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NOTES OF THE WEEK.

THE "Catholic Mirror" published in Baltimore does not appear to possess either a very even or polished surface. As a reflector it is a failure. This is the image of Martin Luther as projected from its surface: it is only the calm truth, it is not defamation, to say that Luther was the most depraved sot, the most abandoned villain, the most superstitious driveller, the most utter skeptic, that ever lived. Charley makes us think that he was simply mad.

IN St. Agnes Catholic church, New York, Father H. Brann, the truthful historian, arrives at the following conclusion regarding Luther's worth. Luther is honoured because he revolted; and, supported by a set of depraved princes, pillaged, killed and robbed. For fifteen years before he died Luther was seen at the tavern every night drinking beer and abusing the Pope, surrounded by his friends. And we are told to honour this man who has done more to ruin the world than any other man who ever lived.

WHEN the Marquis of Lorne left for England several contemporaries spoke very sensibly on the propriety of abating the address nuisance. A hint was even given that under our new Governor General these purposeless tributes would be declined. Use and wont, however, proved too strong for so good a resolution, and the customary addresses begin to flow in. Had the wasted energy of the meaningless address been applied to boring the Rocky Mountains instead of humanity, the C. P. R. would have had a splendid tunnel made for it long ago.

A COURSE of lectures in connection with the Young Men's Guild of the Established Church of Scotland is to be delivered on the first Sabbath of the month in St. George's Church, Edinburgh, and on the next Sabbath in St. George's, Glasgow, on the subject "A Young Man." Prof. Charteris will speak of his faith; Dr. J. Rankine, moderator, of his aim; Dr. Archibald Scott of his work; Dr. John Allison of his leisure and recreation; Dr. A. K. H. Boyd of his home and friends; and Dr. Marshall Lang of his church. Each lecture will be published on the day following its delivery in Glasgow.

THE spirit in which the Luther celebration has been held is very gratifying. There have been very few coarse or wanton assaults on the papacy. Among intelligent Protestants the age of fierce and uncharitable invective has passed. The system has been attacked while men, living and dead, have in general been spoken of as brother men. Neither have many or prominent Roman Catholics denounced Luther as he has been often denounced by the adherents of Rome. Monsignor Capel, speaking at Cincinnati, admitted that the decrees of the Council of Trent bore too painful testimony to the corruption existing among the clergy and people, while maintaining that this was no proof against the truth and holiness of his Church. The Monsignor knows too much to peril his popularity by assailing the memory of Luther's life and work with insult and vituperation. There are, however, other defenders of Rome to whom this knowledge is denied.

AN influential deputation waited on the Premier and other members of the Ontario Government to press on their consideration the question of conferring on women the political franchise. It seems to be the belief of many that its possession by women is only a question of time. This is evidently the case, when the tendency of free institutions and responsible government are considered. Political privileges expand, they do not contract. The chief speaker was Mrs. D. McEwan, a sincere, unselfish and generous enthusiast in the cause of woman suffrage. She places a high value on the privilege of voting and pleads with passionate earnestness on behalf of her sex for its possession. The longed-for opportunity may not be in the

immediate future. The public mind is scarcely prepared for it yet. The movement may not have to encounter much active intelligent opposition, but before it can achieve a triumph it will have to efface the heavy mass of indifference with which the subject is at present regarded.

THE Rev. Father H. Brann has been studying history. It might be a matter of some doubt whether he has a just claim to be considered as an historical discoverer or inventor. In either case he achieves distinction. He says: I wish to tell you the truth. When Martin Luther began his reformation in the sixteenth century, Germany was the least civilized portion of the European Continent. A small portion of it was converted, but a larger portion held to the old Pagan superstitions. The latter portion were therefore ready to accept any religion, and when Luther's supporters, a lot of drunkards, murderers, burglars, bigamists and adulterers, moved the ignorant on they pillaged the churches and monasteries of the Papacy and stole the chalice and Luther sanctioned their acts. After this, to go back to the Catholic Church meant to give up their plunder and they clung to Luther. And yet by such corrupt agents as Philip Melancthon and the Monk of Erfurt the great German Reformation was effected!

AN erratic Scotch divine recently gained considerable notoriety by preaching in favour of the theatre. Since then he has eclipsed himself. The fast-day used to be regarded in Scotland as a day of humiliation and confession. The service in which Dr. Kay was a star actor was humiliating enough and the confession came afterwards. On the evening of the Sacramental fast-day a large assemblage—between 4,000 and 5,000—met in the drill hall, where the proceedings were unique. Dr. Kay, an actor, and Professor Blackie made a night of it. The first named gave a portion of a lecture on the "Literary Beauty of the Book of Psalms," the actor recited and the eccentric old professor stood on his head—metaphorically speaking. The meeting was announced as a "sacred concert," but it turned out to be "chaos come again." This was the humiliation; The following Sunday evening Dr. Kay confessed to his congregation that the "service" in the drill hall "was certainly a mistake" and announced the resignation of his charge and withdrawal from the ministry of the Gospel in connection with the U. P. Church.

THE enthusiasm with which the Luther commemoration has been held is remarkable. In Germany it reached a sublime height. It is significant that Luther demonstrations were held in Madrid and in Rome. Throughout Canada on the 11th inst., most of the ministers either preached on the subject of Luther and the Reformation or made pointed allusion to the work of the Reformer. Toronto had a celebration worthy of her Christian enterprise. On Saturday afternoon at a large meeting held in St. James' school house, presided over by Bishop Sweatman, Canon DuMoulin read a paper on "The Conversion of Luther," the Rev. J. C. Antliff spoke on the "Precursors of the Reformation," Principal Caven on "Luther and the Biblical Scholars of the Reformation." A paper of marked ability on the "Necessity of the Reformation," was read by Dr. Thomas, and the Rev. John Burton gave an excellent address on "Luther at Home." The Rev. Dr. Scadding read a paper on the "Luther Medals." An address in German was given by the Rev. E. M. Genzer of the Lutheran Church. The meeting was large and appreciative.

THE Pavilion in the Horticultural Gardens, Toronto, was filled on the evening of the 12th inst. by an assemblage that met to celebrate the four hundredth anniversary of the birth of Martin Luther. The chair was occupied by the Hon. G. W. Allan, President of the Upper Canada Bible Society. The speakers on the occasion were the Rev. G. M. Milligan, who gave an address on "Luther's Career as Illustrating the Relation between Creed and Life"; Professor Roth,

of Thiel University, on "Luther's Monument in Life and Works"; Professor Clark, of Trinity College, on the "Greatness of Luther's Character"; and the Rev. Hugh Johnston on "Luther's Influence on the Religious History of the World." The Rev. E. M. Genzer recited "Ein Feste Burg Ist unser Gott." The proceedings were enlivened by choral and orchestral renderings of "Nun danket alle Gott," an English version of "Ein feste Burg," the finale of "Luther at Worms," and the Hallelujah Chorus from the "Messiah." The members of the Lutheran Church in Toronto, by whom the movement was initiated, are to be heartily congratulated on the success with which the four-hundredth anniversary of Luther's birth was celebrated in this city.

OF the inaugural address at the opening of the Moral Philosophy class in Edinburgh University, delivered by Prof. Henry Calderwood, the "Christian Leader" says: It merits a special word of praise as a lucid exposition of those recent failures of the materialists of which they themselves are well aware, though they take care not to say much about them. The idea of spontaneous generation has been abandoned. The parallelism of organic evolution and progressive intelligence has not been established. The close analogy between the internal structure of the dog's brain and of the brain of man, and the still closer resemblance of the ape's brain to the human, has not favoured a materialistic theory, as at first expected by the materialists. The resemblance in brain structure has proved to be much too close to harmonise with the theory that brain is the organ of intelligence, just as it is of sensorimotor activity. The consciousness of all this is spreading in scientific circles; and one of the clearest proofs of the impression made by the latest researches is to be found in the altered style of thought now prevailing in those circles as compared with that of fifteen years ago. Prof. Calderwood was extremely felicitous in his contrast of passages written recently by the leading agnostic scientist of our day with passages which the same pen, in a much more confident mood, traced a dozen years ago.

WEEKLY HEALTH BULLETIN.—Last week has been characterized by a more than average warm temperature, much cloud, and with much unsteadiness in barometric pressure. We see in these conditions the existence of weather which has generally proved most favourable to health. The large amount of clouded sky has prevented great daily extremes; and the more than average warmth of temperature has, with a humidity below the average, been favourable to the repression of any great tendency to increase in diseases of the respiratory organs. Under such circumstances we expect to find that diseases in general have been comparatively few in number, and that relative positions of diseases remain much the same as during the previous week. It will be seen that Bronchitis has but slightly advanced, and that other diseases of the respiratory organs hold situations nearly similar to those of last week. Amongst Fevers, Intermittent experienced a slight decrease, but Enteric (Typhoid) has fallen quite markedly, for whereas last week it stood as high as 2.1 per cent. of all diseases, it represents this week only 1.4 of the total diseases. Amongst the contagious zymotics, we notice that, while all are present throughout the Province in small numbers, yet in several districts some one of them is present to a considerable extent. Thus District III., Muskoka and Parry Sound, shows Mumps to be largely present; District VIII., north shore of Lake Erie, has both Measles and Whooping Cough prevalent; and Districts IX. and X., east shore of Lake Huron and south-western peninsula, show that Diphtheria has retained a large degree of that prevalence noted several weeks ago. It is to be hoped that the fact of these diseases, being each prevalent in one or more localities of the Province may warn the community generally that should atmospheric conditions favouring their recurrence follow, isolation and careful disinfection can only prevent one or all of them from becoming widespread epidemics. Diarrhoeal diseases are, as remarked last week, steadily decreasing.

OUR CONTRIBUTORS.

AN INTELLIGENT MINISTRY.

By request of Manitoba Presbytery the following able discourse, delivered by the Rev. C. Pitblado at the installation of Dr. King as Principal of Manitoba College, is placed before the readers of THE PRESBYTERIAN.

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Timothy 1: 2.

Timothy had been set apart to the work of the Christian Ministry, by the laying on of the hands of the Presbytery, of which Paul was a prominent member. The apostle here reminds him that it was a very important part of his work, not simply to preach the Gospel, but to perpetuate the Gospel ministry. It was his duty to provide and train men who would be worthy successors to himself in office. On this direction we found a plea for a pious and educated ministry. Ministers should be faithful and able to teach others. He must not only keep the Lord's vineyard carefully while he lived, but he must, as far as he was able, provide keepers to take charge of it after his death. He must aim, not simply at getting Christian members, but Christian ministers for the Church. The doctrines which Paul had taught him were a sacred trust, that he should not only use well but should commit to worthy successors. He describes these successors as "faithful men, who shall be able to teach others also."

From this we infer:

1. That ministers should be men full of faith. They should have faith. They should have something to preach, and they should believe what they preach. Their business is to declare their beliefs, not their doubts. They are to proclaim their own convictions rather than other people's opinions. They should be able to say: "we believe and therefore speak." Doctrine with us is conviction as well as creed. Religion is experience as well as theories. Christianity is personal knowledge as well as reliable report. We know whom we have believed. It is because Christ is precious to us that we commend Him to others. It is by living believers that the living faith of Christianity is to be propagated. I know God can use any kind of instruments to accomplish His work. Unrenewed man may be the means of converting sinners. An icicle may focus the rays of light so as to kindle a fire; but we do not usually kindle the fires on our hearths with icicles. Nor do we expect to kindle the fires of love and devotion in the souls of men by ministers with icy hearts. A corpse may hold a candle, but we do not usually illumine our houses or our workshops with corpses for candlesticks. Nor need we expect that men who are spiritually dead should hold forth the lamp of the Gospel, so as to illumine darkened souls. It is only real Christian men that we may expect to make efficient Christian workers. The minister should know experimental knowledge.

2. We infer that a Christian minister should be acquainted with the whole system of Bible truth. He should know what the Bible teaches—not in detached portions merely—but as a whole. He should grasp the system of Bible doctrines—not a few texts. There is a vast difference between gathering a few flowers from the garden and arranging the plants according to a principle of botanical classification. It may do for the visitor to be able to gather the bouquet, the gardener should know how to classify his plants, or he may make the mistake of trying to grow grapes on thorns, or figs on thistles. There is a vast difference between producing a few sounds on the organ and making music. It may do for us to get a few stones, but the builder should be able to arrange his material according to a plan.

Ministers are the keepers of the Lord's vineyard. How are they to systematize in the garden of truth without a recognized principle of arrangement. Ministers are the trumpeters of the Gospel. How are they to make music without a keynote on which to play? Ministers are God's builders. How are they to build without a plan?

Oh! says some one, "You can do it well enough. Systematizing only hampers the gardener. Only for systematic botany he might grow roses without thorns, grapes on brambles, and figs on thistles. Keynotes are hindrances to the musician. Only for the key-note he might make music out of any noise, and tame the tiger by his lays. The plan fetters the builders. Only

for the plan he might make his effort a perfect triumph of architecture. We prefer the organist who has no key-note on which to pitch his instrument. We prefer the builder who has no plan according to which he works."

Thus it appears to us some men act who denounce systematic theology—who sneer at creeds and condemn confessions of faith. And it is no wonder when they work on these principles—without theology, without creed, without plan—that they should spare the weeds and kill the flowers; that they make noise and silence the music; that they gather stones, but never build a house. Now, in order that the minister of Christ may not mistake the flowers of truth for the weeds of error—in order that he may know how to make the Gospel trumpet give forth no uncertain sound—in order that he may choose material wisely, and build skillfully, he should know systematic theology.

3. We infer that the minister should be well versed in Biblical lore. He should be able to read the Bible in the original languages in which it was written. There is a vast difference between going to the fountain head and taking water from other people's pitchers. The minister should be able to read the text, to give some rendering of it, and to look at it in the light of its surroundings, whether those surroundings be custom, geography, biography or philology.

The renderings and laws of interpretation, the facts and theories of criticism, the history and formation of the canon—with these he should have some familiarity. He should know all about the Book which he undertakes to interpret, but he should preach the teachings of the Book itself. In other professions we fully recognize this principle. The physician should know anatomy, else he is not likely to prescribe skillfully for his patient. But we do not expect that he will erect a dissecting table in every sick room. The minister should know the anatomy of the Bible, but it is not necessary that he should make every sermon, or any sermon, an operation in Bible dissection. The telegraph operator should know the significance of the click of his instrument and a great deal about the working of the electric currents, but it is not to be expected that the message he sends me should be a lesson on telegraphy or a lecture on galvanism.

4. We infer that the minister should be acquainted with the history of doctrines. This knowledge will enable him to recognize ancient errors in their modern dresses. There is far less new in the field of heresy than some people imagine. Sceptics, notwithstanding all their boast of freshness, often smell of mould. Their theories, in their essence, are only ancient heathen speculations with English faces or German garments. Pantheism is nothing new. It sprang up and grew vigorously on Grecian and Indian soil. Empedocles enunciated it as clearly and dressed it up as beautifully in Greek, as Hegel has done in German, or Carlyle in English. Democritus and his followers handled materialism quite as successfully as Comte or any of the leaders in the modern school of positive philosophy. Epicurus was just as sound and thorough a utilitarian as Stuart Mill or Herbert Spencer. Even the development or evolution theory was distinctly enunciated and defended by Thales, Anaxamenes, Heraclitus and others, more than twenty-four centuries before Darwin and Huxley were born.

The field of vision widens as we go forward, but the great riddles of creation remain essentially the same as they were thousands of years ago. The diameter of the light of knowledge has lengthened but the circumference of the surrounding darkness has increased. Illusions and delusions have been dispelled from our pathway, but the old mysteries that puzzled the sages of antiquity remain still unexplained. The air is full of sounds and signs that find an echo and a meaning in the recesses of the soul, to which men can scarcely help listening. The water in all lands becomes a mirror reflecting the heavens.

