to the air, and so durable is it that a house once builded is good for at least a hundred years. That it readily lends itself to architectural purposes is shown by the interior of Trinity Church, and by the handsome and massive gateways, with their arches and columns, that one meets at every turn. These with the well-kept grounds, give an impression of affluence and elegance that is, perhaps, sometimes misleading. For we are told there are not many large incomes in Bermuda, and that the style of living in these beautiful and picturesque homes is very simple and unostentatious.—*Julia C. R. Dorr, in December Atlantic.*

IF I COULD ONLY TAKE IT BACK!

If I could only take it back!
 The trifling jest that once I spoke,
 And left a bitter sting that tears
 Could not restore the love it broke.
 And one I loved—how long since then!
 With wounded spirit felt the wrong;
 I wish that I could once again
 Win back the heart—the hand—the song!

If I could only take it back!
 The angry word so rashly said.
 And I was wrong; but then, he too—
 Well let it pass—long years have fled.
 And though our friendship is the same,
 Undimmed by years of toil and care,
 My memory makes me blush with shame
 To know my words are written there.

I wish that I could take it back!
 The blow I struck in heedless wrath;
 The day—the hour—his ruddy face
 Come often in my changing path.
 He felt the blow—the sudden smart
 Soon passed from off his boyish cheek,
 But left upon my own sad heart
 A wound whose cure I vainly seek.

If I could only take it back!
 One hasty word I did not mean;
 It came upon my lips, and went
 To her dear spirit cold and keen.
 But the sweet love that healed the pain
 Was bathed in heaven's seraphic light,
 And we shall meet at home again,
 In cloudless glory, pure and bright.

If I could only take them back,
 And blot them from the years that were,
 And weave a vow of peace and love
 Within the Gospel of my prayer,
 How sweet the holy immortelles
 My heart would round their hearts entwine,
 And I would never take them back—
 Those gentle words and deeds of mine!

SONNETS.

LOVE STRONG AS DEATH.

A Mother watched with many a silent vow,
 Where, restless, lay her child, with burning brow,
 Fevered, yet weak, too ill to recognize
 It's Mother's anxious care and yearning eyes.
 One hour's neglect, and Death's cold stiff embrace
 Had touched with icy chill the little face;
 But one omission of each needful care,
 And the dread angel had alighted there.
 Yet still the Mother at her post was found.
 While days and nights dragged on their weary round;
 Then on the infant fell a restful sleep,
 And happy tears the Mother's heart could weep;
 The struggle o'er, in peace the babe drew breath,
 And life returned—for Love was strong as Death.

LOVE STRONGER THAN DEATH.

The wailing infant grew to man's estate,
 But here again Death's angel lay in wait,
 And when life's rainbow shone most bright and clear,
 Its colours faded as the fog grew near.
 No meek unconscious child might now await,
 What worldings idly call the stroke of Fate;
 They judged it best the babe had lost the strife,
 Than lived to fade, when clinging most to life.
 Unknowing how the young, but Christian soul
 Can face in hope and trust Heaven's distant goal.
 Such faith had he—though Mother's love was vain,
 She would not now recall her boy again;
 Still to her mourning heart his memory saith,
 "The love and life beyond shall conquer death."
 —*Chambers' Journal.*

MR. THEODORE N. MACNAIR, a graduate of the Princeton Theological Seminary, is to go at once as a missionary to Japan, under the care of the Presbyterian Board.

As the result of a conference of representatives of the various churches in Kilmaronock, the observance of Sacramental Fast-days will in future be discontinued. The same step has been taken at Motherwell.

BRITISH AND FOREIGN ITEMS.

A WALDENSIAN church has lately been opened in Rome. MR. HOLDER, the new Mayor of Liverpool, is a Presbyterian.

AUSTRALIA has sent another \$10,000 to the Land League Treasury.

PHILADELPHIA has eighty-five institutions that care for neglected and dependent children.

DR. DUDLEY certifies that 745 Londoners died of "smoky chimneys" in a short time.

GALVESTON has a vigilance committee that threatens to make the climate of Texas warm for gamblers.

IN the late elections in Connecticut, 94 of the 167 towns in the Land of Steady Habits voted "No License."

IT is proposed to replace the missionary brig, the Morning Star, by a steam vessel, if \$50,000 can be raised.

CONGRESS has spent over \$100,000,000 in the last eighty years in the city of Washington, the national capital.

SEVERAL citizens of Adams, Mass., heat their houses by steam conveyed in pipes from the boilers in the mills.

THE Free Church Presbytery of Italy is to build a church edifice adjoining the Barberini Palace in Rome.

BY ninety to twenty-one votes the Norwich Diocesan Conference has declared against the Deceased Wife's Sister Bill.

ACCORDING to the Mayor of Birmingham, there are no less than 10,000 men in the adult Sunday-schools of that town.

"THE Flying Roll" is the very latest religious sect started in England, the members of which claim to be the latter house of Israel.

THE Rev. Dr. Parker, of the City Temple, London, has been presented by some two hundred members of his church with a marble bust of himself.

A SERIES of warehouse meetings in the city of London for the advocacy of temperance principles has been inaugurated by Mr. Samuel Morley, M.P.

THE Rev. C. H. Spurgeon has postponed his visit to Mentone till after the first Sunday in December. The Rev. gentleman will be absent about six weeks.

THE late M. Barraude, the most eminent palaeontologist in Europe, was another distinguished scientist who decidedly opposed the views of modern evolutionists.

THE Wesleyans, Primitive Methodists, Free Methodists, and Bible Christians of New Zealand are considering a plan of union like that of the Methodists of Canada.

COUNT DI CAMPBELLO denies that he ever entered any particular Protestant sect or communion, and asserts that he has never been anything else but an Old Catholic.

MR. ARMITSTRAD, M.P. for Dundee, has resolved to devote £2,000 to the establishment of one or more scholarships in connection with Dundee University College.

THE Free Church Presbytery of Italy has acquired a site upon which to erect a church close to the Palazzo Barberini in Rome. A floating Bethel is to be built at Leghorn.

