

THE RESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 11.—No. 40.
Whole No. 609.

Toronto, Wednesday, October 3rd, 1883.

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

Books and Stationery.

NEW PUBLICATIONS.

- "The City of God: a Series of Discussions in Religion." By A. M. Fairbairn, D.D. \$2 25
 - "The Parabolic Teaching of Christ." By A. B. Bruce, D.D. 3 50
 - "The Book of Ecclesiastes in Relation to Modern Criticism and Pessimism." By H. H. Wright, D.D. 3 50
 - "The Bible: its Revelation, Inspiration and Evidence." By John Robson, D.D. 2 25
 - "The Christian's Plea against Modern Unbelief: a Handbook of Christian Evidence." By R. A. Redford, M.A. 2 25
 - "Modern Atheism." By Ernest Naville. Translated by Henry Downton, M.A. 1 75
 - "A Popular Introduction to the New Testament." By J. Rawson Lumby, D.D. 1 75
 - "Old Testament Revision: a Handbook for English Readers." By Alex. Roberts, D.D. 1 00
 - "Does Science Aid Faith in Regard to Creation." By the Rt. Rev. Bishop Cotterill. 1 00
 - "Origin and History of the New Testament." By James Martin, B.A. 4th edition. 1 00
 - "Egypt, Palestine, Phœnicia: a visit to Sacred Lands." By Felix Bovet. Translated by W. H. Lyttleton. 2 25
- UPPER CANADA TRACT SOCIETY,
JOHN YOUNG, Depository, 107 Yonge Street.

WESTMINSTER SABBATH SCHOOL HYMNAL.

The WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dales, D.D. and Mr. T. P. Sewall. It aims to give, both as to hymns and tunes, what our young people can sing, will sing, and ought to sing. Price 35 cents.

An edition containing the words only is also published. Paper, 10 cents; Boards, 15 cents; Leather, 25 cents.

N. T. WILSON,

Agent Presbyterian Board of Publication,
180 DUNDAS ST., LONDON, ONT.

"HISTORY OF THE CHURCH OF CHRIST," by John Scott, M.A. 3 vols., only \$3. "Cruden's Concordance," 4th edition, only \$1.50. "Kitto's Cyclopaedia of Biblical Literature," 2 vols., \$4. "Naturalist's Manual," containing descriptions of the nests and eggs of North American birds, also instructions for preserving birds, eggs, insects (new), 75 cents. Birds and animals stuffed and mounted. Send for price list of birds and eggs. W. P. MELVILLE, 329 Yonge Street, Toronto.

"ROLLIN'S ANCIENT HISTORY," 6 vols., \$3.50.

"LANCET," 10 vols., 1844-48. Half Calf (good), \$3.

"MEDICAL TIMES," 10 vols. Half Calf (good), \$3.

THOMAS BENNETT,
4 Rossia Block King Street West, Toronto.

AT THE DOMINION BOOK-STORE, 286 & 288 Yonge Street, Toronto. Buy a set of Walter Scott's Works, in full sheep, for \$12.50. Order for \$50; "Matthew Henry's Commentary," for \$15; "Bunyan's complete works (published at \$14) for \$6. Also a large quantity of Pulpit and Pocket Bibles on hand, and a great variety of other Theological works cheap. Libraries wanted.

BUTHERLAND'S, 286 and 288 Yonge St., Toronto.

S. S. LIBRARIES. 43

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
275 St. James Street, Montreal

Books and Stationery.

WORKS BY

- S. A. Blackwood, Esq., B. B.
- HEAVENLY ARITHMETIC. 85
 - FORGIVENESS, LIFE, AND COURAGE. 35
 - THE SHADOW AND THE SUBSTANCE. 35
 - HEAVENLY PLACES. 35
 - THE TRIUMPH OF FAITH. 35
 - THINGS WHICH GOD HATH JOINED TOGETHER. 35
 - POSITION AND PROGRESS. 55
 - THE NUMBER "SEVEN" IN SCRIPTURE. Paper covers, 35c.; cloth limp, 50c.; cloth extra, gilt edges, etc. 85
- Mr. Blackwood is one of the most Scriptural, thoughtful, instructive, suggestive and practical writers we have ever met with. We have read his books with great delight. They are treasures of knowledge, brought down to the comprehension of all.—S. R. B.

Sent postpaid on receipt of price.

S. R. BRIGGS,

Toronto Willard Tract Depository,
TORONTO.

Financial & Real Estate.

E. E. KNOTT'S
Speculator's Mart, 48 Adelaide Street East, Toronto.

Farm lands in every part of the Dominion of Canada, improved and otherwise for sale. Houses of every description and size for sale in Toronto. Also vacant lots. Money to loan at lowest rates of interest.

FOR SALE AND EXCHANGE

A LARGE NUMBER OF CHOICE Ontario, Manitoba & Northwest Farms. Also town and city property. Houses for rent and for sale.

G. A. SCHRAM,
4 King St. East, Toronto

C. J. PALIN, HOUSE, ESTATE AND BUSINESS VALUATOR, ETC., 53 & 55 King Street East, TORONTO.

C. W. LINDSAY, REAL ESTATE, C. TATE AND FINANCIAL AGENT. Money to Loan. 22 KING STREET EAST.

E. STRACHAN COX. T. F. WORTS.

COX & WORTS,
Stock Brokers,

No. 56, Yonge Street, Toronto.
Buy and sell on Commission for cash or on margin all securities dealt in on the TORONTO, MONTREAL, AND NEW YORK STOCK EXCHANGES. Also execute orders on the Chicago Board of Trade in Grain and Provisions. Hudson's Bay Stock bought for cash or on margin. Daily cable quotations received.

SOLID FACTS.

THE GREATEST BLANKET IN THE CITY OF TORONTO

\$3.75 A PAIR, WORTH \$5.50.

Ninety-five pairs sold during the last eleven days; sent to every quarter of the city, and acknowledged by all to be the cheapest blanket ever seen. Come and see them. Cash paid.

100 PAIRS AT \$3.75, WORTH \$5.50.

DAVID MILLAR,
466 QUEEN STREET WEST (COR. DENISON AVENUE).

FINE PHOTOGRAPHY.

Ministers and those attending the General Assembly of the London, Edinburgh and Glasgow AND ARTISTIC PORTRAITS, should visit RANK COOPER'S GRAND NEW STUDIO. A reduction made to ministers and their families. Studio—169 DUNDAS ST. The finest in the Dominion.

Medical & Dental.

W. C. ADAMS, L.D.S.,
SURGEON DENTIST,
87 KING STREET EAST, TORONTO.
E. E. Culbert, L.D.S., Assistant.

N. PEARSON,
DENTIST,
NO. 2 KING STREET WEST, TORONTO.

A. C. MCKINLAY, L.D.S.,
SURGEON DENTIST,
121 CHURCH STREET, TORONTO.

A. W. SPAULDING,
DENTIST,
Residence and Evening Office, Jameson Avenue, Parkdale.

J. G. ADAMS, L.D.S., DENTIST.
Office, 346 Yonge Street. Entrance on Elm Street. Office hours, 9 a.m. to 9 p.m.

JOHN B. HALL, M.D., HOMO-
EOPATHIST, 326 & 328 Jarvis St. Specialties: Diseases of Children and Nervous System. Hours—8 to 10 a.m.; 4 to 6 p.m. Sunday—9 to 10 a.m.; 5 to 6.30 p.m.

C. P. LENNOX, DENTIST,
151 Yonge Street, Toronto, is the only dentist in the city who uses the new system of *Leitz* Air for extracting teeth absolutely without pain or danger to the patient.
Best Sets of Artificial Teeth, \$8.
Teeth filled in the highest style of the art and warranted for ten years.

T. J. FRAME, & CO.,
FACTURER of Medical Batteries, Electric Bells, Telegraph Instruments and Supplies, 120 KING STREET EAST.

Legal.

ROBINSON & KENT,
BARRISTERS, SOLICITORS, ETC.,
111 VICTORIA CHAMBERS, 9 VICTORIA STREET, TORONTO.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

MOWAT, MACLENNAN & DOWNNEY,
BARRISTERS, SOLICITORS, ETC.,
151 YONGE STREET, TORONTO.
MOWAT, MACLENNAN, DOWNNEY, & LANGTON, Barristers, Solicitors, Notaries, Practise in the Maritime Court. Offices, 24 Church St. Toronto. OLIVER MOWAT, J.C., JAMES MACLENNAN, J.C., JOHN DOWNNEY, C.R. W. BIGGAR, THOMAS LANGTON.

CAMERON & CASWELL,
BARRISTERS, SOLICITORS, ETC.,
64 KING STREET EAST, TORONTO, ONT.

GEO. MACDONALD,
Barrister, Solicitor, etc.,
Offices: Equity Chambers, 20 Adelaide Street East, Toronto. Money to Loan.

BRUCE

"THE ART PHOTOGRAPHER,"
invites all who want ARTISTIC PORTRAITS to give him a call. Portraits in OIL, WATER COLOUR, CRAVON, INDIA INK, etc. Liberal discount to clergymen and students. STUDIO, 118 King Street West, Toronto.

WM. R. GREGG,
ARCHITECT,
NO. 9 VICTORIA STREET, TORONTO.

Miscellaneous.

A. & T. J. DARLING & CO.,
TORONTO - SPECIALTY
"Darling" Axes, Saws, Cutlery, "Black Diamond" Files.

-H-A-R-D-W-A-R-E

A. A. ALLAN & CO.,
Wholesale Manufacturers and Importers

Hats, Furs, Robes, Gloves, etc.,
32 Wellington Street West,
TORONTO.

HORACE F. ALLKINS,
Portrait Painter,

40 CHURCH STREET, TORONTO.

Work in Oil, Water, or Crayon. Prices from \$5 to \$500. Classes held. Inspection invited.

GORDON & HELLIWELL,
ARCHITECTS,
23 SCOTT STREET, TORONTO.

GO TO
WHITE'S

FOR
SHIRTS.

65 King Street West, Toronto.

DAVID WILSON,

ORNAMENTAL AND GENERAL ENGRAVER,
No. 31 King Street East, Toronto. Opposite Globe Printing Office.

Crests, Cyphers, Monograms, and Inscriptions on all kinds of Silverware, etc.

JEWELLERY NEATLY ORNAMENTED.

CHURCH GLASS

Executed in all Styles.

Designs and estimates on application.
JOS. McCAUSLAND & SON,
76 King Street West, Toronto.

Pastry, etc.

DALY BAKERY,

Queen and Portland Streets,
BEST FAMILY BREAD, GRAHAM HOME-MADE, AND FINE VIENNA BREAD.

Awarded first prize at Toronto Exhibition, 1882.

GO TO WILSON'S,
497 YONGE ST. (opp. Grosvenor St.)

FOR GENUINE
Vienna, Home-Made, & Brown Bread,
Unequaled for Purity and Sweetness.

Delivered daily at any part of the city.

GRATEFUL—COMFORTING
EPPS'S

(BREAKFAST)

COCOA.

JAMES EPPS & CO.,
HOMOEOPATHIC CHEMISTS,
LONDON, ENG.

Dr. J. Rolph Malcolm,

(ESTABLISHED 1843.)
Physician for Affections of Throat, Lungs
and all other Chronic Diseases,
357 KING ST. WEST, TORONTO.

SPECIALTY—The Treatment of Affections of
the Respiratory Organs by Inhalation
All those suffering from Catarrh, Bronchitis,
Asthma, Consumption, or any other disease of
long standing, are cordially invited to call.
CONSULTATION FREE.

Books giving full particulars, mailed free, on ap-
plication.

A NOTED BUT UNTITLED WOMAN.

(From the Boston Globe)



46/52
The above is the good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Women," as some of her correspondents love to call her. She is a woman devoted to her work, which is the outcome of a life's study, and is obliged to keep six lady assistants to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy as release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful menstruation, all Ovarian troubles, inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1.00 per bottle or six for \$5.00, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed as abundant testimonials show. "Mrs. Pinkham's Liver Pills," says one writer "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity. All must respect her as an Angel of Mercy, whose role of mission is to do good to others." Philadelphia, Pa. (10)

Words of the Wise.

PURITY should keep the door of all our thoughts.

As we are not allowed to be idle in this world and to do nothing, so we are not allowed to be willful and to do what we please.

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight, the standing Sabbath of the saints.

It was Fuller who said: "He that spends all his life in sport is like one who wears nothing but fringes and eats nothing but sauces."

This interview is getting to be a synonym for the rack, or the thumbscrew, or whatever indicates nice cruelty or severe infliction. —Standard.

LONGFELLOW tells us that "Love keeps the cold out better than a cloak." In that case there are some married people whose teeth are chattering.

He that has a good God, a good heart, and a good wife to converse with, and yet complains he wants conversation, would not have been easy and content in paradise.

People say sadly that they are weary of living, but the truth is not in them. In their heart of hearts they are constantly quoting Shakespeare: "O, excellent! I love long life better than figs!"

The Christ whom we preach must be the full Christ of the Gospel—not the ideal, but the historic Christ; not a Christ of one's own invention, and handwork, but the Christ whom the believing Church of all ages confesses and adores as her own. —Van Oosterzee.

Be reserved, but not sour, grave, but not formal; bold, but not rash; humble, but not servile; patient, but not insensible; constant, but not obstinate; cheerful, but not light, rather be sweet-tempered than familiar; familiar rather than intimate; and intimate with very few, and upon good grounds.

Naaman's spirits were ever hurt by doing his duty. On the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire of interest, purely for conscience sake, will prove a cordial for weak and low spirits beyond what either indulgence or diversion can do for them.

"I HAVE had six children, and I bless God for His grace that they are all with Christ or in Christ, and my mind is now at rest concerning them. My desire was that they should have served Christ on earth, but if God will choose to have them rather serve Him in heaven, I have nothing to murmur at; His will be done."

THERE is no life which in the past has testified to the power and beauty of the Gospel, but what lives to-day and shall continue in our future, unfolding life. There has been no shrinking from duty or sluggishness but what has left its impress on us; and on the other hand, no gift, no act of self-denial, which does not still work in us as a beneficent power. —R. S. Storrs

REMEMBER the good old rabbi who was awakened by one of his twelve sons saying: "Behold my eleven brothers lie sleeping, and I am the only one who wakens to praise and pray." "Son," said the wise father, "you had better be asleep, too, than wake to curse your brothers." No fault can be bad as the feeling which is quick to seek and speak of other people's wrongs.

THE word Millinery has in itself attraction for the ladies, and when it is supported by a lady ready to work in a body to that important event which takes place at the handsomest time of year, of gowns, dry goods and millinery establishment of Pettley & Pettley, on Tuesday, Wednesday, Thursday, Friday, and Saturday of this week.

The Great Dr. Virchow has resigned from the medical association of Berlin. He won't be forced to keep "his light under a bushel." He approves of advertising any remedy or combination that will cure, regardless of medical ethics. The surgeons of the International Throat and Lung Institute, head office London, England, and branch offices Montreal, Toronto, Winnipeg, and Detroit, Mich., using Dr. M. Souville's wonderful invention, the Spirometer, are curing thousands of cases of bronchitis, consumption, catarrh, asthma, and catarrhal deafness, and are making it known to physicians and sufferers all over the world. Physicians and sufferers are invited to call and try the Spirometer free. If impossible to call personally, write, enclosing stamp, for list of questions and copy of "International News," published monthly. Address Dr. M. Souville & Co., 173 Church street, Toronto, or 13 Phillips square, Montreal.



FOR THE KIDNEYS, LIVER & URINARY ORGANS THE BEST BLOOD PURIFIER.

There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The great medical authorities of the day declare that the most common disease is caused by deranged kidneys. To restore these organs is the only way by which health can be secured. It is here that WARNER'S SAFE CURE has achieved its great reputation. It acts directly upon the kidneys and liver, and by placing them in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles for the distressing disorders of women: for Malaria, and physical troubles generally, this great remedy has no equal. Beware of imitations and concoctions said to be just as good. For Diabetics ask for WARNER'S SAFE DIABETES CURE. For sale by all dealers.

H. H. WARNER & CO.,

Toronto Ont. Rochester, N.Y. London, Eng.

An Old Soldier's EXPERIENCE.

Calvert, Texas, May 3, 1882.

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.

"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough of no relief till one of my comrades came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did stand and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases." J. W. WHITLEY.

Thousands of testimonials testify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

PIG IRON.

—To understand the benefits of this medicine, see the following: brand CARRON, in the correspondence, buyers are also Agents for ordinary English Eggs and Hematite.

A. C. LESLIE & CO., MONTREAL.

ESTERBROOK STEEL PENS

Leading Numbers: 14, 048, 130, 333, 161. For Sale by all Stationers.

THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John Street, New York.

Wanted Agents, male and female, for the book "Love in Price," which will secure a good salary. Address FORSHEE & McNAUL, Cincinnati, Ohio.

BANGOR THEOLOGICAL SEMINARY. Full course of study. Full corps of teachers. Apply to Professor JOHN S. SEWALL, Bangor, Me.

Delicate and Feeble Ladies.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvellous, speedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain is permanently removed. None receive so much benefit, and none are so profoundly grateful and show such an interest in recommending Hop Bitters as women.

FEELS YOUNG AGAIN.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."—A lady, in Providence.

BRADFORD, PA., May 8, 1875.

It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day this year, since I took Hop Bitters. All my neighbours use them.

Mrs FANNIE GREEN

\$3,000 LOST—"A tour of Europe that cost me \$3,000 done me less good than one bottle of Hop Bitters; they also cured my wife of fifteen years nervous weakness, "sleeplessness, and dyspepsia."

R. M., Auburn, N.Y.

HIGH AUTHORITY

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold for use, except to persons desirous of obtaining a medicinal bitters.

GREEN B. RAUM, U. S. Com. Inter'l Rev.

No. BLOOMINGVILLE, O., May 1, '79

SIX.—I have been suffering ten years and I tried your Hop Bitters, and it done me more good than all the doctors.

Miss S. S. BOONE

BABY SAVED!

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restores her to perfect health and strength.—The Pareo's, Rochester, N.Y.

The Scarlet Cardinal, Red, Old Cut, Navy Blue, Seal Brown, Diamond Dyes give perfect results. Any fashionable colour, 10 cents.

"Revelation suggests the idea that from Woman comes the power to 'bruise the serpent's head.' The words take a new meaning to-day since this is precisely what Mrs. Lydia E. Pinkham's Remedies do for the physically diseased patient. Her Vegetable Compound reaches the ultimate sources of the evil. Its action is gentle and noiseless, but it is more powerful than the club of Hercules." —Bacon

PENMAN'S hand paralysis can be greatly remedied by using an all-wood penholder and Esterbrook's turned up point Pens. Ask your stationer for them.

Do not delay in getting relief for the little folks. Mother Graves' Worm Expeller is a pleasant and sure cure.

"BUCHUPAIBA."

Quick, complete cure, all anayalitic, Bladder and kindred Diseases. 50c per bottle.

MR. JAMES A. ANSLOW, Newcastle, N.B., writes: "Mrs. Anslow was troubled with Lung Disease, and, until she took Orthrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, had little or no appetite; but after taking a bottle or two she gained appetite and had a crust for her food, which was quite a help to her in keeping up against the disease. As we are out of yours, and cannot procure any here, she is taking another Emulsion; but as we prefer your preparation to any in the market, will you kindly ship me some at once at oblige."

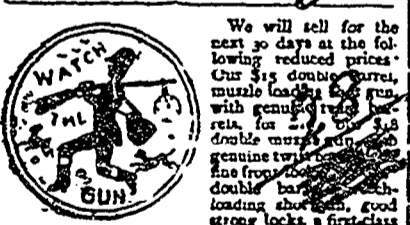
SENNY MEN.

"Wells' Health Renewer" restores health and vigour, cures Dyspepsia, Impotence, Sexual Debility. \$1.

There are a number of cancerous tumors. Holloway's Cure Cure will remove them.

"NOTHER SWAN'S WORM SYRUP" Infallible, tasteless, harmless cathartic for feverishness, restlessness, worms, constipation. 25c.

\$72 A WEEK, all day at home easily made. Monthly. Capital free. Address Taux & Co., Toronto, Md.