Astronomers have immensely extended our ideas of space and moving worlds, but they are no nearer the origin of motion than were the ancient astrologers, who connected the movements of the stars with the dispositions and destinies of men. And what was their science but a detailed and practical application of that law which sees man potentially in star dust or declares that the forces which guide the farthest star in the realms of space, are all that control man in his actions? It is the attempt to make man a wheel in the mill of destiny. Chemists have vastly increased the

number of simple substances, and the facts connected with their combinations; but they are no nearer the origin of life and the transmutation of metals than were the old alchemists who believed in the elixir of life, and the philosopher's stone. And what was this old search but the modern attempt to manufacture protoplasm and transform gas into gold? It is the search for life in dead matter.

Anatomy and physiology have united in making an encyclopædia of knowledge about the structures and functions of life, but they are no nearer an explanation of the soul of man, than were the old investigators who dissected swine, to find out the structure of the human body. And what was this ancient method but the modern endeavour to confound species and seek man's origin among the brutes? It is feeling for man among lower animals.

Geologists have gone far beneath the surface of things, and added millions of epochs to the age of our globe, but they are no nearer the origin of matter, force and law, than were the philosophers of old who traced all things to fire, air, earth and water. What were these ancient theories in their essence but the modern hypothesis of atoms, heat, and cosmic gas to which evolutionists point us? It is explaining creation by itself. Modern inventors work almost miracles by harnessing the forces of nature to their mechanism, but they are no nearer the heaven of perfection than were the ancient sons of toil. And what is our modern devotion to machinery, but the revival of an old attempt to build a tower of Babel, by which we may without either morals or religion reach the heaven of human progress? It is the hunt for happiness in condition rather than character. The modern soldier has made war a science, in a sense in which it never was before, by displacing the ancient weapons with Gatling guns, rifles, and infernal machines, but he is no nearer mitigating the horrors of the battle field, than were our ancient progenitors who shot their arrows and wielded their swords. And is not every new slaughter machine employed by the soldier, just the old attempt to make brute force mightier than moral suasion? It is muscle against mind, and the odds for muscle.

And so, if you enquire closely, you will find that there is not a question of any importance that has been raised by modern investigation, but has in its essence been discussed and answered in the ages gone by. And by the light of history we can see scepticism moving round the weary circle of mere repetition carrying the accumulating facts of science on its back or trampling them beneath its feet. Christianity accepts the facts and makes them reflectors to set behind the lamp of the Gospel with which to intensify its light. It rejects the theories because they are opinions that have not been proved. The minister should be able to detect ancient speculation in its modern disguise. He should know the history of doctrines.

5. The minister should be able to use the truths of science and philosophy to support and illustrate religion. He should be able not simply to defend the truth, but to rob his enemies of their weapons. Every Goliath of error has a sword with which we may behead him if we can only seize it manfully and wield it skillfully. Nearly all error is supported by some truth, and if we can only take away the prop of truth the error falls of its own accord. Thus we can interpret history, not simply as the account of the working of social forces, and man's will, but as the record of God's Providence, in which man's failure to reach heaven is illustrated and God's purpose to bring man to Christ is shown. Profane history can be made to confirm divine prophecy.

Philosophy, while it digs a grave for all superstition, may be made to prepare a garden in which to scatter the seeds of Christianity. Antiquarianism while searching for proofs of man's antiquity may be made to furnish proofs of the comparatively recent origin of the human species.

Philology, while working out the problem of the development of language, may be made to bear testimony to the unity of the race and the common origin of speech. Irreverent enterprise, digging in the sepulchre of ruined cities weapons with which to destroy revelation, may resurrectionize buried witnesses of the past which support the narrative of the Bible.

Astronomy, while it explores the mechanism of the heavens, may be made to furnish the grandest evidence of a great designer. Chemistry, while battling with the secret of life and the correlation of forces,

may be made to point along the line of enquiry to an omnipotent personal will. Anatomy and physiology, while questioning muscles, nerves, brain, blood, to prove that spirit comes from matter, may be made by their cross-examination to prove the necessity of mind to account for the phenomena of thought, emotions and moral feeling. Geology, in noting the series of developments by which the earth has been prepared for its present inhabitants, may be made to indicate by type and shadow that evolution which is to go from sin to salvation, from grace to glory, from the old condition of things, to the new heavens and new earth. The inventions by which society rides forward on the pathway of progress may be made to illustrate how infinitely superior man is to any piece of mechanism. We can, by the light of revelation, see the whole creation groaning and travailing together in pain until now, but culminating in the manifestation of the sons of God.

It is a glorious privilege to be able to climb the hill of knowledge high enough to be able in the light of God's purpose, to look around and see all the lines of material and vital forces in creation which are visible converging and concentrating to illustrate and promote the triumph of redemption. This is to lay all knowledge under contribution to Christ. The minister ought to be able so to interpret past events as to show that God makes history. He ought to be able to make the antiquary bear testimony to the recent advent of man upon the earth. He ought to be able to trace the streams of language so as to indicate the ancient unity of speech. He ought to be able to gather up the inscriptions of the Old World and make them corroborate Bible history. He ought to be able to make the astronomer's telescope so display the firmament as to make the heavens declare the glory of God. He ought to be able to make Chemistry tell the truth about life—that it is God's gift. He ought to be able to make Anatomy and Physiology unite in testifying to the infinite difference between mind and matter. He ought to be able to indicate the typical and prophetic character of the geological record by which the past becomes a preparation for the present and this state of things is the expectation of something better in the future. He ought to be able to make Philosophy cultivate the field for Christianity and every invention prove the superiority of man to all the mechanism which he makes.

The minister should know Apologetics. Thus the man who is to be an able minister of the New Testament should believe the truth. He should know Systematic Theology, Biblical Criticism, Sacred History and Christian Apologetics, and these he can best learn in the college. He may find grace in the closet, we expect him to learn it in the class-room. For this end we erect and sustain our theological institutions. They are intended to equip Christian men for being able Christian ministers. They train men who shall be able to teach—not simply to exhort others. They make grace guide genius; knowledge intensify devotion; deep thought sustain religious life; great learning wed itself to strong faith, and accurate science become the servant of true religion. They are thus the centres of our ecclesiastical activity; the fountains of our missionary enterprise; the heart and the main-spring of all our Church work. Without them the Church may get eminent saints, we do not see how they can get able ministers. The Christian who is negligent in his duty to the college is unfaithful to the cause of his Master.

The world is largely indebted to religion for its education. The lamps that have enlightened Christendom have been erected and trimmed by Christian men. Christianity has been the patron, if not the parent, of the highest learning. Our educational systems are largely the result of Christian teaching. Missionaries have been teachers as well as preachers all the world over. Schools have been established wherever churches have been erected. Colleges have been founded and maintained wherever a Christian ministry was needed. Nearly all the great seats of learning in the Old and New World were originated in connection with church work. Their first object has been to train men for the work of the ministry. They have been begotten of Christian faith, not of irreligious scepticism. Christ has had as much to do in erecting the colleges of Christendom, as in building its asylums. He is on the side of education just as surely as he is on the side of benevolence. Indeed, the whole spirit of the Gospel recognizes this truth, that to give men knowledge is to confer on them the

most precious blessing; to keep them in ignorance is to perpetrate on them the grossest cruelty, and to no class of men—as a class—does learning owe more than to Christian ministers. They have led the way as linguists, antiquaries, botanists, zoologists, naturalists, geographers, philologists, philosophers, mineralogists, chemists, psychologists, poets and historians. Indeed learning has in days gone by and in this and other lands been made, by a host of Christian scholars, the faithful and efficient ally of true religion, and so it will be here and now if we are faithful in sustaining the institution in whose interest we are met to-night, over which we are to place the accomplished and honoured Moderator of our General Assembly, who at the call of duty has left a prominent position, a wide sphere of usefulness, a most harmonious and affectionate people, to assume the arduous work of Principal of Manitoba College. We must sustain him in his great work if we would be true to ourselves and faithful to our Master. The college work is Church work. I trust that under his supervision, by the blessing of God, this college will become an efficient training school for a learned ministry—that it will be a fountain into which, as into the fountain at Jericho, the salt has been cast, whose waters sealed thereby shall carry benefit and blessing through a thousand streams of influence all over this land. Here may sanctified learning open her treasures at the feet of Jesus. Here may a Christian philosophy present the essence of a pure devotion on the altar of religion. Here may science transform its fact into reflectors for the lamp of the Gospel. Here may art employ its skill in disclosing and illustrating the beauty of holiness. Here may the ripest scholarship and the highest culture lead them on to build and decorate the house of our God. And here may every effort of genius be used to cast up and prepare the highway for the accelerated progress of the chariot of the Prince of Peace.

NOTES FROM NEW GLASGOW, N.S.

This rising town is situated in the county of Pictou and is the principal depot of the Eastern Extension railway, a good line of road about eighty miles in length. It is the second largest town in the county and contains about 2,500 inhabitants, and is the centre of a large mining district extending to a radius of about twenty miles. When nearing the town by railway one cannot forget that there are numbers of men at work probably hundreds of feet under the ground where we are travelling, and that we are near the place where so many lives were lost some two or three years ago by what is known as the "Stellarton disaster." The settlers are largely of Highland descent, and are a thrifty enterprising people. Many of them have secured a competency and not a few have succeeded in attaining to independent circumstances. The town nestles cosily in a valley on the edge of the river, and is surmounted on either side by sloping hills, the whole combining to produce a landscape of much beauty and fertility. The town has made considerable progress in manufacturing. There are several large factories in the vicinity among which we may mention, the glass works, the Dominion forge works, the proposed steel works and many others which are generally found in towns of similar size. Shipbuilding has been successfully carried on for some years by Mr. J. W. Carmichael, a member of our own church, who is extensively and favourably known throughout the county, having represented it for a time in the Dominion Parliament. The dwelling houses are pleasantly situated and tastefully finished, and judging from present appearances a stranger would conclude that the success of the town is assured. As a matter of course there is the usual difference of opinion as to what is the cause of the prosperity, and upon this question many decided opinions are held, as the Hon. A. C. Bell, late Provincial Secretary and leader of the opposition in the Local House, resides here. He also is a member of our church. Where all are seemingly so prosperous, it would be out of place here to cause any ripple on the surface of a sea of glass by offering an opinion which would assuredly be taken exception to by some one; for there are those who reasonably or unreasonably think that THE PRESBYTERIAN should not have any political opinions of its own. Poor PRESBYTERIAN I pity you, to think that you are to speak on every other topic in thunder tones, only you must keep clear of politics. Well, I don't think you will suffer much by this silence, as the example of the average politician of the present day is hardly such as could be profitably imitated.

PRESBYTERIANISM.

Pictou county, or indeed New Glasgow may be said to have been the cradle of Presbyterianism for Nova Scotia. If in some sections of country our Church is in a minority, throughout this county and in this town we are in a large majority. In the town of Pictou there are three good congregations. In Stellarton I think there are three, and in New Glasgow there were four until about ten years ago when two united; but there are still three large congregations, and all this within a radius of ten or twelve miles.

Two of the New Glasgow congregations are in connection with the Presbyterian Church in Canada, and one old kirk (St. Andrew's) which with about twelve others in Pictou county never entered the union.

Being desirous for some reasons of hearing a non-union minister preach, and of worshipping with a non-union congregation I went with a friend to St. Andrew's Church, of which the Rev. Mr. Murray, a native of Pictou, is pastor.

I cannot say that I was disappointed, as I did not expect to see horns on the minister, or anything very remarkable about the people. The church, pulpit and pews were very like what are to be seen in similar places. The same psalms were sung, the same old Gospel preached, and the same impressive benediction pronounced at the close that we have been listening to all our lives, and the people retired as they came in, in a reverent orderly manner. The question which forced itself on my attention all the time was *not why* should this people unite with the larger branch of the Church, but *why* should they *not*? Why should they keep separate? Are their ministers the ministers of Christ? So are ours. Are they a part of the Church of Scotland? So are we, and of Canada too. Do they hold and teach the doctrines of Calvin and Knox? So do we. Do they preach a full, free and perfect salvation? So do we. Now all these things considered, I cannot see why these beloved brethren should keep aloof or assume an isolated position; but should they prefer this and think that it is more conducive to the advancement of the divine glory, then we pray "Peace be within their walls and prosperity within thy palaces. For my brethren and companions' sakes, I will now say peace be within thee."

ST. ANDREW'S CHURCH

erected about twenty-eight years ago, is a fine wooden edifice about seventy-five feet in length with a spire about 100 feet high. The Church had been located about a mile and a half out of town, but at the period mentioned the congregation removed to the town where the services of the Rev. John Stewart were secured. At the disruption Mr. Stewart cast in his lot with the Free Church party, and for a time the Church was vacant, but was partially supplied by the Rev. Dr. McGillivray, of McLellan's mountain, who was the only adherent of the Church of Scotland in Pictou county, and as his congregation extended over the entire county, only one Sabbath in ten could be given to New Glasgow. At a later period the services of the Rev. Mr. Herdman were secured jointly between the congregations of St. Andrew's, Pictou and New Glasgow, and besides these regular services occasional services were held by missionaries from the home Church.

The Rev. Mr. Herdman referred to above is now in a charge in Scotland, and is father of the Rev. J. C. Herdman the popular pastor of the Presbyterian congregation in Campbellton, N.B. The next pastor of St. Andrew's, New Glasgow, was the Rev. Allan Pollok, now Professor Pollok, D.D., of Halifax. He was inducted in 1852 and laboured with much acceptance until 1873, when he was succeeded by the Rev. George Coull, who remained till the union. He was succeeded by the present pastor Rev. George Murray, formerly of British Columbia. The congregations of Albion Mines and Westville have grown out of St. Andrew's, and also a large part of the union church of Vale Colliery have come from the same source. There are at present thirteen congregations all fully equipped in Pictou county that have not joined in the union; but all of them doing good work. The Rev. George Murray, the present pastor of the church made a recent trip to British Columbia. He is a pleasing, instructive preacher, and popular with his people. They include a number of the most intelligent people in the community.

Among the many improvements noticeable in New Glasgow is the establishment of a new hotel, or rather the remodelling of the old American House under the

new name of the Norfolk House. The hotel is situated close by the railway station. The rooms are clean and well furnished. The attention given to the dining room leaves nothing to be desired on the part of guests. The proprietor, Mr. Murray, who is well and favourably known in the community, gives his personal attention to the business. K.

September 1883.

LONG VACANCIES.

MR. EDITOR,—Several communications have of late appeared in your columns in reference to a much needed reform in our Church. The evil complained of is the loss caused the Church by long vacancies; the remedy proposed is that Presbyteries be empowered to place a minister in congregations which fail to call within a specified time. With the principle involved in this scheme I do not intend specially to deal. If it should fail it would not do so because it is unrighteous so much as because it is impracticable in the present condition of ecclesiastical affairs.

It might be well, however, to ask if Presbytery in virtue of its constitution does not already possess the power referred to. It claims the right to remove a minister against his will, and to refuse to remove him when he desires removal; and there is surely a glaring inconsistency in our Church polity if Presbytery has this power over its clergy and does not possess similar power over its congregations. It is neither consistent nor just for a Church court to remove a pastor when in its judgment he stands in the way of Christ's cause—to remove him, *one* obstacle to religion,—and not remove a long vacancy, *another* and a worse obstacle to religion.

With the principle no fault should be found. It is hard to see why any humble minded Christian should object to the action of his Presbytery when so competent a court—a court in which his congregation has a voice—appoints a minister for him when he and his congregation, for reasons often unworthy, fail to select one for themselves.