TWO of the Methodist missionaries in Norway have been brought before the courts accused by clergymen of the State Church, and fined for receiving members into their Church.

THE Church of England Temperance Society celebrates its twenty-fifth anniversary this year. All the bishops, several thousands of the clergy, and 432,672 members are now enrolled.

WHILST the Salvation Army at Weston-super-Mare were celebrating the marriage of two of their number, their hall was attacked by a large crowd of people who smashed all the windows.

THE London Presbytery is considering how to grapple with the poorer districts of the great metropolis. Two churches in needy localities, Southwark and St. Giles are now pastorless.

THE British, American, and Belgian consuls at Milan, Italy, appeal in the London "Times" for funds to build a church there to accommodate English and American students and artisans.

NORTH CAROLINA will levy no State tax next year. The Western North Carolina Railroad Company will pay into the Treasury \$600,000, which sum will carry the State Government.

MR. CROSS has nearly finished the life of George Eliot. Mr. Cross has been able to recover almost all of his wife's letters and among them are quite a number written in her young days.

A FEW days ago a London clerk slipped on a piece of orange peel, broke his leg, was taken to the hospital, became delirious, and died within twenty-four hours, presumably from shock to the system.

A WEALTHY young lady of New York is about to build, at the cost of \$10,000, a church in Plymouth, N. H., for the Holderness School for Boys. She will also furnish and pay for the care of the edifice.

AT a meeting of the Berlin Municipal Council, it has been decided to contribute the sum of 100,000 marks to the proposed Luther Institute at Leipzig, and 50,000 marks for the erection of a Luther monument at Berlin.

FANNIE B. WARD writes from Saltillo that, at whatever hour a person dies in Mexico, it is customary to appoint the funeral just twenty-four hours later. Most of the funeral ceremonies in Mexico are performed at night no women being permitted to attend.

IN 1831, when the population of London was little more than a million and a half, there were 31,353 apprehensions for drunkenness and disorderly conduct. In 1882, with a population which has increased to 4,990,952, the apprehensions had fallen to 26,296.

MINISTERS AND CHURCHES.

THE congregation of Churchill, second Innisfil, has given a unanimous call to the Rev. John Anderson.

DR. WARDROPE acknowledges with thanks the receipt from Rev. D. Wardrope, Teeswater, of \$25 in aid of chapel building fund, Formosa.

THE congregations of Ancaster and Albion have shown their appreciation of their pastor, Mr. T. T. Johnston, by presenting him with a fine young horse and harness.

THE Rev. Dr. Jenkins, of St. Paul's, Montreal, preached in St. Andrew's Church, Toronto, on Sabbath last, on behalf of the General Assembly's Augmentation Scheme. The collections amounted to \$2,100.

THROUGH the kindness of a few lady friends Mrs. Campbell, wife of the Rev. Robert Campbell, M.A., St. Gabriel Church, Montreal, is now a life member of the Montreal Woman's Missionary Association, of the Presbyterian Church of Canada.

THE Rev. George Burnfield, B.D., of Brockville, lectured on Egypt, its Temples, Pyramids and People, to a very large audience at Carleton Place on the 16th ult. The lecture was under the auspices of the Ladies' Foreign Missionary Association.

BEFORE his departure from Elgin and Athelstan the Rev. S. Houston was presented with an address recognizing the valuable services he had rendered to the congregation and the Bible class, also appreciative of his personal worth, and praying for his prosperity and usefulness in his new sphere of labour in connection with Brock Street congregation, Kingston. Mr. Houston replied to the address in appropriate and feeling terms.

A COMMITTEE of the Presbyterian Church, of which Dr. Jenkins, of Montreal, and Dr. Gregg, of Knox College, are conveners, met last week at Knox College. They completed a hymn-book for use in the Presbyterian Sabbath schools in Canada. Hitherto the Sabbath School in connection with the Presbyterian Church have used different hymn-books, but hereafter they will have the opportunity of using a collection of hymns specially selected for them.

IN connection with St. Paul's Church, Hamilton, Home Circle Mission Board, an interesting series of meetings has been projected. The report of the first gathering shows that a most gratifying success may be anticipated. The Rev. Mr. Laidlaw presided. After several excellent musical selections, Mr. James Stewart, one of the oldest members of the congregation, gave most interesting old time reminiscences, connected with Presbyterianism in Hamilton nearly half a century ago.

A VERY pleasing parlour concert was given in the manse, Oakville, on Friday evening, Nov. 30th. The house was crowded, and a most excellent programme carried out, consisting of vocal and instrumental music, recitations, etc. The object of the concert was to promote and increase sociability among the congregation. Rev. Mr. and Mrs. Meikle must have been pleased with the success which met their efforts for everyone went away highly delighted with their evening's entertainment.

THE annual meeting of the Toronto Ministerial Association was held last Monday, in Shaftesbury Hall. Rev. J. C. Anstiff presided. A communication was received from Mr. J. A. Patterson, superintendent of Erskine Church Sabbath school, requesting that the association should take steps to prevent military parades on Sundays, and the playing of music by bands at hours when the Sunday schools of the city were in session. The following officers were elected.—President Rev. Robert Wallace; Vice-President, Rev. John Burton; Secretary, Rev. Elmore Harris. A vote of thanks was passed to the retiring officers for their valuable services during the past year. Rev. C. A. Cox was deputed to take charge of the plan of the Mercer Reformatory and Central Prison services. Revs. P. McF. McLeod, H. D. Powis, T. W. Jeffrey, and Elmore Harris were appointed a committee on subjects to be considered at the meetings of the association.

THE Rev. J. B. Duncan, late of Forest, was inducted into the charge of St. Andrew's Church, Paisley, on the 22nd ult. The Rev. Dr. Moffat of Walkerton, presided and addressed the people. The Rev. Mr. McKenzie, of Glamis, preached the induction sermon, and the Rev. Mr. Eadie, of Pinkerton, gave the charge to the minister. There was an excellent audience who

gave their minister a most cordial welcome. The managers paid a handsome instalment of the stipend in advance. This congregation, long without a minister and now in the union, enters upon a new era of its history, and we trust with eminent spiritual prosperity. In the evening a most successful soiree was held in the town hall, with Dr. Moffat, the late moderator of the session, in the chair. Excellent addresses were given by the Rev. Messrs. McDonald, Edge, Hale, Duff, of Elora, Dr. John Scott, of Bruce, and the pastor. In addition to the Methodist choir, Mr. Jones, of Seaforth, gave great interest to the meeting by his splendid rendering of choice music.