We will sell for the next 30 days at the following reduced prices: Our \$15 double barreled, muzzle loading gun with genuine trap barrel for \$10.00; our \$20 double barreled gun with genuine trap barrel for \$15.00; our \$25 double barreled gun with genuine trap barrel for \$20.00; our \$30 double barreled gun with genuine trap barrel for \$25.00; our \$35 double barreled gun with genuine trap barrel for \$30.00; our \$40 double barreled gun with genuine trap barrel for \$35.00; our \$45 double barreled gun with genuine trap barrel for \$40.00; our \$50 double barreled gun with genuine trap barrel for \$45.00; our \$55 double barreled gun with genuine trap barrel for \$50.00; our \$60 double barreled gun with genuine trap barrel for \$55.00; our \$65 double barreled gun with genuine trap barrel for \$60.00; our \$70 double barreled gun with genuine trap barrel for \$65.00; our \$75 double barreled gun with genuine trap barrel for \$70.00; our \$80 double barreled gun with genuine trap barrel for \$75.00; our \$85 double barreled gun with genuine trap barrel for \$80.00; our \$90 double barreled gun with genuine trap barrel for \$85.00; our \$95 double barreled gun with genuine trap barrel for \$90.00; our \$100 double barreled gun with genuine trap barrel for \$95.00. Winchester repeating rifles, \$18 and upwards. Send for catalogue, or call and see us. We will show you the largest and most complete stock of firearms in the Dominion. All our guns have been fired with the changes and bear the Government proof mark, and of the many thousands we have sold not a single barrel has burst—life or limb sacrificed. CHAS STARK, 58 Church street, near King, Toronto. Agent for the Winchester Repeating Arms Co.

669 a week in your own town. Terms and prospectus free. Address B. H. HARRIS & Co., Portland, Me.

A DEAD SHOT may be taken at liver and bilious disorders with Dr. E. V. Pierce's Pleasant Purgative Pills. It will, yet certain in operation; and there is none of the prostration consequent upon taking severe and drastic cathartics. By druggists.

THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, OCTOBER 3rd, 1883.

No. 40.

NOTES OF THE WEEK.

A PAPAL ambassador is now on his way from Rome for Montreal to make a satisfactory settlement of the difficulties between Laval and Victoria Universities.

THE St. Louis "Presbyterian" states that one of the largest beer breweries in that city has failed. Prominent among the causes which have brought about this result, is the fact that many saloon-keepers have been compelled by the Temperance agitation to get out of the business, and have thus diminished the patronage of the brewery, besides failing to pay it for supplies hitherto furnished.

LAST week two young women, factory operatives from Cornwall, hired a conveyance on arriving at the railway station, Montreal, and asked to be driven to a lodging house. The driver, a man of unmitigated baseness, drove them to an improper house, from which happily they were speedily rescued. The scoundrel was promptly punished though not with the severity his offence justly deserved. A deeper depth of infamy can scarcely be imagined than is reached by those who are on the watch to decoy defenceless strangers to the pest houses that infest our towns and cities. The punishment meted out to those wretched panders ought to be sharp, swift, and deterrent.

IN the Church of England the antagonism between the Evangelical and High Church sections is steadily becoming more pronounced. The Rev. Newman Hall, describing a service which he conducted lately at the inauguration of a friend to the pastorate of a "Free Church of England," founded in a parish where a new rector persisted in introducing ritualistic practices and sacerdotal doctrine, says the church actually assembled in the old "Friends' meeting-house," for some time closed because the Friends had ceased to be as a congregation, though their principles survive. Mr. Hall adds, "Either the Church of England will be disestablished and the Evangelical sections break off from the Ritualistic, or it bids fair to become altogether sacerdotal, so strong is the increasing tendency, in which case we shall have many of the Free Liturgical Churches."

THE British Association for the Advancement of Science, assembled at Southport, passed a unanimous resolution in favour of holding its next meeting at Montreal. Last year it was decided by a majority to meet at Montreal, but there was considerable opposition which has now disappeared, and it is gratifying to learn on the authority of a telegram from Principal Dawson, of McGill College that the British Association have voted unanimously to meet next year in Montreal. The American Association have fixed their meeting at Philadelphia on the 3rd September, a week later than the meeting of their British confrères at Montreal, that there may be an interchange of courtesies. The latter body have resolved to receive their American brethren as members at the Montreal gathering. The visit of eminent British scientists to the Dominion will be an important event in its history.

AN elder of the Free Church, in Aberdeen, erected a canopy on the lawn adjoining his suburban residence, where seats for 1,200 persons were provided, and a missionary convention was held. The canopy was found large enough for the morning session, but in the afternoon large numbers were compelled to find seats on the lawn outside, and in the evening the greater part of the lawn was covered with an audience numbering about 5,000. Think, says the "Foreign Missionary," of the proprietor of some Saratoga hotel erecting such a tent on his lawn for a foreign missionary meeting, and what is, perhaps, stranger still, think of such an audience of Americans—1,200 in the morning, a larger number in the afternoon, and 5,000 in the evening, turning out to hear speeches on foreign missions! Interest in missionary enterprise is growing in Canada, it is, however, capable of indefinite expansion,

At the coloured convention in Louisville Fred. Douglas, in a speech, said, "Now that we are free men we must, like free men, take the reins in our own hands and compel the world to receive us as their equals. The coloured man is an oppressed and abject race in the United States. Trades unions refuse him admission; mechanics refuse him as an apprentice. Our business is to organize for our rights and for redress of our wrongs. We shall never cease to be a despised and excluded class so long as we are shut out from political preferment. We cannot ignore the fact that to this is to be attributed the degradation of our race. Elevate one of our class to be Vice-President or to a position in the Cabinet, and our equality will be established." It is understood that more coloured people in proportion to population than those of any other class are employed in the public service of the United States.

IT is open to suspicion that the senseless habit of carrying deadly weapons is growing and not diminishing in Canada. Several of the murders recently committed would not have occurred but for this absurd practice of carrying revolvers. A man of irritable temper, not only blazes up in a passion, but in his excitement he is pretty sure to fire off the weapon he foolishly believes it is for his advantage to carry about with him. The other day two irate car-drivers at St. Thomas disputed the right of way. The question was settled by the ready use of the revolver. What need is there for car-drivers carrying fire-arms? In the old coaching days when highwaymen made a pastime of robbing mails and passengers, the precaution was not unreasonable. The street car of modern civilization is not exposed to highway robbery, and there is no necessity for lives being endangered by reckless car-drivers carrying revolvers.

THE cruel, irrational, and unjustifiable way in which funerals are conducted receives occasionally a practical protest. George F. Barstow of San Francisco, who left an estate valued at \$80,000, gave these injunctions in his will. "Having observed that ostentation and expensive funerals are injurious to the people, after absorbing money which poverty cannot well spare to vanity and pride, therefore, by way of example, for which I beg pardon of the undertakers, let my coffin be a plain redwood box, put together with common nails or screws, without paint or varnish, with plain iron handles, and all else about the funeral to correspond with this plainness. Let there be a cheap shroud and no flowers. What is a dead man but a handful of dust. Instead of a hearse I may just as well be carried to the grave upon some ordinary vehicle in everyday use, since life is but a journey and the day of death the final rest."

THE director of the Order of Jesuits, Father Beck, is advanced in years, and steps are now being taken for the appointment of his successor. The Society of Jesus is divided into five grand provinces, that of Italy, which comprises Rome, the kingdom of Naples, Sicily, and Turin, and numbers 1,553 Jesuit fathers, Germany, embracing Austria Hungary, Belgium, Galicia, Germany and the Netherlands, counts 2,875 Jesuits, France, which also includes the French colonies, is served by 2,978 members of the society; Spain, including Mexico, numbers 1,933 Sons of St. Ignatius, finally, the English province, which include the colonies and dependencies of the British Empire, and also the United States, possesses 1,394 Jesuits. This makes, therefore, a total for the year 1882 of 11,098 Jesuits, priests, professors, or lay brothers. In 1879 the society numbered 10,229, in 1880, 10,494; and in 1881, 10,792.

THE course of Monseigneur Capel in the United States has not been one of undimmed splendour. The flattering receptions accorded him at watering places and the admiration with which he was greeted when he appeared on platforms have not prevented keen critical eyes from looking through this pinchbeck apostle of modern Romanism. Dr. Fulton, of the Centennial Baptist Church, Brooklyn, has delivered

a lecture on Monseigneur Capel which has produced a sensation. It abounds in plain speaking, as will be seen by the following extract: "In America we know all that is implied in the confession; it means much more than I can say in this presence. He says, nuns say there is no paradise like a nunnery. The testimony of women who have fled from them as they would flee from a burning Sodom, and the reports of committees who have investigated many of them will not be forgotten, no matter what Monsignor Capel may say."

THE Rev. Edwin Francis Hatfield, D.D., Moderator of the Presbyterian Church in the United States of America, died in New York on the 22nd ult. This esteemed minister of the Gospel had reached his seventy-seventh year. His life was laborious and devoted. As a pastor he was most successful. In every change he occupied, his was a fruitful ministry in the best sense of the expression. Many now living in different parts of this continent, and beyond it, trace their first religious impressions to the faithful ministry of Dr. Hatfield. At the union of the Old and New School Churches in 1869, he was appointed stated clerk to the reorganized Assembly, a position for which he was eminently fitted. This year he was elected Moderator of the Assembly at Saratoga, and now a useful and honoured career in the Church has been brought to a close. Dr. Hatfield was a frequent contributor to religious papers and magazines. A life of industry has been crowned by a calm and happy death, and the name of Edwin F. Hatfield will long be held in loving remembrance.

THE "Sunday School Times" makes the following apposite remarks: It is impressive to one watching the drift of the more scholarly magazines, to see how strong the tendency is among "thinkers" of a certain class, to patronize the Almighty. If this vice were confined to those without the circle of Christianity, it would not matter so much; but every now and again one finds Christians coming to the help of the Lord against the mighty, with a self-complacency at the obligations under which they place the Lord by their defence of Him—a complacency which reminds one of Tennyson's quiet lines:

"He smoothed his chin, and sleeked his hair,
And said the earth was beautiful."

When you are tempted to plume yourself on what you have done for the Lord, and to tell of it, either by word or pen, to others, kindly remember that the Lord has no need of your patronage, and that any attempt to posture as one to whom the Lord and his cause are indebted, is as offensive to Christian good taste as it is baseless in sound reason.

WEEKLY HEALTH BULLETIN.—The weather of the week has been, with slight exception, very uniform in character, and remarkably bright and pleasant, especially in the first part of the week. Hence we again take pleasure in chronicling the continued prevalence of an unusually healthy period in all parts of the Province. In such periods diseases of a chronic or lingering character always appear comparatively prominent. Diseases of the respiratory organs, such as Bronchitis and Influenza, retain much of their prevalence, the former, however, showing some tendency to advance. Amongst Fevers, Intermittent has again advanced, occupying the first position in degree of prevalence, and showing at the same time lateral expansion by appearing in six Districts, instead of five as last week. Amongst the six most prevalent diseases, Fever Enteric shows the same degree of prevalence as last week, and has, on the whole, been of a severe type. Amongst the contagious Zymotics (excluding Enteric Fever) there is little worthy of notice, excepting the continued endemicity of Whooping Cough in some localities. Scarletina has been likewise endemic in one or two places. Diphteria shows a tendency to advance, especially in District VI., north-western Ontario. Diseases having Diarrhoea as a prominent sign are still widespread in prevalence, but they are showing a considerable decline in degree of prevalence.

OUR CONTRIBUTORS.

"FIFTY YEARS IN THE CHURCH OF ROME."

MR. EDITOR,—The 21st of this month will be the fiftieth anniversary of my ordination as a priest of Rome, in the Cathedral of Quebec, by Bishop Signay.

When I consider what my merciful God has done for me since that day, I have no words to say what I feel. My tongue cannot praise Him as I want. My heart cannot love Him as I wish. Oh, please allow me to ask your readers to lend me their hearts and their tongues, to love and praise Him as He deserves.

Who will ever tell the tears dried, the broken hearts consoled, the desolate homes filled with joy, when our merciful God, through his most unprofitable servant, had, from 1838 to 1850, enrolled under the banners of temperance more than 200,000 French Canadians? That all the distilleries and breweries except one were stopped, all the rum shops and taverns shut, and the cursed intoxicating drinks driven away from our dear Lower Canada?

That was not my work. It was my merciful God's. He had given me a drop of the waters which flow from the fountains of eternal life. I had presented that marvellous drop of the mercies of God to my countrymen; they tasted it, and found it delicious. They drank it; and, suddenly, the hideous vices—the squalid miseries, the public scandals engendered by those waters of fire from hell, were succeeded by days of abundance, happiness, and peace; the cries of desolation were followed by hymns of joy; to the Lord above the praise was given. For everyone felt that the blessed society of Temperance was one of the fruits of the tree of life, which our Heavenly Father gives, now and then, to the nations in the days chosen for His great mercies.

But what will I say of the marvellous change wrought in me, and in so many of my countrymen, from the year 1856 to the present day, by the spirit of light and truth, when the gift—the unspeakable gift—was presented to me, and accepted?

Rich and happy in its possession, like the Samaritan woman, I have gone to my people crying, "Come and see the one who told me all that I have done. He is the Saviour of the world—the gift of God!"

From Prince Edward Island to the shores of Lake Huron in Canada, and from New York, on the Atlantic, to the Columbia River on the Pacific Ocean, it has been my privilege since to proclaim the beauty—the splendours of the gift to hundreds of thousands of my countrymen. And more than thirty thousand of them are now walking in the light and the joy of an eternal salvation!

More than that, my merciful God has taken me by the hand to the antipodes. I have proclaimed His eternal love not only in the Sandwich Islands, but in New Zealand, Tasmania, and in the marvellous land of Australia.

Now, that I have entered into my seventy-fifth year, I hear the steps of the angel of God sent to tell me. "Come, make haste—the Master calls thee."

But, before answering the solemn appeal, I have a duty to perform. It is to unite my feeble voice to the old prophet's, and say to the children of God: "Come and hear all ye that fear God, and I will declare what He hath done for my soul."

These last ten years, at the request of many eminent Christians of Europe and America, I have written what I have seen and heard when inside the walls of the great Babylon, who is drunk with the blood of the saints, during the fifty years I was a slave of the Pope, and particularly during the twenty-five years I was a priest of that modern paganism.

I do not exaggerate when I say that that book will be the most interesting ever published on the Church of Rome. For the first time the inside life of Popery is given with the exactness of photography. From the supreme art with which the mind of the young and timid child is fettered, enslaved, paralyzed, to the degradation of the priest under the iron heel of the bishop, everything is revealed to the world as it has never been. The superstitions, the ridiculous and humiliating practices, the terrible mental agonies of the priests, the monks, and the nuns, with the blind abnegation, the awful self-denial of many of them, are exposed as they never were before. The sophisms and errors of Rome are discussed, exposed, and refuted, I dare say, with a clearness, simplicity, and

evidence which my twenty-five years of priesthood alone could give me. It is not in boasting that I say this. There cannot be any boasting in my having been so many years a priest of Rome. It is the contrary. My heart is unspeakably sad when I think that I have spent twenty-five years at the service of the idols of Rome. But, if it be a sad thing to have been so many years tied to the feet of the Pope, there is, to-day, for me an advantage in that, which no living man, probably, does possess. It has given me an opportunity of knowing Rome more thoroughly than any living Protestant has ever had. Who knows if God has not left me so many years in the dark dungeons and formidable fortresses of the Pope that I might reveal to the world the untold, unsuspected and awful mysteries of degradation and slavishness of popery? The secret of the power of Rome is in the strange and universal ignorance, not only of the Roman Catholics, but of the Protestants, about the realities of her impostures, dark plots, theological anti-social teachings, unmentionable corruption, and of her implacable hatred against all the rights of man.

Rome is a never-ceasing conspiracy against every kind of authority, power, and government, in order to raise itself on their ruins.

Consequently, I have thought it was a sacred duty on my part to reveal those things to the nations of America and Europe, that they may be put on their guard against the formidable dangers which threaten their very existence.

The book I offer to the disciples of Christ is an arsenal as they never got, filled with the best weapons they ever had to fight and conquer their implacable foe—Rome. The learned and well-known Dr. Badenoch, of London, who has kindly reviewed my manuscript, has just written to a friend:

"I do not think there is a Protestant book more thrilling in interest and more important at the present time. It is not only full of incidents, but also of arguments on the side of truth with all classes of Romanists, from the bishop to the curé. I know of no work which gives so graphically the inner springs of Roman Catholic life, and, at the same time, meets the plausible objections to Protestantism found in Roman Catholic circles. I wish, with all my heart, that this work should be published in England."

The venerable, learned, and so well-known Dr. Kemp, for these last years principal of the Young Ladies' College of Ottawa, has written to a friend:

"Understanding that it is Rev. Mr. Chiniquy's intention to ask the aid of his friends in the countries he has visited since he is a Protestant to publish his book, 'Fifty Years in the Church of Rome,' I hope he will have no difficulty in obtaining the assistance he requires."

"He has submitted every chapter to me, and I have read it with care, and with the deepest interest, and I commend it to the public favour in the highest terms."

"It is the *only* book I know that gives anything like a full and authentic account of the *inner working* of the papacy on this continent, and so effectively unmasks its pretences to sanctity."

"Besides the most interesting biographical incidents, it also contains incisive retortations of the most plausible assumptions and deadly errors of the Romish Church."

"It is well fitted to awaken Protestants to the insidious designs of this arch enemy of their faith and liberties, and to rouse them to a decided opposition."

"It is written in a kindly spirit, does not indulge in denunciations, and, while speaking the truth, it does so in love. Its style is lively, and its English good, with only a little flavour of the author's native French."

It would be easy to give a longer list of the kind appreciation of that book, but these two are sufficient, I hope. But this work, which has cost me ten years of labour, will be a grand octavo, containing more than 700 pages; and its printing is too expensive for my limited means. I must ask the help of my friends in Canada and elsewhere, to publish it, not as a loan or a gift, but as the price of the volume, which cannot be less than \$5.

By sending that small sum in a post-office order or a registered letter, every one of my Christian brethren and sisters will soon have the book forwarded to them by mail.

The book, whose title is "Fifty Years in the Church of Rome," will be sent gratis to every weekly or daily newspaper which will have the kindness to reproduce this letter. The same thing will be done to those who will send me \$40 from eight subscribers.

C. CHINIQUY.

St. Anne, Kanabakee Co., Wisconsin, 10th. Sep., 1883.

A REPLY TO MR. PARLANE.

MR. EDITOR,—Mr. Parlano is evidently angry, and I am very sorry my letter should have produced such an effect upon a gentleman, who, in his right mind, is always most gentle and courteous. I leave your readers to judge whether my letter overstepped the bounds of fair criticism, and those who were impartial hearers at the believers' meeting will know whether my report contains either "false statements" or "cunning insinuations." Mr. Parlano says my false statements were so numerous it would be wearisome to refute them in detail. Surely he might at least have found better specimens than those quoted; for his attempted rebuttal of the statements he calls false only serves to establish their exact truthfulness.

First, as regards the parable of the sower, he says that he stated and gave as his authority, the Word of God, that only one fourth of the seed produced fruit. I say that his memory is at fault, for he emphasized the fact that only a fourth of the field was fruitful; but in the name of common sense what difference does it make for his argument whether he said the seed or the field. Surely the proportion of fruitful seed must have equalled the proportion of fruitful soil and it is a ridiculous and gratuitous assumption to say that only one fourth of either the seed or the soil was fruitful. Where does he find the authority of God's Word for the statement which he admits he made. It is not in his Bible certainly, but it is probably in his notes which he evidently considers equally infallible.

Again he says that my translation of the parable of the leaven into his language is a gross perversion of what he did say. Now let us examine this matter in detail. Will Mr. Parlano deny that he considers leaven here means corruption? Will he deny that the meal was pure before the leaven entered it, and so must represent the Church before it became "professing Christendom" or the saints who were at the beginning of the Church's history called out from the world? Will he deny that the woman means the mother of harlots? Now, if he cannot deny these statements, how can he call my putting them together a gross perversion? Is it not the only way to test the interpretation to put it together as I did and see how it looks? It is not my fault if Mr. Parlano and his friends dislike the looks of their pet child when exposed in its nakedness. I do not like it either.

Your readers will see that a new element is brought into view in the interpretation given to the three measures of meal—it is only three parts of Christendom that is to be leavened by the mother of harlots. That is an admission which Mr. Parlano would not have made had he noticed that it will not apply to the parable of the mustard seed, and that it is also fatal to the whole theory of premillennial interpretation. Your readers will notice that Mr. Parlano evades the discussion of that part of my letter referring to the meaning of the term "kingdom of heaven" by the transparent statement that he finds it difficult to understand my meaning. I venture to say that, if he will read and study over the letter a little longer, he will not only understand what I said, but see the utter untenableness of his interpretation. Is he aware I wonder that the expression "the kingdom in mystery" is not scriptural but a phrase coined by the Plymouthists to meet the exigencies of their case? The "mysteries of the kingdom" is the term used in Math. xiii., and the meaning of the word mystery there is plainly "the unfolding of what had long been promised, but kept hidden." The other term is unscriptural and irrational, and I would like very much to have from some of these friends who profess special enlightenment a clear definition of what they mean by it and on what scriptures they base their views. I know Mr. Parlano does not see it, but of course I cannot blame him for his ignorance, but some day he will see, probably, as many others who began at his present standpoint, that the logical result of his interpretation of the parables of the kingdom is the Plymouthistic cry, "come out and be separate."