My special object, however, in this communication is neither to condemn nor defend the scheme proposed. It seems to me that, if the causes of long vacancies were investigated, we might find a way of minimizing them, which would not interfere at all with the liberty of the people to select their own pastors. It is said that long vacancies cause material and spiritual loss to the Church, but what are the causes of these long vacancies. There is, I believe, nothing which tends more to prolong vacancies than our present system of paying probationers. Congregations able to pay any sum from \$700 to \$7,500 are at liberty to pay a probationer the sum of \$8 per Sabbath; and accordingly when they incur some debt or wish to establish a reserve fund, too often the poor minister becomes burdensome, and they soon get rid of him with a short-sighted policy in view of saving money by paying a tudent \$6 or a probationer \$8 per Sabbath. The sum of \$8 per Sabbath is about \$400 per year; so that a congregation paying the minimum stipend of \$700 accumulates a reserve of \$300 by remaining vacant one year. This is a temptation which very many congregations cannot resist. I have known congregations to remain vacant for two and three years for the very purpose of establishing a reserve fund, or of paying a trifling debt; and there are not a few vacant at this moment for the same purpose. Now, there is no reason why congregations should not pay their probationers as much as their pastors. I know it is said that a probationer is not worth as much as a pastor. Will some one say just how much a pastor is worth and how much a probationer? Can the value of either be estimated in dollars and cents? The question is not how much either is worth, but whether congregations have any right to starve or underpay either. The probationer has as much claim on the Church as the pastor inasmuch as he, not less than the pastor, exists for the benefit of the Church and is doing the Church's work; the *f* of his being without a charge is no evidence that he doesn't need as much support.

The Church has belittled the probationer by teaching that he is not worth as much as a pastor. How? By saying that a pastor must have a yearly minimum stipend of \$750 with house, and that a probationer should have \$400 without house, and pay his own travelling expenses to and from the congregations to which he ministers. This difference is scarcely fair; inasmuch as both exist for the good of the Church and are both

doing the Church's work, if a minimum stipend be stated at all it should be the same in each case.

To say the least, a probationer should be paid not less than say, three-fourths (or four-fifths) of the amount which the congregation to whom he ministers pays its pastor; this would leave them one-fourth which would be amply sufficient to pay the extra expenses connected with a vacancy. While this plan would assuredly shorten very many vacancies, it would leave the responsibility of securing a pastor with the people, and would not encourage probationers to remain on the list; it is very unlikely that any man would prefer to spend the greater part of his time away from his family, be the guest of strangers, provide for his family, and pay his travelling expenses at a salary of \$560 without house, when he might have a salary of \$750 with manse, and no travelling expenses.

If some such plan as this were adopted it is more probable that the probationers' scheme would not be so difficult to work for lack of men. Ministers desiring to be freed from their charges would not hesitate so much to place themselves at the service of the Committee on Distribution of Probationers. There is many a pastor who would be glad to be released from his charge but who dare not attempt to pay his travelling expenses and keep his family on \$8 per week.

It is not claimed that this plan would prevent all lengthened vacancies; no scheme would do so; but I feel assured that it would prevent a great many, probably the majority. But if it prevented not a single one it would still be a blessing, a matter of simple justice to the probationers of our Church.

JUVENTUS.

FOREIGN MISSIONS.

MR. EDITOR,—I beg leave to request your attention to the accompanying tract respecting the Foreign Missions of our Church, prepared by a sub-committee of the Western Section of the Assembly's Foreign Mission Committee. Parcels of the tract have been sent to ministers and others for the purpose of being distributed among the families of the Church, allowing one copy for each family in the Provinces of Quebec and Ontario, according to the published statistics of our Church; parcels have also been sent to the clerks of Presbyteries for distribution among the families in vacant congregations and mission stations.

On behalf of the committee, I respectfully request the ministers, elders and managers of our Church to co-operate with the committee in making all connected with us acquainted with the state of our Foreign Mission work. That work has never, in the history of our Church, been surrounded with more favourable or encouraging circumstances than at present. The operations of the committee could be enlarged almost to any extent if the contributions of our people were proportionately increased, and a greater number of persons were prepared to say, Isaiah-like, "Here am I; send me." The Church has undoubtedly responded in the past to the calls of the committee and of its missionaries in heathen lands. We would regard that not only as an encouragement, but also as a warrant to press upon our friends the claims of our Foreign Mission work. The committee would also most earnestly request our people to plead with the Great Shepherd of the flock that He would induce many of our sons and daughters to dedicate themselves to Gospel work in heathen lands, and also our people generally to render to the Lord according to what they have received from Him.

Toronto, Nov. 15th, 1883. THOMAS LOWRY, Sec.

THE GENUINE ARTICLE.

On reading your issue of 31st. October. I could not refrain from expressing my satisfaction with several communications therein, especially the one signed "Presbyter" and two editorials. "The Genuine Article" and "Faith, Opinion and Fashion." I am glad to know that the theological system of which John Calvin was an exponent is not fast dying out and that there are men like "Presbyter," who will not adopt every new doctrine, though emanating from a Professor of Divinity. Would to God there were more such with the courage of their convictions to stand up for those grand old Presbyterian principles laid down by Christ and His apostles. When we read of one calling himself a Presbyterian coquetting with Arminians and adopting their methods, we are tempt-

ed to wish for the purifying influence of former days, that they might be made manifest that they are not of us.

Are Presbyterians asleep that they need an occasional stirring up by extraordinary means to the neglect of the ordinary means of Grace, or has the preaching of the Word lost its power? The followers of Arminius were holding union revival meetings, and I went one Sabbath evening lately to hear them—the subject being "Christian Perfection." The text was 1. John ii. 1. The minister, taking "Little Children" as meaning "the Church," said God would not write to us that we sin not if it were not possible for us to live without sin. Surely he had never read 1. John i., and I felt like doing as the good Baptist deacon did, quoting eight verses and then sitting down again. Next Sabbath went again, heard the same speaker on the same subject—his text being Romans vi. 11, with verses 8th to 14th only for lesson; and I there learned why Arminians soar so high up among the angels, while Calvinists were content to occupy the lowest place. Why? Because the one would have the influence of the possible attaining of perfection hanging over him, while the other would be continually in the dust crying out: "Oh wretched man that I am who shall deliver me from the body of this death!" And I thanked God and took courage—1st, that I was a Presbyterian; 2nd, that we have an educated ministry who can study the Scriptures in the original and give us the benefit of that study.

In conclusion, I hope that Presbyterians will continue to show their appreciation of the "Genuine Article" by pen and purse. It needs no apology. West Winchester, Oct., 1883. CONSTANT READER.

THE ELDERSHIP.

MR. EDITOR,—In your last Presbyterian I noticed an article entitled "Strictures on Principal MacVicar's Opening Lecture" chiefly respecting the eldership. With many of the statements and ideas contained in that article I cannot agree. In the first place I cannot see any use of mentioning the elders of the old Jewish economy. They were a large council or parliament composed of laymen, and had no connection with the Levitical priesthood. As far as I can make out the meaning of the term elder in the Christian Church, it is applied exclusively to what we style the teaching elder or minister. Of course a body of elders or ministers would include men of great diversity of gifts, but that doesn't require a different title for the possession of each gift, else our Presbyterian Church would be like the Episcopalian with its numerous titles. The passages in Romans xii. and 1 Corinthians xii. do not mean more, I conceive, than that different ministers are differently gifted, and I am sure we are quite aware of that from our own experience. The fifth chapter of 1 Tim. 17th verse shows plainly that the elders who labour in word and doctrine are to be counted worthy of double honour; because, in addition, they rule well. The present Presbyterian arrangement may and does work well, but I cannot see any scriptural authority for teaching elders and ruling elders as distinct classes. The only distinctly marked orders are elders and deacons. Presbyter lays wonderful stress upon ruling and teaching. He surely doesn't mean to say that the elders in our Church exercise supreme rule and the ministers only second. That is not my experience now of some thirty years standing. Presbyter seems terribly afraid lest the people should groan under clerical government. Now I think they are a good deal under clerical government at present with some help from the lay elders or deacons, which is the most appropriate title, and on the whole the said people are quite contented.

The paragraph beginning with "what the Church specially needs" is a most extraordinary one, and is simply a condemnation of both our ministers and elders rather hazily expressed. Our elders are like our ministers, not altogether perfect; but, as a class, are modest and unassuming, and I believe anxious to do their duty, and very far from wishing to bear supreme rule in the Church.

November 8th, 1883. CANADIAN PRESBYTERIAN.

A YOUNG People's Improvement Society in connection with St. Paul's Presbyterian Church, Bowmanville, has been organized. It has begun its work under most favourable auspices. At a recent meeting admirable papers were read by Miss Little on "Luther's Mother," and by Miss Moorcraft on "Luther."

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, and 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 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 prize.

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 some one. Who will be first?

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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 Galops Canal, tenders will be received until TUESDAY, the EIGHTEENTH 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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WESTERN GENERAL AGENT.

MR. JAMES BROWN is our authorized Agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Brown in all the congregations he may visit.



TORONTO, WEDNESDAY, NOVEMBER 21, 1883.

TWO of our D.D.'s. have been across the "Rockies" lately and have put their travelling experiences in the form of lectures. Principal Grant crossed on Canadian soil and no doubt can tell his hearers many interesting things about the Pacific coast and the way thereto. Dr. Cochran went to British Columbia by San Francisco and turned aside to study the Mormon problem on his way. A few years ago "What I Saw in Winnipeg" was a good subject for a lecture. Nobody takes that subject now. A good many of our people think they know too much about Winnipeg and several other places in the North-West. The fact that the "Rockies" are substituted for Winnipeg and its surroundings shows what enormous strides we have been taking in the North-West. Calgary and the Rocky Mountains seem nearer now than Winnipeg did ten years ago. Unless someone discovers the North Pole soon there will be nothing more to lecture about in this country. No one can get further west than the Pacific for a subject and the gentlemen named will say all about that coast that is worth saying. Nothing more can be done in the way of informing the people until the Ontario press men go over on one of their annual excursions. When two or three dozen editors have tried their descriptive powers on the Rockies all previous efforts may be laid on the shelf along with the lectures on Winnipeg.

EVERY one who has read the evidence given in the election trials at present going on in different parts of the Province, must have noticed that nearly all the corrupt practices brought to light have been directly or indirectly connected with bar-rooms. If the corrupt practices connected with these places could be struck from the record few elections would have to be avoided. Though the law against keeping bars open on polling day and against treating by candidates and their agents is as plain as words can make it, still bar-rooms seem to have been in full blast in too many constituencies and in some a large business was openly done during polling hours. From a moral point of view it is a good thing that these investigations are being held. Respectable men of both parties can see at a glance where a good deal of the evil that efflicts the body politic actually originates—it originates in the bar-room. The enormous expense and inconvenience caused by avoiding so many elections must surely get us fresh legislation and a sounder public opinion on this question. Whatever a member's political creed may be he cannot feel very kindly towards customs that unseat him and put him to the labour, worry and expense of a new election. Unseated members who have lost their places through treating should constantly say to themselves as they go through the indignity and abuse of another canvass—*The whisky did it.*

THE "Globe" says:—

It would be a graceful thing to elect one or two women to next year's Toronto School Board—either by the Council, or by acclamation in one or two of the wards.

Why by acclamation? Why should not the women form Committees, canvass, bring out the voters, and do all the other things that male aspirants have to do at elections? The foregoing paragraph furnishes a capital illustration of the point so well made by "The By-

stander" and published by THE PRESBYTERIAN a few weeks ago. Women cannot have all the privileges of women and at the same time fill the positions usually filled by men. The very first proposal to put one or two women on the Toronto School Board is coupled with the request that no one should oppose them. Why ask this favour? If a woman aspires to an office in the gift of the people why may she not be opposed as well as her husband? Does the "Globe" mean that a certain number of our population must be allowed to fill positions in the gift of the people whether the people wish it or not? It may be quite true as the "Globe" says that women make good trustees in London. They might do so in Canada, but those who think so should turn out and put them at the head of the polls. It comes to this in the end that a woman cannot have all the undoubted and unquestioned advantages she now enjoys and fill the place of a man at the same time. If she takes a man's place in the country, she must be ready to fight for the country, if she wishes positions in the gift of electors she must be ready to electioneer; if she wants a place on the school board her friends must elect her. People may soon get tired of electing even ladies by acclamation.

EVANGELISTIC SERVICES.

AN endeavour was made by the Ministerial Association of Toronto to ascertain the number of non-church-goers in the city. The result of the investigation at once indicated that some means should be devised for bringing the people within the range of Christian influence.

The immediate outcome has been the initiation on an extensive scale of evangelistic services now being held throughout the city. Meetings were held last Thursday at Shaftsbury Hall in which representative men from the various churches took a leading part. The addresses were of a practical character and gave the impression that heartiness, unanimity and success would be likely to attend the effort.

In every district of the city nightly meetings are now being held. Many of the city pastors are taking an active part in the work of addressing the large congregations assembled, giving counsel to enquirers and guiding the movement. They are assisted by several energetic and devoted laymen who are rendering important service. Great good has already resulted from these special endeavours to preach the Gospel to the masses. Large and lasting results are anticipated.

In undertaking this important work the ministers are evidencing much self-denying zeal. The duties and labours of a city pastorate impose abundant labours and great responsibilities. These of themselves are sufficient to task to their utmost the powers of mind and body. The ordinary congregational machinery needs close and constant attention. It is not therefore a light sacrifice they make in engaging in continuous evangelistic services. The movement is also an evidence that they wish to make a honest effort to meet a growing want. In all large centres of population there is an increasing class who neglect the means of grace lying within their reach. If portions of our city population are insensible to the needs of the soul, it is the Church's manifest duty to bring the Gospel to them. The extensive effort now being made to preach the Gospel to the people is therefore worthy of support. It has a clear claim on the hearty co-operation, the prayers, and the liberality of the Christian people.

In the nature of things, however, an effort on so large a scale cannot be expected to become a permanent institution. The means for its maintenance are wanting. The steady congregational work would suffer. The churches will share in the blessed results accruing from the mission. A large ingathering may be expected. But the need of the Gospel by the masses will go on extending. This need cannot be met by spasmodic effort. Some agency both efficient and permanent will have to be devised if this work lying at the Church's door is to be adequately done. Several speakers at the opening meetings made pleasing references to the unity now existing among the various branches of the Christian Church. They possess the resources needed to carry on a sustained and systematic work. Could not the Evangelical churches of Toronto unite in organizing an efficient city mission? If they cannot agree to do this, then let the denominations separately take up the work. There are very strong reasons, however, why the former would be preferable.

BANEFUL READING.

THE instrumentalities that have done most for the advancement of mankind in modern times have not been absolutely faultless. Forms of evil peculiar to themselves have attended every invention of modern days. Steam, that indispensable agency in the manufacturing industry and commerce of the age has caused the death of thousands. Electricity has become the swift messenger of man's thought, carrying his communications to the ends of the earth with incredible swiftness. It is fast annihilating the darkness of night yet the robber and the assassin possess their cyphers as well as kings and cabinets and have employed the telegraph in the service of crime. The printing press, is one of the mightiest instruments of modern civilization. Of the press of to-day it may truly be said that out of the same mouth proceedeth blessing and cursing. What then, do we sigh for the days when these mighty modern forces did not exist? By no means. It would be foolish in the extreme, and as idle as foolish. The benefits to mankind are incalculably greater than all the evils that have followed in their train.

John Milton pled strenuously and eloquently for what he called "the liberty of unlicensed printing." We have it now in all its fulness. We have it with all its tremendous possibilities for good and evil. The law represses what is dangerous to the State, and that only imperfectly. To day corrupting and unclean literature pours from many a press. The proverbial dime novel, the sensational story paper, and the records of the foulest and most debasing crimes circulate in millions. Literature of this stamp finds its way into the hands of vast multitudes of readers. Who are they? Young people mostly though not exclusively thousands of boys and girls at their most impressionable stage of mental and moral development devour these highly seasoned stories with avidity. The impressions made are most injurious. Many will outgrow the taste for such reading and acquire a desire for improving and instructive reading. There are many who are hopelessly corrupted by the moral contamination to which such reading exposes them. Even in the case of those who rise above the slime and pollution of immoral literature they carry with them scars that tell plainly of the wounds inflicted by the reading of impure and criminal books and papers.