THE Rev. H. A. Robertson writes: Permit me to acknowledge, by means of your excellent paper, the collections given me yesterday (Sabbath) for the Eromangan Mission in Ormstown and Huntingdon at the close of the services which I held at those places. In the morning at eleven o'clock I had the pleasure of addressing Rev. Mr. Morrison's congregation, and received a collection of \$37. In the afternoon I addressed the Sabbath school in the village of Ormstown by the kind invitation of Mr. Morrison and received from Miss Nolan, a teacher, \$10; and from a gentleman teacher, \$1. In the evening I addressed a union missionary meeting of the two Presbyterian Congregations in St. Andrew's, Mr. Muir's; Mr. Watson and Mr. Muir, Presbyterian ministers, were present; also the Methodist clergyman. We had Presbyterians, Methodists and Church of England friends present—in all about 500. We enjoyed the meeting ourselves very much, and I trust the congregation was interested. The collection amounted to \$36. The whole amount received was \$84 and was for the Eromangan Mission.

ON Wednesday evening last a large representation of St. Andrew's Church, Lindsay, assembled at the residence of the Rev. James Hastie, to bid him farewell on the eve of his departure, and to express in some tangible form their appreciation of him as a pastor and citizen. Mr. Thomas Ray, an elder of St. Andrew's Church, read an admirable address, expressive of the high estimate placed upon his personal worth and his labours as a pastor and a member of the community. His services in the pulpit and Bible class were specially mentioned, as well as his fidelity in the discharge of the varied duties of his sacred office. The address was accompanied with a handsome Morocco purse containing over \$100. After an appropriate and feeling reply by Mr. Hastie, the assembled friends spent a very enjoyable evening. It is gratifying to know that Mr. Hastie's health, impaired by an accident a few months since, has been restored, and that he is likely soon to enter on an important sphere of labour as pastor of Knox Church, Cornwall. Mr. Hastie has been a frequent and acceptable contributor to the pages of THE PRESBYTERIAN.

A RECENT number of the Elgin (Scotland) "Courier and Courier" contains the following.—A tablet to the memory of the late Rev. Alexander Topp, D.D., whose name is still affectionately cherished by very many in Elgin and neighbourhood, has just been erected by the congregation of the Free High Church. The tablet is of white statuary marble. It is placed on the wall in the north vestibule of the Church, and harmonizes well with the situation, "looking," as a bystander observed, "as if it had been always there." Altogether, it is a handsome and beautiful work of art, worthy of the pastor commemorated, and of the congregation, and reflecting credit on our townsman, Dean of Guild Goodwillie, the sculptor. The inscription is as follows.—"In memory of Alexander Topp, D.D., minister of this congregation, first in the Parish Church, thereafter in this Church, from 1838 to 1882. Subsequently minister at Edinburgh, and at Toronto. Born at Sheriffmill, April 1st, 1814; died at Toronto, October 6th, 1879." The last occasion on which he preached was in this Church, July 20th, 1879, the text being, Psalm lxx. 17.—"His name shall endure forever. His name shall be continued as long as the sun; and men shall be blessed in Him. all nations shall call Him blessed."

A FAREWELL social, attended by all the denominations in Prince Albert, was held before Mr. Sieveright left for Ontario. The Hon. Lawrence Clarke presided, and several influential citizens took part in the proceedings. Addresses were presented to the retiring pastor who made his grateful acknowledgments. A letter from Mr. D. MacArthur, banker and vice-president of the Manitoba and North Western Railway,

was read, in which occurs the following: I trust your congregation will go on and prosper in this beautiful and promising country and that the mantle that is on the point of falling from your retiring minister's shoulders may fall upon those of an able and worthy successor. That portion of Prince Albert, known as the Mission property, appears to me to have had two founders—the Rev. James Nesbit and the Rev. James Sieveright. The memory of the former is still green and we must all admire the good judgment he showed in selecting a site for a mission station, and we are no less compelled to admire the ability, energy and even intrepidity of the Rev. James Sieveright in taking advantage of the critical moment and converting that mission station into a town site. In fact my belief is that if Mr. Sieveright had not been here during the last year or two there would have been no young and thriving town on the mission property to-day, and I have no doubt in years to come, it will be a source of much satisfaction to him that, of all his many efforts in the service of his Church, not the least successful and useful has been the broad and solid foundation of Church extension which has been laid in Prince Albert and its vicinity.—Yours very truly, D. M. C. ARTHUR.