Mr. Parlano goes on to say that I am profoundly ignorant of dispensational truth, but he does not blame me for that because "we were all equally ignorant until divine grace enlightened our understanding." I will translate here again, being "profoundly ignorant" means refusing to agree with Mr. Parlano, and being "enlightened" means renouncing the simple and plain teaching of God's Word for the foolish theories of a few who assume infallibility and expose themselves to just ridicule by their crude and contradictory statements.

But, seriously, I ask if it is wise for us to take presumption and arrogance as signs of enlightenment? Would it not be better for a man to be profoundly ignorant than to be puffed up with a false knowledge—to be humbly seeking light rather than walking by the light of sparks of his own kindling? I do not wish to return railing for railing, but I ask with all earnestness is it charitable or Christ-like to say of a presbyter, whom I suppose only to be known by his letter, that as yet his understanding is not enlightened by divine grace. But now I come to my "cunning insinuation" that Mr. Parlane expressed very decided opinions about the character of ministers of the Gospel. All I need say is that Mr. Parlane does not deny using the illustrations I referred to in my letter; and, as I then informed him, either these illustrations were meant to show that a large number of ministers were both ignorant and unfaithful, or they were utterly meaningless as helping his interpretation of the parable of the mustard seed. If the beginning of Mr. Parlane's letter displays bitter feeling, what shall be said about the ending of it. Will he find a single sentence in my letter which he characterizes with such emphasis which will compare with the violent denunciations poured upon me as a falsifier untruthful and unreliable. I am glad to know Mr. Parlane will not write again, for it would appear that his forte is not calm reasoning on points upon which good men differ, but authoritative declaiming where no questions can be asked and where no thoughtful Christian men are likely to put in an appearance; and I am specially glad in the interests of our common faith, as such exhibitions of temper are delighted in and gloated over by the enemy. By the way there seems to be some peculiarity in the views held by the believers who attended that conference, which makes them particularly sensitive to opposition, so that venturing to differ from them is to incur a very serious responsibility.

I will leave Mr. Parlane alone after this, and I will turn my attention to others who have presented the same views in greater detail and with greater power, and whose views are with us in books while the men themselves are dead, and so will not be able to turn round and call you a liar when you venture to differ from them.

PRESBYTER.

ABJURATION OF A PRIEST OF ROME.

To Cardinal McClosky:

SIR,—As you are the representative of the Pope on this continent, I must address you the present document.

I was born in Ireland of Roman Catholic parents, and ordained priest in October 1868 by Dr. Keane, who was then Bishop of Cloyne in the county of Cork; but it has pleased God to open my eyes to the errors of your Church and to give me the grace of, for ever, breaking her heavy and ignominious yoke to follow the Gospel.

These are some of the reasons of that solemn action:

1st. Your dogma of an unbroken link of successors between Peter and the present Pope is an imposture. You know it well; such a link has never existed.

2nd. You have not a single Gospel proof that Peter has ever been to Rome, and you cannot even show that he had any supremacy over the other apostles without perverting the words of Christ in a most blasphemous way.

3rd. You and I, with all the priests of Rome, made a public false oath when we swore that we would never interpret the Scriptures but according to the unanimous consent of the holy fathers. You know very well that unanimous consent in favour of the Supremacy, Infallibility of the Pope, Transubstantiation, Auricular Confession, etc., etc., is an imposture.

4th. The Church of Rome made a blasphemer of you and of me and of every other priest, every time she forced us to address the following prayer to Mary in the Breviarium: *Accipe quod offerimus, redona quod rogamus, excusa quod timemus, quia tu es spes unica peccatorum*:—"Receive what we offer, grant what we ask, excuse what we fear, for thou art the only hope of sinners." (Lesson VI: Sept. IX.) It is our Saviour Jesus Christ and not Mary who is the Only Hope of sinners.

5th. The Church of Rome ceased to be a branch of the Church of Christ the very day she taught her priests to make a God of a contemptible wafer.

These among many other errors of Rome have more or less troubled my conscience from the day of my ordination to the priesthood, but they have become evident since I came to study and meditate on the

Word of God in the Converted Priests' Home which Pastor Chiniquy has raised in this beautiful solitude of Saint Anne.

May God grant that you and all the deluded priests of Rome may follow my example by giving up the traditions of men to receive the Gospel of Christ.

Yours truly, STEPHEN DONNELL.

NOTES FROM MANITOWANING.

MR. EDITOR,—The Presbytery of Bruce having deputed four of its number to visit the islands and north shore included in the Algoma district, one of these sends a few jottings of the field allotted to him. The month was September; the people in the midst of harvest. Three steamers a week call here on their way to and from the Sault Ste. Marie. Many of the settlers now find themselves in a position of growing comfort and independence. Still our cause does not prosper as it should, mainly for want of continued working. For nine months there was no Presbyterian missionary here, and not one on the island all last winter. There are two resident clergymen—of the Episcopal and Methodist churches respectively. So far as mere numbers are concerned, our cause is as hopeful as any other; and it is greatly desired that we get a better hold of this field. The Rev. H. McKay did good service on the island; and he, or one who could so adapt himself to the circumstances, would be a blessing to the people. Some of the disciples of Paine and Ingersoll are here and busy sowing their baneful seed. It is to be feared that some of the young men have not escaped the fowler's snare. A fair attendance is given our Sabbath school; still there is material for large increase. Not a few of the people keep themselves aloof from any of the churches, as it were, waiting to see what would turn up. It of course involves some self-denial to be so cut off during winter from the outside world, but all the more need by the people for the Gospel Shepherd to lead and keep them in the fold.

These fugitive visits to neglected parts, however earnestly planned and faithfully carried out, are like to the tilling and sowing without the after gain in reaping and garnering the precious grain. D. DUFF.

Manitowaning, 15th September, 1883.

SUPPLEMENTAL DIFFICULTIES.

MR. EDITOR,—The meeting of the Home Mission Committee is approaching. The question of the further augmentation of stipends will come up for discussion. No doubt many fresh applications will be made for supplement. The writer conceives of a new difficulty with which the committee will have to contend—viz: the qualification of applicants. Formerly the sum necessary to qualify for aid was at the rate of \$4 50 per member and \$7 per family. Now it is \$4 50 per member and \$4 50 per family in such cases as the number of members is less than the number of families. This is quite a change about the propriety of which there will be a difference of opinion.

Here will be another difficulty. Suppose a congregation make application for a grant whose contributions do not quite come up to \$4 50 per member, but exceed—not \$7 per family merely, but—\$10 per family, what will the committee do? By the new regulations apparently they are not to have respect to the number of families at all, unless these exceed the number of members. This, then, is the question: "Will a congregation giving \$10 per family, though not quite \$4 50 per member, and falling short of \$600 and manse, be entitled to aid?" If not, why not? It is replied, the regulations do not provide for such a case. If so it is a grave omission, and the denial of aid in such circumstances will be a great injustice.

The average of membership over the Church is less than two per family but here is a minister with a small congregation of forty or fifty families, whose membership, owing to faithfulness among the young, is 25 per cent. over the average, and whose success has disqualified him for an increase of salary. It will be a sad thing for the Church to inflict a penalty upon the man who seeks the conversion of childhood and youth. B.

OBITUARY.

Mr. Alex. Murray who has been for the last seven years an elder and session clerk of Central Presbyterian Church, Toronto, passed away peacefully on Saturday, 22nd ult., after a lingering but not painful illness, having reached the ripe age of seventy-three years. Mr. Murray was for twenty-five years an elder in Cam-

bridge Street United Presbyterian Church, Glasgow, Scotland, under the pastorate of the late Rev. Dr. Eadie, and his successor, the Rev. J. Fleming. During fifteen years of that period Mr. Murray held the office of session clerk, and upon his leaving Glasgow to emigrate with his family to Canada, received a written address from the session of Cambridge Street Church expressing their high esteem for him and their recognition of the valuable services he had rendered that church as superintendent of the Sabbath school and as an indefatigable worker in other departments of church work. Mr. Murray resided for a short time in Dundas after his arrival in Canada, but soon removed to Toronto, and from the opening of Central Church identified himself with its interests. His gifts were soon recognized by his fellow members, and he was elected an elder and appointed clerk of session. Mr. Murray was a man of marked ability and great originality, and more familiar with the Work of God than any man the writer of this notice ever met. He was extremely liberal to what he considered non-essentials, but uncompromisingly faithful in testifying for the truth and in maintaining Presbyterian discipline and polity. He held his views with the tenacity characteristic of his nationality, and was ever ready to give a reason for the faith that was in him. This characteristic sometimes led, when others were met with of a like disposition, to warm discussions, but when the battle was over no trace of ill feeling remained, and it was often noticed by friends that there was a determined purpose on Mr. Murray's part never to let the sun go down upon his wrath, however, justifiable he considered his warmth to be. All who have heard Mr. Murray's expositions of Scripture, and joined with him in social prayer, or received the benefit of his quarterly visits as an elder, will treasure his memory while they live, and his brethren in the session will feel their loss most keenly of one who had special claims to the title of faithful servant. His widow and four sons, the eldest of whom is also an elder of Central Church, have the warm sympathy of a large circle of friends, both in the Church and out of it.

The following has been forwarded for publication by request:

MRS. ALEX. MITCHELL: *Dear Madam*,—The members of Knox Church session, at this their first meeting held since the death of their highly esteemed and deeply lamented session clerk, the late Alexander Mitchell, who departed this life at his late residence, No. 70 Wellington st. north, on the 7th August, 1883, desire to place on record their feelings of heartfelt and sincere sympathy with the widow and family of our late brother elder in this the hour of their sad bereavement with which our Heavenly Father, in his wisdom, has seen fit to afflict them, by which you, dear madam, have been deprived of a faithful, loving, and affectionate husband of nearly threescore years, your children of a kind and indulgent parent, and we of an honest, upright, and conscientious friend and counsellor, who was always foremost in any and every good work for the advancement of the interest of the church with which for so many years he was connected, having been an elder of the Church since the 10th of December, 1854; and a member of this congregation since the 10th of October, 1867; and an elder of the same since the 31st October, 1877; and session clerk since the 2nd December, 1879; he also held the office of trustee for years, all of which offices he filled in a most painstaking, correct, and careful manner; and we desire to express to you and to your dear family how much he was beloved by every member of the session with whom from month to month he was wont to meet, and what pleasure it was to have his kindly counsel at all our meetings, and the members of Knox Church session desire to say that they will be ever ready to extend to you a helping hand (should you require it), and kindly advice or counsel, it may be in their power to give.

We now prayerfully commend you and your dear family to the holy keeping of Him who has promised to be the husband of the widow and the father of the fatherless—Him who has promised that He will never leave nor forsake those who truly seek His face; this we know from experience has been your stay and support thus far; and may He be still your guide and support through life, even unto death, is the sincere wish of every member of the session.

Signed on behalf of the session,

JOHN JAMES, D.D., DAVID MCLELLAN,
Moderator. Session Clerk.

Hamilton, 4th Sept., 1883.

PASTOR AND PEOPLE.

LIGHT AT EVENTIDE.

Round us in the stillness spreading,
Comes the night.
Mortal ears can't hear the treading
Of her footsteps, soft and light.

Dusky veil that shades the valleys,
Bringing rest ;
Shadowy glooms in greenwood alleys.
Twilight dreamings, sweet and blest.

All the day-time cares are euded,
And instead,
Now by unseen bands attended,
Far, in fancy, we are led.

Misty forms of mystic seeming
Hover near ;
Memory's myriad tapers gleaming
Light old scenes and make them dear—

Morn's vain hopes, and noon's stern sorrows,
Tears and cares ;
Days of toiling, and to-morrow's
Bringing less of wheat than tares.

And the chequered, varied pages
Of life's book
Seem a sea whose calms and rages
Now the tired heart cannot brook.

Evening calm ! ah, best and purest
Time of peace ;
Soothing balm, when Hope is surest,
To bid all vain doubting cease.

Pointing on, when near and pleasant,
Rest awaits ;
When we leave this weary present
And have gained the pearly gates.

And as evening shadows, creeping,
Gather round
Dim eyes, worn so weak with weeping,
Learn to smile as peace is found.

In the hope so full of cheering
And delight—
Home, sweet home ! our rest we're nearing.
Evening time shall bring us light.

Sight of heaven ! Earth's gloom adorning
With thy smile,
Earnest of the eternal morning
After this brief "little while."

Mossmun, N.-W. T.

M. A. NICHOLL.

"I HAVE SEEN JESUS."

Such was the reply of a poor, half-witted young man, of whom the late Dr. Bushnell tells us, when he was asked as to a wonderful change in his life and conduct. He was generally looked upon as almost, if not quite an idiot. And in addition to his natural disadvantages he was deep in the vices of drunkenness and profaneness, and so weak in intellect and so steeped in immorality that no one seemed to think of him as a subject for moral effort or of possible reformation.

In a season of religious awakening, however, this weak and wretched creature came with others to the meeting for inquiry, to ask as to the way of salvation. The light-minded and thoughtless looked upon his coming as a matter of mirth and ridicule, while even Christians regarded him with pity rather than hope. And yet from that hour, as Dr. Bushnell tells us, he was entirely changed, and evidently became a new creature ; and on through the succeeding years of his life he was serious and faithful as a consistent follower of the Saviour. All his vicious habits were given up ; he never yielded to them for a moment. He became an example of consistency and constancy to all who knew him. He wore out more than one Bible by constant and faithful use. He was faithful to the means of grace, and saved of his little earnings that he might give to the objects of benevolence. His life was evidently a new and a truly Christian life.

When he was asked by friends to explain the wonderful change which they all witnessed, and how it was that he was able to give up his profaneness and drunkenness, and to live so entirely in a different way from that in which he had formerly lived, his uniform and childlike reply was, "Why, I have seen Jesus !" This was his only explanation, and it was given with all the simplicity of a little child, and yet with a tone and manner expressive of surprise that all should not at once see and feel that "seeing Jesus" more than explained it all. He was weak in intellect. He could not reason about the atonement, or understand the deep mysteries of the Godhead. Abandoned as he

had been to vice, he was not won from it by the power of argument or the earnestness of pathetic and touching appeal. He was not led to the cross by the urgent kindness of Christian friends, for no one seemed to have thought of him as within the scope of personal religious influence. But, as he said, "He has seen Jesus," and that gave him not only peace, but power—power so to live and walk, and finally so to die, as to be seen and acknowledged by all to be an humble follower and faithful witness for Christ, and to be assured of beholding at last the Saviour's glory, and having a place with him in the heavenly world.

How wonderful the power, how transforming the influence of an experimental sight of Jesus ! How important that we ever look to Him as an able and willing and loving Saviour, waiting to save to the uttermost all that will look unto Him. How diligently and prayerfully should we seek Him in His Word, and draw near Him in the closet, and watch for Him in His providence, and endeavour in all things so to live that with Paul we may be able to say, "For me to live is Christ !" Not only in the heavenly world, but here also on earth, "we shall be like Him" in proportion as, by faith, "we see Him as He is." T. E.
—Philadelphia Presbytery.

TOBACCO AND THE VOICE.

While tobacco is now well known to injure the system in every possible way, and to an extent not generally appreciated, the voice is affected more than may be supposed. It may not be of much use to warn the enslaved victim of tobacco to give it up, having, as a general principle, lost much decision of character by its depressing influences, but it may be well to warn the young who may be willing to receive advice from older persons. The effect on the voice may be a little more apparent than upon certain other organs. On this point there is the best medical authority in decided condemnation. Dr. Allen says : "Tobacco injures the voice, of which anyone can be convinced by observing the harsh, thick, husky mumbling, and insonorous voice of the confirmed tobacco user." Prof. Mussy says : "The habitual use of tobacco in any of its forms produces a harsh, squeaking condition of the voice." Dr. Woodward, well known in connection with the Massachusetts Lunatic Asylum, is even more direct in his opposition to the use of the poison, declaring that "nearly every case of bronchitis and loss of voice is either directly caused or aggravated by the habitual use of tobacco." The testimony of such men of great attainments in medical science—men of experience and observation, is entitled to consideration.—Golden Rule.

HE KEPT THE SABBATH.

An incident is mentioned in Mr. Hamilton's "Memoir of Lady Calquhoun," which is highly creditable to Sir George Sinclair, and may be appropriately quoted now that so much is said on the Sabbath question. Sir George, being then at Brighton, was invited to dine with His Majesty, King William IV., on January 15, 1835, being the Sabbath day. He returned the following manly and characteristic reply :

"Sire,—No one can value more highly than I do the honour and privilege of being at any time permitted to enjoy that social intercourse with which your Majesty has, on so many occasions, been pleased to indulge me for so many years. But I am fully aware with how much consideration your majesty enters into the feelings and sympathies and wishes of those whom you honour with your friendship. I have for some time past been led to entertain very different notions from those I once cherished as to the observance of this day, and subscribe fully to the views which the Church, and, I may add the Legislature, have laid down with respect to its importance. Encouraged by the latitude of discussion which your Majesty has so long and so kindly vouchsafed, I lately took the liberty, though in opposition to your Majesty's opinion, to maintain that not merely a part but the whole of this day should be devoted to those great purposes for which divine authority has set it apart. I may be permitted to add from grateful experience, that this decision has its reward even here. I have found that God honours those who honour Him ; and, though encompassed with sin and infirmity, I can testify that He is not an austere Master, and that He has strength for all our weaknesses, indemnity for all our sacrifices, and consolation for all our troubles. I feel bound, by principles of conscience, to deny myself what is always one of my most valued gratifications, that of paying my most humble and most affec-

tionate respects this day ; and must rest satisfied with renewing in my retirement those earnest supplications for your Majesty's health and happiness which are equally dictated by regard for the public welfare, and by a thankfully cherished remembrance of much distinguished and unmerited kindness."

Mr. Hamilton adds : "The sequel was no less worthy of the King. Next morning while they were seated round the breakfast table, a royal messenger arrived with an invitation to the Pavilion that evening. His Majesty made no allusion to the letter ; but, to show how perfectly he appreciated the motives of his guest, he went beyond even his usual urbanity and kindness, and to the close of his reign no interruption occurred in a friendship equally honourable to the accomplished commoner, and to the frank and warm-hearted monarch."

GOOD COMPANY.

One evening a lady of New York, while on her way home at a late hour without an escort, was approached by a lewd fellow, as the boat on which they rode neared the landing, who asked :

"Are you alone?" "No, sir," was the reply ; and, without further interruption, when the boat touched she jumped off. "I thought you were alone," said the fellow, stepping to her side again. "I am not," replied the lady. "Why, I don't see anyone ; who is with you?" "God Almighty and the angels sir ; I am never alone !"

This arrow pierced the villain's heart, and with these parting words, "You keep too good company for me, madam," he shot out of sight, leaving the heroic lady to enjoy her good company.

EATING AND DRINKING UNWORTHILY.

See 1 Cor. xi. 27. We are accustomed to say that the apostle's teaching on this subject gives great trouble to those who are timid and of tender conscience. We should better say : Our own wrong reading, or wrong interpretation, brings us into trouble. Let one who has feared condemnation because of his personal unworthiness, read the apostle's words again. Does he say anything on this head of *personal unworthiness* ? It were useless to do so. The best saint who ever lived never had any personal worthiness. Not one of us can ever be worthy enough, in our own merits.

"I, myself, am nothing at all ;
But Jesus Christ is all in all."

Other foundation can no man lay. Here only can we rest. But the reader will notice that the word used is the *adverb*, "unworthily," not the *adjective*, "unworthy." The apostle was speaking to persons, not of them, and was showing that these persons had celebrated the Lord's Supper in a *wrong manner*, a manner so wrong that the whole ordinance was perverted or lost in their action. Verse 20 says :—"When ye come together, this is not to eat the Lord's Supper." The margin says :—"ye cannot eat." The new version says :—"When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's Supper ; for (verse 21) in your eating each one taketh before other his own supper, and one is hungry, and another is drunken." Now then in the *manner of partaking* the apostle saw the fault. He was talking of the *change* which the Corinthians had made. They turned "the Supper" into a full feast. Yet this was not all. Each (verse 21) brought and ate his own provisions. Thus the idea of "communion" was lost. Again some had nothing, and remained "hungry" ; others ate and drank to excess, so that some were "drunken." There was the eating and drinking unworthily." It is not a question (raised here) as to *how I feel*, but as to *what I do*. So then, my troubled, timid friend, ask yourself a few questions :—Do those lines—

"I myself, am nothing at all ;
But Jesus Christ is all in all"—

describe your feelings and faith ? If so you are welcome to the Lord's Supper. Come, "looking to Jesus." Let this, and all parts of Christian life be made up of "looking to Jesus." This is safe ! But now—"In thinking of the Lord's Supper, how do I regard it ? Is it to satisfy my *bodily hunger* ?" If you go for that purpose you will eat and drink unworthily. "Do I intend any change in the kind or quantity of elements ? Do I mean to make it a great feast, instead of a simple memorial ?" If so you will eat and drink unworthily. Go to this sacrament "looking to Jesus." Partake of it according to His institution of it—in remembrance of Him ; and you will *not* "eat and drink unworthily."—Central Presbyterian.