Our Canadian laws are more strict in preventing the dissemination of corrupting literature than those of the United States. At all events they are more strictly enforced. The post-office authorities forbid the use of the mails for its transmission. But with all their watchfulness, sufficient to work untold mischief is permitted to circulate among our Canadian youths. Its evil effects are only too plainly visible though it does not produce the erratic, mischievous and ridiculous results that are frequently chronicled in United States newspapers. Boys whose imaginations are inflamed with the recital of heroic bandits, daring burglars, gentlemanly train robbers, and expert cow-boys, occasion their parents great anxiety and humiliation by their unannounced departure from home on a career of romantic criminal adventure.

The latest recorded case of a hero-struck juvenile is exceedingly painful and likewise exceedingly absurd. A boy fourteen years of age, living with his parents in a comfortable home in Cleveland, Ohio, disappeared. It was ascertained that his outfit consisted of two revolvers and a bundle of dime novels. After his departure an investigation of his personal effects was made. Among them were found documents belonging to a secret society of which the absent adventurer was a chosen officer. It bore the name of the Silver Skulls. The most remarkable paper in the collection contained the form of oath by which the members were bound to each other. Ten members, ranging from eleven to fifteen years of age, composed the Society of the Silver Skulls. They bound the members by imprecations not to divulge the secrets of their order. The acolyte was required to curse "fathers, mothers, sisters and their posterity." The little invincibles sent a missive threatening death on a certain day to a playmate if he did not join the brotherhood before the date mentioned.

All this appears very grotesque. The foolish boy will be glad enough to return to the father, mother and sister, on whose heads he called down his maledictions. He will come to see what a nippy he made of himself and for a time he will be completely crestfallen. What will his future be?

That motley guild of literature concerning which Carlyle wrote eloquently and often, contains more who write such pestiferous trash. Possibly the scribes who write the garbage that glorifies crime and finds its heroes in prison corridors, are unable to dig, and are ashamed to beg. It can be the only thing of which they are capable of being ashamed. Then there are the wretches that equal them in baseness and degradation, the men who print and publish their writings. To what depths has the noble art of Faust, of Gutenberg, and Caxton degenerated in this nineteenth century.

A grave responsibility rests on parents. It is not enough that they should seek to prevent injurious and corrupting literature from entering their homes. For this in these days there is no excuse. Pure instructive, refining and amusing literature is abundantly and cheaply provided. The exclusion of the bad is not enough, there should be ample provision for the development of a hearty courageous moral nature among the young people of Canada. Their tastes should be so formed that they would instinctively shun the degrading rubbish which many at present so eagerly seek

BOOKS AND MAGAZINES.

TWO DISCOURSES. By Rev. A. J. Bray. (Montreal: The Herald Publishing Co.) These discourses, in the dialect of Bohemia mainly, are dreary, biting and blighting as the east wind, which enters largely into their composition.

ELECTRA. A Belles Lettres Monthly for Young People. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Kentucky: Isabella M. Leyburn.)—A beautiful steel engraving appears with the November issue, of "Tasso at the Court of Ferrara", and there is the usual variety of interesting short articles. "Electra" deserves a place in every educated home.

CANADA SCHOOL JOURNAL. (Toronto: W. J. Gage.)—The November number of the "Canada School Journal" in addition to pungent editorials contains Dr. Oldright's admirable paper on School Hygiene, read at the recent meeting of the Ontario Teachers' Association, a number of well-selected articles, and news items interesting to the members of the profession for whom the magazine is especially designed.

THE LIFE OF MARTIN LUTHER. By Dr. William Rein, Seminary Director at Eisenbach, translated and edited by Rev. G. F. Behringer, Brooklyn, New York. (New York: Funk & Wagnalls.)—This little work, based upon Kostlin's "Life of Luther," forms No. 101 of the Standard Library, and has been specially prepared and published as a Luther commemoration volume. It is perhaps the best popular Life of the Great Reformer that we have seen.

FROM GLOOM TO GLADNESS. By Rev. Joseph S. Van Dyke, A.M. (New York: Funk & Wagnalls.)—The fuller title of this book is, "Illustrations of Life from the Biography of Esther." There are internal indications that the several chapters were originally delivered as sermons. They are not ordinary sermons, however. They are marked by a most entertaining style, a vivid imagination, a strong grasp of facts, a large command of general literature and history; and they are full of practical modern interest.

CHOICE LITERATURE. (New York: John B. Alden.)—The November number of this high-class reprint is a veritable "feast of reason." Not only the cream, but much of the *creme de la creme* of the best current writings is reproduced in its pages. All the articles are excellent and of distinguished authorship; but we have only space to specify "Count Rumford," by John Tyndall; "Earth Movements in Java," by Richard A. Proctor; "The Progress of Labour," by Frederic Harrison; "Some Social Characteristics of Australia," by Archibald Forbes, of war-correspondence fame; and "Victor Hugo," by Algernon Charles Swinburne.

BY-WAYS OF LITERATURE. By D. H. Wheeler. (New York: Funk & Wagnalls; Toronto: William Briggs.)—One of the merits of the excellent series issued in the Standard Library by Messrs. Funk & Wagnalls is the variety of subjects embraced in these remarkably cheap publications. The present volume by David Huiton Wheeler, contains eleven chapters on various topics of more or less living interest. In a

modest preface the author tells us that the volume derives its unity from his own studies rather than the topics discussed. Most of them, however, have a bearing on philology on which he writes in a pleasing and instructive manner.

THE PULPIT TREASURY. J. Sanderson, Managing Editor. (New York: E. B. Treat.)—This recent addition to a special branch of religious literature continues to fulfil its promises. It is and has been from the beginning distinctively evangelical. The best thoughts of many of the best preachers are to be found in its pages. In the present number contributions from the pens of Joseph Cook, Dr. Joseph T. Duryea, Dr. John Hall, Talmage and D. L. Moody, and several other distinguished preachers. Its contents are by no means confined to matters of exclusive interest to the preacher. Sabbath school teachers, the Christian worker, and parents will find the "Pulpit Treasury" very serviceable in promoting their own spiritual advancement, and fitting them for being more serviceable to others.

THE PARABOLIC TEACHING OF CHRIST. By Alexander Balmain Bruce. (New York: A. C. Armstrong & Son.)—This is an American edition of Professor Bruce's latest and best work. The subject is a most attractive one. Men eminent for learning and piety have given us the results of their researches and meditations on the parables spoken by the Great Teacher. It would be difficult to supercede Archbishop Trench, and no less difficult to surpass William Arnot on the Parables. The valuable contribution of Professor Bruce, will receive a cordial and extensive welcome. His object has been to unfold in a scholarly, yet genial manner the didactic significance of the parables spoken by our Lord. He distrusts the allegorizing and follows the historical method of exegesis. This constitutes a valuable feature of the work. He groups the parables in three books. The first comprises the Theoretic Parables; the second, the Parables of Grace; and the third, the Parables of Judgment. The work of Professor Bruce is a valuable contribution to New Testament literature.

PULPIT PRAYERS. By Eminent Preachers. (New York: A. C. Armstrong & Son.)—In conducting the services of the sanctuary, ministers are sometimes conscious of the need of a more varied mode in the expression of a congregation's devotional feeling. To some extent this explains the desire that exists in some quarters for liturgical forms. This handsome volume "Pulpit Prayers" forms one of The Clerical Library series. It contains one hundred and two prayers of varying length, and embracing a wide range of appropriate topics. Of course no minister with anything like an adequate sense of the sacredness of his office would ever think of adopting the printed prayers in this volume. They can, however, serve an important purpose. They are eminently suggestive and in this way can be profitable and helpful. The names of the eminent preachers whose compositions they are do not appear. There are six groups, each bearing as signature a letter of the Greek alphabet. The largest number are signed α . Most readers will form a shrewd guess as to the original source of those to which this letter is affixed. The get up of the book is most attractive.

THE ENGLISH ILLUSTRATED MAGAZINE. (London and New York: Macmillan & Co.)—The progress made by American publishers and artists in beautifying popular literature with artistic illustrations has prompted their English rivals to advance in the same direction. This latest English entrant into the list of illustrated magazines shows remarkable enterprise. The November number, the second of this new candidate for popular favour, presents as its frontispiece a fine engraving of R. W. Macbeth's "The Miller's Courtship." The contents of the present number are: "In the Fens," "The Banqueting House and Old Whitehall," by Austin Dobson; "Brass Work at Birmingham," by Bernard H. Becker; "The Little Schoolmaster Mark," a spiritual romance, by J. H. Short-house, author of "John Inglesant"; "Oysters and the Oyster Question," by Professor Huxley; and three chapters of the novel contributed by Charlotte M. Yonge, "The Armourer's Prentices." The illustrations are numerous and of great excellence. It has also the merit of being beautifully printed on superior paper and published so cheaply that it is sure to obtain a very large circulation, to which its merits fairly entitle it.

THE BIBLE-WORK. Prepared by J. Glentworth Butler, D.D. Vol. I. (New York: Funk & Wagnall's Toronto: William Briggs.)—Volume I. of Butler's "Bible Work" comprises the four gospels, which are given in the order of the events narrated, so that the entire life of Christ may be read in running order with no repetitions and no omissions. Comments, illustrations, explanations, descriptions, historical facts, etc., in the greatest profusion, accompany the Gospel account. They are gleaned from all sources, exegetical and devotional writings, the researches of scientists, and descriptions by travellers, from pulpit and from commentary; from ancient and from modern literature. All are selected and arranged with the utmost care and with rare judgment, so as not to form a mass of undigested material, but to present a concise, orderly, full, and remarkably suggestive commentary. It has the choicest thoughts of the centuries bearing on the life of Christ. It has the results of the latest research and study. It gives illustrations and views from many of the finest minds the world has ever known. It is accompanied by fifty accurate and well-executed maps and illustrations. It is unsectarian, and presents the fruits of scholarship in language which the unlearned may easily understand. Its importance to clergymen, Bible students and teachers can hardly be over-estimated.

CONTRARY WINDS AND OTHER SERMONS. By William M. Taylor, D.D., LL.D. (New York: A. C. Armstrong & Son.)—It was told of Dr. Whewell that he was a modest man. His philosophical and literary contributions were collected and bound, placed on his library shelves and labelled "sermons." When asked by a friend why he followed such a freak he informed him that, as he did not care to have his visitors looking into and commenting on these volumes, he had the misleading label affixed because few people cared to look into a volume of sermons. The popular appreciation for this class of literature has not increased since Professor Whewell's day. But then there are sermons and sermons. Many that are admirable and effective when delivered do not tell so well in print. Others again not only stand that ordeal but become more effective with certain classes of readers. When good sermons are published they find a large circle of readers. When it is announced that a new volume is to appear written by some well-known divine it is sure to obtain an appreciative welcome and a wide circulation. Such a divine is Dr. William M. Taylor. The volume before us is worthy of its author and what is still better worthy of the great subjects on which he discourses. It contains twenty-four sermons on various themes, all of them of the deepest practical spiritual interest. Quiet, earnest, thoughtful, they speak at once to heart and mind. No reader of Dr. Taylor's writing needs to be told that these sermons in their expression possess the charm of literary finish and beauty which is one of his distinguishing peculiarities. This volume will be read with spiritual profit and delight by all who appreciate earnest thoughtful and cultured Christian teaching.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: A Friend, Tuckersmith, for Foreign Mission, Formosa, \$5; A Member of Burns Church, Erin, for Foreign Mission, Formosa, \$2; A Friend, Caledon, for Foreign Mission, special for Formosa, \$5, also for Home Mission, \$5; Mrs. Wm. Cochrane, Kingston, Foreign Mission, special for Formosa, \$5; Mrs. D. A. Creaser, of Owen Sound, for Foreign Mission, India, tuition of converted Brahmin for one year \$30; Mrs. Margret Frame, Gay's River, N.S., Foreign Mission, Formosa, \$1; An Unknown Friend, Montreal, Foreign Mission, special for Formosa, \$5; Mrs. Margret Eadie, Sherbrooke, Foreign Mission, special for Formosa, \$5; John Linton, Galt, Foreign Mission, special for Formosa, \$10; A Friend, Toronto, for Foreign Mission, special for Formosa, \$2.

ACCORDING to a report just published, the Jesuit order continues to flourish in spite of persecution. It is divided into five great provinces. Italy and her islands contain 1,558 Jesuit fathers; Germany, Austria-Hungary, Belgium, and the Netherlands counting 2,165. France (including the French possessions) has the highest number, 2,798 Jesuits. Spain and Mexico have 1,933. England and the United States have 1,895 disciples of Loyola. In 1882 there were in all 11,058 Jesuits—priests, professors and coadjutors. In 1870 the Order counted 10,529 members; in 1880, 10,494; and in 1881, 10,798.

CHOICE LITERATURE.

ALDERSYDE.

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

BOOK I — CHAPTER V.

"My hame I nae ither spo. can be
Sae dear tae me on earth,
For hallowed memories entwine
About thy sacred hearth."

The Miss Nesbits were sitting by the study fire talking soberly over their future. Mr. Douglas the lawyer had just left Aldersyde after a long interview, during which he had intimated to them that their yearly income could not amount to more than £60. To Miss Nesbit his announcement was not a surprise; but Tibbie, who had never troubled her head about money matters, and was quite ignorant of her father's affairs, had dreamed dreams of a goodly establishment at Windyknowe, and a life of ease and pleasure. From these dreams Mr. Douglas had rudely awakened her, and her bonnie face wore a doleful and discontented look.

"Janet, what'll we do?" she asked for a third time.

"Live and be happy together, my dear," said Miss Nesbit in a wonderfully cheerful voice. "Money a pair gentlewoman hasna that, wha has tae pay for a roof-tree besides." I believe that this new turn of affairs, which compelled Miss Nesbit to devote all her thoughts to the subject of "living," was the best thing which could have happened at the time. Tibbie glanced up at her sister's un-uffled face, then down upon her own slim, dsinty hands, and said dismally: "We'll need to turn house and kitchen maids ourselves, Janet; we can't keep Marget off £60."

"Then, indeed, Miss Nesbit sighed.

"Marget'll hae tae gang, Tibbie, an' that's the hardest hit o'd."

"We'll need to tell her, Janet."

"It's a task I dinna like, Tibbie; but as you say we'll need tae dae, an' the suner the better."

So saying, Miss Nesbit touched the bell, to summon Marget, who came very slowly, as if she guessed there was something unpleasant in store for her.

"Come in an' sit doon, Marget," said Miss Nesbit.

But Marget did not deem it a fitting thing for her to sit down in the presence of her young ladies, and therefore stood near the door, twirling her apron round her thumbs, and waiting to hear what was to be said to her.

"Ye've been a faithfu' freen tae us, Marget, an' ye hae a perfect richt tae ken a' oor affairs," said Miss Nesbit. "Mr. Douglas has been tae tell us hoo we stand wi' regard tae money matters."

"Weel, mem?" queried Marget with intense interest.

"There's no muckle left," faltered Miss Nesbit; for Marget's anxious, loving gaze broke her down.

"I'm vext for that, Miss Nesbit; but there's Windyknowe an' the bit gairden, an' gin we could keep Crummie, I'd mak a penny aff the butter," said Marget breathlessly.

"Oh but, Marget, wi' only £60 a year atween Tibbie an' me, hoo aie we tae keep Crummie, my wummin, or you ither?" said Miss Nesbit mournfully.

Marget folded her arms, while a curious expression of mingled wrath and grief and wounded pride came on her honest face.

"Ye'll be gann tae wash yer claes, an' clean yer hoose, an' mak yer meat, no tae speak o' howin' the gairden, nae doot?" she said scornfully.

"We'll need tae try, Marget," said Miss Nesbit with a smile and a tear.

"A bonnie like thing for the Nesbits o' Aldersyde!" quoth Marget. "Weel, gif ye think ye'll get rid o' Marget Drysdale as easy's that, yer mista'en—that's a'. Wha said I wanted wages? Wha said I wanted anything but a mouthfu' o' kin milk, an' a bite o' pease bannock for my meat? Whaever said it, or said I wad leave them that's mair than flesh an' blaid tae me, telt a lee—that's a'," with which Marget whisked out of the room, and clattered down the kitchen stair with a great din.

After that, of course, there was no more said anent Marget leaving; but Miss Nesbit had a plan of her own, whereby she would find the wherewithal to pay her labour.