IN a recent issue the Prince Albert "Times" says: The Rev. James Sieveright, who has been the Presbyterian minister in charge of Prince Albert Mission for the last three years, has taken his departure. The reverend gentleman preached an earnest and impressive sermon to young men last Sunday evening from the text: "I write unto you, young men, because you are strong and have overcome the evil one," and he delivered his farewell sermon the following Sunday evening. Mr. Sieveright's loss will be greatly felt in this community, not only by his own congregation, but by the people of Prince Albert generally, for he was a good citizen as well as a devoted missionary of his Church. He may be said to have literally built up the mission in this place, secularly as well as religiously. When he came here the congregation was very small, only numbering fourteen members, worshipping in the old mission church, built in 1866 by Rev. Mr. Nesbit, the first missionary here, which is now used as a school house. Now, his church members in the town number fifty, and they have a neat brick church accommodating 150 persons, which is always well filled. Besides this, he has established three other churches, viz, at the Ridge, Forks of the Road and Lower Flats, and a school house in course of construction at Carrot River. A handsome brick manse is also now being erected costing about \$4,000, which will be paid for out of the sales of land belonging to the Foreign Mission, which they have granted for that purpose. There is no doubt that Mr. Sieveright would have received the unanimous call of the Church had he been disposed to remain, but circumstances over which he has no control prevent him. The reverend gentleman takes with him on his departure the best wishes for his future prosperity and happiness, of all classes and creeds in Prince Albert.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 27th November, and was well attended by ministers and elders. A call was sustained from the congregation of Barrie to the Rev. E. Cockburn, M.A., of Uxbridge, and arrangements made for his induction in the event of his accepting the call. Another call was sustained—namely that of the Second Innisfil congregation to Rev. John Anderson, and similar arrangements for induction made. Leave was granted to the moderator of session of Angus, New Lowell and Bonnyton to moderate in a call when desired. Leave was granted to Mr. David James of three months' absence from his missionary charge at Midland. Some Home Mission business was done. The Rev. P. McF. McLeod, of Toronto, was present on behalf of the Assembly's Home Mission Committee in the interest of the Augmentation Scheme. He gave an interesting address in explanation of the details of the scheme, and received the hearty thanks of the Presbytery. In accordance with the recommendation of the sub-committee, the Presbytery appointed a committee, namely, Messrs. R. Moodie, R. N. Grant, ministers, Geo. Duff, and J. McL. Stevenson, elders, to place the Assembly's Augmentation of Stipends Scheme before the congregations of the bounds, and to promote its success as far as possible. The Presbytery engaged in a careful and lengthened consideration of best means for this Committee carrying out its aims.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF LANARK AND RENFREW.—The regular meeting of this Presbytery was held in Carleton Place, on Tuesday, the 27th instant. There was a large attendance of ministers and elders in view more especially of the subject of the Augmentation of Stipends being brought up at this meeting. In addition to the presentation of reports of various kinds on matters of purely local interest, there was taken up the Home Mission report presented by the convener, Rev. Mr. Campbell, of Renfrew. The subjects therein referred to were chiefly the supply of vacancies and of the Canada Pacific Railway. In connection with the latter Rev. Mr. Ballantyne gave an account of a visit which he had just made along the railway, and as far as it extends on this end of it, namely to Sudbury Junction. He urged upon the Presbytery the necessity of something being done at an early day to encourage and assist the building of churches in the villages growing up along the line of railway. A small committee was appointed to consider the subject and devise measures to promote the end in view. A motion for the division of the Presbytery into two, one to be called the Presbytery of Lanark, the other that of Renfrew was taken up. Notice of this motion had been previously given by Mr. Ballantyne. Upon the vote being taken the motion was lost there being seven for and thirteen against. The Rev. R. H. Warden, of Montreal, was now introduced to the Presbytery and in a very clear and comprehensive speech laid the full details of the Augmentation of Stipends Scheme before it. A small committee was appointed after several elders had been heard, to arrange a plan for the visitation of all the churches within the bounds requiring to be visited. This committee met the same evening and arranged for the visitation of all the churches before the end of January. Arrangements were made for the holding of conferences at next meeting of Presbytery upon the State of Religion, Sabbath Schools, and Temperance, as also for holding a meeting in connection with the Woman's Presbyterian Foreign Missionary Society at which Rev. Messrs. Emondson, of Almonte, and Ross, of Perth, were appointed to give addresses. The next meeting to be held in Arnprior, on the last Tuesday of February, upon the arrival of the trains from the north and south.

PRESBYTERY OF TORONTO.—This Presbytery met on the 29th ult., Rev. R. P. Mackay, moderator. A letter was read from the Hon. the Minister of Militia, explaining that the order for an inspection of the militia in this city on Thanksgiving Day had not issued from the Department at Ottawa, but from the Deputy Adjutant General of the district, and hoping that such an anomaly might not occur on future days of Thanksgiving. An extract minute of the Presbytery of Stratford was read, transmitting a call (with relative papers) from the congregation of Knox Church, Listowel, addressed to Rev. Isaac Campbell, of Richmond Hill, etc. After hearing all the parties concerned in this matter, summoned previously by the clerk, the Presbytery agreed to loose Mr. Campbell from his charge, and to grant his translation to the Presbytery of Stratford with a view to his being inducted at Listowel. An extract minute was read from the Presbytery of Peterboro' anent the translation of Rev. R. J. Beattie, of Port Hope, to Knox Church, Guelph, in preference to Orangeville, and leave was given to Rev. A. McFaul to moderate in a new call from Orangeville when the people there might be ready for the same. An extract minute was read from the Presbytery of Paris, transmitting a call, with relative papers from the congregation of Glenmorris, addressed to Rev. R. Pettigrew, of Weston, etc. All the parties concerned in this matter, being previously summoned, were duly heard. Mr. Pettigrew stated that his mind lay somewhat in the line of acceptance, but he asked counsel from the Presbytery. After some deliberation, it was moved and agreed to delay the issuing of this call, to appoint a delegation consisting of Revs. H. M. Parsons and J. M. Cameron, with Mr. John Harvie to visit Weston and Woodbridge, and to meet again on the 13th prox., at 11 a.m., when the delegates will report, Mr. Pettigrew will be heard again, and the call will be disposed of. Rev. Dr. Gregg reported as to moderating in a call from the congregation of Charles Street Church, Toronto, addressed to Rev. W. R. Cruikshank, minister of St. Matthew's Church, Montreal. The stipend promised is \$2,000 payable monthly. The call was sustained and ordered to be transmitted with relative papers. Also Rev. Dr. Reid was appointed the Presbytery's representative to the

Presbytery of Montreal, in prosecution of the call, along with Mr. J. S. Playfair, with Mr. J. C. Hamilton as alternate, and Professor Campbell, of Montreal, as appointed by the congregation, and Messrs. J. Brown and J. K. Macdonald as appointed by the session. A report was read from a committee previously appointed to visit O'Kiville and Dundas Street. On motion made the Presbytery agreed to accept of Rev. W. Meikle's resignation of the Dundas Street section of his congregation, and remitted to the Home Mission Committee to make the best arrangements they can in the circumstances for the supply of Dundas Street Church. On application made, permission was given to the congregation of College Street Church, Toronto, to borrow \$15,000, for the purpose of erecting a new brick church on the present site. Leave was given to the session of Streetsville to provide their own pulpit supply after the end of the present quarter. Rev. J. M. Cameron stated that, owing to numerous other official duties, he could not see his way to accept of his appointment as convener of the Presbytery's Home Mission Committee; and Rev. A. Gilray was appointed convener in his stead. The moderator was appointed convener of a Committee on the State of Religion. In July last Mr. W. B. McMurrich was appointed convener of a Committee on Sabbath Schools; and answers to queries now forthcoming should be sent to these respectively. The meeting above mentioned to be held on the 13th inst, at eleven a.m., will be the twentieth meeting held by this Presbytery during the present year.—R. MONTEATH, Pres. Clerk.