MARK & BITLEAU, Druggist, Cedar Rapids, Iowa, writes: "I have never sold any medicine that gives such satisfaction to the consumer and pleasure to the seller as Dr. Thomas' Electric Oil. I can refer you to numbers that have used it for diptheria with entire satisfaction and success."

LOOK OUT FOR FRAUD! The genuine "Rough on Corns" is made only by E. S. Wells (Proprietor of "Rough on Rats"), and has laughing face of a man on labels. 15c. & 25c. Bottles.

ROBERT LUDNICK, Cedar Rapids, writes: "I have used Dr. Thomas' Electric Oil both for myself and family for diptheria, with the very best results. I regard it as the best remedy for this disease, and could see no other." When buying Dr. Thomas' Electric Oil, see that you get the genuine. Beware of imitations.

DR. FOWLER'S Extract of Wild Strawberry will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief is almost instantaneous; a few doses cure when other remedies fail.

A TRINITY of evils. Biliousness, Constipation and Dyspepsia usually exist together. By disciplining the liver and toning the stomach simultaneously, they can be eradicated. The promptitude and thoroughness with which Northrop & Lyman's Vegetable Discovery and great blood purifier removes this triad of physical evils is a fact widely appreciated throughout Canada.

THE most miserable mortal in existence is probably the confirmed dyspeptic. Burdock Blood Bitters cure Dyspepsia and all diseases of the Stomach, Blood, Liver and Kidneys. Do not trust our word simply but address the proprietors for proof.

AMOS HUDGIN, Toronto, writes: "I have been a sufferer from Dyspepsia for the last six years. All the remedies I tried proved useless, until Northrop and Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner."

W. J. GUPPY, druggist of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

FLIES AND BUGS. Flies, roaches, ants, bed-bugs, rats, gophers, chipmunks, cleared out by "Rough on Rats." 15c.

THE cause of death. It is known almost certainly that in fatal diseases the individual dies either by the brain, heart or lungs. How can we then effort to maintain a perfect state of health? Dr. Carson's Stomach and Constipation Bitters for a veritable "Health Giver." They free the system from all impurities, cure Biliousness, Dyspepsia and all diseases of the Stomach, Liver or Bowels. In large bottles at 50 cents. Sold by all druggists.

AMERICAN PATENTS. NO PATENT FOREIGN. L. BINGHAM & CO., Patent Attys, Washington, D.C.

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists would be of interest to every sufferer -

RHEUMATISM. Eight years ago I had a severe attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. I have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS. River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; \$1, six bottles for \$5.

GRAND MILLINERY OPENING.

We beg to inform the ladies of Toronto and vicinity that we will on Tuesday next, Oct. 2nd, hold our second Grand Millinery Opening, and will continue the same on Wednesday, Thursday, Friday and Saturday.

We particularly wish to invite the inspection of the large number of ladies who have never visited our house, and who have therefore no idea of the magnitude of our stock or the elegance of our show-room and stores, which are without doubt superior to any in Canada.

We specially ask the large number of persons who daily come to the city to visit our stores, and will consider it no trouble to show them through our immense establishment.

PETLEY & PETLEY

128 to 132 KING STREET EAST, (NEARLY OPPOSITE THE MARKET), TORONTO.

Educational.

SCHOOL OF MUSIC, ART AND LANGUAGES, 338 Jarvis street, Toronto. SCHOOL OF MUSIC - Organ, Piano, Violin, Harmony, Composition, Ensemble Playing, Vocal and Class Singing, Voice Culture, etc. Pupils prepared for the profession. Instrumental Department: Director, W. Vaughn Lauder (pupil of the late Sir, full course, graduate of Leipzig Conservatory), assisted by Carl Martens, Leipzig Conservatory, H. M. Field, and other first-class teachers. Vocal Department: Director, Arthur E. Fisher (Trinity College, London, Eng.), assisted by competent teachers. School of Art: Director, Arthur J. Graham (South Kensington, Eng.), assisted by efficient teachers. Drawing and Painting in all branches, Sculpture and Modelling, etc. SCHOOL OF LANGUAGES - Latin, Greek, German, French, Italian, Spanish, English, Mathematics, Literature, Elocution, etc. Thorough teachers. Accommodation for boarders (Ladies only). For terms apply MRS. S. C. LAMPMAN, Lady Principal, 338 Jarvis street, Toronto.

"GOOD BOOK-KEEPING" to a man of equal to one-half his capital - a business success. DAYS BUSINESS COLLEGE. Re-open on MONDAY Sept. 3rd next. ADVANCES. Careful and thorough training by an experienced Accountant. - Limited number of students. - Rapid progress. - Phonography free. For terms, address JAMES E. DAY, Accountant, Toronto. 427 College Rooms, 46 King Street West, Toronto.

EDWARD FISHER, ORGANIST ST. ANDREW'S CHURCH, TORONTO. DIRECTOR OF TORONTO GYMNASIUM SOCIETY, DIRECTOR OF MUSIC, GYMNASIUM LADIES' COLLEGE. Teacher of Piano, Organ, Voice Culture AND HARMONY. - RESIDENCE: 259 SIMCOE ST., TORONTO. -

JAMES PARK & SON, WHOLESALE AND RETAIL Provision Merchants, AND CURERS OF BEEF HAMS. Cheese, Pork, Bacon, Hams, Lard, Dairy Packed Butter, etc., constantly on hand. Also importers of FINNISH HADDIES, BLOATERS, and other SMOKED FISH. Importers of DAIRY SUPPLIES and SAUSAGE CASES for the trade. OFFICE AND STALLS - 41 to 47 St. Lawrence Market. BRANCH - 161 King Street West. PACKING HOUSE - 95 Front Street East. Telephone communications to all parts of the city.

Dry Goods.

John Catto & Co., IMPORTERS OF SILKS & HOUSEHOLD NAPERIES. Have their stock fully sorted up with new and extensive lines of Black and Coloured Velvets, French Foulle, Crepe, Ottoman, & Cashmere. DRESS GOODS. SPECIAL LINES OF RICH BLACK GROS GRAIN SILKS, offered at \$1 25, \$1 50, \$1 75, and \$2 per yard, and COLOURED GROS GRAIN SILKS at 75c. per yard (regular price \$1). Linen and Cotton Sheeting, Lining, Toweling, Table Damasks, and Cotton Long Cloths, per piece, at lowest

WHOLESALE PRICES. Letter orders receive careful and prompt attention, and samples sent on request. KING STREET (opposite Post Office).

Wyld, Brock & Darling, IMPORTERS AND DEALERS IN DOMESTIC, BRITISH AND FOREIGN Woollens and General Dry Goods.

WAREHOUSE - COR. OF BAY AND WELLINGTON STREETS, TORONTO. WESTMAN & BAKER, 119 Bay Street, Toronto. MACHINISTS. IMPROVED GORDON PRESSES. Printing Presses repaired and adjusted with dispatch.

Boots and Shoes.

We offer our Customers a GREAT VARIETY To Select From Our Own Manufacture Free from Shoddy. Numerous widths and half-sizes, and attractive prices. Please try them.

J. D. KING & CO., 79 King St. East. R. MERRYFIELD, PRACTICAL BOOT & SHOE MAKER, THE OLD STAND 374 YONGE STREET. Order Work a Specialty.

MISSES McLAREN, French, English, and American Millinery, Dress and Mantle Making; Dress and Mantle Trimmings; Flowers, Feathers, etc. 44 1/2 YONGE STREET, TORONTO.

J. CHARTERS, General Grocer and Provision Dealer. CANNED GOODS, FOTTED MEATS, ETC., IN LARGE VARIETY; TEA, BUTTER, AND FINE BAKING FLOUR A SPECIALTY; FRUIT AND VEGETABLES IN SEASON. 435 Yonge St. Cor. Alexander St., TORONTO.

THE PEOPLE'S FAVORITE THE OLD ESTABLISHED Cook's Friend Baking Powder PURE, HRA HY, RELIABLE. Manufactured only by W. D. McLAREN. Retailed Everywhere. 55 & 57 College St.

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
OFFICE—No. 5 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

WESTERN GENERAL AGENT.

MR. JOHN MACAULEY 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. Macauley in all the congregations he may visit.



TORONTO, WEDNESDAY, OCTOBER 3, 1883.

THE Rev. R. Monteath, clerk of Presbytery, requests us to state that the Presbytery of Toronto will be glad to see any members of the Foreign Mission Committee present at the ordination and designation of Mr. Builder on Friday first, at St. James' Square Church.

ONE hears some strange logic occasionally in deliberative bodies when speakers are in the heat of debate and have not time to weigh their arguments. A member of Conference, when contending the other day against the extension of the three years' term to four years, argued in this way: "If a man should be stationed four years, why not five; and if five, why not twelve?" It did not occur to the good brother that anyone might answer "If for three years, why not for four?"

THE attention of the ministers of the Church is called to the following resolution of the General Assembly: That a pastoral letter on the subject of family religion and of the congregational prayer-meeting be issued by the Moderator of this Assembly, to be read by all ministers and missionaries to their congregations upon the first Sabbath of October, or such time as may be deemed most suitable. In accordance with this instruction, a letter has been prepared by the Rev. Dr. King and a copy addressed to the ministers and missionaries of the Church. It will no doubt be read to many of the congregations, if not to all, on Sabbath first.

WITHIN the next few days two more labourers will be sent by our Church to the foreign field. The Toronto Presbytery will ordain Mr. Builder and designate him to the work in India on Friday evening of this week. On the 17th inst. Mr. Jamieson will be set apart for the work in Formosa by the Presbytery of Barrie. We bespeak for these young missionaries the earnest prayers of God's people. They leave home and country and kindred and friends to do the Master's work in India and China. We do not ask for them the sympathy of anybody. We are quite sure that they do not consider themselves objects of sympathy. No man is an object of sympathy who carries a commission from the Church and from the King. Fancy a man offering George Leslie McKay sympathy. What Mr. Builder and Mr. Jamieson have a right to expect is the earnest, persevering prayer, active co-operation, and liberal support of the Church that commissions them. By the very act of sending them we pledge ourselves to pray for their success, to co-operate with them, and give them all reasonable material support. That this will be done we feel quite certain. The Lord has been waking up our people in regard to foreign mission work. The men and the money are coming. May all that we have yet done be but a drop before the shower.

WE quite agree with Dr. Carman, Dr. Rice, and other members of Conference in thinking that it was a very unwise thing to strike the word "obey" out of the marriage ritual used in the Methodist Church. The present is a very unsuitable time to make changes that have even the appearance of lessening the sanctity of the marriage tie. If the word "obey" or its equivalent is in the New Testament, why strike it out of the ritual? It is quite true that all the duties that arise out of the marriage relation cannot be put in the ritual, but this word was in already. What good purpose was served by expunging it? We have no sym-

pathy with the theory that the majority struck out the word in order to make the marriage ceremony performed by Methodist ministers more popular than the ceremony performed by ministers who use the scriptural term expunged. Popularity gained in that way would be no gain in the end. No good woman objects to scriptural terms in the marriage vow. There is nothing in the argument used by some members of Conference to the effect that some husbands should not be obeyed. A man that cannot be married in scriptural terms should not be married at all. The time to consider his character is when he proposes, not when the knot is being tied. In common with many others, we cannot help thinking that the Conference did an unwise thing when it took this new departure. So thought such safe men as Drs. Rice and Carman.

MANY an ill-deserved sneer has been indulged in at the expense of the good Old Country people who abhor the "paper minister." Experience may yet show that the old people are right as they often are. Many quite modern and fashionable people now denounce the use of the manuscript in just as vigorous terms as were ever used by a covenanter. Dr. Hoge of Richmond, one of the most eminent ministers of the South, declared at a ministers' meeting at Saratoga the other day—a meeting composed of representative preachers from all parts of the continent—that "the manuscript is the bane of the American pulpit." The "Christian-at-Work"—a journal of liberal and advanced opinions but thoroughly sound on the "fundamentals"—says:

We believe the preacher of the future will never rustle the leaves of his sermonic manuscript in the pulpit, or read off from the written page his invitation to sinners to forsake their sins and become reconciled to God. And we believe this will be accomplished not only by writing the sermon and then committing it—which is simply burning the candle at both ends—but by a return to the practice of the times when written sermons were unknown. This method involves one's saturating himself with his subject—clothing a thought here and there in particular form if he please—and then delivering his sermon after the fashion of the great orators and speakers. Webster pronounced spontaneity to be one of the chief characteristics of true eloquence!

We don't know what the "preacher of the future" may do, but the preacher of the present "who saturates himself with his subject" and speaks with "spontaneity" can always get a good church to preach in if the subject he saturates himself with is a good one. Reading from a manuscript is not a good way to preach for most men; reading from memory is not much better. Speaking with "spontaneity," whether natural or cultivated, soon tells, whatever Daniel Webster may have said about it.

FAMILY RELIGION.

BY instruction of the General Assembly the Moderator, the Rev. Dr. King, has issued an address bearing on the important subject of Family Religion. The divine appointment and the perpetuity of the family relationship is given as the first reason why the father of a family should still maintain the practice of the patriarchal age and be a priest in the home, to offer the sacrifice of praise, instruct his household by reading the Scripture, and to pray for blessing from the God of the one family named in heaven and earth. The influence of religion in the sacred home-circle is beneficial in the highest degree; its neglect is to often attended with the saddest results.

The argument for the maintenance of family worship is enforced by a reference to the examples recorded in Scripture. In Old and New Testament times there are impressive instances of domestic devotion that speak eloquently to the people of this bustling age. Then various reasons are stated why this primary religious duty ought to be observed. The final reason adduced is that prayer, private, domestic, and public is "the direct, divinely-appointed means of procuring temporal and spiritual blessing." An earnest practical exhortation follows urging the observance of this essential part of vital religion.

By general consent all who profess to receive the Bible as the rule of life admit that family worship is a right and proper thing. There may be differences of opinion on some questions of practical duty, but in reference to family religion there is unanimity of conviction that it is binding on all who profess belief in Christianity. If there is neglect of this duty it is not because there are latent doubts either of its propriety or disbelief of the good derived from its exercise. In common with all other denominations the Presbyterian

Church has given an important place in its teaching and practice to home piety. In Scottish homes it was for the most part a noted characteristic. It was felt to be an immediate blessing in itself, and gave an additional sacredness to many even of the humblest dwellings. The recollections of family worship in the peasant home of the great Scottish poet, though it did not subdue the wilder impulses of a passionate nature, inspired one of the finest poems he ever wrote. Like one of the Roman poets, he approved what was best while he too often pursued courses condemned by reason and conscience. The "Cotter's Saturday Night" remains a life-like transcript of the reverent and beautiful piety that found a resting-place in many a cottage home. It appeals alike to the imagination and the heart.

Times have changed since the Ayrshire bard drew his picture of pious pastoral life; but religion has in no way lost its power. Dr. King well illustrates the fact that the family in its integrity has survived the changes that have shaken to their foundations all human institutions. The same power that has been a means of elevation in the past is unchanged in its hallowing influence. The need is as great as it has ever been. Some may not unreasonably suppose that its need is greater now than in times gone by. In this feverish and bustling age—when competition and social disparity are helping to disintegrate the community of feeling that ought to prevail—what instrumentality so effective for the check of inordinate ambition, the cultivation of a tender conscience, and bringing the unseen near than the calming and purifying influence of the worship of God at the family altar. If family religion is neglected personal religion is sure to suffer. It is a serious thing to be in that state where the prophetic remonstrance could apply—"Thou restrainest prayer before God."

It is sincerely hoped that the Moderator's address will be read with the earnestness and attention that the subject demands. The truths it contains are worthy of serious reflection. It is also hoped that in cases where family worship has been neglected the advice affectionately tendered will henceforth be followed. Much outward prosperity has blessed the Church during recent years. We are in danger of forgetting that it is in the growth and extension of vital Christianity that true prosperity consists. Family religion is one of the most effective means for its promotion. Let the flame of domestic piety burn brightly and much of the imperfection and many of the evils that mar the splendour of the Church's life will speedily disappear. From the family as a centre the influence of religion will extend manifold blessings to the national life and it will in days to come be true of this Canada of ours on a far grander scale than in the land that inspired the song of the poet:

From scenes like these old Scotia's grandeur springs
That makes her loved at home, revered abroad.

WHAT SHOULD BE DONE WITH THE MURDERER?

WHAT is the best method of punishing the crime of murder is a question that is frequently discussed. It is one of great importance to society. Of late years it has been considered from almost every point of view. The philosopher, the law reformer, and the statesman have given earnest consideration to the problem. Judges whose wide acquaintance with the criminal class, and extensive legal knowledge enable them to form comprehensive opinions, have arrived at widely different conclusions as to what, in the interest of society, would be the best mode of punishment for the murderer. Philanthropists who are influenced mainly by sentimental considerations generally favour the abolition of the death penalty. However plausible the theories propounded, their value and correctness can only be tested by experience.

The protection of human life is one of the chief objects why law exists. The mode of punishment is best that is most effective in securing this object. At the same time the law is not and ought never to be vindictive. Its aim is not to wreak vengeance on the criminal though he may have been guilty of deeds of great atrocity. The humane spirit of modern jurisprudence recognizes that a just penalty does not require to be inflicted with ferocity. The calm majesty of the law, tempered with mercy, is far more impressive when it dooms the guilty to suffer the punishment merited by his offence. Many excellent people have a repugnance to the infliction of the death

penalty for any offence. Hence in several of the United States and in Switzerland imprisonment for life has been substituted. The opinion is universally entertained that the almost indiscriminate infliction of capital punishment with which so many crimes were visited in European States a century ago was repugnant to the principles of justice and shocking to the better feelings of humanity. The sternest moralist and the most iron-hearted upholders of law and order would never dream of extending to other criminal acts what many still think the most appropriate penalty for murder.

The criminal convicted of murder is, from that moment regarded as dead socially. Those guilty of other crimes have a future in which hope can still whisper some encouragement. Possibilities of better things are not excluded, but the unhappy being whom the law brands with the mark of Cain, henceforth, so far as this life is concerned, enters on a dark and gloomy existence. On its portal are encribed the ominous and chilling words of the immortal Florentine.

"Abandon hope all ye who enter here."

For whether that earthly career is soon to be cut short by the public executioner, or the term of life extended through long years of gloom in a dreary cell, no one is bold enough to propose that the wretched murderer should be again let loose upon society.

The substitution of life imprisonment for the death penalty has vindicated neither its wisdom nor its humanity. In those countries or states where capital punishment has been abolished there has been no diminution of the crime of murder, and the proverbial pleader has not yet been found even in Philadelphia who would venture to argue that imprisonment for life is a more humane punishment than the sharp and speedy infliction of the death penalty.

At the recent meeting of the American Social Science Association, held at Saratoga, Professor Wayland read a paper on capital punishment. The professor is strongly opposed to its continuance, and states his case with his accustomed ability and clearness. While many may dissent from the conclusions to which he comes, most people who have given a thoughtful consideration to the question will heartily agree with many of the opinions advanced in his address. The facts adduced at any rate are significant. There is no denying that the crime of murder is of no less frequent occurrence despite the great advancement of our modern civilization. The dark shadow of crime stalks steadily onward despite our progress in other respects. The sacredness of human life is not yet universally recognized. The Nihilist, the Communist, and the Invincible avow their belief in the necessity of political assassination. In the largest cities of this continent where the criminal classes congregate human life is held very cheap.

Professor Wayland shows conclusively that the uncertainty of punishment for the crime of murder is an incentive to its frequent commission. A criminal who can command influence and money may calculate that he will escape the scaffold. He may be sentenced to a term of imprisonment, and after the popular interest has subsided the clemency of the executive will be invoked and the murderer walks out free among his fellow-men. The man who shot James Fisk in a New York hotel, belonged to an influential and wealthy family. After repeated trials he underwent a four years' term of imprisonment in Sing Sing and now he is the keeper of a gilded drinking saloon in the city where his crime was committed. A jury is almost always reluctant to convict a person accused of murder, and in many cases where the evidences of guilt are conclusive the culprit hears the welcome words of manumission "not guilty." In cases where the penalty is imprisonment for life, it is rarely carried out. In the State of Connecticut between 1850 and 1860 fifty six criminals were sentenced to imprisonment for life. In less than ten years thirty-four of them obtained pardon. No wonder that the crime of murder flourishes. No wonder that reckless people set no value on human life. In the punishment of the murderer by death, justice and mercy are not so far apart as some theorists suppose. One thing at all events is plain that society having a regard to its own well-being cannot afford to let so large a proportion of murderers escape as from various causes they do now with impunity.