The days wore on, till the fortnight of Hugh Nesbit's absence elapsed, and it came to be the Miss Nesbits' last night in Aldersyde, the last time they would sleep beneath their father's roof-tree. Ah me, but that "last" has a dreary sound in it! It is one of the saddest words in any tongue. The house was stripped of its furnishings, which under Marget's supervision had been conveyed by degrees to Windyknowe. All that remained on the last night was the study table and chairs, and the beds they three were to occupy.

But there was one room furnished ready for the use of the Laird of Aldersyde. Miss Nesbit had selected some articles of later date, which were not so dear and sacred in her eyes, and had set them in the south room. Also, with her own hands, she had fastened up clean curtains about the bed, and at the window—a proceeding which considerably exercised Marget's spirit, and caused her to make some observations the reverse of flattering to the individual who was to occupy it.

There was no sleep for Miss Nesbit that night. A north wind was roaring over Bourhope, with a warning of snow in its teeth. To a nervous or superstitious person, sleep in the house of Aldersyde on a windy night was a thing impossible. It might have been haunted by wraiths or warlocks so varied and uncanny were the sounds which could be heard in it. But it was not the eerie moaning and wailing in the empty rooms and desolate corridors which banished sleep from Miss Nesbit's eyes, but heartache—bitter, regretful pain over the parting from the home of her forbears. Once in the night she rose from her slumbering sister's side, and crept across the bare floor to the uncurtained window. A wild sky, across which great inky masses of cloud were drifting southwards, frowned down upon the lone loch, and a heavy

shower was beating against the panes. Oblivious of cold, she stood looking out upon the dark picture, till, suddenly from a rift in the cloud overhanging Bourhope, the moon shon out with a fierce defiant gleam, which fell straight upon the ruined chapel of St. Mary, and made so plain its neglected burying-ground that she could almost see the mound of the new-made grave. Then sobbing she crept back to her bed, and tossed beside unconscious Tibbie till the dawning.

All three rose early and made a pretence of eating breakfast, before Mr. Lennox's cart came for the remainder of the things.

Marget was to go first with it to Windyknowe, in order to have a fire lighted before her young ladies arrived. A little while after the departure of the cart, the Miss Nesbits, feeling that nothing was to be gained by remaining in the empty house, tied on their bonnets, and stood together in the hall of Aldersyde, two desolate women, holding each other's hands, and with nothing in the world but each other. Tears were raining down Tibbie's cheeks, but Miss Nesbit was pale and tearless. It is the inward grief which eats out the heart.

"Come, Tibbie," she said with a kind of gasp, and they passed out of the house, locking the door behind them, and walked quickly till they came to the bend in the avenue, when they both turned about to look their last at Aldersyde.

It was a gray, rambling building, with a quaint old tower, entered by a low arched doorway. Its windows somewhat resembled the gratings of a gaol, but its clustering ivy and moss-grown walls made it lovely in its age, for it was clothed with all the beauty which time loves to lavish on the buildings of the past. Giant beeches and elms sheltered it on every side, while behind, solemn and grand, towered the peak of Bourhope, above which the grey and cloudy sky seemed mourning for the desolation of Aldersyde.

"Oh, Janet!" said Tibbie piteously, "we could have borne father's death if we could have stayed at Aldersyde."

Miss Nesbit did not seem to hear. "God keep Aldersyde," Tibbie heard her whisper very low, then they went slowly and silently upon their way.

Marget tapped at the door of the lodge, and handed the key to an old man, but did not seem to hear his murmured words of blessing and farewell. As they passed through the gates, a gig came rattling up the road, and the driver drew rein close to them.

"I make bold to come an' offer tae drive ye tae Windyknowe," said the honest and sympathetic voice of William Lennox of the Mains.

"Many thanks," said Miss Nesbit quietly and gratefully; "Tibbie and me harna muckle heart tae walk five miles this day."

So the dwellers in Aldershope, who had been greatly exercised of late regarding the Miss Nesbits and their changed fortunes, had the satisfaction of beholding Mr. Lennox drive them through the village on the way to their new abode.

The road to Windyknowe turned round by the kirk, and passing the manse, took a steep incline away up to the moorland. It was a by-way not under highway supervision, and was cut up by great deep ruts, which caused the gig to jolt in a very disagreeable manner. When they reached the top of the brae, they could see the grey walls of Windyknowe peeping out in the middle of one of the clumps of the scraggy fir which here and there dotted the moorland. A thin blue line of smoke curling upward to the sky told that Marget was already within. When they reached the broken gateway, Mr. Lennox stopped his horse and assisted the ladies to alight. Then Miss Nesbit shook hands with him, and though she spoke never a word, the honest farmer understood her mute parting, and when he climbed into his gig his eyes were wet with unbidden tears. Slowly the Miss Nesbits wended their way up the grass-grown avenue, till they came face to face with the house.

It was a great barn of a place, naked and desolate looking and crumbling to decay. A chill struck to the hearts of the two lonely women, the contrast between the new home and the old was so painful.

"Let's get in as fast's we can, Tibbie," said Miss Nesbit, "an' no stand breakin' oor hearts here."

Hearing voices, Marget hurried to the door, and stood on the threshold trying to smile.

"Ye've gotten a fire on, I see, Marget," said Miss Nesbit cheerfully.

"It's in the dinin' room. This way, mem," said Marget, and ushered them through the wide hall into a large dingy room, only made tolerable by the glow and crackle of the fire. In order to make it look as much as possible like the dining-room at Aldersyde, Marget had set the furniture in the same way, and hung the pictures in the same places. For a moment Miss Nesbit's eyes brightened it looked so like home.

"Ye hae done weel, Marget," she said, and reaching out her hand, touched that of her faithful servant with a gentle appreciative touch which to Marget was sufficient reward.

"Gin ye've suttan a wee, and warmed yersels, ye'll maybe come ben tae the kitchen, an' syne up the stair, tae see if a thing's as ye wad like it," she said, and then withdrew.

Tibbie sat down at the fire to warm her chilled fingers, while Miss Nesbit walked over to the window, and stood there, salt tears blinding her eyes.

They were far up on the dreary moorland. Far away down in the hollow, the roof-trees of Aldershope clustered on the bank of the rushing Yarrow. Farther up the stream, the trees in the den of Aldersyde made a dark patch on the landscape, while beyond them towered the solemn peak of Bourhope.

By and by Miss Nesbit turned about, and coming over to the fire, knelt down beside Tibbie, and put her arms round her waist, with the look on her face Tibbie had seen but once before.

"We hae built up oor hame, Tibbie," she said solemnly; "an' since there's only you an' me, my dear, lit's stick close together, and thank God that in His mercy there are twa insted o' ane, though we hae neither father, nor mother, nor Aldersyde."

CHAPTER VI.

"What though we cannot answer here,
The wherefore and the why?
The tangled skein of life will be
Unravell'd by and by."

Upon the Sabbath day, the Miss Nesbits appeared in the parish kirk of Aldershope. The high-backed pew with the crimson linings, where they had sat so many Sabbaths in time gone past, was not theirs to-day. Many eyes turned compassionately to an obscure pew near the door, where sat two figures in deep mourning, but whose faces could not be seen through their thick crape veils. Doctor Elliot occupied his pew opposite that of Aldersyde, having, on each side one his wife and daughter.

Punctually at noon, Mr. Bourhill, preceded by Caleb Lyall the beadle, came out of the vestry and ascended the pulpit stair. When he stood up to pray, a late-comer entered the church, and a quick martial step echoed through the church as the new Laird of Aldersyde went down the stone passage to the crimson-lined pew. Many curious eyes were directed towards him, and it was whispered afterwards, that never once had his bold black eyes left the sweet face of Mary Elliot, the Lily of Aldersyde.

At the close of the service, the Miss Nesbits made haste to get away before the rest of the congregation; but Mrs. Elliot and Mary hurrying out also, overtook them at the churchyard gate.

"You will come and have dinner with us, Miss Nesbit," said the doctor's wife in her motherly way. "Nay, my dear, you must not turn from your oldest friend," she added, for Miss Nesbit had already shaken her head.

"Let's go, Janet," pleaded Tibbie; "it's so dreary at Windyknowe."

"Thank you, Mrs. Elliot; then we'll come," said Janet, and taking Mary's arm, was about to turn up the village street, when Doctor Elliot came out of the churchyard in company with Hugh Nesbit.

"Captain Nesbit will dine with us to-day, Mrs. Elliot," said the doctor in his stern, pompous way, and what could 'he shrieking little body do but say she would be very glad to have his company.

Hugh Nesbit shook hands with all the ladies, politely thanked the doctor's wife for her kindness, and then placed himself by the side of Mary Elliot, who kept a firm hold of Miss Nesbit's arm. She had felt an unaccountable shrinking from Hugh Nesbit that day at Aldersyde, and the feeling now returned to her more strongly than ever.

"I enjoyed the service to-day immensely, Miss Elliot," said he by way of beginning the conversation.

"Every one likes Mr. Bourhill," she answered in her gentle way. Even to those she most disliked, the Lily of Aldershope could not be anything but gentle.

"I was not thinking of Mr. Bourhill, who, I daresay, is a very estimable person," said Hugh Nesbit meaningly, and bent his eyes again on the sweet-face beside him.

Miss Nesbit felt her friend's fingers tremble on her arm, and hastened to change the theme.

"Are ye like tae be settled in Aldersyde, Cousin Hugh?" she asked courteously.

"By and by. I expect to have an unpolsterer coming from Edinburgh to make the place habitable," he returned.

"Ahem! I was much obliged to you, Cousin Janet, for leaving me a bed to sleep in. I did not expect it, and felt quite overwhelmed, I assure you."

"It was only common courtesy, Hugh Nesbit," she said somewhat shapeily, which speech brought them to the gate of Doctor Elliot's dwelling. It was a substantial, handsome house, standing back from the road in a garden which was the pride and admiration of Aldershope.

"Your family is considerably increased to-day, Mrs. Elliot," said Hugh Nesbit lightly. "I am afraid that if you once open your hospitable doors to me, I may become a weariness to you."

"You could scarcely be that, Captain Nesbit," said the doctor, thus saving his wife the trouble of answering.

All the ladies went away up-stairs at once, Mrs. Elliot going to her own room, and Mary taking the Miss Nesbits to hers. Tibbie removed her bonnet and cloak, and smoothing her hair, said lightly she would go down and let them to their secrets. When she was out of the room, Mary Elliot sat down by the bed, and covered her fair face with her hands.

"What is't, Mary?" asked Miss Nesbit in anxious surprise.

"Do you believe in presentiments, Janet?" asked Mary very low.

"I canna say I dinna believe in them," said Miss Nesbit. "I had a wamin' an' a fear o' comin' evil bath afore my mother's death an' my father's. But what presentiment o' evil can you hae, Mary?"

"That man down-stairs, Janet," said Mary, shivering: "when he looks at me, I feel like to die. The old fear of him I had when I was a child and played with him at Aldersyde yon summer he lived with you, has come back to me far stronger and more real. What can it mean?"

"Ye arena weel, Mary; it's jist a fancy," said Miss Nesbit tenderly. "Come, my dear, let me help ye off wi' yer things. We maunna keep Mrs. Elliot waiting at the table."

Then with a sigh, Mary Elliot rose, and taking off her bonnet and cloak, smoothed her yellow hair, and fastened her lace collar about her throat.

(To be continued.)

THE SUBJECT OF "IN MEMORIAM."

Arthur Hallam was the same age as my own father, and born in 1811. When he died he was twenty-three: but he had lived long enough to show what his life might have been.

In the preface of a little volume of his collected poems and essays, published some time after his death, there is a pathetic introduction. "He seemed to tread the earth as a spirit from some better world," writes his father; and a correspondent, who, I have been told, is Arthur Hallam's and Tennyson's common friend, Mr. Gladstone, and whose letter

is quoted, says, with true feeling: "It has pleased God that in his death, as well as in his life and nature, he should be marked beyond ordinary men. When much time has elapsed, when most bereavements will have been forgotten, he will still be remembered, and his place, I fear, will be felt to be still vacant; singularly as his mind was calculated by its native tendencies to work powerfully and for good in an age full of import to the nature and destinies of man."

How completely these words have been carried out must strike us all now. The father lived to see the young man's unconscious influence working through his friends' genius, and reaching a whole generation unborn as yet on the day when he died. A lady, speaking of Arthur Hallam after his death, said to Mr. Tennyson, "I think he was perfect." "And so he was," said Mr. Tennyson, "as near perfection as a mortal man can be." Arthur Hallam was a man of remarkable intellect. He could take in the most difficult and abstruse ideas with an extraordinary rapidity and insight. On one occasion he began to work one afternoon, and mastered a difficult book of Descartes at one single sitting. In the preface to the "Memorials" Mr. Hallam speaks of this peculiar clearness of perception and facility for acquiring knowledge; but, above all, the father dwells on his son's undeviating sweetness of disposition and adherence to his sense of what was right. In the quarterlies and reviews of the time, his opinion is quoted here and there with a respect which shows in what esteem it was already held.

At the time Arthur Hallam died he was engaged to be married to a sister of the poet's. She was scarcely seventeen at the time. One of the sonnets, addressed by Arthur Hallam to his betrothed, was written when he began to teach her Italian.

"Lady, I bid thee to a sunny dome,
Ringing with echoes of Italian song;
Henceforth to thee these magic halls belong,
And all the pleasant place is like a home.
Hark, on the right, with full piano tone,
Old Dante's voice encircles all the air;
Hark yet again, like flute-tones mingling rare
Comes the keen sweetness of Petrarca's moan.
Pass thou the lintel freely; without fear
Feast on the music. I do better know thee
Than to suspect this pleasure thou dost owe me
Will wrong thy gentle spirit, or make less dear
That element whence thou must draw thy life—
An English maiden and an English wife."

As we read the pages of this little book we come upon more than one happy moment saved out of the past, hours of delight and peaceful friendship, saddened by no foreboding, and complete in themselves.

"Alfred, I would that you beheld me now,
Sitting beneath an ivied, mossy wall.
..... Above my head
Dilates immeasurable a wild of leaves,
Seeming received into the blue expanse
That vaults the summer noon."

There is something touching in the tranquil ring of the voice calling out in the summer noontide with all a young man's expansion.

It seemed to be but the beginning of a beautiful happy life, when suddenly the end came. Arthur Hallam was travelling with his father in Austria when he died very suddenly, with scarce a warning sign of illness. Mr. Hallam had come home and found his son, as he supposed, sleeping upon a couch; but it was death not sleep. "Those whose eyes must long be dim with tears"—so writes the heart-stricken father—"brought him home to rest among his kindred and in his own country." They chose his resting-place in a tranquil spot on a lone hill that overhangs the Bristol Channel. He was buried in the chancel of Clevedon Church, in Somerset, by Clevedon Court, which had been his mother's early home.—*Mrs. Thackeray-Ritchie, in Harper's Magazine for December.*

THE MATERIAL LIFE OF A PLANET.