THE Model Washer and Bleacher which Mr. C. W. Dennis offers to the public has many and valuable advantages. It is a time and labour saving machine, is substantial and enduring and is very cheap. From trial in the household we can testify to its excellence.

How idle a boast, after all, is the immortality of a name! The idol of to-day pushes the hero of yesterday out of recollection; and will, in turn, be supplanted by the successor of to-morrow—Irving.

THERE are depths of love in Christ beyond all that we have seen. Therefore dig deep, and take pains for Him, and set by as much time for Him as you can. He will be won by labour.—Rutherford.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS

LESSON L.

Dec. 16, 1883. } **DAVID SPARING HIS ENEMY.** { 2 Sam 24 1-17.

GOLDEN TEXT.—"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5: 44.

CENTRAL TRUTH. The merciful may expect mercy

CONNECTION.—After our last lesson, David fled to Gath; but being in danger, pretended madness, and escaped. He then dwelt in the cave Adullam. Here his father's family joined him, being, no doubt, in danger from Saul. David sent his parents to Mount Ephraim, and his brothers gathered around him. After many adventures, at Keilah and elsewhere, and being hard pressed by Saul, they escaped danger by Saul's being suddenly called away to repel an invasion by the Philistines. After driving away the Philistines, Saul returns to search for David.

NOTES.—Wilderness of En gedi. A wild, desolate and mountainous district on the western coast of the Dead Sea, and about thirty-five miles to the south-east of Jerusalem. Rocks of the wild goats. Some points in this wilderness of En gedi that abound in high, steep cliffs, terrible precipices and deep gorges. It received its name no doubt, from the fact that it was a place of resort for the ibex or Syrian wild-goat. Sheep-cotes: The caves, of which this region is full, were used by the shepherds to lodge their sheep in, shelter them from the heat of noonday and from storms.

I. Pursuit of David.—Ver. 1.—Saul was returned: going back to his capital, Gibeath of Benjamin. The wilderness of En gedi, on the western side of the Dead Sea. The site of the ancient town is identified by a fine fountain ("Fountain of the Kid"), and some ruins.

Ver. 2.—Three thousand chosen men: chose them from the army with which he had pursued the Philistines. Miserable work for brave men! Rocks of the wild goats: the name En-gedi suggested goats; and, no doubt, wild goats were there found—as even occasionally now. (See Robinson.)

Ver. 3.—To the sheep-cotes: enclosures connected with caves; and the caves themselves—of which there are great numbers—were used in storms and cold to shelter sheep. Doubtless David was well acquainted with most of these caves. Saul went in: Saul entered the very cave where David was. One entering a cave can see nothing at first,

but those within can see toward the light quiet well. Saul saw no one, but was seen. In the sides of the cave: Caves are generally very irregular in their outlines, and men could easily conceal themselves.

II.—DAVID SPARING HIS ENEMY.—Ver. 4. The men of David said to him: there was whispering in the depths of the cave. David's men, knowing something of the Lord's promises to David, judged that this was opportunity to kill Saul, and seize the kingdom, and bring these promises to pass. But we must not "do evil that good may come." And cut off the skirt of Saul's robe: we must suppose he had laid aside his robe or upper garment. David probably with his sword (swords are very sharp in the East; our soldiers keep their swords very dull), stealthily cut off a part of Saul's royal robe. The purpose will presently appear.

Ver. 5, 6.—David's heart smote him: He wished to exhibit some evidence of Saul's being in his power; yet what he had done seemed now an indignity and an injury. And he said unto his men: he told them his thoughts. Saul was king, and he (David) should have respected him, as well as spared his life. Conscientious David! Unstable Saul! It is not difficult to see which we should follow.

Ver. 7.—David stayed his servants: held back his lawless followers from touching Saul. It must have been good training for David to govern such men. And what a restraint he must have put on his own impetuous spirit. (His brother once taunted him about "his pride, and the haughtiness of his heart," 17: 28.)

III.—DAVID'S ADDRESS TO SAUL.—Ver. 8.—Cried after Saul: his purpose in cutting off a part of Saul's robe was that he could have evidence to present to him that while he might have killed him, he did not; thus seeking to disarm Saul's hatred, by returning him good for evil. David stooped with his face to the earth: a safe distance probably being between them, David calls to the king; and when he looked round, David did humble obeisance, and addressed him.

Ver. 9.—Wherefore hearest thou men's words? David assumes (what was perhaps the fact) that men spoke slanderously against him to Saul. How careful should we be of our words.

Ver. 10.—This day thine eyes have seen: Saul has just left the cave, and now he sees David standing at the same cave's mouth. There could be no doubt about his narrow escape. I will not put forth mine hand against my lord: Saul had not been so merciful. But David's rule was to please God, and not his own passions.

Ver. 11.—Yea, see the skirt of thy robe: he appeals to this, to show how near to Saul he had been, and yet had not slain him. Yet thou huntest my soul: without a cause, Saul sought David's death. "Soul" is here to be taken in the sense of "life."

Ver. 12.—The Lord judge: David would leave it to God to decide matters between them. Avenge me of thee: not wishing for vengeance, but simply that the Lord would take his part. See the use of this word in the New Testament—parable of the unjust judge ("do me justice").