The subject of Professor McLaren's lecture at the opening of Knox College to-day will be "Calvinism and its relations to other Theistic systems."

BOOKS AND MAGAZINES.

ST. NICHOLAS. (New York: The Century Co.) The October number, containing the usual variety of excellent reading in prose and poetry, handsomely illustrated with the best style of engravings, completes another volume of this universal favourite with young readers.

HARPER'S YOUNG FOLKS. (New York: Harper and Brothers.) A weekly magazine most admirably adapted, by its uniformly excellent and varied reading-matter and tasteful and beautiful illustrations, to instruct and delight its enormous circle of youthful readers.

FRANK LESLIE'S SUNDAY MAGAZINE. T. De Witt Talmage, D.D., Editor. (New York: Mrs. Frank Leslie.)—The ninth paper on "Religious Denominations in the United States" opens the October number of this increasingly excellent publication. The denomination whose position and tenets are described is that popularly known as "The Disciples." A portrait of its American pioneer, Rev. Alexander Campbell, is one of several illustrations that give an added interest to the sketch. There is a contribution of much excellence enhanced by appropriate illustrations of "The Life and character of General Robert E. Lee." Among other contributions deserving special mention are "The Kingdom of Cho-sen," "Sacred musicians of the Nineteenth Century,—Franz Liszt, by Alfreton Harvey; a new story "Aunt Deborah's Spare-Room," by Harriet Brown; "Mount Vesuvius and Around Naples," by Ellen M. Fogg; "Among the Natives of the North, by Lieut. Frederick Schwatka, U.S.A.; "Mr. Burke's Nieces"—continued; and a sermon and an article on "Shams in Religion" by the editor. A profusion of excellent engravings and a number of short and varied articles add to the attractiveness of the present number of "The Sunday Magazine."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—This high class monthly opens with chapters vii. and viii. of Marion Crawford's interesting and well-written story, "A Roman Singer." Henry W. Holland discourses scientifically, yet in a clear and popular style on the scientific subject of "Hereditry." The sixth instalment of Henry James' "En Province" follows. A paper of much interest on "Mænadism in Religion" is contributed by Elizabeth Robins. William Chauncey Langdon is the author of a most interesting chapter of modern history entitled "Recollections of Rome during the Italian Revolution." "Volcanic Studies" by Horace D. Warner will be read just now with more than ordinary interest. William S. Liscomb writes in a scholarly manner on "The Mutilation of Ancient Texts." "Amiability: a Philosophical Tragedy" is by Edward Irenæus Stevenson. An essay from an unpublished manuscript of Emerson's possesses a characteristic and historic interest. It bears the title "Historic Notes of Life and Letters in Massachusetts." Interspersed with the more solid articles in this number of the "Atlantic Monthly" are a number of readable short stories, and original poems. Critical reviews appear on "The Voyage of the Jeanette." "Mr. White on Shakespeare and Sheridan," and "Lodge's Webster." There are also shorter notices of recent noteworthy books, and the usual bright short essays in the Contributor's Club.

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—The October Number of "Harper's Magazine" presents unusual attractions, and is remarkable for the number and excellence of its illustrations. The frontispiece is a masterly engraving by Kruell, from Gilbert Stuart's portrait of Washington. This portrait illustrates the opening article of the Number—"Last Days of Washington's Army at Newburgh," by J. T. Headley. The article contains among its other illustrations a fine engraving by Kruell, from Gilbert Stuart's portrait of Martha Washington, and some striking pictures by Howard Pyle and Harry Fenn. The second part of F. D. Millet's "Daiçcarlia" is full of interest, with characteristic illustrations from drawings by the author and T. de Thulstrup. Mrs. Z. B. Gustafson contributes a paper on "Nicaise de Keyser," of Antwerp—the greatest of living Dutch painters—accompanied by four engravings of the highest order. Mrs. Rose Hawthorne Lathrop's novelette, "Prisoners!" is concluded with an illustration by Abbey. "Horse-Farming in Kentucky," with especial reference to the trotting-horse, is the subject

of an interesting article by William Henry Bishop, illustrated from drawings by George Inness, jr., and photographs. Colonel Higginson continues his American History Series, with a chapter on the Revolution, entitled "The Dawning of Independence," illustrated by Howard Pyle. Tighe Hopkins contributes an interesting and romantic story, entitled "The Wood-Nymph." Phil Robinson, under the title of "Saunterings in Utah," describes some wonderful natural curiosities in the neighbourhood of Salt Lake. The Editorial Departments are full of timely and entertaining matter. The publishers announce the conclusion of "A Castle in Spain" in the November number, and the beginning, shortly afterward, of a new novel of startling literary interest, by William Black, entitled "Judith Shakespeare," illustrated by Abbey.

THE CENTURY. (New York: The Century Co.)—October brings the concluding number of "The Century" year, and of the twenty sixth volume of the magazine. Illustrated articles and critical, biographical papers give a popular look to the number. The portrait of Longfellow which accompanies Edmund C. Stedman's admirable essay on the poet, is thought to be one of the best of the excellent series of frontispieces that has yet appeared. It differs from most of the Longfellow portraits in emphasizing the serious side of his nature. Mr. Stedman may be said to apply to the poet's works the best standard of contemporary judgment. His estimate is high, yet discriminating; and his remarks on Longfellow's literary methods are of the highest value. With popular force and knowledge, Professor George P. Fisher, of Yale, reviews the position held in religious thought and history by "Martin Luther, after Four Hundred Years." With it is printed a copy of Lucas Cranach's wood-cut portrait, made in 1546. Richard Grant White's "Old New York and Its Houses" is one of the most interesting among the illustrated articles, being a racy criticism of the commercial spirit and building taste of the past twenty years. Of striking interest is his description of the beauties of New York Bay, as it appeared to him in youth. William H. Rideing's interesting jaunt about London, "In the Footsteps of Thackeray," describes and illustrates houses and scenes delineated in Thackeray's novels, and also places of interest like the Charter-house, where Thackeray received his early schooling. H. H. contributes an illustrated paper on the "Outdoor Industries of California," and George Bird Grinnell has a practical sportsman's paper on "Snipe-shooting." Austin Dobson follows his important paper on the engraver Thomas Bewick with a sketch of "The Pupils of Thomas Bewick," illustrating the text with copies of the best engravings of Harvey, Nesbitt, Clennell, Jackson, Landells, and Hole. W. J. Stillman's "Characteristics of London," and the paper of an anonymous "Foreigner in Florence," succeed in making travel picturesque without the aid of pictures. In the third part of the "Bread-winners," the anonymous novel which is attracting so much attention there is the novelty of two love scenes, in which the hero is doubly embarrassed by a declaration of love from Maud, and subsequently by the coldness with which Alice receives his own proposal. Mr. Howells brings "A Woman's Reason" to an effective conclusion. "Through Waterspout and Typhoon," by James G. Wait, is a story of the tropical seas, of graphic and realistic power. The poetry of the number is contributed by Roger Riordan, L. Frank Tooker, Miss Charlotte Fiske Bates, Edna Dale; and in "Bric-à-Brac," by Richard A. Jackson and others. "Topics of the Time" discusses "The Democrats and the Presidency," "Law and Order Leagues," "The Lack of Earnestness in American Politics," and "Professor Jevons on Education"; while "Open Letters" contains short articles of interest and importance, including Charles Dudley Warner on "A New Interpreter of Greek Art," namely, Dr. Charles Waldstein, a young American who is lecturing at Cambridge University, England; and several others by well-known and effective writers. The October "Century" is a capital number.

RECEIVED.—"The Chrysostomism," a Magazine of Homiletical and practical hints for pastor and people. (Chicago: Rev. S. Mease, D.D., managing editor and publisher.) "Ethical Expositor and People's Commentary," No. 10. By Jacob M. Herschfelder. (Toronto: Printed by Rowsell & Hutchison.) "The Canadian Independent." (Toronto. Printed by C. Blackett Robinson.) "Astrum Alberti," the magazine conducted by students of Albert University, Belleville.

CHOICE LITERATURE.

JEEMS THE DOOR-KEEPER.

BY JOHN BROWN, M.D.

When my father was in Broughton Place Church, we had a door-keeper called *Jeems*, and a formidable little man and door-keeper he was: of unknown age and name, for he existed to us, and indeed still exists to me—though he has been in his grave these sixteen years—as *Jeems*, absolute and *per se*, no more needing a surname than did or do Abraham or Isaac, Samson or Nebuchadnezzar. We young people of the congregation believed that he was out in the '45, and had his drum shot through and quenched at Culloden; and as for any indication on his huge and gray visage of his ever having been young, he might safely have been Bottom the Weaver in "A Midsummer Night's Dream," or that excellent ingenious and "wise-hearted" Bezaleel, the son of Uri, whom *Jeems* regarded as one of the greatest of men and of weavers, and whose "ten curtains of fine twined linen, and blue, and purple, and scarlet, each of them with fifty loops on the edge of the selvege in the coupling, with their fifty taches of gold," he, in confidential moments, gave it to be understood were the sacred triumphs of his craft; for as you may infer, my friend was a man of the treadles and the shuttle, as well as the more renowned grandson of Uri.

Jeems's face was so extensive and met you so formidably and at once, that it mainly composed his whole; and such a face! Sydney Smith used to say of a certain quarrelsome man, "His very face is a breach of the peace." Had he seen our friend's he would have said he was the imperative mood on two (very small) legs, out on business in a blue great-coat. It was in the nose and the keen small eye that his strength lay. Such a nose of power, so undeniable, I never saw, except in what was said to be a bust from the antique of Rhadamanthus, the well-known justice clerk of the Pagan Court of Session! Indeed, when I was in the Rector's class and watched *Jeems* turning interlopers out of the church seats, by merely presenting before them this tremendous organ, it struck me that if Rhadamanthus had still been here, and out of employment, he would have taken kindly to *Jeems's* work—and that possibly he was that potentate in a U. P. disguise.

Nature having fashioned the huge face, and laid out much material and idea upon it, had finished off the rest of *Jeems* somewhat scrippily, as if she had run out of means; his legs especially were of the shortest, and as his usual dress was a very long blue great-coat, made for a much taller man, its tails resting upon the ground, and its large hind buttons in a totally preposterous position, gave him the look of being planted, or rather after the manner of Milton's beasts at the creation, in the act of emerging painfully from his mother earth.

Now, you may think this was a very ludicrous old object. If you had seen him, you would not have said so; and not only was he a man of weight and authority—he was likewise a genuine, indeed a deeply spiritual Christian, well read in his Bible, in his own heart, and in human nature and life, knowing both its warp and woof; more peremptory in making himself obey his Master, than in getting himself obeyed, and this is saying a good deal; and like all complete men, he had a genuine love and gift of humour* kindly and uncouth, lurking in his small, deep-set gray eyes, shrewd and keen, which, like two sharpest of shooters, enfiladed that massive and redoubtable bulwark, the nose.

One day two strangers made themselves over to *Jeems* to be furnished with seats. Motioning them to follow, he walked majestically to the furthest in-corner, where he had decreed they should sit. The couple found seats near the door, and stepped into them, leaving *Jeems* to march through the passages alone, the whole congregation watching him with some relish and alarm. He gets to his destination, opens the door, and stands aside; nobody appears. He looks sharply round and then gives a look of general wrath "at large." No one doubted his victory. His nose and eye fell, or seemed to fall on the two culprits, and pulled them out instantly, hurrying them to their appointed place: *Jeems* snibbed them slowly in, and gave them a parting look they were not likely to misunderstand or forget.

At that time the crowds and imperfect ventilation made fainting a common occurrence in Broughton Place, especially among "the young hizzies," as *Jeems* called the servant girls. He generally came to me, "the young Doctor," on these occasions with a look of great relish. I had indoctrinated him in the philosophy of *synopses*, especially as to the propriety of laying the "hizzies," quite flat on the floor of the lobby, with the head as low as the rest of the body; and, as many of these cases were owing to what *Jeems* called "that bitter yerkin" of their boddices, he and I had much satisfaction in relieving them, and giving them a moral lesson, by cutting their stay-laces, which ran before the knife, and cracked "like a bow string," as my coadjutor said. One day a young lady was our care. She was lying out and slowly coming to. *Jeems*, with that huge, terrific visage came round to me with his open gully in his hand, whispering, "Wull oo ripp'er up noo?" It happened not to be a case for ripping up. The gully was a great sanitary institution, and made a decided inroad upon the *yerking* system—*Jeems* having, thanks to this and Dr. Combe, every year fewer opportunities of displaying and enjoying its powers.

He was sober in other things besides drink, could be generous on occasion, but was careful of his siller; sensitive to fierceness ("we're uncommon zealous the day," was a favourite phrase when any church matter was stirring) for the honour of his church and minister, and to his too often worthless neighbours a perpetual moral protest and lesson—

* On one occasion a descendant of Nabal having put a crown-piece into "the plate" instead of a penny, and starting at its white and precious face, asked to have it back, and was refused—"In once, in forever." "Aweel, aweel," granted he, "I'll get credit for it in heaven." "Na, na," said *Jeems*, "ye'll get credit only for the penny!"

a living epistle. He dwelt at the head of Big Lochend's Close in the Canongate, at the top of a long stair—ninety-six steps, as I well know—where he had dwelt, all by himself, for five-and-thirty years, and where in the midst of all sorts of flittings and changes, not a day opened or closed without the well-known sound of *Jeems* at his prayers—his "exercise"—at "the Books." His clear, fearless, honest voice in psalm and chapter, and strong prayer came sounding through that wide "land" like that of one crying in the wilderness.

Jeems and I got great friends, he called me John, as if he was my grand-father; and though as plain in speech as in feature, he was never rude. I owe him much in many ways. His absolute down-rightness and *yaufauldness*; his energetic unflinching fulfilment of his work; his rugged sudden tenderness; his look of sturdy age, as the thick silver-white hair lay on his serious and weather-worn face, like moonlight on a stout old tower; his quaint Old Testament exegeses; his lonely and contented life; his simple godliness—it was no small privilege to see much of all this.

But I must stop. I forgot that you didn't know him; that he is not your *Jeems*. If it had been so, you would not soon have wearied of telling or of being told of the life and conversation of this "fell body." He was not communicative about his early life. He would sometimes speak to me about "her," as if I knew who and where she was, and always with a gentleness and solemnity unlike his usual gruff ways. I found out that he had been married when young, and that "she" (he never named her) and their child had died on the same day—the day of its birth. The only indication of married life in his room was an old and strong cradle, which he had cut down so as to rock no more, and which he made the depository of his books—a queer collection.

I have said that he had what he called, with a grave smile, *family* worship, morning and evening, never failing. He not only sang his psalm, but gave out or chanted the line in great style; and on seeing me one morning surprised at this, he said, "Ye see John, oo," meaning himself and his wife, "began that way." He had a firm true voice and a genuine though roughish gift of singing and being methodical in all things, he did what I never heard of in any one else—he had seven fixed tunes, one of which he sang on its own set-day. Sabbath morning it was *French*, which he went through with great *birr*, Monday *Scarborough*, which he said was like my father cantering. Tuesday, *Coleshill*, that soft-exquisite air—monotonous and melancholy, soothing and vague, like the sea. This day, Tuesday, was the day of the week on which his wife and child died, and he always sang more verses than on any other. Wednesday was *Irish*; Thursday, *Old Hundred*; Friday, *Bangor*; and Saturday, *Blackburn*, that humdrum of tunes, "as long and lank and lean, as is the ribbed sea-sand." He could not defend it, but had some secret reason for sticking to it. As to the evenings they were just the same tunes in reversed order, only that on Tuesday night he sang *Coleshill* again, thus dropping *Blackburn* for evening work. The children could tell the day of the week by *Jeems's* tune, and would have been as much astonished at hearing *Bangor* on Monday, as at finding St. Giles's half-way down the Canongate.

I frequently breakfasted with him. He made capital porridge, and I wish I could get such buttermilk, or at least have such a relish for it, as in those days. *Jeems* is away—gone over to the majority; and I hope I may never forget to be grateful to the dear and queer old man. I think I see and hear him saying his grace over our bickers with their brats on, then taking his two books out of the cradle and reading, not without a certain homely majesty, the first verse of the 99th psalm,

"The eternal Lord doth reign as king,
Let all the people quake;
He sits between the cherubim,
Let the earth be moved and shake."

Then launching out into the noble depths of *Irish*. His chapters were long, and his prayers short, very scriptural, but by no means stereotyped, and wonderfully real, *immediate*, as if he was near Him whom he addressed. Any one hearing the sound and not the words would say, "That man is speaking to some one who is with him—who is present,"—as he often said to me, "There's nae' gude dune, John, till ye get to *close groups*."

Now, I dare say you are marvelling—*first*, why I brought this grim, old Rhadamanthus, Bezaleel U. P. Naso of a door-keeper up before you; and *secondly* how I am to get him down decorously in that ancient blue great-coat, and get at my own proper text.

And first of the *first*, I thought it would do you young men—the hope of the world—no harm to let your affections go out toward this dear old-world specimen of homespun worth. And as to the *second*, I am going to make it my excuse for what is to come. One day soon after I knew him, when I thought he was in a soft, confidential mood, I said "Jeems, what kind of weaver are you?" "I'm in the fancical line, maister John," said he somewhat stiffly. I like its leucence. So exit *Jeems*—*impiger, iracundus, acer—torvus visu—placide quiescat.*

(To be continued.)

VICTIMS OF MONACO.

The enormous gains of the Monte Carlo gaming tables are a direct incentive to play in all countries, and we are not surprised that no less than thirty-seven illicit tables were recently found open at night in and around Nice during a single police raid. For several years previous to the formation of the "International Association for the Suppression of the Gaming-tables at Monte Carlo," the clear profits of the Casino were over 25,000,000 francs per annum. The Prince of Monaco receives 250,000 francs yearly for the concession, besides a share in the profits, and considerable supplementary sums; and as the expenses of the Casino and entire principality are defrayed by the bank, the sum annually lost by players cannot have fallen below fifty million of francs! The receipts have fallen off considerably since 1881, but it is estimated that fully 30,000,000 francs have yearly

found their way over the green tables into the coffers of the bank. What losses and misery does this sum represent! How many, tempted to play in the hope of "luck" and sudden wealth, have gone on and on till ruin and disgrace have stared them in the face! How many dependent wives, children, and relatives have been reduced to absolute poverty in a day! And, alas! how many have committed self-murder to escape the shame caused by their own folly.

While desirous of avoiding anything approaching sensationalism, we venture to quote the following paragraph from the "Colonic Etrangere," a paper published in Nice: "An Englishman allowed a train to run over his neck; a Russian blew his brains out; a young Bavarian fired a couple of bullets into his chest; a Pole shot himself in the middle of the gaming saloon at Monte Carlo; a well-dressed stranger shot himself at the Hotel des Empereurs, Nice; a merchant poisoned himself at the Hotel de la Garde, Cannes; an Austrian of distinguished family blew out his brains in a shed at Segurance, Nice; a lawyer threw himself from the top of the rock Rauba Capen into the sea, Nice; a German officer shot himself in the ear; a Hollander poisoned himself; a Dutch nobleman shot himself in the garden of his villa, Monaco; and a widow fifty-five poisoned herself at the Hotel des Deux Mondes, Nice; she had sold her last jewel to try and recover her losses at Monaco. A German shot himself on a seat, a few steps from the Casino; an Englishman hung himself on the Ponroad; a gentleman shot himself before the Café de Paris, close to the Casino; and a young Russian shot himself at the Casino door."

The "Times" reports the circumstances of a young German of good family shooting himself the Thursday after losing at the gambling tables; and a young Englishman of good family, whose father held a high position in the House of Lords, told the writer last week that he had lost a fortune in Monaco, and was a beggar, on the world, and that he seriously contemplated suicide as the only way of escaping misery and shame. The writer had a list of fifty more suicides before him, the direct results of gambling at Monte Carlo. What sorrow and distress these violent deaths have entailed upon helpless victims! Many of our readers visit the Riviera as a winter resort, and we entreat them to dissuade persons from going to Monaco "just to see the place." Though Monaco be "even as the garden of the Lord," the cry of it is greaa, and its sin very grievous, even as Sodom and Gomorrah.

It is gratifying to find that the International Association has succeeded in drawing the serious attention of the great Powers to the subject of public gaming at Monaco. Almost the entire press of the United Kingdom is in favour of the movement, and the leading Continental press lends hearty co-operation. The question has already occupied the consideration of the French Chamber of Deputies and Senate, and the Italian Parliament and German Reichstag have denounced in indignant terms the continuance of an institution so fruitful in crime, misery, and death. The subject will be brought before the English Parliament.—*The Christian.*

THE LONDON FLUNKY.