The material life of a planet is beginning to be recognized as being no less real than the life of a plant or of an animal. It is a different kind of life; there is neither consciousness such as we see in one of those forms of life, nor such systematic progress as we recognize in plant-life. But it is life, all the same. It has had a beginning, like all things which exist; and like them all it must have an end. The lifetime of a world like our earth may be truly said to be a lifetime of cooling. Beginning in the glowing vaporous condition which we see in the sun and stars, an orb in space passes gradually to the condition of a cool, non-luminous mass, and thence, with progress depending chiefly on its size (slower for the large masses and quicker for the small ones), it passes steadily onward toward inertness and death. Regarding the state in which we find the earth to be as the stage of a planet's mid-life—viz., that in which the conditions are such that multitudinous forms of life can exist upon its surface, we may call that stage death in which these conditions have entirely disappeared. Now, among the conditions necessary for the support of life in general are some which are unfavourable to individual life. Among these may be specially noted the action of those subterranean forces by which the earth's surface is continually modelled and remodelled. It has been remarked with great justice, by Sir John Herschel, that since the continents of the earth were formed forces have been at work which would long since have sufficed to have destroyed every trace of land and to have left the surface of our globe one vast limitless sea. But against these forces counteracting forces have been at work, constantly disturbing the earth's crust, and, by keeping it irregular, leaving room for ocean in the depressions and leaving the higher parts as continents and islands above the ocean's surface. If these disturbing forces ceased to work, the work of disintegrating, wearing away, and washing off the land would go on unresisted. In periods of time such as to us seem long, no very great effect would be produced; but such periods as belong to the past of our earth, even to that comparatively short part of the past dur-

ing which she has been the abode of life, would suffice to produce effects utterly inconsistent with the existence of life on land. Only by the action of her volcanic energies can the earth maintain her position as an abode of life. She is, then, manifesting her fitness to support life in those very throes by which, too often, many lives are lost. The upheavals and downsinkings, the rushing of ocean in great waves over islands and seaports, by which tens of thousands of human beings, and still greater numbers of animals, lose their lives, are part of the evidence which the earth gives that within her frame there still remains enough of vitality for the support of life during hundreds of thousands of years yet to come.—*Richard A. Proctor in the Contemporary Review.*

LUTHER'S BATTLE HYMN.

Ein feste Burg ist unser Gott.

A mighty stronghold is our God,
A sure defence and weapon;
He helps us free from every need
Which hath us now o'ertaken.
The old angry foe
Now means us deadly woe;
Deep guile and great might
Are his dread arms in fight,
On earth is not his equal.

In our own strength can naught be done,
Our loss were soon effected:
Their fights for us the Proper One,
By God Himself selected.
Ask you who frees us?
It is Christ Jesus—
The Lord Sabaoth,
There is no other God;
He'll hold the field of battle.

And were the world with devils filled,
All waiting to devour us;
We'll still succeed, so God hath willed,
They cannot overpower us:
The prince of this world
To hell shall be hurled;
He seeks to alarm,
But shall do us no harm—
The smallest word can fell him.

The Word they still must let remain
And for that have no merit;
He is with us upon the plain,
By His good gifts and Spirit.
Destroy they our life,
Goods, fame, child, and wife?
Let all pass amain,
They still no conquest gain,
For ours is still the kingdom.

Translated by Rev. Joel Swartz, D. D.

THE NEW TIME STANDARDS.

Under the new system, instead of running the various system and divisions of systems by as many local standards of time, the continent is to be divided into five broad belts, running north and south, the time for each of which will be one hour slower than that of the next division to the eastward, and one hour faster than that to the next division to the westward. By this plan the minute hand of the traveller's watch will not have to be changed, however far he may have to travel or in what direction; but his watch will be just one hour slow when he crosses the imaginary line into the next division to the east, or an hour fast when he crosses the line into the next division to the west. The time now furnished by the Harvard Observatory is the mean solar time for the Boston State House. The new time will be 17 minutes 45 seconds faster. North of Lake Erie the division extends west to Detroit, while south of Lake Erie Pittsburgh is practically on the eastern boundary of this division. Thus in the region north of the lake the standard time will be five hours slow by Greenwich, and south of Lake Erie and west of Pittsburgh it will be six hours slow by Greenwich. The new standard was adopted October 11 by 78,000 miles of railway.

A STORY ABOUT HAWTHORNE.

A charming story of Hawthorne was told to Mr. Conway by an intimate friend of the novelist. One wintry day Hawthorne received at his office notification that his services would no longer be required. With heaviness of heart he repaired to his humble home. His young wife recognizes the change and stands watching for the silence to be broken. At length he falters, "I am removed from office." Then she leaves the room; she returns with fuel and kindles a bright fire with her own hands; next she brings pen, paper, ink, and sets them before him. Then she touches the sad man on the shoulder, and, as he turns to the beaming face, says, "Now you can write your book." The cloud cleared away. The lost office looked like a cage from which he had escaped. "The Scarlet Letter" was written, and a marvellous success rewarded the author and his stout-hearted wife.

The average daily movement of the wind on the top of Mount Washington in October last was 610 miles; highest temperature, 54° 5'; lowest, 6°. The highest velocity of the wind was ninety-four miles an hour from the west. There were three inches of snow on the summit at the close of the month.

Miss EMILY BERNARD, who has had charge of the Poonah ladies' mission for five years, has been appointed temporary superintendent of the mission at Calcutta. She is the niece of the late Lord Lawrence and sister of the Commissioner of Burmah. Miss Augusta Reid, a member of Dr. Donald Macleod's church, Glasgow, will assist her.

BRITISH AND FOREIGN ITEMS.

THERE are now but two surviving officers of the great sea fight of Trafalgar in 1805.

THE English public has not taken the faintest interest in Lord Coleridge's American tour.

THE boring of a tunnel through Eagles Mount, a branch of the Rhaetian Alps, has been completed.

A COMPLETE edition of "Oliver Twist" is being sold in the streets of London at the price of one penny.

THE works for building iron ships in San Francisco will be the most extensive of any in the United States.

WITHIN the last eighty years the United States Congress has spent more than \$100,000,000 on the city of Washington.

THE Mormons, in the latest report of their statistical man, "Apostle" Cannon, claim to have a membership in Utah of 127,294.

"PAULUS CHRISTOPHER and other Discourses" is announced as the title of a forthcoming volume of sermons by Dr. Kay, of Edinburgh.

MISS CHARLESWORTH of the Salvation Army is about to be married to a son of "General" Booth. The young lady has a good private property.

THE church, manse, and schoolhouse which it is proposed to build at Epworth in honour of John and Charles Wesley, who were born there, are to cost £5,000.

THE Archbishop of Canterbury, the Bishop of Peterborough, the Bishop of Truro, and the Bishop of Oxford have all been unable of late to do any work.

AMONGST the new books announced by T. and T. Clark, Edinburgh, is a volume entitled "Studies in the Christian Evidences," by Dr. Alexander Mair, of Morningside.

LORD GRANVILLE is erecting a statue on his Cliffsend estate to commemorate the landing in England of St. Augustine on his mission to convert the pagan Saxon.

THE office of a Nihilist paper at St. Petersburg has published a poem attacking the Czar and bitterly commenting on the splendour of court life and misery of the nation.

CANON GIRDLESTONE, in a recent sermon in Bristol Cathedral, expressed a hope that Nonconformist ministers might be invited ere long to preach in the cathedral pulpits.

A DOCTOR charged with malpractice has committed suicide in England. What renders the matter peculiarly melancholy is that the evidence seems to point to his innocence.

AT a special meeting of Dublin Presbytery the resignation of the minister of Gloucester Street Church, Rev. W. Moore, M.A., was received. He intends proceeding as a missionary to Spain.

MISS ALICE GARDNER, a distinguished Newnham student, has just been elected out of twenty candidates, "men and women," to the professorship of history in Bedford College, London.

THE consecration of Mr. Poole as missionary bishop in Japan raises to exactly seventy, the number of Indian, Colonial, and missionary bishops in connection with the See of Canterbury.

AT the Lichfield Diocesan Congress, Bishop MacLagan spoke on the desirableness of extending the limits within which laymen may take part in Church work and conduct special services.

SIENAWA, the splendid seat of Prince Czartoryski in Poland, has been burned down. Beneath its roof the late Prince in 1848 liberated his serfs. The damage is estimated at \$600,000.

THE eldest son of Prince Napoleon, who has just been for some time a pupil at Cheltenham College, has just been summoned back to France in consequence of his having been drawn in the conscription.

THE veteran admiral, Sir William King Hall, has received from the Queen an autograph letter acknowledging his long services as a social reformer, accompanied with a large portrait of Her Majesty.

THE Detroit Art Loan was visited by 131,354 persons who paid for admission. The total receipts were about \$40,000; expenses, \$37,000. Balance to credit of the permanent exhibition fund, \$3,000.

THE English Ambassador and United States Consul General at Constantinople have presented a note to the Porte demanding punishment of persons who committed the outrage on two American missionaries in Armenia.

THE succession of the Duchess of Montrose to the property of her late husband, Mr. S. Crawford, is disputed by his younger brother. Mr. S. Crawford had long been in very weak plight, mentally as well as physically.

THE funeral wreaths centering Turgeneff's coffin were subjected to import duty on crossing the Russian frontier, as the customs officers kept the coffin four days, and rigidly scrutinized the wreaths which they finally taxed to the amount of \$10.

DR. MOIR PORTEOUS has published in Edinburgh a trenchant and seasonable pamphlet entitled "Theatres and Christians," the points advanced in it are clearly supported by apt quotations from Dr. Kay, the editor of the Paris "Figaro," and other sources.

TWO High Church clergymen have intimated their intention to endeavour to rescind a rule prohibiting card and billiard playing in a liberal club of which they are members, "as being contrary to the spirit of liberalism." The working men's institute in connection with All Saints' Church is open on Sundays.

IT is announced that George C. Mills, the erstwhile Chicago preacher played "Hamlet" at Emporia, Kansas, to "the largest and most fashionable audience of the season." It did not seem to detract from the merit of the performance when "at the close of the second act there were vociferous calls for the author of the piece."

MINISTERS AND CHURCHES.

THE Rev. Principal Grant preached an eloquent sermon on "Patriotism" in Old St. Andrew's, Toronto, on Sabbath last.

SERVICES were recently held at Sydney, Cape Breton, to celebrate the jubilee of the Rev. Hugh Macleod, D.D.

AT the opening of the Theological College, Halifax, the opening lecture on the Epistle of Clement, was delivered by the Rev. Dr. Macgregor.

THE congregation of College Street Presbyterian Church, Toronto, have resolved on the erection of a new, handsome and commodious church building.

THE Rev. A. B. Mackay, Montreal, preached in Knox and St. James' Square Churches on Sabbath last, in behalf of the General Assembly's augmentation scheme.

A LECTURE was delivered in St. Andrew's by the Rev. Principal Grant on his recent journey across the Rocky Mountains by the Bow River and Kicking Horse Pass.

MR. J. J. BELL, M.A., formerly superintendent of St. Andrew's Sunday school, Picton, Ont., has been unanimously appointed to the same position in St. John's school, Brockville.

ANNIVERSARY services, conducted in the morning by Rev. H. D. Powis, and in the evening by Principal Caven were held in the College Street Presbyterian Church last Sabbath.

THE death of the Rev. Peter Goodfellow of Antigonish, N.S., and formerly of Bosanquet, was announced recently. Mr. Goodfellow was an able and faithful minister of the New Testament.

A NEW lecture to be delivered in Brantford at an early date by Dr. Cochrane is announced. The subject is an interesting one "Across the Rockies, through Salt Lake City to the Golden Gate of California."

THE Rev. H. A. Robertson addressed large congregations in Toronto on Sabbath week. He gave most interesting accounts of mission work in Eromanga in St. Andrew's Church in the morning, in Erskine Church in the afternoon and in Charles Street in the evening.

LAST week in St. Paul's Church, Bowmanville, the Rev. H. A. Robertson addressed a large meeting on missionary work in Eromanga. The audience evinced a deep interest both in the lecturer and his subject. The collection for the mission amounted to \$45.

THE Rev. Mr. and Mrs. John Morton, and Rev. John Knox Wright and wife sail from New York this week for Trinidad to assume their mission duties there. We are sure that the prayers of God's people will ascend on their behalf, that their labours may prove abundantly fruitful.

THE Knox College Missionary Society acknowledges the receipt of a parcel of religious literature, from a friend in Hamilton, for distribution in the fields occupied by the society during the past summer. The society trusts that the example set by its Hamilton friend may be followed by many others, and that a goodly supply of suitable reading matter may be sent to the committee for distribution.

DR. WARDROPE acknowledges with thanks the receipt, per John Scott, of \$4 from Sabbath school. Mimosa: per D. B. Scott, of \$20 from Missionary Society, Eramosa: per D. B. Scott, of \$7.60 from Sabbath school, Eramosa; per Mr. James Coril, of \$5 from Unknown Friend, also of \$5 from Mrs. Margaret Eadie, Sherbrooke, and of \$10 from John Linton, Galt. All these sums in aid of mission in Formosa.

IT is to be regretted that the position of the Rev. William Burns has been misunderstood in some quarters. He is the accredited agent of the college Board in prosecuting the endowment canvass, as he was previously employed in collecting outstanding subscriptions for the building fund. He has recently canvassed several congregations in the Sarina Presbytery and Drummondville in the Hamilton Presbytery with excellent results.

THE congregation of Zion Church, Peabody last Sabbath worshipped in their very neat new brick church which is now free from debt. They have also constructed horse-sheds which are free from debt. Chalmers Church, Keady, already has enlarged its building to accommodate one hundred more members. They are also about to paint the interior and exterior, obtain

new chandeliers and otherwise improve this place of worship. These with Desboro' form three large and prosperous congregations under the pastorate of the Rev. Hugh Currie.

ALTHOUGH the classes in Morrin College have been in session for several weeks, the formal opening did not take place until the evening of the 13th inst. The hall of the college was filled with a very fine audience, many of the leading citizens of Quebec being present. In the absence of the principal, Dr. Mathews presided. Besides the professors and teachers of the college, there was seated upon the platform, Professor Goldwin Smith. The students sang several pieces during the evening which were very favourably received. The opening lecture was delivered by Dr. Mathews, professor of Systematic Theology. After sketching briefly the state of Protestant Education in Quebec and pointing out some of its deficiencies, he dwelt at length upon the advantages of a university education. The lecture was thoughtful, instructive and very practical and frequently elicited applause. Prof. Goldwin Smith delivered a brief address on the subject of higher culture and practical life. He was cordially received by the audience. The students attending the classes of Morrin are more numerous than in previous years and a good work is being done through its instrumentality.

THE Presbyterian Mission of Ancaster East and Barton, has, during the summer months, been under the charge of Mr. John A. Ross, a student of Knox College, Toronto. Although his stay was necessarily short, much was accomplished, in that his earnest and unwearying efforts to spread the Gospel have been greatly blessed. It may be said of Mr. Ross that "In every work that he began in the service of the house of God, he did it with all his heart" and truly prospered, since God has manifested Himself in a great harvest of love and mercy; and there is good cause to magnify His Holy name, in making this servant the means of many precious souls here being brought to a saving knowledge of Christ, as well as reviving and strengthening the church in its various branches. Such interest has been awakened in the weekly prayer meeting, that it is decided to continue it through the winter. Various members of the congregation taking charge in turn. A large number of the congregation met at the residence of Mrs. Renton "The Students' Home" on the evening of Oct. 13th, and held a very pleasant social on behalf of the congregation. Mr. William Fortune read an appropriate address, and Mr. John B. Calder presented to Mr. Ross a handsome Bible and a purse of money. A very feeling reply was made by Mr. Ross expressive of his appreciation of the gift, and the kindly feelings prompting its bestowal. The hearty good wishes and earnest prayers of the congregation to which he has so faithfully ministered go with Mr. Ross in his future labours.