Ver. 13.—Wickedness proceedeth from the wicked. There were more ancient times than those of David. This was an old proverb, meaning "A wicked man may be expected to do a wicked thing; but I will not do this wicked thing!"

Ver. 14.—After whom dost thou pursue? David compared himself to "a dead dog," which could bite and injure no one; and to "a flea"—something perfectly insignificant; and hints that hunting such was beneath the wisdom and dignity of a king.

Ver. 15.—The Lord therefore be judge: he leaves his case with God. Plead my cause: the same purport as above. "Avenge me." Nothing vindictive, but a faithful trust in God.

IV.—SAUL'S CONFESSION.—Ver. 16.—Saul lifted up his voice and wept: he was overcome by the generosity of David. David did as he would be done by—he spared Saul's life. Saul did according to his own evil nature, and would have killed David. But a true repentance does not go back again, as in the case of Saul, to the old sins.

Ver. 17.—Thou art more righteous than I: Saul could not but acknowledge how much better David had acted than himself. After all, he had a conscience, and for the time allowed th. Holy Spirit to guide his conscience.

PRACTICAL LESSONS,

1. David made a better king from having known adversity. It is often a better friend than continued prosperity.
2. Three thousand warriors to capture David and his few men. Great efforts for small ends.
3. David would, all his life, be thankful he did not injure Saul. Among our sweetest memories are the instances where God's grace has enabled us to do what was right.
4. Kindness, justice, and Christian generosity, will justify themselves, even in the conscience of an enemy.

NOTE.—In last Lesson, under verse 42, for "religious principles" read "religious privileges."

Hast thou within a care so deep
It chases from thine eyelids sleep?
To thy Redeemer take that care,
And change anxiety to prayer.

What'er the care that breaks thy rest,
What'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

FIFTY years ago critics doubted if such a king as the Sargon, mentioned once in the Bible ever lived. Now, we know the history of the whole dynasty of the Sargonids, and have Sargon's own full record of where his armies fought during each successive year of his reign. That record can be traced. Sargon himself, or his own official historian tells the story, and the same is true of the other Assyrian kings.

OUR YOUNG FOLKS.

THE QUEEN AND THE DUKE.

Every one has his own idea of what true politeness is. One little boy said it meant "making everybody feel satisfied" and another, that it was "doing the kindest thing in the kindest way."

I think good Queen Victoria understood and practised it too when she spoke so kindly to the old Duke of Wellington at the time the crown fell from his hands. It was on some grand occasion and the whole court was in attendance. The duke then quite an old man carried the crown on the little cushion used for the purpose, when backing out, according to court etiquette, he forgot the little step at the foot of the throne, stumbled, and in attempting to regain his foothold dropped the massive crown. It came with great violence to the floor, and rolled quite across the hall, badly bruising the diadem, and scattering the costly jewels in every direction.

The old duke, accomplished courtier as he was, stood for a moment aghast at the injury inflicted on so precious an article, and then would have stooped to gather up the scattered jewels. But the Queen saw in an instant his evident distress as well as embarrassment and rightly judged that he would prefer to be left alone. So, with the genuine kindness of heart and quick thought for which she is so remarkable, she stepped gracefully forward, and, offering her hand to the venerable statesman, as if to assist him in rising, said cordially: "I trust your grace is not hurt, and that you will have wholly recovered from the unpleasant shock by the morning." Then without a glance at crown or jewels, and apparently quite unaware of the accident, she passed out, the court following, and the duke was left to recover himself and collect the scattered jewels at his leisure.

How grateful he must have felt for this gentle consideration on the part of his sovereign; and how beautiful the model, not only of true politeness, but of genuine Christian forbearance, that we find in this little incident. It is by such acts of thoughtful kindness that England's gentle Queen has enthroned herself in the hearts of her subjects; and the traveller in England seldom hears the name of Victoria called by prince or peasant without being coupled with expressions of the highest veneration and warmest affection.

STORY OF A MOTHER.

A son, just merging from boyhood into manhood, parted from his dear old mother to go out to gain a livelihood on life's broad field of battle. He is thrust without friends into an uncharitable city. He is dressed awkwardly, he does not possess polished manners, and hence people laugh at him. He is of a sensitive nature, and, as he thinks to drown melancholy, begins to drink. He becomes a drunkard eventually. He was led into bad society for want of being led to any better place.

He does not, he can not, bear to let his poor old mother know of his ill-success in life. His mother still loves him. Ah! a

mother's love is a love Time can not move. It is a love so deep, so wide, so pure, so lasting that it never dies. She daily comes down to the shore to ask of sailors on passing ships for news of her long absent son. At last the tidings come—sad tidings—that he had died a drunkard.

That is too much. Her bleeding, aching heart breaks, and she throws herself into the dark waters of the bay, and the murky waves cover her. Her body is washed ashore, and kind strangers fold her tired hands peacefully over her pulseless breast, and bury her beside the sounding sea, while the waves chant a requiem for her.

The angels up in heaven scored that as a result of the liquor traffic, whereby men's souls are sold to the devil at the price of a drink of rum.

THE TRIPE PLEDGE.

STRONG DRINK.

We will not buy,
We will not make,
We will not use,
We will not take,
Wine, cider, beer,
Rum, whiskey, gin;
Because they lead
Mankind to sin.

TOBACCO.

We will not smoke
The smoker's pets,
Those little things
Called cigarettes.
We will not chew,
We will not snuff,
Or waste our time
In playing puff.

PROFANITY.

We will not curse
Though many dare
Open their lips
To curse and swear.
Our words shall be
Both pure and plain;
We will not take
God's name in vain.

IF YOU PLEASE MAKE ME A CHRISTIAN.

A missionary says: I well recollect in the course of my labours, a poor Hindu youth, who followed me about the garden at the school, asking me to make him a Christian. I said: "It is impossible, my boy; if it is possible at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to Him."

How well I recollect the sweet voice of that boy when he soon after came to me, and said, "The Lord Jesus Christ has taken His place in my heart."

I asked: "How is that?"

He replied: "I prayed, and said, 'Oh Lord Jesus Christ, if you please make me a Christian.' And He was so kind that He came down from Heaven, and has lived in my heart ever since."