W. J. Stillman says in "Characteristics of London," in the October "Century": "In the intonation of the low-toned command is the highest expression of that incommunicable, undescribable, and, except by generations of cultivation, unattainable quality we call *high breeding*. In the reply to it is that perfect antithesis in breeding, which we ought to call *low*—the profound, unquestioning, and unhesitating prostration of self of the traditional hereditary 'flunky,' disciplined like a soldier, who, as his master never permits himself to express a disturbing emotion, never allows himself an expression of surprise or a word of comment; whose self-command is as great as his master's, perhaps greater—a well appraised statue, save when an order is given; whose bows and deference for his master's guests are graduated by the distance at which they sit from the head of the table; a human creature that sees nothing, knows nothing, and believes nothing which his master does not expect him to see and know and believe; who, if he thinks of a heaven at all, never dreams that it can be the same thing, for his master and himself: he hopes to meet his father and grandfather and great-grandfather in the servants' hall of that celestial abode where his master and all the family for countless generations will dwell in their mundane state; his brains could no more take in the parable of Dives and Lazarus than the laws of Kepler, and the most insensate Charit or Radical could never inspire in him an ambition to be anything beyond butler in his master's mansion."

CHINESE ASTRONOMY.

By the vast majority of the people of China the sun is regarded as the "yang," or male principle in nature; the name they give to it is *tai yang*, or "great male principle." The moon, being the weaker in light, is termed *tai ying*, or "great female principle." The two are supposed to be husband and wife, and the stars the numerous off-spring. Others think that sun and moon are both females. A tradition written in Chinese, the hieroglyphics of which I have recently been endeavouring to transmute as to idiom and character into our English, runs something on this wise:

All the stars are the children of the moon; in the beginning the sun also had many little ones, just as the moon. Afterwards the sun and moon met and considered, saying: "Our heat and light, combined with that of the stars, is too powerful; how can men endure it? Much better kill them" (the stars). They decided to eat up each other's children. The moon, being deceitful, concealed hers, but the upright sun, according to the contract, devoured her progeny. In the day, therefore, there are now no stars. The moon, seeing the sun devour her children, again caused her own to appear, seeing which the sun quickly became very angry, and pursued the moon with murderous intent. From that time to this she pursues her without ceasing, even to coming very near, desiring to bite and kill her. This is the cause of the eclipses.

I add another, which is partly my translation: Primarily there was a woman, who whilst attending a feast, was confidentially addressed by a person standing behind her. He said, "I love you." It was already dark, and the woman did not know who it was. She left the feast, dipped her hand in soot and came back. She then smeared the cheek of the person who had thus spoken to her. When the lamps were lighted, she stared at him and discovered that it was her own brother. Greatly terrified, she fled; the brother followed. He pursued her even to the uttermost parts of the earth; then the woman leaped into space and became the sun. Her brother leaped after her and was changed into the moon. This is the reason that the moon always follows the sun. Sometimes the moon exhibits a dark shadow; it is turning her cheek that was soiled at the feast, long before, towards the earth.

These, and hundreds of others, only awakened feelings of pity in our hearts for the poor people who are so ignorant in matters pertaining to our solar system. But when we consider their ignorance of our system of salvation through Jesus Christ, and the ideas they entertain on religious subjects, our hearts bleed. Their system of religion is by far more false than their ideas of astronomy; their priests more immoral and corrupt than their astrologers. Through the means of a Christian world, the true light of the Gospel of peace is to shine in this poor benighted land.—*Christian Observer.*

LUTHER AS A PREACHER.

In the October "Century" Professor George P. Fisher, of Yale, says: "For moving eloquence in the pulpit no one excelled Luther. He not only knew how to preach, but he could tell the secret to others. One defect, he observes, may eclipse numerous gifts in a preacher. 'Dr. Justus Jonas has all the good virtues and qualities a man may have; yet merely because he hums and spits, the people cannot bear that good and honest man.' Let a preacher stick to his text, and not ramble: 'A preacher that will speak everything that comes in his mind is like a maid that goes to market, and, meeting another maid, makes a stand, and they hold a goose-market.' He despised the hungry for applause: 'Ambition is the rankest poison to the Church, when it possesses preachers.' 'Cursed are all preachers that in the Church aim at high and loud things, and, neglecting the saving health of the poor, unlearned people, seek their own honour and praise, and therewith to please one or two ambitious persons. When I preach I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church about forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to these, directing myself to them that have need thereof. Will not the rest here me? The door stands open unto them; they may begone.' 'An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles, and plays with it,' etc. 'When they come to me, to Melancthon, to Dr. Pommar, etc., let them show their cunning, how learned they be; they shall be well put to their trumps. But to sprinkle out Hebrew, Greek, and Latin in their public sermons savours merely of show,' etc."

FLORENTINE FUNERALS.

"A Foreigner in Florence" says in the October "Century" "The dead are carried to their last resting-place at night. No one must be shocked during the day, while in the midst of sunshine, and light and gaiety, by a reminder of our inevitable doom—by a thought of how some day there will be no sunshine or gaiety for us in this bright world.

"A funeral in Florence is one of the saddest of sad spectacles, with its procession of priests and boys in draggled gowns that once were white, carrying large candles, which drip their waxen tears along the road—or would do so, if they were not caught as they fall in little cups, carried by more boys and priests, chanting, or rather whining monotonously, as they step briskly along, with a most indifferent air. One can judge somewhat of the wealth of the departed by the number of candles furnished. The shorter the purse the fewer the candles, until at last the very poor are thrown into a cart, carried outside the gates of the city, and shuffled into a pit, one on top of the other—a sight to make the angels weep!

"One of the most grievous characteristics, to me, of a Florentine funeral is the absence of any relative or friend of the deceased. Not one creature who loved or cared for him to follow him to his journey's end or to shed one tear over the grave of a lost companion; left, to be almost thrown into the ground by a few priests, who sometimes, it is to be feared, look upon the ceremony as a disagreeable, though profitable task, to be got over as soon as possible."

"PAPA" AND "MAMMA."

An early instance which occurs to me is in the "Beggar's Opera," (1727), where Polly Peachum, I think it is, speaks of "papa." The modern change from "papa" and "mamma" to "father" and "mother" among the upper classes, which began about thirty years ago, seems to have been a reaction against a custom which had gradually crept in among persons of a lower grade. As soon as common people's children began to say "papa" and "mamma," those of a higher class were taught to say "father" and "mother." It was among my High Church friends that I first noticed this adoption of "father" and "mother." One does not see the connection, but truly such is the fact. When I was young "papa" and "mamma" were universal among what may be called the middle and upper classes of society, and to this day "ladies of a certain age" still use the words. King George III., about the year 1762, addressed his mother as "mamma;" so I find it stated in "Granville Memoirs." But I do not think that Charles II., unless he was speaking in French, ever addressed Henrietta Maria by that endearing name, and I feel tolerably sure that the Lady Elizabeth never called Henry VIII. "papa." On the other

hand, I would observe that "papa" and "mamma" are fast being supplanted by the old original "father" and "mother." For ten, or perhaps for twenty years past, children in the upper and middle classes have, so far as my observation goes, been taught to say "father" and "mother"; and "papa" and "mamma," which are words of extreme tenderness to those of my generation, seem now to have sunk into contempt as a "note" of social inferiority.—*Notes and Queries.*

MY BONNIE BARK.

My bonnie bark o'er the waters dark,
Floats with a dreamful motion,
Toward the west, where the billows' crest
In the sunset gilds the ocean.

Like wings of snow the white sails glow
Within the gorgeous splendour,
That fills the skies with brilliant dyes—
Half scrowfal, half tender.

The waves leap high, and fret, and sigh,
With soft, regretful droning;
The fitful wind lags far behind,
Now laughing, and now moaning.

Yet on, and on, and ever on,
My bonnie bark keeps gliding;
Toward the mart my dreamful heart
Holds sacred and abiding.

For staunch and true, my gallant crew,
Undaunted, pull together,
'Neath skies of light, or shades of night
In foul or sunny weather.

Hope's watchful eyes scan waves and skies
In loving patience, ever;
What tho' the storm bring dire alarm,
She faints or falters never!

Love bravely stands, with steady hand,
Her trackless pathway steering;
And true always, the helm obeys,
My bark bounds on unweering!

Faith turns her eyes with restful sighs
Toward the fields Elysian
That stretch away in endless day—
Hope's sweet and sure fruition.

Her eyes discern the lights that burn
Beyond the hills terrestrial,
To guide us o'er life's ruin and roar,
Into the port celestial.

So on, and on, and ever on,
My bonnie bark keeps gliding,
Toward the mart my dreamful heart
Holds sacred and adding.

If sad my lot, I'll murmur not,
God's fiat is eternal;—
Beyond life's waves the sunlight laves
The battlements supernal!
—*Frank Leslie's Sunday Magazine for October.*

LOOK WITHIN.

It is from barren mountain heights
That pure cold water flows;
And in the bowels of the earth
That diamonds dimly glow.

Fast locked 'tween shells, in waters deep,
The pearl in darkness lies;
And worthless seems the golden ore
When viewed with untrained eyes.

So, oft we find, within the breasts
That outward seem most stern,
The hearts in which love's purest fire
Will ever constant burn.
—*S. H. Manchet.*

CALIFORNIA'S vineyards are rivalling her mines as a source of profit.

A BRISK old lady, Mrs. Russell Green, of Providence, Rhode Island, eighty-nine years old, does all her own work, and recently whitewashed a long board fence between her own and a neighbour's garden. She rises ever morning at four o'clock.

TWO ladies, Misses Harriette and Jane Black, daughters of the late Rev. Moses Black, Kilmare, county Down, have left Belfast for China, as missionaries in connection with the Irish Presbyterian Church. Interesting farewell meetings were held in Albert Street Church.

THE people of central Wales, under the leadership of Principal Edwards of Bala, a fellow-student of Dr. Chalmers, are agitating for a continuance of the grant to the college at Aberystwith, since Bangor has been selected at the site of a college for north Wales and Cardiff for the south.

NEARLY all the Prime Ministers of England reached a mature age before they attained to the honour. Mr. Gladstone was fifty-nine when he first held the position. Lord Beaconsfield was sixty-three, Lord Palmerston seventy, Lord Derby fifty-two, Sir Robert Peel fifty-three, the Duke of Wellington fifty-six, and Earl Russell fifty-three. In striking contrast with these veterans appears the youthful Pitt, who became Prime Minister before he had completed his twenty-fifth year.

BRITISH AND FOREIGN ITEMS.

THE most popular poet of Spain has just published a eulogy of Luther.

ONE of the Civil Justices of Philadelphia is the keeper of a gambling house.

CANON LIDLOW has prepared a volume of the private prayers of Dr. Pusey.

SAN FRANCISCO is trying to prevent the landing of lepers from the Sandwich Islands.

SOME Arizona mining companies are about to use the electric light in their mines.

THE collected works of Dean Stanley are to be issued by Mr. Murray in a series of monthly volumes.

THE oratorio of "Elijah" was performed in Gloucester Cathedral lately after a sermon by the Dean of Llandaff.

ONE hundred and twenty-nine life convicts have entered the prison in Joliet, Ill., since 1858, and fifty-three are still there.

DR. W. M. TAYLOR, of New York, preached for his old friend Mr. Kirkwood, of Troon, recently to a crowded congregation.

THE Archbishop of Canterbury has declared that the eastward position is legal. The decision of the courts is exactly the opposite.

THE North Nebraska Methodist Conference has resolved that any member who has fallen into the use of tobacco ought to desist.

THE Lee Association of Mobile ask for \$10,000 for a monument to Raphael Semmes who was captain of the cruiser "Alabama."

CHICAGO's banquet to Lord Chief Justice Coleridge recently is said to have been "on a scale of hitherto unapproached magnificence."

A MINNEAPOLIS man has paid \$3,000 for medical treatment on account of a bite by his dog, and yet has not sought satisfaction by killing the beast.

HANNIBAL HAMLIN proposes to give the town of Paris, Me., his native place, a clock to be placed in the tower of the Baptist church on Paris Hill.

THE number of applicants for admission to the undergraduate classes in John Hopkins University increases as the institution becomes better known.

PHILADELPHIA's Health Board will require householders to remove the grass from their pavements, as it affords a hiding place for garbage and other filth.

VERMONT is delighted with General Hooker's law, under which the State Government is supported entirely by a tax upon the gross earning of corporations.

ON his return from Europe, the famous temperance reformer, Francis Murphy, was accorded a reception at the Cooper Institute, New York, last week.

MR. ARCHIBALD FORBES has returned to England from the antipodes in much better health, and it is said that he thinks of settling permanently in Australia.

AT Greenock, famous for its wet weather, a shelter has been provided at the cemetery for mourners. A fee of five shillings is to be charged for its use at a funeral.

THE new Roman Catholic cathedral to be built on the site of Tothill Fields prison by Sir Tatton Sykes will be about 400 feet in length and 200 feet across the transept.

ILLITERACY has increased in Maine, New Hampshire, Nevada and California, and decreased in Georgia, Mississippi, North Carolina, Tennessee, and Virginia within the past ten years.

THE "Boston Post" says that a Vermonter who stole a cow from his neighbour's barn, found on getting her home that it was his own cow, which his neighbour had stolen earlier in the night.

IT is said that Tourguenief's method of writing was laborious. He generally spun out his novels to great length in MS., and then carefully "boiled them down" till they had dwindled into short stories.

THE funeral of Lucy Fish Curtis, who died at West Randolph, Vt., at the age of about 100 years, was attended by all her six children, the youngest being fifty-five and the oldest eighty-three years of age.

THE Rev. Mr. McTavish, Inverness, formerly of Woodstock, has tabled a notice of motion in Inverness Free Presbytery condemning the Assembly's action regarding instrumental music as an act of usurpation.

THE Presbyterian mission in Persia has been granted by the Shah a site for a chapel in Teheran on condition that no Mohammedan of whatever age, will be allowed to attend the services, or receive religious instruction there.

AT the conference of Y.M.C. associations at Liverpool, it was reported that in Scotland there are 168 branches, with a membership of 30,000. The place of meeting next year is Berlin, and the conference will be international.

THE "Morning Star," which is owned by the Freewill Baptists of the entire country, and has been printed in Dover, N. H., for fifty years past, is ere long to be printed in Boston, where there are better mail facilities than in Dover.

THE sheep ranches of California are usually desolate places. For the herders it is a terrible life, how terrible is shown by the frequency of insanity among them. Sometimes, after only a few months, a herder goes suddenly mad.

IN the church that is being built on the site of the old slave market at Zanzibar, a painted window is to be fitted up to the memory of the late Keith Johnston, F.R.G.S., who died at Betsobero in June, 1879. It will be one of a series of memorials to African explorers.

SURREY Chapel on leasehold ground cost \$25,000; its successor, Christ Church, on freehold ground, has cost \$320,000, of which the last remnant, amounting to about as much as Surrey chapel cost, has lately been paid off in commemoration of the centenary of the old place of worship.

MINISTERS AND CHURCHES.

THE Rev. John Thompson, Sarnia, has returned from a prolonged visit to Europe.

DR. WARDROPE acknowledges with thanks the receipt of \$250 from Dr. Nichol, of Brantford, and his brother, Adam Nichol, for the erection of a chapel in Formosa; also, of \$20 from Mr. John Wilson, of Westminster, Ont., in aid of the same object.

A VERY successful musical and literary entertainment was held in the lecture room of West Church, Toronto, on the evening of Thursday, 28th ult., conducted by Mr. James Fax, precentor, and assisted by several amateurs from the city. About four hundred and fifty were present, and over \$70 were cleared. The object was to assist in paying the expenses of repairs on the church tower, lately injured by lightning.

THE Perth "Courier" says that the first marriage service ever held in St. Andrew's Church here was solemnized on Wednesday morning last at seven o'clock, the parties being Mr. W. M. Harvey, of Orillia, and Miss Cecily Lafferty, of Perth. Rev. Mr. MacGillivray performed the ceremony. At the close of the service, St. Andrew's Church session presented the bride with a family Bible, in consonance with an old custom of the church, which entitled the bride to a gift of that sacred nature.

ON Wednesday evening, the congregation of Free St. John's Church, Walkerton, had a large social gathering to celebrate the close of the twenty-sixth year's pastorate of the Rev. Dr. Moffat. As usual with the ladies of this church, the tables were bountifully provided and beautifully ornamented. The Rev. Dr. McVicar, the principal of the Montreal Presbyterian College, gave a brilliant lecture on "Science and Prayer." The lecture was a masterpiece of clear statement, keen discussion and irrefutable argument, and a rare treat to those who have ever faced the difficulties of the subject. From the financial and other standpoints, it was the most successful social gathering ever held by the congregation.

PRESBYTERY OF CHATHAM.—This Presbytery met at Fletcher on the 18th instant. The attendance both of ministers and elders was smaller than usual. On the evening of the first day of meeting a Conference on Sabbath School Work was held. Mr. Uzelle, catechist, gave a report of his labours during the last three months. A telegram was read announcing that Mr. McAlmon had accepted the call of Dover and Chalmers Church and arrangements were made for his induction. A call from Florence and Dawn to Dr. Lamont, of the Presbytery of Glengarry was sustained. It was agreed to ask the Home Mission Committee for grants this year as follows: \$200 to Mersea, \$150 to Baxton, \$100 to Duart, \$3 per Sabbath to Essex Centre, and \$3 per Sabbath to West Tilbury Town Line, and Tilbury Centre. Mr. Tallach gave notice that he intended at next regular meeting to move the adoption of an overture to the General Assembly on the subject of our colleges. Mr. Scott gave notice that at next meeting he would move the adoption of an overture, on the need of a juvenile missionary magazine for circulation in our Sabbath schools. The next regular meeting was appointed to be held in First Presbyterian Church, Chatham, on the second Tuesday of December next, at eleven a.m. It was agreed to take the same course as that followed of late years, as to the way in which the claims of missions should be brought before the congregations within the bounds of the Presbytery. Mr. Gray was appointed to see to the formation of a Session at Essex Centre.—W. WALKER, *Pres. Clerk*.

PRESBYTERY OF PARIS.—This Presbytery held its regular quarterly meeting in Zion Church, Brantford, on Tuesday, 5th ult., Rev. Dr. Cochrane, Moderator, and Rev. W. T. McMullen, clerk. A letter from Mr. Joseph Builder, missionary-elect to India, was read, asking the Presbytery to transfer him for ordination and designation to the Toronto Presbytery. After discussion, the request was granted, and the Toronto Presbytery notified by telegram of said action. Commissioners appeared from Knox and Erskine Churches, Ingersoll, in reference to a union of said congregations under the present pastor of Knox Church, the Rev. Mr. Ross. The union sought was granted, and Mr. McKay appointed to preach and notify them of the decision of the Presbytery. A Committee was also appointed to meet with said congregations and

arrange other matters regarding property and finance. Mr. Thomson was appointed to preach at Glenmorris on the 15th October, and moderate in a call for a minister to said church. Messrs. McTavish and McKay were examined as students of Theology and certified to Knox College Senate. The former gave in an interesting report of his mission work at East Oxford during the past six months. Mr. Robson, elder of Knox Church, Ayr, was certified to the Home Mission Committee for work as a catechist in the North-West. The Rev. Mr. Rennie, of Ailsa Craig, appeared a Commissioner from the London Presbytery, asking that the Culloden congregation, at present united with Tilsonburg, should be transferred to the Presbytery of London, for union with the mission station at Springfield. A committee was appointed to meet with the congregations of Tilsonburg and Culloden, and ascertain their views in the matter, and report to next meeting of Presbytery. Standing committees on the State of Religion, Sunday Schools, Temperance, Examination of Students, Sabbath Observance, and Statistics, were appointed. The grants to supplemented and mission stations were revised, and claims passed. After the disposal of other matters of a routine character the Presbytery adjourned, to meet on the second Tuesday of December, in Knox Church, Woodstock, at twelve o'clock.—W. T. McMULLEN, *Pres. Clerk*.