PRESBYTERY OF STRATFORD.—The Presbytery of Stratford met in Knox Church, Stratford, on Tuesday, November 13th. Session records from Knox Church, St. Mary's, Mitchell, Listowell, Burns Church, Brookdale, were submitted and examined. The congregation of Widder Street Church, St. Mary's, cited to appear for its interests in the matter of the resignation of the pastor, Rev. John McAlpine, presented the following resolution: The congregation having learned with much regret that the Rev. Mr. McAlpine has tendered the resignation of his pastoral charge, desire to express their high esteem of him as a preacher of more than ordinary ability and great faithfulness, and as a diligent and kind-hearted pastor, and for such reasons would desire his continuance amongst us; but from a due regard to his future health and comfort we do not oppose his resignation. Mr. McAlpine addressed the Presbytery and intimated his purpose to adhere to his tender of resignation. The Presbytery accordingly agreed to declare the charge vacant on Sabbath, November the 15th. The London Presbytery having proposed a union between Lucan and Granton, steps were taken to bring about if possible such a result. A call from Knox Church, Listowell, to Rev. Isaac Campbell, of Richmond Hill, promising a salary of \$1,000 per annum with free manse and one month's vacation was sustained as a regular Gospel call. In the event of his accepting the call, the induction services were appointed to be held in Knox Church, Listowell, on Tuesday, December 18th, at two o'clock. Rev. John Anderson declined the call to Avonton and Carlingford, and Mr. Hamilton was em-

powered to moderate in another call when the congregation is ready to proceed. The Presbytery encouraged the brethren appointed to canvass the congregations in the Presbytery to proceed with their work despite of difficulties, and ordered a report to be given in at next meeting of Presbytery. The following resolution anent the resignation of Mr. McAlpine was passed. The Presbytery accept with deepest regret the resignation of Mr. McAlpine. They would hereby express and record their sincere regard and affection for their brother. Their high admiration of his eminent pulpit abilities and pastoral fidelity, and their deep sense of the loss to be sustained by his removal. They would also express the hope that their brother may soon be guided by the Great Head of the Church into a new sphere of labour and usefulness. The Presbytery desire further to express their sympathies with the congregation in the loss of an able and efficient pastor, and cherish the hope that they may be wisely directed in the choice of a successor, and that a happy settlement may speedily be effected. The Presbytery adjourned to meet for ordinary business in Knox Church, Stratford, on Tuesday, January 15th, 1884, at ten o'clock a.m.—W. A. WILSON, Pres. Cler.

QUEEN'S COLLEGE, KINGSTON.

The opening of the Theological Faculty in Queen's College, Kingston, took place as usual on the first Wednesday in November. The chief feature of the occasion was the address delivered by the Rev. Principal Grant. A large part of it was devoted to an amplification and defence of the views expressed by him relating to State aided universities in his address on "University Day." The rest of his remarks was addressed specially to students of theology. Owing to pressure on our space we regret that even that portion of the opening lecture has to be curtailed. The following is the concluding part of Principal Grant's characteristic address:

The Platonist will be an honour student in philosophy; the Aristotlean in science. As both philosophies are alike in their fundamental positions, both being, as Disraeli would say, "on the side of the angels," though differing in form, it is immaterial whether you have been attracted by the synthesis of Plato or the analytic method of Aristotle. Either will teach you the strength and the weakness of the mind, will cause you to rejoice in its possibilities, and reverently to acknowledge its limitations. You will find either the one or the other a veritable porch to theology. True, you will find it only a porch as St. Augustine found the Hortensius of Cicero and the philosophy of Plato.

In that most charming and most modern of all the religious works of the first Christian centuries, "The Confessions of Augustine," the mighty theologian indicates what the philosophers could do and what they could not do. In Cicero and Plato and other such writers, he says, "I meet with many things acutely said, and things that awaken some fervour and desire, but in none of them do I find the words 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' " "It is one thing," he says again, and his words are like the swell of an organ, "it is one thing from the mountain's shaggy top to see the land of peace, and find no way thither; and in vain to strive towards it, in ways beset by fugitives and deserters, and opposed by their captain, the lion and the dragon; and another thing to keep on the way thither guarded by the hosts of the heavenly general. Those things did wonderfully sink into my soul while I read the least of the apostles, and meditated upon Thy Word and trembled exceedingly." This witness is true. It could have been delivered by the fathers before St. Augustine, by Justin, Origen, Athanasius; and it has been repeated from that day to this by the greatest souls in the Christian firmament. Anselm and Aquinas, Wyckliffe, and Thomas à Kempis, Calvin and Melancthon, Erasmus and Luther, Hooker and Howe, Baxter and Butler, and the greater lights of modern German and English theology have all been profoundly and favourably influenced by Greek thought. All would say that Plato and Aristotle awaken hopes and longings that are the true sign of the divinity of the soul, hopes and longings which they cannot satisfy, which God, manifest in the flesh, dying for us and rising again, can alone satisfy.

I welcome you to the study of the science of sciences. I am sure you bring with you the requisites to the highest kind of work—some preliminary knowledge,

right methods of study, and that earnestness or zeal which is either genius or something very like genius. Arnold, of Rugby, said that his experience made him believe that there was little difference between boys intellectually, but that they possessed in different degrees the power of work, and that what was usually called genius was simply a possession of this power in an extraordinary degree. What is true of boys is true of men, though I take Arnold's opinion with a grain of salt. You can really accomplish nothing considerable unless inspired by a sacred fury for work. That by no means implies fussiness, neglect of health, or irregular habits. Quite the reverse. It implies that you are dominated by an idea, inspired by which you work with all your soul according to method. "I have seen Michael Angelo," says one of his contemporaries, "at work after he had passed his sixtieth year, and although he was not very robust, he cut away as many scales from a very hard marble in a quarter of an hour as three young sculptors would have effected in three or four hours, a thing almost incredible to one who had not actually witnessed it. Such was the impetuosity and fire with which he pursued his labour that I almost thought the whole work had gone to pieces; with a single stroke he brought down fragments three or four inches thick, and so close upon his mark that had he passed it even in the slightest degree there would have been a danger of ruining the whole." So have I seen clergymen at their work of such very different natures and tastes as the late Norman McLeod and Dr. Begg. They undertook everything, and the amount they accomplished was prodigious. Yet when off duty they were always at their ease, and always ready to see the humorous side of life. There was nothing of the fanatic about them, though the one was constitutionally broad and the other was constitutionally narrow. The late Dr. Burns, whose labours in Canada have borne so much fruit, was a man of the same type. And in the Canadian Church to-day he has many successors. Depend upon it, earnest students make successful ministers.

KNOX COLLEGE STUDENTS' MISSIONARY MEETING.

The second regular meeting of this society for the session of 1883-84 was held on Wednesday evening, Nov. 14th.

The principal business before the meeting was the hearing of reports from the society's missionaries, and receiving missionary intelligence. The first report read was by Mr. J. J. Elliot, who laboured in Manitoulin (south). This field has been under the care of the society for several years. The report was carefully prepared, and contained much valuable and interesting information in small space. Mr. D. Perrie followed with a full account of his summer's work in Strong. The report showed that the work of the missionary in this field was not in vain. Commanda field was under the care of Mr. R. M. Hamilton; and, in the absence of this missionary, a report of the work engaged in by him was read by one of the members of the society. Mr. Hamilton reports this field as in a much better condition than formerly. The prospects for the future are bright. The work in Nipissing was earnestly and faithfully carried out by Mr. A. McD. Haig, B.A., and his report showed a marked improvement in the field in many respects. Mr. A. Beattie then read a short account of his labours in St. Joseph Island. This report states the condition of the people as improving and the Presbyterian cause in a flourishing condition. The next report was from Mr. A. U. Campbell, B.A., who spent the summer in Tarbut in Algoma. Tarbut is a new field. The report was very encouraging. The work was difficult and often discouraging, but Mr. Campbell's zeal and energy were equal to the task, and enabled him to overcome many difficulties. Mr. A. Manson, carried on the good work in Tobermory and his report shows that his labours met with very fair encouragement and success. This concluded the reports from missionaries for the evening.

The next order of business was the receiving of missionary intelligence, which consisted in a report from Mr. J. C. Smith, B.A., who was a delegate from the society to the Inter-seminary Alliance, held at Hartford, Conn., in October. In reading the report Mr. Smith gave the outline of the papers read by the many delegates to the convention, pointing out clearly and forcibly the central thought of each paper and concluding the report by stating the effect that an al-

liance, such as he was privileged to attend, had upon the delegates.

The report was read with much energy and was full of that enthusiasm which the delegate made mention of as characterizing the convention. The soul-inspiring address was well received by the meeting, and the impression made upon the students will not soon pass away. After singing the long-metre doxology the meeting adjourned. A. BEATTIE, *Cor. Sec.*

MISSIONARIES FOR THE NORTH-WEST.

The following appears in the "Scottish Christian Leader," of date October 25th. Dr. Cochrane has replied, indicating the kind of men wanted, and giving all particulars regarding the field and its present demands.

PREACHERS AND VACANCIES.

In a recent issue, quoting from Dr. Cochrane regarding the "Great North-West," you say: "The Presbyterians have already 200 preaching stations, and many of them are rapidly coming up to the self-supporting platform." Could you further state definitely what is at present the state of supply and demand as regards preachers? In some of the churches at home—e.g., the United Presbyterian—the supply is far greater than the demand; this quarter's official list gives the exact number as fifty-six probationers, while the vacancies are only fourteen. Thus the chance of one or at the most two vacancies in the quarter are all that these young men can have; and often before they arrive they find they are only on a wild-goose chase to such an appointment, for already it is a "vacancy called"—i.e., which has called, and is therefore no vacancy. During two months or so of the quarter most of the young men are simply employed as supply in the various pulpits requiring it—an important business, no doubt, but a kind of work which, owing to the constant change of place, becomes somewhat dissipating and unsatisfactory. When, a year or two ago, the Church Extension Scheme was talked of, it was hoped that likely stations might speedily be found for all the preachers, but "blessed are those that expect nothing." The Church Extension Fund is in debt. The wealthy congregations seem to have no heart for the scheme, to judge from their contributions towards it. Wide-spread non-church-going is admitted—nay, is bewailed and deplored; but, practically, the fear of losing a few members from an old cause is, alas! in many worthy ministers the cause of a *vis inertia* more potent than the enthusiasm of humanity, than zeal in seeking to "rescue the perishing." What is there to hinder the Presbyteries or the Home Mission Board from at once utilizing some of the overplus probationers in those likely stations which have been lately formed—spiritually needy centres, especially in our growing cities—as the president of the Wesleyans lately did with their excess of preachers? But if this cannot be, it would be well to get as much information as possible regarding the real needs of the "Great North-West," and of other regions in our vast colonies. A few years ago there was a great cry for more "labourers," and we are taught to believe that these come in answer to prayer. Yet if, after they are sent, the Church can find no work for them at home, but can only give them their "quietus" as preachers with a "bare" stroke of the pen after a few years' hunting after filled-up vacancies, must there not be something radically wrong in such procedure? Apart altogether from its relation to the licensed "labourers," how can it be viewed in regard to the Lord of the vineyard, who is supposed to have sent them? If the "field is the world," the Church should endeavour to find spheres somewhere in it; and, Mr. Editor, you will continue to do good service to the Church in all its sections by making known the real wants of the colonies. U. P.—UP AND DOING.

October 3, 1883.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLVII.

Dec. 3, 1883. **DAVID'S ENEMY—SAUL.** { 1 Sam. 18: 1-16.

GOLDEN TEXT.—"And David behaved himself wisely in all his ways; and the Lord was with him."—1 Sam. 18: 14.

CENTRAL TRUTH.—The Lord is with those who trust Him.

CONNECTION.—Saul, in admiration of David's victory, asked Abner, his uncle's son and chief captain, whose son the young man was? Abner could not tell. Saul asked David himself, not recognizing him at first. The lesson begins at the close of this conversation with Saul.

I. JONATHAN AND DAVID.—Ver. 1.—Jonathan: the oldest son of Saul. He must have been several years older than David. One of the noblest characters in the Bible. Knit with the soul of David their two souls are described as being joined together—as the links of a chain, or the fibres of a cord. Loved him as his own soul: David says, in one place, speaking of Jonathan, "thy love to me was wonderful!" It has often been compared to Jesus' love for John. Jesus and Jonathan were each older than the friend he so loved, and each was a king's son.

Ver. 2.—Saul took him that day: retained him in his service; having at first nothing but good-will toward him.

Ver. 3.—Jonathan and David made a covenant: in the east, where the laws give less security for life and property, there have always been more of private covenants, and compacts of friendship, offensive and defensive. They were often ratified by sacrifices and feasts (Gen. 26: 28-30) here, by giving and receiving weapons and garments. The robe: the gift of a robe from a prince was a mark of high favour. Samuel Rutherford exulted in receiving as a robe, "the merits of Christ for nothing; large, and white and fair!" See Haman's proposal, in Esther 6. Girdle: of bright-coloured leather, set with jewels, or a finely-woven sash or shawl bound round the waist.

Ver. 5.—Behaved himself wisely: one of the qualities for which any young man will be most taken notice of and esteemed—good sense, modesty, prudence. He was accepted: was popular and esteemed—as a military officer, and as one belonging to the court.

II. REJOICING OVER THE VICTORY.—Ver. 6.—Returned from the slaughter of the Philistines: the narrative now goes back a little. At the end of the short campaign, as the army came back there were great rejoicings in every city they passed through. The women came out. In the first place, all the men had gone to the war; it was not a mere "enlistment," but a turning out *en masse*; and only the women were left. And again, as it was the only part in the transaction women could take, they seemed to claim the "singing and dancing," and playing on "tabrets" and "instruments of music" as their own. (See Miriam, Ex. 15: 20.)

Ver. 7.—Answered one another: responsive chanting or singing was very common among them. It is very impressive. (See Ps. 24: "Who is the King of Glory?") Saul hath slain his thousands, etc.: they put David above Saul, which was unwise and unjust to their king. You may praise one to your heart's content without any injudicious comparisons.

Ver. 8.—Saul was very wroth. envy and anger took possession of him. David had said nothing and done nothing wrong; only the people praised him too much! It was the "right work," for which the Preacher says, "a man is envied of his neighbour." (Ecc. 4: 4.)

III. SAUL'S ENMITY.—Ver. 9.—Saul eyed David: the furtive, envious, revengeful glance is often noticeable, and it is here put for the feeling from whence it arose.

Ver. 10.—An evil spirit from God: Saul had withdrawn from God, and God withdrew from him. This evil spirit was said to be from God, in that God handed Saul over to Satan and to his own evil nature. But God had provided a remedy, in David's playing (16: 23); just as the influences of the Holy Spirit are the remedy for our gloom and despair. We reject the spirit of God. Saul tried to murder David. He prophesied: was in an unnatural, excited state. The word is thus occasionally used for madness, or evil excitement; but more generally for being in a holy ecstasy. Javelin: a short spear for throwing. Cæsar continually speaks of his soldiers beginning a battle by "throwing their javelins."

Ver. 11.—I will smite David: Saul, in his frenzy, shouted that he would pin David to the wall! The warning was used as a means of saving David's life. He avoided the deadly missile. (How deadly they are Isandula proved.) Twice he thus escaped; and the Providence was so remarkable that it struck a terror into Saul.

Ver. 12.—The Lord was with him, and was departed from Saul: this explains the fear and terror of Saul. God's sentence, that he would rend the kingdom from him, and give it to a neighbour better than he (15: 28), he would now feel was being fulfilled.

Ver. 13.—Saul removed him from him: sent him to some other part of the country, with a thousand soldiers under his command. Afraid, as yet, to openly order his death (as he did afterwards, 19: 1), yet he was desirous to be rid of his presence, and perhaps hoped that he might be killed in some encounter.

Ver. 14.—Again we are told how wise David acted, and how God blessed him. A behaviour like David's will always secure a blessing like David's!

Ver. 15.—He was afraid of him: Saul did not fear, and had no reason to fear, David plotting to secure the throne. But once more we are told he was "afraid," and the word used is this time a stronger expression than in ver. 12. Saul's fear and awe grew. David was supernaturally protected, as if he were clad in invisible armour; and a dread fell upon Saul.

Ver. 16.—All Israel and Judah loved David. whether there was a local and separate feeling between Judah and the rest of Israel we cannot tell. It would rather seem there was. Certainly in after years there was. (2 Sam. 2: 10.)

PRACTICAL LESSONS.

1. A pure friendship between two good men results only in good.
2. He who learns well to obey secures not only training valuable for his whole life, but the respect and confidence of his fellow-men. (Ver. 5.)
3. Injudicious praise is often harmful. (Ver. 7.)
4. Every affliction has either a remedy (16: 23) or a blessing in the enduring of it. (Ps. 119: 67, 71.)

OUR YOUNG FOLKS.

MODERN GIANTS.

The London *Tid Bits* has gathered the following list of giants who have lived in the later days:—

Samuel McDonald, a Scotchman, nicknamed "Big Sam," was six feet ten inches in height. Was footman to Prince of Wales. Died 1802.