How simple and how touching "Lord Jesus, if you please make me a Christian!" Can you say that you have made a similar appeal in your spirit as this poor Hindu boy? And can you say, young friends, that Jesus Christ has come down from Heaven to live in your hearts?

THE WINTER SLEEPERS AND THEIR FOOD.

There are some kinds of animals that hide away in the winter, that are not wholly asleep all the time. Their blood moves a little, and once in a while they take a breath. If the weather is at all mild, they wake up enough to eat.

Now isn't it curious that they know all this beforehand? Such animals always lay up something to eat, just by their side, when they go into their winter sleeping places. But those that do not wake up never lay up any food for it would not be used if they did.

The little field-mouse lays up nuts and grain. It eats some when it is partly awake of a warm day. The bat does not need to do this, for the same warmth that wakes him, wakes all the insects on which he feeds. He catches some and then eats. When he is going to sleep again, he hangs himself up by his hind claws.

The woodchuck, a kind of marmot, does not wake; yet he lays up dried grass near his hole. What is it for, do you think? On purpose to have it ready the first moment he wakes in the spring. Then he can eat and be strong before he comes out of his hole.

How many things are sleeping in the winter—plants, too, as well as animals. What a busy time they do have in waking up, and how little we think about it.

A DOG'S FIDELITY.

Mr. John C. Searle recounts the following of a favourite dog:

One evening, when the house was closed, the dog was heard scatching at the outside door and making such a noise that the question was raised whether any intruder might be about the premises. As, however, nothing was discovered, the dog was sent about his business, and the door again shut.

At ten o'clock the servant rushed in with the alarming information that one of the children, a little laddie of four years, was not in his bed! By some oversight, his absence had not till then been noticed. Search was made, lights were brought, an accident at the bath possibly was feared.

But the little boy was found in a corner of the corridor outside, fast asleep in a chair, resting his head on a little table; and the dog, his faithful guardian, lying down at his feet to protect him.

SPECTACLES OVER THE MOUTH.

An elderly gentleman accustomed to "indulge," entered the room of a certain inn, where sat a grave Friend by the fire. Lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes and calling for hot brandy and water, he complained to the Friend that "his eyes were getting weaker and weaker, and the spectacles did not seem to do him any good." "I'll tell thee friend," replied the Quaker, "what I think. if thee were to wear thy spectacles over thy mouth for a few months, thy eyes would soon get well again."

A CHEAP CHRISTMAS PRESENT.

Gold and Silver Watches Given Free to Those Sending Correct Answers to Bible Questions.

What a Toronto Newspaper is doing to Encourage Bible Study.

Here is what appeared in a recent issue of Toronto Truth:

"Some little interest was manifested in the Bible Questions given some weeks ago and a great deal of satisfaction expressed by the recipients of a handsome gold watch and other prizes we gave. We want more of our readers to do every one else, to study up the Bible, the best of all books; and in order to encourage this study, we offer the following valuable prizes for correct answers to the subjoined questions:

- 1ST PRIZE.—One Gentleman's Heavy Solid Gold Hunting Case Watch, genuine American movement, ordinarily retailed at from \$65 to \$90.
2ND PRIZE.—One Ladies' Solid Gold Hunting Case Watch, retailed at about the same figures as above.
3RD PRIZE.—One Gentleman's Solid Coin Silver Hunting Case Watch—a valuable article.
4TH PRIZE.—One Ladies' Solid Coin Silver Hunting Case Watch, retailed at \$15.
5TH PRIZE.—One Aluminium Gold Watch, retailed at about \$12.
6TH PRIZE.—A handsome Nickel Silver Waterbury Watch, which retails at \$5.
7TH PRIZE.—A handsome Solid Gold Gem Ring, retailed at \$5.

The above prizes will be given to the first seven persons giving the correct answer to all of the following five questions:

- 1.—The shortest verse in the Old Testament.
2.—The shortest verse in the New Testament.
3.—The number of Books in the Bible.
4.—The number of Chapters in the Bible.
5.—The number of Verses in the Bible.
The Apocrypha is not included in the term "Bible."

The following are the conditions attaching to this competition:— Each competitor must, with his or her answers, enclose \$2, for which Truth will be sent to any desired address for one year. Competition is open to old or new or non-subscribers. In the case of old subscribers, their term of subscription will be advanced one year.

Each question must be answered correctly to secure a prize. The first seven persons sending correct answers to all the five questions will win the prizes. The competition will remain open till New Year's Day. The name of the winners will appear in Truth of January 5th, 1884.

No information beyond what is contained herein, will be supplied to any competitor. Now we want to give these valuable watches to someone. Who will be first.

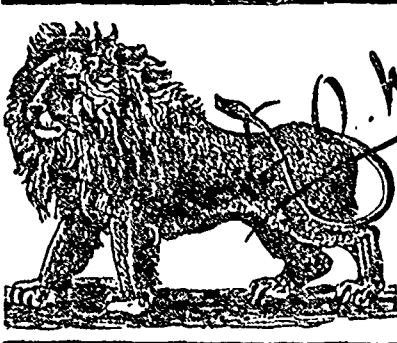
As we have had Truth on our exchange list for some time past, we can conscientiously say it is one of the best family papers printed. Its tone is good and pure, its selections carefully made, and its stories of a very high order. It is a 28-page Weekly Magazine, containing in each issue 2 full size pages of newest music, either vocal or instrumental; two or three very fascinating serial stories; a short story; short, pointed, pithy editorial paragraphs on current events; illustrations of the latest English and American fashions with letterpress descriptions; a Young Men's Department; Health Department; Ladies' Department; Temperance Department; Sport Department; besides a lot of miscellaneous reading. Just the paper to interest every member of the family. Address S. FRANK WILSON, publisher Truth, Toronto, Ont. Sample copies of Truth sent for five cents. Annual subscription \$2.

H. F. MCCARTHY, Wholesale and Retail Druggist, Ottawa, writes: "I was afflicted with Chronic Bronchitis for some years, but have been completely cured by the use of Thomas' Electric Oil in doses of five drops on sugar. I have also pleasure in recommending it as an embrocation for external use."