PRESBYTERY OF MAITLAND.—This Presbytery met in Bluevale on the 18th September. Elders' commissions were presented, and the roll made up for the year. Messrs. Dunbar, of the Brockville Presbytery, and Eakin, without charge, were asked to sit with the Presbytery. A call from the congregation of Ashfield to the Rev. A. Ross, M.A., of Woodville, in the Lindsay Presbytery, was sustained; stipend promised is one thousand dollars with manse and glebe. Mr. McQueen was appointed to prosecute the call before the Presbytery of Lindsay. A conference on "The State of Religion" will be held at the March meeting, when the report on that subject is presented. Mr. Ross announced that the topic for conference at next meeting would be "Missions," to be introduced by Messrs. Brown and McRae, ministers, and Strachan and Harrison, elders. Grants to aid-receiving congregations were revised. Pine River asks for \$150; Langside, \$100; Dungannon and Port Albert for \$150, and Belgrave for \$200. Leave was granted to the Dungannon congregation to build their new church in the village. Mr. Hartley gave in an excellent report on the Statistics of the Presbytery, and Mr. Brown a well prepared report on the finances of the Presbytery. Mr. Bennett, student, appeared before the Presbytery, and delivered an exercise and gave an account of his work in Dungannon and Port Albert. The clerk was instructed to certify him to his college. A petition from the congregation of Bervie, asking to be connected with Knox Church, Kincardine, was laid on the table till next meeting. A conference was held in the evening on "The Importance of the Work of the Eldership in Promoting Personal, Family and Congregational Religion," introduced by Messrs. Muir, McNaughton and Bickell, ministers, and followed by Messrs. Hutton, Strachan and Harrison, elders. It was left to each session to make its own arrangements for bringing the claims of missions before the people, and report at the March meeting. A committee, consisting of Messrs. Hartley and McQuarrie, ministers, and Harrison, elder, was appointed to visit St. Andrew's and Knox Church congregations and endeavour to effect a union between them, and arrange regarding the neighbouring stations.—ROBERT LEASK, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 26th ult., at eleven a.m. Rev. J. M. Cameron presided, *pro tem*. The main object of that diet was to dispose of the appointment offered by the General Assembly to Rev. Dr. King, and accepted by him. An extract minute of a meeting of his congregation was read, setting forth that while the congregation regarded the citation of the Presbytery as too late for offering effective opposition to his acceptance of the appointment, they had nevertheless agreed to obey the citation, and had appointed as their commissioners to the Presbytery Mr. Wm. Kerr, Rev. Wm. Inglis, Mr. A. Nairn, and Mr. J. Y. Reid. Said commissioners appeared accordingly, and were severally heard, when they stated (*inter alia*) that while they and the congregation were very unwilling to part with a pastor who had laboured so long and so efficiently among them they would not

now oppose his decision, and that very cordially they would send with him their wishes and prayers for his comfort and success, hoping also that the material support stipulated to him would not fail to be realized. Dr. King was then heard on his own behalf, when he stated at some length the grounds on which he had decided to accept the appointment of the General Assembly, and to leave a people who had all along acted towards him most kindly and honourably. Rev. Dr. Reid then submitted the following resolution, which was seconded by the clerk, and after being supported by Revs. D. J. Macdonnell, Dr. Gregg, D. Mackintosh, H. M. Parsons, Principal Caven, and J. Pringle, was unanimously adopted:

That the Presbytery, having now heard the commissioners from the congregation of St. James' Square Church, and having already had before them an extract of the General Assembly's minute appointing Dr. King to be Professor of Theology in Manitoba College, and Principal of the College, and also Dr. King's acceptance of the appointment; resolve to release Dr. King, as they hereby do, from the pastoral charge of St. James' Square Church from and after the 22nd day of October ensuing, and instruct him to wait the order of the Presbytery of Manitoba as to his induction in Manitoba College. The Presbytery adopt this action with the deepest regret, in view of the very important position heretofore occupied by Dr. King, the valuable services rendered by him, especially in connection with the Home Mission scheme, and in educational work, and the personal qualities which have endeared him so much to his brethren. Whilst they would have rejoiced to retain him as a member of this Presbytery, which has so often been benefited by his counsel, they feel that they could not do otherwise than bow to the decision of the General Assembly, and they do this with the greater confidence, recognizing as they do the combination of qualities which fit him in an admirable degree for the position to which he has been appointed. The Presbytery will remember their brother when separated from him; they will follow him with their best wishes and prayers for his success and comfort, having the confidence that by the blessing of the Great Head of the Church his appointment will conduce in a very eminent degree to the prosperity of the institution over which he is to preside, and that of the Church throughout the North-West.

The Presbytery desire to record their very deep and sincere sympathy with the congregation of St. James' Square, being deprived of a pastor so faithful and so beloved, and their high appreciation of the unselfish and noble Christian spirit manifested by them in all their proceedings in connection with this matter. The Presbytery cannot but entertain the trust that the spirit of Christian loyalty and self-sacrifice evinced alike by pastor and people will be followed by an abundant blessing and an enlarged bestowal of the graces and influences of the Holy Spirit. The Presbytery appoint Rev. Dr. Gregg to preach in the pulpit of St. James' Square Church on Sabbath, the 28th October, and to declare the pastoral charge vacant; and further appoint Rev. Principal Caven to act as moderator of the session during the vacancy.

An application was read from the managers of Camille congregation, asking leave to sell their old church and lot, the proceeds thereof to go towards the payment of the debt on their new church. The leave sought was granted. On motion made, Rev. R. Pettigrew was appointed interim moderator of the session of Dixie, in place of Rev. W. McWilliam, now removed to Prince Albert, N.-W. T. At three p.m. of the same day the Presbytery met in Chalmers Church, Toronto, for the purpose of ordaining Rev. John Mutch. At this diet Rev. A. Gilray presided, agreeably to previous appointment. After the usual preliminaries an excellent sermon was preached by Rev. A. Wilson from 2 Chron. xiv. 11. The moderator then narrated the previous steps, and put the usual questions to Mr. Mutch, who was afterwards, by prayer and the laying on of the hands of the Presbytery solemnly set apart to the holy ministry, and inducted to the pastoral charge of Chalmers Church. He was also affectionately and suitably addressed by Rev. H. M. Parsons on the duties of his office; and the congregation were briefly addressed by the moderator. When the public services were over, a telegram was read from the Presbytery of Paris transferring to this Presbytery the authority given by the General Assembly to the former Presbytery in conjunction with the Foreign Mission Committee, to ordain and designate Mr. Joseph Builder to the mission work in India. After some consideration, it was resolved to meet in St. James' Square Church on the 5th of October at three p.m. to take Mr. Builder on the usual trials, and at half-past seven p.m. of the same day, to set him apart to his chosen work. Rev. Dr. King was appointed to preside and deliver the charge to Mr. Builder. It was also agreed to ask Rev. D. D. MacLeod, of Paris, to preach, and that the Rev. Dr. Wardrope, of Guelph, be invited to address the assembled people, leaving it to himself to take what action he might see fit for the presence of the Foreign Mission Committee on that occasion. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the 6th of November, at eleven a.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Church on the 18th of September. The clerk reported that an informal meeting had been held on the day of Mr. Cameron's funeral, that arrangements had been made for the supply of the pulpit up to this meeting, and that Messrs. Somerville, Dewar and Currie had been appointed to draw up an obituary notice of our deceased brother, Mr. Cameron, and that Mr. Currie had been appointed interim moderator until Presbytery should meet. The Presbytery approved of what was done. Mr. Somerville for the committee submitted the following minute in reference to Mr. Cameron's death, which was adopted:—"It is with feelings of deepest sorrow that the Presbytery have to record the death of the Rev. James Cameron, of Chatsworth, one of its oldest and best beloved members. After a brief illness his spirit was taken home, strong in the faith and without a struggle at noon on the 13th August, and his body was buried in the church yard on the 15th. He was born in Invernesshire, Scotland, July 10th, 1828; took his arts course and two years of Theology in Free Church College, Edinburgh. In 1855 he came to Canada and in 1857 finished his Theological course in Knox College, Toronto. In 1856 he was sent by the Presbytery of Hamilton to labour as a student missionary in the township of Sullivan, county Grey, and was ordained as pastor of the congregation February 16th, 1859. The charge then included Chatsworth, Williamsford and Latona with outlying stations in all directions receiving occasional service. From the first he took a deep interest in supplying outlying districts in Grey and Bruce with Gospel ordinances; and his fostering care of each station never ceased until they became self-supporting. In 1872 the charge was divided and he remained minister of Chatsworth. His ministry from its opening to its close was marked by great ability, earnestness, faithfulness and an intense love for his people. During these years of arduous missionary labour he kept up his close habits as a student, and his facile pen was ever busy. Whatever editorial work he undertook was done most efficiently: whether he were editing the 'Christian Monthly,' the 'Presbyterian Year Book,' or contributing brief articles on current topics to the periodicals of the day. His disposition was retiring, so that he never took a prominent part in the higher Church courts. However, at the last meeting of the Synod of Toronto and Kingston he was appointed its moderator. Most faithfully did he discharge his duties as member of Presbytery and as pastor; often, too, when bodily weakness made these duties doubly heavy. The whole district will go on long reaping the fruit of his earnest labours. The Presbytery has lost from its counsels one deeply beloved, gifted largely with wisdom, and that charity which 'suffereth long and is kind.' The Presbytery would commend the congregation to Him who walketh in the midst of the seven golden candlesticks and holdeth the seven stars in his right hand to raise them up a pastor faithful and efficient like the one taken up to the 'General Assembly and Church of the first-born,' and would pray that the Father of all mercies, and the God of all grace would make his consolations abound to the sorrowing widow and children, and be to them doubly a Father in this the time of their sore affliction." Mr. Somerville at the request of the session was appointed moderator, and Mr. Mullan, with Mr. Anthony as assessors along with Mr. Wallace, were appointed to form a session for Berkeley and Williamsford. Students discharging were heard and passed. The evening meeting was occupied with the Home Mission Report. The report of work done during the past six months was eminently satisfactory, showing deep interest in the cause by the people, and encouraging progress in every field. The financial committees appointed at last meeting for all mission stations and supplemented congregations reported, giving statistics of work and money raised. The grants to fields were revised on the basis of these reports, and committees appointed to visit all congregations coming under the new regulations for augmentation of stipend. Berkeley and Williamsford were erected into a congregation and put on the list of vacancies. An application from Sarawak and Kemble to be erected into a separate congregation was held over till the adjourned meeting in Kemble on the 16th of October with the view of enquiring whether a better permanent arrangement for the whole field could not be made. Messrs. Stevenson, Dewar and Morrison were appointed to arrange if possible for the supply of Johnstone,

etc., for the winter. The Presbytery agreed to hold its stated meetings quarterly in Division Street Church, Owen Sound, on the third Tuesday of September, December and March, and on the first Tuesday of July at 1.30 p.m. The meetings for visitation of congregations to be fixed as occasion required. Mr. Stevenson was appointed to arrange with brethren for the supply of Mr. McLaren's pulpit if necessary during his illness. A deliverance on the Presbyterial visitation in Euphrasia and Holland was agreed on. The moderator announced that the next regular meeting would be held in Division Street Church, Owen Sound, on the third Tuesday of December at 1.30. The Presbytery adjourned to meet in Kemble Church on the 16th October at 11 a. m., and the meeting was closed with the benediction.—**JOHN SOMERVILLE, M.A., Pres. Clerk.**

"SUITABLE MEN."

MR. EDITOR,—Mr. Hastie has made some valuable suggestions in the several letters which he has published lately, but there is one statement in his last which is a gratuitous insult to every minister who is out of a charge. It is the following: "The chief obstacle to any scheme is the dearth of suitable men." That the ministers without charge are "on the whole" less suitable than those who are in charge has yet to be proved.

I am prepared to produce a printed sermon by one of those "unsuitable men" and submit it to competent judges, and if it is not pronounced equal to the average of those published in the "Canada Presbyterian Pulpit" I shall then be willing to admit that there may be some ground for such a statement.

Such sweeping statements, injurious to a large class of ministers, whose only fault is that they have resigned their charges before they had secured others, should not be made without some sufficient grounds; and it is only fair that some reason should be given, or the statement withdrawn. **W. C.**

ACKNOWLEDGMENTS.—Received by Rev. Dr. Reid, the following sums for schemes of the Church, viz.: A Friend, Wick, for Foreign Mission, \$1; A Friend, Roseneath, special for Formosa, \$1; Warwick, Knox Church, from sundry persons, special for Formosa, \$1375; Anonymous, for Foreign Mission, Saskatchewan, \$5; A Friend, Lachine, special for Formosa, \$15.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLII.

Oct. 14, } **SAMUEL THE JUDGE.** { 1 Sam. vii.
1883. } 3-17.

GOLDEN TEXT.—"Hitherto hath the Lord helped us."—1 Sam. 7: 12.

CENTRAL TRUTH.—Righteous judges are a national blessing.

CONNECTION.—About twenty years more had passed (7: 2). The people were still oppressed by the Philistines. The captured ark, being the cause of plagues among the Philistines, had, after seven months, been sent back, and was lodged at Kirjath-jearim. The people began to cry to God. Samuel seized the favourable time to impress them with a sense of their duty.

NOTES.—Baalim: the plural of Baal, the supreme divinity of the Phenicians and of the Canaanitish nations, corresponding to the Jupiter of the Greeks and Romans. Being a general name for the gods of Syria and Palestine, there were as many Baals as there were nations. Ashtaroth: a general name for the principal female deities, worshipped in the same countries as Baal, often identified with the moon, as also Juno, Diana, and Venus. The Baalim and Ashtaroth together represent all the gods and goddesses of the nations that surrounded the children of Israel. Mizpeh: a watch-tower, an elevated point about five miles to the north of Jerusalem. Bethcar: site not definitely known, but lies west of Jerusalem and Mizpeh. Ebenezer: a stone set up between Mizpeh on the east and Shen on the west. Ekron and Gath: two Philistine cities, the former thirty miles north-west, the latter twenty-three west, from Jerusalem. Bethel: north of Jerusalem twelve miles. Gilgal: between Jericho and the Jordan, about twenty miles north-east of Jerusalem. Ramah: five miles from Jerusalem, nearly north. Amorites: a remnant of the Canaanites that originally inhabited this region.

I. A GREAT REVIVAL.—Ver. 3.—Samuel spake: they had paid little attention before, but now they attended to his words. If ye do return: in their hearts they were turning to God, and now they were to show it openly. Serve Him only: they were to put away Baal and Ashtaroth, and sacrifice and pray to God only. All reformati-

are deceitful that do not affect the outward life. He will deliver you: if we turn to God, God will deliver us!

Ver. 4.—Put away Baalim and Ashtaroth: the plural form is used: referring to the different characters under which they were worshipped. Our people do not make images: but they follow pride, and vain fashions, and pleasure, and greed of wealth (Eph. 5: 5); without an image; but none the less a breaking of God's commandments.

Ver. 5.—Gather all Israel to Mizpeh: Mizpeh here was different from Mizpeh in Gilead, the home of Jephthah. (Judg. 11.) It was a few miles westward of Jerusalem. I will pray for you: Samuel's prayers were often heard. He lived very near to God. As an intercessor, he is likened in Jer. 15: 1 to Moses.

Ver. 6.—Gathered together: the main purpose was to renew their covenant with God: but I have no doubt they came with such rude weapons as they possessed in their distressed state. (See 13: 19.) Drew water, and poured it out: pouring out water before the Lord was an act of worship, and the sign of a covenant; that just as the water could not be gathered up again, so the covenant and promise should never be recalled. It is supposed to have been one of the ceremonies of the Feast of Tabernacles, and to be referred to both in Is. 12: 3, and John 7: 37. Fasted: much practised in old times, in connection with confession and prayer. Too much neglected in modern times. We have sinned: they made confession. Confession is the first step toward obtaining deliverance. Samuel judged: the assembly continued for some time—long enough for the Philistines to get together to attack them; and Samuel would have many judicial causes to decide (as Moses had; Ex. 18: 13).

II.—HELP FROM THE LORD.—Philistines heard . . . went up against Israel: they would look upon it as revolt. "But it was bad policy for the Philistines to make war upon Israel, at a time when Israel was making peace with God."—Matthew Henry. Afraid of the Philistines: their fear led them to cry for help. This fear was better than the confident shouting in ch. 4: 5.

Ver. 8.—Cry unto the Lord: it was not the ark now, but God Himself they trusted in. That He will save us: God could only save them; and it was happy for them to know it. So with us; for we have many spiritual enemies.

Ver. 9.—A burnt-offering: Samuel, acting for the whole nation, offered a sucking lamb for a sacrifice. Wholly: it was all consumed on the altar. Sacrifice: a symbol of the offering of Jesus Christ, was always connected in the Old Testament with prayer and acceptance. The Lord heard him: his prayer was accepted, and the deliverance was granted.

Ver. 10.—As Samuel was offering: even while he was praying and sacrificing, the enemy came upon them. The Lord thundered: Samuel's mother, in her inspired ode, had foreseen such deliverances (2: 10). Smitten before Israel; yet not by Israel's sword: they fled from the presence of the Lord. Israel only pursued.

Ver. 11.—Pursued the Philistines, and smote them: the enemy being discomfited (Ver. 10), it was easy to follow up their flight and destroy them. Under Bethcar: some high pasture hill. Porter supposes it to be Beitfar, the remains of a village three miles north-west of Bethshemish.

Ver. 12.—Samuel took a stone: in a nation with little learning and few books, such memorials would keep these great deliverances in memory. Between Mizpeh and Shen: that is, "between Mizpeh and the Tooth." Some high pointed rock so called. (Comp. "The Needles," Land's End, England.) Ebenezer: the "Stone of Help." The name of the stone, and the circumstances connected with its erection, would always cling to it.

III. PEACE AND PROSPERITY.—Ver. 13.—The Philistines were subdued: this defeat seemed to break their power for a long time. All the days of Samuel: as we find the Philistines troublesome and oppressive before Samuel died, we must understand "the days of Samuel" as meaning the time of his active judgeship, before his sons had authority.

Ver. 14.—Cities . . . restored: the frontier places were recovered. Not probably Ekron and Gath themselves, but all the cities between them. The coasts thereof: i.e., the boundaries or limits. Every city had outlying fields. Peace: for some years there was peace with the nations and tribes around. Strange that the people were so slow to learn that peace and prosperity could only be enjoyed when they served God!

Ver. 15.—Samuel judged Israel all the days of his life: in his old age he made his sons judges; and Saul was king a number of years before Samuel died. Yet Samuel had much authority as long as he lived.

Ver. 16.—From year to year in circuit: he went to Bethel and Gilgal and Mizpeh, hearing causes and directing public affairs. All these were in the south, and not very far apart. It would hardly seem that his authority extended far to the north. Perhaps they had sadly drifted away into idolatry there.

Ver. 17.—His return was to Ramah: he lived there; held "court" there; and had there an altar for public worship. We hear nothing of the Tabernacle. Samuel was the centre and leader of the religion of the nation.

PRACTICAL LESSONS.

1. Sin, like the Philistines, will always oppose us; but, if we keep close by the sacrificial Lamb, it shall not overcome us. (Ver. 10.)
2. In every great revival, God's enemies become active. (Ver. 7.)
3. Danger brings the soul near to God. (Ver. 8.) And danger unites God's people.

ISRAEL	(CONFESSES.	H	ITHERTO HATH THE LORD HELPED US.
	FEARFUL.		
	SAVED.		

OUR YOUNG FOLKS.

ROOM FOR THE CHILDREN.

Let the little children come
To a Saviour's breast!
Little souls feel weariness,
Little hearts need rest.

Jesus wants a tiny hand
In the harvest field,
To the touch of fingers small,
Giant hearts may yield.

Jesus wants a baby voice,
Praises sweet to sing;
Earth's discordant choruses
Shaming, silencing.

Perhaps amidst the crowding throng,
No one else might see
That some little faces asked,
"Is there room for me?"

Heaven is full of little ones,
God's great nursery,
Where the fairest flowers of earth
Bloom eternally.

THE STORY OF THE CROSS.

Listen! this is the story of the cross. God made this world. He loved it. He made it just right. He made everything in it happy, and only asked one thing of the people in it—that they should mind Him. If they did, they should always stay happy; if they did not, they must die. And in spite of all this kindness, they chose to cross His love; they broke His laws, they would not mind. Then it was right that they should die.

But still God loved His world. He so loved it that He spared out of heaven His only Son, Jesus Christ, to come down here and, of His own choice, to die instead of us. He lived here thirty-three years, just like us, and loved and helped everybody. But the people hated Him. They made a cross of wood; they nailed Him on it, by those tender hands and feet; there they crucified Him. We, the people of this wicked world deserved death; He never did. But He was punished instead of us. Therefore, He has the right to save the very worst of us from being punished, if we only believe that He will do it.

It was not possible for the Son of God to stay dead. He is risen. He is in heaven now. But He wants you, every one of you, to be with Him; and if, when the time comes for you to die, you are still bad, still will not mind, and have not believed in this Saviour, who, for the sake of His love and suffering would save you, remember He will ask you, very sadly, "Oh, why did you not believe the story of the cross?"

HINDOO GIRLS AND THEIR DOLLS.

Once a year, just before the Dasserah festival, the little Hindoo girls destroy their dolls. The girls dress themselves in the brightest colours, and march through the busy bazaars of the city and along roads shaded by overhanging mango or sissoo trees, till they come to water—probably a large tank built by some pious Hindoo. A crowd of men and women follow them. Round the tank are feathery bamboos, plantains with their broad, hanging leaves, and mango-trees, and on every side are flights of steps leading down to the water.

Down the steps the little bare feet go; and taking a last look at their favourite dolls, they toss them into the water. No Hindoo girl has such a family of dolls as many of our readers have in this country. But her dolls cost very little, and so the lost one is easily replaced. They are made of rags, or more generally of mud or clay, dried in the sun or baked in an oven, and rudely daubed with paint. An English doll is a marvel to a Hindoo girl. The fair hair, blue eyes, pretty face, and the clothes that are put on and taken off, fill her with wonder. In some of the mission-schools the scholars get presents at Christmas, and the girls get dolls, to their great delight.