Alice Gordon, Essex, England, giantess, seven feet. Died 1737.

Henry Blacker, seven feet four inches and most symmetrical. Born at Cuckfield, in Sussex, in 1724. Generally called the "British Giant." Was exhibited in London in 1751.

Edward Bamford, seven feet four inches. Died 1768. Buried in St. Dunstan's churchyard, London.

Louis Frenz, Frenchman, seven feet four inches. His left hand is preserved in the museum of the College of Surgeons, London.

Martin Salmeron, a Mexican, seven feet four inches.

Heinrich Osen, born in Norway, seven feet six inches; weight 300 pounds.

Edward Melon, seven feet six inches. Born at Port Leicester, Ireland, 1665, and died 1684, being only nineteen years of age.

James McDonald, seven feet six inches. Native of Cork, Ireland; died 1760.

Robert Hale seven feet six inches. Born at Somerton, England, in 1820, and often called the "Norfolk Giant." Died 1862.

Francis Sheridan, an Irishman, seven feet eight inches; weight, twenty-two stone; girth of chest, fifty-eight inches. Died 1870.

Bradley, seven feet eight inches at death. Born at Market Wheaton, in Yorkshire, England. His right hand is preserved in the museum of the College of Surgeons. 1798-1820.

Joseph Brice, seven feet eight inches. At the age of twenty-six years he was exhibited in London, 1862-5. His hand could span fifteen and a half inches. Born at Ramonchamp, in the Vosges, France, 1840. Was sometimes called Anak.

Cornelius Magrath, seven feet eight inches. He was an orphan and reared by Bishop Berkley, England. Died at the age of twenty years. 1740-1760.

John Busby, of Darfield, seven feet nine inches. His brother was about the same height.

Captain Bates, of Kentucky, seven feet eleven and one-half inches. Exhibited in London, 1871.

Gilly, a Swede, eight feet. Exhibited as a show early in the nineteenth century.

William Evans, eight feet at death. Porter to Charles I. Died 1632.

Charlemagne, nearly eight feet. He could squeeze together three horse shoes at once in his hands.

J. Toller, of Nova Scotia, Eight feet. Died 1819.

Maximilian Christopher Minor, eight feet. His hand measured twelve inches and his forefinger was nine inches long. Called the "Saxon Giant." Died in London. 1674-1734.

Chang-Woo-Goo, of Tychou, Chinese giant,

eight feet two inches. Exhibited in London 1866-67, and again in 1880.

J. H. Reichart, of Friedburg, Sweden, eight feet three inches. His father and mother were giants.

Charles O'Brien, of Byrno, Irish giant, eight feet four inches. His skeleton is preserved in the museum of the College of Surgeons. 1761-1873. Patrick, his brother, was eight feet seven inches.

Loushkin, Russian giant, eight feet seven inches; drum-major of the Imperial Guards.

A human skeleton, eight feet six inches, is preserved in the museum of Trinity College, Dublin.

DO YOUR BEST.

I'm only an insignificant broom,
Good to sweep an untidy room
And then to be hidden away.
It's very trying I cannot be
Something dainty or sweet to see
Where the light and the sunbeams stay.

I'd like to be the dear little chair
That holds the bonny wee baby, there;
Or rather, if I were able
To have my wish, I would proudly stand
With bric-a-brac, cards and flowers, a grand
Magnificent marble table.

For there is the looking-glass, you know,
Which everybody admires so;
You can always see the smile,
With which they peep as they pass it by.
How aristocratic to hang so high
And be looked at all the while!

And there is a splendid thing to hold
The books with covers of red and gold,
Exceedingly dignified;
Or that old sofa where children crowd
And shout and frolic and laugh aloud
At play on its cushions wide.

But what is the use of wishing to be
Anything else but just plainly me?
I'd better be trying to do
My best, I think for a homely broom,
And see to it that I sweep my room
As well as I can. Don't you?

Nor ever grumble, though only made
To live and work in the quiet shade;
For any with eyes may see,
That if we each of us do no more
Than keep in order a single floor
A very clean world 'twill be.

THE YOUNGEST DRUMMER-BOY.

But the Twelfth Indiana Regiment possessed a pet of whom it may be said that he enjoyed a renown scarcely second to that of the wide-famed Wisconsin eagle. This was "Little Tommy," as he was familiarly called in those days—the youngest drummer-boy and, so far as the writer's knowledge goes, the youngest enlisted man in the Union Army. The writer well remembers having seen him on several occasions. His diminutive size and child-like appearance, as well as his remarkable skill and grace in handling the drum-sticks, never failed to make an impression not soon to fade from the memory. Some brief and honourable mention of "Little Tommy," the pride of the Twelfth Indiana Regiment, should not be omitted in these "Recollections of a Drummer-boy."

Thomas Hubler was born in Fort Wayne, Allen Co., Indiana, October 9, 1851. When two years of age, the family removed to Warsaw, Indiana. On the outbreak of the war,

his father, who had been a German soldier of the truest type, raised a company of men in response to President Lincoln's first call for 75,000 troops. "Little Tommy" was among the first to enlist in his father's company, the date of his enrollment being April 19, 1861. He was then nine years and six months old.

The regiment to which the company was assigned was with the Army of the Potomac throughout all its campaigns in Maryland and Virginia. At the expiration of its term of service, in August, 1862, "Little Tommy" re-enlisted and served to the end of the war, having been present in some twenty-six battles. He was greatly beloved by all the men of his regiment, with whom he was a constant favourite. It is thought that he beat the first "long roll" of the great civil war. He is still living in Warsaw, Indiana, and bids fair to be the latest survivor of the great army of which he was the youngest member. With the swift advancing years, the ranks of the soldiers of the late war are rapidly being thinned out, and those who yet remain are fast showing signs of age. "The boys in blue" are thus, as the years go by, almost imperceptibly turning into "the boys of gray," and as "Little Tommy," the youngest of them all, sounded their first reveille, so may he yet live to beat their last tattoo.—*St. Nicholas*, for October.

BETTER WHISTLE THAN WHINE.

As I was taking a walk early last month, I noticed two little boys on their way to school. The small one tumbled and fell; and though he was not very much hurt, he began to whine in a babyish way—not a regular roaring boy cry, as though he were half killed, but a little cross whine.

The older boy took his hand in a kind and fatherly way, and said:

"Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle."

And he began in the merriest way, a cheerful boy whistle.

Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he, "my lips won't pucker up good."

"Oh, that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did; and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that was the chief end of life.

WE hear of men sowing wild oats, but who ever heard of a woman sowing anything but tares?

AN hour a day gained by early rising gives us, in forty years, five full years or eight hours a day for work—enough to make authors or inventors or masters of languages out of the entire class of those ordinarily endowed

"UNCLE," asks little Paul, "when I am big will I still be your nephew?" "Always, my boy; thus, when you are sixty you will still be my nephew, the same as to-day." Little Paul, after a moment's reflection "Yes, but you will not have been my uncle for a long time."

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 time-keeper. 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, by 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."

MR. C. W. Macully, Pavilion Mountain, B. C. writes: "Dr. Thomas' Electric Oil is the best medicine I have used for rheumatism. Nearly every nerve in my body was laid up with rheumatism, and I have tried nearly every kind of medicine without getting any benefit, until I used Dr. Thomas' Electric Oil. It has worked wonders for me, and I want another supply for my friends," etc.

For years Mrs. Lydia E. Pinkham has been contending with the terrible hydra known as disease, with what surprising success many who were in the serpent's coils will testify. Often has the powerless victim been snatched from the open jaws of the destroyer by snatching the heads of this monster. Dr. Pinkham's Vegetable Compound is far more efficacious than the processes of potential and actual cautery.

A FORTUNATE ESCAPE. Mrs. Berkenshaw, 26 Pembroke St., Toronto, at one time was about to submit to a surgical operation for lameness of the knee joint, all other treatment having failed, when Hagar's Yellow Oil was tried, and speedily cured her.

FROM THE PRESIDENT OF BAYLOR UNIVERSITY. Independence, Texas, Sept. 26, 1882.

Women: Ayer's Hair Vigor Has been used in my household for three reasons:— 1st. To prevent falling out of the hair. 2d. To prevent too rapid change of color. 3d. As a dressing. It has given entire satisfaction in every instance. Yours respectfully, WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free from uncleanly, dangerous, or injurious substances. It prevents the hair from turning gray, restores the hair to its original color, prevents dandruff, preserves the hair and promotes its growth, cures dandruff and all diseases of the hair and scalp, and, at the same time, a very superior and desirable dressing. PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

R. WALKER & SONS. CHEAPEST HOUSE IN ONTARIO FOR Ready-Made Clothing, Clothing to Order, All-wool Blankets, Carpets & Oilcloths. SPECIAL BARGAINS IN DRESS GOODS, SILKS VELVETS DURING OCTOBER. R. Walker & Sons 33, 35 & 37 KING ST. EAST, TORONTO.

MICHIGAN FARMERS 300,000 Acres Find the best markets in the world right at your doors. Blizzards and torments do not devastate their crops and ruin their homes. I have for sale. Easy payments; long time; low rate of interest. O. M. BARNES, Lansing, Mich.

MASON & HAMLIN ORGANS. A CABLE DISPATCH ANNOUNCES 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. THIS IS CONTINUED THE UNBROKEN SERIES OF TRIUMPHS OF THESE ORGANS AT EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION FOR SIXTEEN YEARS, No other American Organs having been found equal to them in any. THE RECORD OF TRIUMPHS OF MASON & HAMLIN ORGANS in such severe and prolonged comparisons by the BEST JUDGES OF SUCH INSTRUMENTS IN THE WORLD now stands: at PARIS, 1867; VIENNA, 1874; SANTIAGO, 1876; PHILA., 1876; PARIS, 1878; MILAN, 1881; AMSTERDAM, 1883; FRANCE, AUSTRIA, CHILL, U. S. AMER., FRANCE, ITALY, NETHERLANDS. The Testimony of Musicians is Equally Emphatic.

THE NEW WORLD SAYS "MUCH THE BEST" MUSICIANS GENERALLY SO REGARD THEM THEO. THOMAS AND THOUSANDS OF OTHERS.

THE OLD WORLD SAYS "MATCHLESS" UNRIVALED FRANZ LISZT AND HUNDREDS OF OTHERS.

A NEW ILLUSTRATED CATALOGUE FOR 1883-4 (dated October, 1883) is now ready and will be sent free; including MANY NEW STYLES—the best assortment and most attractive organs we have ever offered. ONE HUNDRED STYLES are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, silver, and colors. Prices, \$22 for the smallest size, but having as much power as any single reed organ and the characteristic Mason & Hamlin excellence, up to \$900 for the largest size. SIXTY STYLES between \$78 and \$200. Sold also for easy payments. Catalogues free. THE MASON & HAMLIN ORGAN AND PIANO CO., 154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago.

A MUSICAL INSTRUMENT that will play any tune, and that any one, even a child, can operate. The Organette has gained such a world-wide reputation, that a lengthy description of it is not necessary. It will be sufficient to say that it is a PERFECT ORGAN that plays mechanically all the three strong bellows and reed organs, and is perfectly represented in both handsome and ornamental cases. The price of similar instruments has been \$3, and the demand has constantly increased until now there are over 75,000 in use. We are encouraged to place the Organette on the market at this greatly reduced price, believing that the sale will warrant the reduction. The Organette though similar in construction is an improvement upon our well-known Organette, which sells for \$8 and \$10. It contains the same number of reeds and plays the same tunes. Our offer is this: On receipt of \$2 we will send the Organette by express to any address, and include with it \$3.50 worth of music. On receipt of \$5 we will send it with \$1.50 worth of music FREE, or for \$3.50 we will send it with a selection of music. The price includes boxes and packing. These are agent's prices, and we will appoint the first purchaser from any town our agent, if he so desires. Address, THE Massachusetts Organ Co., 57 Washington St., Boston, Mass., U. S. A.

THOSE INTENDING TO CHASE WATCHES should examine the stock of RYRIE, THE JEWELLER, 125 YONGE ST., TORONTO.

THE ONLY VEGETABLE CURE FOR DYSPEPSIA, Loss of Appetite, Indigestion, Sour Stomach, Habitual Costiveness, Sick Headache and Biliousness. Price, 25c. per bottle. Sold by all Druggists.

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WESTMAN & BAKER, 119 Bay Street, Toronto, MACHINISTS, &c. Manufacturers of the latest IMPROVED GORDON PRESSES. Printing Presses repaired and adjusted with dispatch.

CHRISTMAS DECORATIONS. Merry Alphabets—Solid letters for cutting, up to make suitable sentences, 2c.; etc. Red, eight inches high, five alphabets, 25c.; blue, six inches high, five alphabets, 25c.; green, four inches high, five alphabets, 20c.; white, each, 70c. Gift Stars, 3 1/2 inches, 100 for 25c. Paper Chains. Glazed paper, assorted colors, in strips of 1/2 inch wide, 3/4 long, for paper chains; 600 strips, assorted, enough for 140 feet, 25c. Gold and Silver Paper, four sheets, assorted for 25c. Flags, 8 inches, 15c. per dozen; 11 inches, 30c. per dozen. Paper Lanterns, fancy colored paper, buckets shape, small size, 5c. each (large size, 12c. each). Decoration Pieces, size 3 1/2 x 5 inches, Christmas Bell and Holly, in colors, with motto: "Glory to God in the highest, on earth peace, good will toward men." Price, 15c. All postpaid. Illustrated catalogue free. DAVID B. COOK, 46 Adams St., Chicago.

Bells. McSHANE BELL FOUNDRY manufacture those celebrated BELLS and CHIMES FOR CHURCHES, POWER (LOCKS, etc., etc. Prices in our catalogues sent free. Address, H. McSHANE & Co, Baltimore, Md.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Fairs, etc. FULLY GRANTED. Catalogue sent free. ANDUZEN & TIFT, Cincinnati.

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THE TROY MENEELY BELL FOUNDRY. CLINTON, N. Y. MENEELY BELL COMPANY, TROY, N. Y. Manufacturers of superior quality of Bells. Greatest experience. Largest trade special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

Baltimore Church Bells. Since 1826 celebrated for purity of tone and are made of Purest Bell Metal, by the (Tin.) Rolyer Countings, warranted satisfactory. For Prices, Strengths, &c. address BALTIMORE BELL FOUNDRY, REGISTER & SONS, Baltimore, Md.

PUBLISHER'S DEPARTMENT.

JOSEPH RUSAN, Percy, writes: "I was induced to try Dr. Thomas' Electric Oil for a lameness which troubled me for three or four years. I found it the best medicine I ever used. It has been a great blessing to me." Fraud may imitate Dr. Thomas' Electric Oil in appearance and name, but in everything else they are dead failures.

THOS. SABIN, of Eglinton says: "I have removed ten corns from my feet with Holloway's Corn Cure."

THE best way to repair strength and increase the bodily substance is to invigorate the stomach and improved the circulation with Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Simultaneously with the disappearance of indigestion it relieves that morbid despondency and the nervousness which are as much the product of dyspepsia as the weakness of the stomach and loss of vigor and flesh which proceed from it; as a blood purifier it has no equal. SANITARIUM, 100 Wall St., N.Y.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub smiles as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETING OF PRESBYTERY.

- LINDSAY.—In Uxbridge, on last Tuesday of November, at 8 o'clock a.m.
KINGS.—In St. Andrew's Church, Belleville, on the third of 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.
BROCKVILLE.—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.
SAUGREN.—In St. Andrew's Church, Mount Forest, on the third Tuesday of December, at eleven a.m.
PETERBORO.—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.
MAITLAND.—In Knox Church, Ripley, on the third Tuesday of December, at half-past two o'clock p.m.
TORONTO.—On the usual place, on Thursday, 29th st., at half-past two p.m.
LONDON.—On the second Tuesday in December.
STRATFORD.—In Knox Church, Stratford, on the third Tuesday of January, at ten a.m.
QUEBEC.—In Sherbrooke, on the third Tuesday of March, at ten a.m.

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