WOMEN derange the whole system. Mother Graves' Worm Expeller, kills worms, and gives relief to the sufferer. HE SPEAKS FROM EXPERIENCE. R. N. Wheeler, of Everton, some size and age, attacked with a severe form of influenza, of the lungs, leaving him with a very cough. He speaks highly of Hagyard's Pectoral, which cured him, the complaint not having troubled him since.

A LADY writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure."

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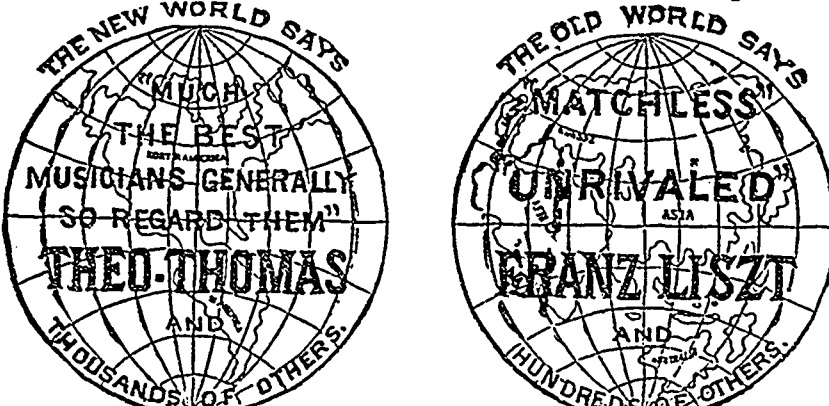
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A CABLE DISPATCH ANNOUNCED THAT AT THE International Industrial Exhibition (1883) NOW IN PROGRESS (1883) AT AMSTERDAM, NETHERLANDS. THESE ORGANS HAVE BEEN AWARDED THE GRAND DIPLOMA OF HONOR. Being the VERY HIGHEST AWARD ranking above the GOLD MEDAL, and given only for EXCEPTIONAL SUPER-EXCELLENCE.

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MEETINGS OF PRESBYTERIANS

- KEWASW.—In St. Andrew's Church, Belleville on the third Monday in December at half past seven p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two o'clock p.m.
CHATHAM.—In First Presbyterian Church, Chatham, on the second Tuesday of December, at eleven o'clock a.m.
PARIS.—In Knox Church, Woodstock, on the second Tuesday of December, at twelve o'clock noon.
BROOKVILLE.—At Prescott, Dec. 11th, at half-past one p.m.
WHITBY.—In the Presbyterian church, Oshawa, on the third Tuesday of January, at eleven a.m.
OWEN SOUND.—Regular meeting in Division St. Church, third Tuesday of December, at half-past one p.m.
SAUGHER.—In St. Andrew's Church, Mount Forest, on the third Tuesday of December, at eleven a.m.
PATERBOROUGH.—In Mill Street Church, Port Hope, on the third Tuesday of January, at ten a.m.
MONTREAL.—In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on the third Tuesday of December, at three o'clock p.m.
MAYLAND.—In Knox Church, Ripley, on the third Tuesday of December at half past two o'clock p.m.
LONDON.—On the second Tuesday in December HURON.—On third Tuesday of January, at Brucefield Union Church, at half-past ten a.m.
OTTAWA.—In Knox Church, Ottawa, on the first Tuesday of February, at half-past seven p.m.
GURLEIGH.—Adjourned meeting in Knox Church, on the 7th December, at ten o'clock a.m. Next ordinary meeting in Knox Church, Acton, on the 15th January, 1884, at ten o'clock a.m.
SPRATFORD.—In Knox Church, Stratford, on the third Tuesday of January, at ten a.m.
QUENBEC.—In Sherbrooke, on the third Tuesday of March, at ten a.m.
BARRIE.—At Barrie, on the last Tuesday of January at eleven a.m.
LANARK AND RENFRW.—In Atrypor, on the last Tuesday of February.

WANTED, BY THE MONTREAL Woman's Missionary Association of the Holy Trinity Church in Canada, a licensed Nurse to labor with as Nurse and Bible Woman among the English-speaking poor in Montreal. Apply with testimonials to Mrs. P. LAING, 1142 St. Brooker Street, Montreal.

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SUPPLIES FOR Public Institutions. The undersigned will receive tenders up to noon of Friday, 14th Dec. inst. FOR THE SUPPLY OF BUTCHER'S MEAT, BUTTER, FLOUR, OATMEAL, POTATOES, AND CORDWOOD.

To the following institutions for the year 1884, viz. The Asylums for the Insane at Toronto, London, Kingston, Hamilton, and Orillia; the Central Prison and the Reformatory for Females, Toronto; the Reformatory for Boys, Penetanguishene; the Institution for the Deaf and Dumb, Belleville; and the Institution for the Blind, Brantford. Two sufficient sureties will be required for the due fulfillment of the contracts. The lowest or any tender not necessarily accepted. W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities. Parliament Buildings, Toronto; 1st December, 1883.

N.B.—Butcher's meat is not required for the Asylums at Toronto, London, Kingston, and Hamilton, nor for the Central Prison and Reformatory for Females. Specifications and conditions of contract can only be had on making application to the Bursars of the respective institutions.

ST. LAWRENCE CANALS Notice to Contractors. THE letting of the works of the upper entrance of the CORNWALL CANAL, and those at the upper entrance of the RAPIDE PLAT CANAL, advertised to take place on the 13th day of November next, are unavoidably postponed to the following dates: Tenders will be received until TUESDAY, the FOURTH day of December next. Plans, specifications, etc., will be ready for examination at the places previously mentioned on and after TUESDAY, the TWENTIETH day of NOVEMBER. For the works at the head of the Galopas Canal, tenders will be received until TUESDAY, the EIGHTH day of DECEMBER. Plans and specifications, etc., can be seen at the places before mentioned on and after TUESDAY, the FOURTH day of DECEMBER.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 20th October, 1883.

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