THE POWER OF A CHILD'S LOVE.

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom too!
It wants a loving spirit
Much more than strength, to prove
How many things a child may do
For others, by its love.

FRANKLIN'S ECONOMY.

When Benjamin Franklin started in business for himself as printer, bookseller, etc., a man who was in the same line of business stepped into Franklin's shop one day and said: "I am determined to drive you out of the trade." "Stop!" said Franklin; "see if you can do it. Do you see that?" he said, directing his attention to a black loaf made of barley, "that is what I eat, and," pointing to a glass of water, "that is what I drink, and when you can live upon less than these you can drive me out, and not before." The result of the experiment is well known; Franklin's economy and industry secured for him an easy victory.

THINGS MONEY CANNOT BUY.

We sometimes think that money is omnipotent, that it can purchase for us every good thing. This is a great mistake. Money cannot buy the love. It often wins its semblance. Summer friends swarm around him who rolls in wealth, but the love of a mother, the fidelity of a father, the affection of a sister, the sympathy of a brother, the trust of a friend, are never bought with gold.

Money cannot bring contentment, and "Our content is our best having." Money, alone, will not secure for us a good education. A rich man, who had neglected his early opportunities, was heard to say, sadly: "I would give all my wealth for a thorough education and a well-trained mind." But his money and his riches were alike unavailing. Plenty of money will not of itself ensure culture and gentility, yet next to Christian graces and robust health nothing is so desirable as refinement, and pleasing, self-possessed manners. The wealth of a Cræsus could not give a peaceful conscience. Sin scourges the soul of the rich as surely as the soul of the poor. The poorest boy or girl, who has "always a conscience void of offence toward God, and toward men," is richer than the richest with a "conscience seared as with a hot iron." A good character is more precious than gold.

Yet money is not to be despised. If we have it let us except it as God's gift, and use it, not so much for our own pleasure as for the benefit of others. If we have it not let us believe that for our own good it has been withheld from us. But, whether we have it or not, let us remember that it cannot purchase love, contentment, education, culture, refinement, nor a good conscience, and that it will not secure for us either peace, purity, holiness, or heaven.

ARAB COURAGE.

The courage of the Bedouin is one of their most lauded virtues, but one which within the present century has not been conspicuously vindicated. I have seen more than once a tribe on a raid, and have heard more than one tale of Bedouin battles. As a rule, the bulletin seems to be to the following effect: "We bravely attacked the enemy, which made its appearance in a force of one to our ten. We took several prisoners, and the enemy lost heavily, two horses and several cows being slain. At length his remaining forces withdrew, and we found our casualties to include one mare hurt in the leg with a spear. We cut off the forefingers of our prisoners in remembrance of those of our tribe whose beards and hair had been cut off on a former occasion, and letting them go, drove off the captured camels, and endeavoured to conceal as far as possible the direction of our victorious retreat." Such are the deeds which I have heard recounted, and although men are sometimes slain in battle, and Fahed en Nimar has legs which have been peppered with small shot, it must be remembered that to initiate a blood feud is a most serious circumstance in tribe life, and that the whole policy of the leaders will for many years be directed to the healing of the breach thus caused, and to the settlement of blood money. When a disagreement occurs between two tribes they will gather their spearmen, concentrate their encampment, and square up, so to speak, toward each other, and they generally contrive, before matters come to an open breach, to find a third party willing to mediate, and a compromise is established to the great relief of the bold warriors on either side.

JAPANESE POLITENESS.

In true courtesy of manner among all classes of life, no people in the world equal the Japanese. The most common burden bearer in the streets, on helping himself to a drink of water at the shop door, renders his thanks to the benevolent shop-keeper with a grace and dignity unrivalled by the prince. Exhibitions of brutal violence between man and man are seldom witnessed. Even children at play very seldom so forget the usages of good society as to treat each other with violent and angry roughness. Self-restraint and outward deference to the proprieties of life is ever characteristic of the Japanese in every grade of society.

GOOD to have truth in the head.
BETTER to have truth in the heart.
BEST to have it in both.—Rom. x. 9.

THE FATHER OF FISH-CULTURE.

With Green's Ideas About the Finny Tribe and Some of His Varied Experiences.

(Turf, Field and Farm.)

"How did you ever come to devise this scheme?" "I have been working at it ever since I was large enough to bend a pin."

The above remark was addressed to Mr. Seth Green, the veteran fish culturist, who is known to the entire world, and his reply indicates the extent of his labors.

"When I was quite young," he continued, "I would lie on the limbs of trees that reached out over the water entire afternoons watching the movements of the fish and studying their habits. In this way I discovered many characteristics which were before unknown. I saw, as every observer must see, the destructive elements that are warring against fish, and I realized that unless something were done, the life in the streams of this country would become extinct. To counteract this disastrous end became my life-work, and I am happy to say I have been its accomplishment."

"Were you successful on the start?" "No, indeed. Up to that time all artificial attempts to hatch and raise fish from the spawn had failed, and I was compelled to experiment in an entirely new manner. The work was a careful and tedious one, but I finally succeeded, and to-day I am able to hatch and raise fully seventy-five per cent. of all spawn."

"Enormous! Why, that is a larger percentage than either the vegetable or animal kingdoms produce in a natural condition."

"I know it, but we exercise the greatest care in the start, and guard the little fellows until they become able to care for themselves."

The foregoing conversation occurred at Gledonia, where the representative of this paper was paying a visit to the State fish hatcheries. It has been his privilege to report very many interesting sights within the past twenty-five years, but the present here exceeds in interest anything ever before attempted.

"How many fish are there in those ponds, Mr. Green?" "As we have never attempted to count them it will be impossible to say. They extend as far up into the millions though. We shipped over three millions out of the ponds this year and there seemed to be as many afterward as before. We have nearly every variety of the trout family and many hybrids."

"You speak of hybrids, Mr. Green. What do you mean by that?"

"I have experimented for years in crossing the breed of the various fish and am still working upon it. We cross the female salmon trout with the male brook trout, and thus produce a hybrid. Then we cross this hybrid with the brook trout, which gives us three-quarter brook trout and one-quarter salmon trout. This makes one of the finest fishes in the world. He has all the habits of the brook trout, but is on both streams and lakes, develops vermillion spots on his sides, rises readily to a fly, is far more voracious and fully one-third larger than an ordinary brook trout of the same age. The possibilities of the present in the fish world are great, and we are rapidly ascertaining what they are."

As the men of new waters, the contentment of Mr. Green while he was winning the above count, he could not but feel that he was in the presence of one of the few investigators who from a rich and life-long experience bring great benefit to the world. Let the reader imagine a strong and stalwart frame, armed with a head strongly resembling that of Socrates, and covered with a white silky beard and luxuriant gray hair. Seth Green, the father of fish culture, is a picture of health, and the reporter could not help remarking so.

If you had seen me the last winter and spring, young man, you might have thought differently. "How is that? One would think, to look at you that sickness was something of which you knew nothing."

"And so it was until last winter. I went down into Florida in the fall to see what kind of fish they had in that State and study their habits and was attacked with malaria in its severest form, and when I came home I realized for the first time in my life that I was sick. My symptoms were terrible. I had dull, aching pains in my head, limbs, and around my back. My appetite was wholly gone, and I felt a lack of energy such as I had often heard described but had never experienced. Anyone who has ever had a severe attack of malaria can appreciate my condition. I went to bed and remained there all the spring, and if there ever was a sick man I was the one."

"It seems hardly possible. How did you come to recover so completely?" "My brother, who had been afflicted by a severe kidney trouble and fatigued with Bright's disease, was completely cured by a remedy in which I had great confidence. I therefore tried the same remedy for my malaria, and am happy to say I am a well man to-day, and through the instrumentality of Warner's Safe Cure, which I believe to be one of the most valuable of remedies. Indeed, I see it is endorsed by the United States Medical College of New York, and that Dr. Gunn, dean of that institution, has written a long article concerning its value."

"And are you now as well as formerly?" "Apparently so. I keep the remedy on hand all the while though and do not hesitate to recommend it to others."

"One question more. How many ponds of fish have you here and how are they divided?"

"Well, we have 43 ponds which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 4 of McCloud river or rainbow trout, 2 ponds of German trout, 3 of California mountain trout, 2 ponds of hybrids, 4 of one-quarter salmon and three-quarters brook trout, 2 ponds of gold fish, and 1 pond of carp. Then we have what we call the centennial pond or 'happy family,' consisting of crosses of different fish, including Kennebec salmon, Land Locked salmon, California salmon, brook trout, salmon trout and hybrids. These fish range in size from minnows to 18-pounders, and in age from one and one-half months to eleven years. I forgot to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks pretty well for a community of many millions. Indeed the whole secret of fish culture can be summed up in four things: impregnation—using no water, plenty of food, plenty of pure water and cleanliness."

The numerous fish exhibitions which are taking place in all parts of Europe and the unusual interest which is being manifested in this subject throughout the world all owe their origin to the process above described as originated and conducted by Seth Green. It is certainly cause for congratulation to every American that this country produces so many men whose genius brings value to the world, and it is

proof positive of the greatest merit that a remedy, even with such high standing as Warner's Safe Cure is known to have, should be so strongly endorsed and recommended by one so reputable and reliable as Seth Green.

Jewellery & Fancy Goods.

KENT BROS.,

Indian Clock, 168 YONGE ST., TORONTO.

The Leading Jewellery Establishment of Canada.

Come and see our immense stock of Watches Diamonds Clocks, Jewel cry, Silver-ware, etc., etc.

The Cheapest House in the Dominion. WHOLESALE AND RETAIL.

SEND FOR PRICE LIST.

W. WHARIN & CO.,



Established 1857. Watches, Clocks JEWELRY And Silverware.

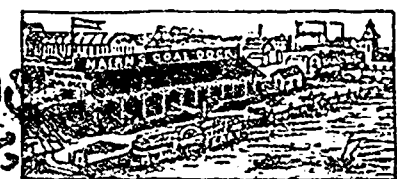
Every description of English, Swiss, and American Watches and Clocks cleaned, repaired and regulated.

Jewelry and Silverware manufactured, and repairs neatly executed.

47 King Street West, Toronto.

W. H. GURPENTER,

28 Bay Street, corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.



A. & S. NAIRN, WHOLESALE AND RETAIL

COAL.

Car orders shipped direct from mines—lowest rates. OFFICES: 4 King Street East (corner Yonge Street) Nairn's Dock, Church Street, TORONTO.

ESTABLISHED 1856. ESTABLISHED 1856.

P. BURNS, Coal and Wood

GREAT REDUCTION IN PRICES.

Best Hardwood, Beech and Maple delivered to any part of the city (per cord) \$5 50 and Quality, Beech and Maple, delivered to any part of city (per cord) 4 00 Beech and Maple, by car-loads, in T., G. & H. R. yards (per cord) 4 50

All Descriptions of Hard & Soft Coal BEST QUALITIES, LOWEST RATES.

Orders left at office, 400 Bathurst and Front Sts., 57 King Street East, Yonge Street Wharf, and 532 Queen Street West, will receive prompt attention.

STANDARD LIFE ASSURANCE CO., OF EDINBURGH

ESTABLISHED 1825. Head Office for Canada, Montreal.

Subsisting Assurances.....\$3,500,000
Invested Funds.....\$1,500,000
Annual Revenue over.....\$4,000,000
Claims paid in Canada.....1,300,000
Deposited in Ottawa for Canadian Policy Holders.....167,000
Other Canadian Investments.....1,400,000
New Proposals received in 1883.....2,786
Amount of said Proposals.....\$3,500,000

THE STANDARD maintains a high record for its liberal treatment to Policy-holders, and for its prompt settlement of claims, whilst its rates are as low as those of American and other companies.

W. M. RAMSAY, THOMAS KERR, Manager, Inspector.

Jaffray & Ryan, GROCERS AND IMPORTERS.

New Teas! New Teas! New Teas!

We have just received our New Teas, which we will offer at the following prices:

FINEST ENGLISH BREAKFAST, FINE ENGLISH BREAKFAST, 60c. FAVORITE ENGLISH BREAKFAST, 50c. MOYER'S FINEST ENGLISH BREAKFAST, 40c. YOUNG HYSON, 8c. FINEST YOUNG HYSON, 7c. SUPERIOR, 60c. SUPERIOR, 50c. FINE, 40 cents.

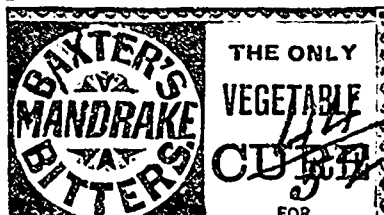
Considerable reduction will be made on packages of 5 lbs. and upwards. Freight paid on all packages of 20 lbs. and over. We have been appointed agents for Chase & Sonborn's world-renowned Coffee. One trial will convince.

A complete assortment of Crosse & Blackwell's goods always in stock. Amongst other potted meats, GAME, ANCHOVY, SHRIMP AND BLOATER PASTE SALAD DRESSINGS PICKLES, SAUCES, JAMS, JELLIES, SOUPS.

Libby, McNeil & Libby's Canned Corn Beef and Soups.

SPARKLING HYDROZON. Non-Alcoholic. A nutrient tonic for brain and nerve. Strongly recommended by Prof. Atfield, Ph.D., F.R.S., F.I.C., F.S.C., London, England. Ross's Belfast Ginger Ale.

JAFFRAY & RYAN, 244 YONGE STREET, TORONTO, ONT.



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.

HILL'S MANUAL! THE WORLD'S GREAT BOOK OF SOCIAL AND BUSINESS

OF SOCIAL AND BUSINESS, has already reached the enormous sale of 310,000 COPIES. THE 31th EDITION—just out of the press—contains (in addition to the vast amount of information, useful to everybody in every country,) the Constitution for the Government of the Canadian Dominion, Legal Forms in every-day use, Statistical and Reference Tables, and hundreds of forms that combine to make a volume absolutely necessary to every one in the Dominion. Sold only by subscription. AGENTS Wanted EVERYWHERE. Send stamp for information and terms, and mention this paper. Address: BAIRD & DILLON, Publishers, Lakeside Building, Chicago, Ill., U.S.A. Ask any Book Agent for HILL'S MANUAL.

Bells.

McSHANE BELL FOUNDRY manufacture those celebrated Bells and CHIMES for Churches, Schools, Colleges, etc. Prices and Catalogues sent free. Address: H. M. SPANR & Co, Baltimore, Md

MENEELY BELL FOUNDRY. Favorably known to the public since 1858. Church, Chapel, School, and other bells, also Chimes and Bells. MENEELY & CO., WEST TEST, N.Y.

THE MENEELY BELL FOUNDRY, 100 N. 3rd St., N.Y. Manufacture those celebrated Bells and Chimes for Churches, Schools, Colleges, etc. Prices and Catalogues sent free. Address: H. M. SPANR & Co, Baltimore, Md

BLYMERE'S CO. Bells of Pure Copper and Tin for Churches, Schools, Colleges, etc. Prices and Catalogues sent free. Address: H. M. SPANR & Co, Baltimore, Md

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Colleges, etc. Prices and Catalogues sent free. Address: H. M. SPANR & Co, Baltimore, Md

KILGOUR BROTHERS, Manufacturers and Printers. PAPER, PAPER BAGS, FLOUR BAGS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC. 21 and 23 Wellington Street West, Toronto.

RHEUMATINE

An Internal Remedy and a SURE CURE for all kinds of Rheumatic Complaints.



KIDNEY COMPLAINTS

Give RHEUMATINE a fair trial. You will never regret having done so.

Testimonial from Rosa Needham, who has been for years in the service of the Rev. Dr. Williams, of St. Paul Street Methodist Church, St. Catharines, St. Catharines, July 2, 1883.

MR. SUTHERLAND. Dear Sir,—I have been afflicted some years with Rheumatism, became stiff and almost helpless. I also suffered very great pain. I was in this state when I first saw your advertisement of Rheumatine in the papers. I thought it could do me no harm to try it, which I did with the best results. Now I can move about as well as ever. I had to take quite a number of bottles. Still that is nothing to being cured, which I am happy to say I am. I did not feel any relief until I had taken four or five bottles, then I began to feel better. I truly hope anyone else who is suffering from Rheumatism will give your Rheumatine a fair trial, for I was very bad and it cured me. Do as you see fit with this letter and believe me to remain.

Most gratefully yours. (Signed) ROSA NEEDHAM. P.S. I am living at the Rev. Dr. Williams, St. Catharines. Any reference to him will prove that the above is true. (Signed) ROSA NEEDHAM.

See our Change of Testimonials every week in Daily Papers.

—SOLD BY ALL DRUGGISTS—

Woman's Medical College, Toronto

FACULTY—M. BARRETT, M.A., M.D., President of the Faculty, Institute of Medicine. G.E.O. WRIGHT, M.A., M.B., Practice of Medicine. I.H. CAMERON, M.B., Surgery. A.H. WRIGHT, B.A., M.B., M.R.C.S., Eng., Obstetrics and Diseases of Women and Children. A. McPHERDAN, M.B., Materia Medica and Botany. J.T. DUNCAN, M.B., Anatomy and Microscopy. R.A. BEEVES, B.A., M.D., Diseases of the Eye and Ear. R.B. NEVILL, B.A., M.D., Sanitary Science. F. KRAUSS, M.B., Medical Jurisprudence and Toxicology. AUGUSTA S. GILLEN, M.D., Demonstrator of Anatomy. A.R. PYNE, Chemist. The first annual session of the Woman's Medical College will open at the College building, Sumach Street, on Monday, October 1st.

The advantages offered by this institution to ladies desirous of entering upon the study of the science and practice of medicine, are unequalled in the Dominion. In addition to the General Hospital, in which 180 beds are now occupied, and which is well known as the largest and best conducted institution of the kind in Canada—the Burnside Maternity Hospital, the Eye and Ear Infirmary, the Fever Hospital, the Hospital for Sick Children—which, through the kindness of the Managing Committee, is especially accessible to students of the Woman's Medical School—the Home for Incurables, the Infants Home, and the Dispensary present facilities such as no other Canadian city can afford for the study of medicine in all its varied branches. In a great railroad and manufacturing centre such as Toronto, moreover, the opportunities for witnessing the treatment of casualties of all kinds are very numerous. The trustees of the Toronto General Hospital have very kindly made special arrangements for the accommodation of lady students. A gallery for the sole use of the latter has been erected in the operating theatre, and every provision has been made for securing their comfort and convenience while pursuing their clinical studies. The college building is situated immediately opposite the General Hospital, an advantage readily appreciable in cases of accident or other emergency. It contains commodious lecture, waiting and dissecting rooms, laboratory, etc., and is amply equipped with the necessary chemical, physiological and pathological apparatus.

Board may be obtained in the vicinity of the College at rates as low as in any other city. Intending students can undergo their matriculation examination subsequent to their entrance upon lectures in the School.

For further information apply to M. BARRETT, M.A., M.D., 204, Queen Street St., Toronto, or to GEORGE WRIGHT, B.A., M.B., 343 Simcoe St., Toronto.

FREE

By return mail, a description of Moody's New Dress Cutting System, of the Dress Cutting, 2001 St. James St., Montreal, Q.

THE BROWN HOT-AIR FURNACES.

Parties wanting furnaces for heating churches (portable or brick-set) will get special low prices for thirty days. Address, N. G. BROWN, 25 Yorkville Ave., Toronto, Ont.

PUBLISHER'S DEPARTMENT.

ADVISE TO MOTHERS.—Mrs. Winslow's Sooty...

For sufferers from indigestion, flatulency, and other symptoms...

Births, Marriages, and Deaths.

BIRTH. On Sept. 25th, 1883, the wife of Rev. D. G. McKay...

MARRIED. At Stayner, on the 26th ult., by Rev. R. Moodie...

"WOMAN AND HER DISEASES" is the title of an interesting treatise...

MEETINGS OF PRESBYTRY.

- OTTAWA.—Next quarterly meeting in Bank Street Church...

MINISTERS, MISSIONARIES, AND CATECHISTS FOR MISSISSAUGA AND THE NORTH-WEST.

Ministers, Missionaries, and Catechists of our Church...

W. H. STONE, FUNERAL DIRECTOR, YONGE—187—STREET

T. W. KAY & CO. The leading undertakers of the West...

COAL AND WOOD JOHN KEPTER III FRONT STREET EAST.

A WHOLESOME CURATIVE. NEEDED IN Every Family.

AN ELEGANT AND REFRESHING FRUIT LOZENGES OF CATHARTIC, PLEASANT TASTE, AND SUPERIOR QUALITY...

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness.

THE SELECT TAPESTRYING & GENTLEMEN'S FURNISHING HOUSE

R. J. HUNTER, COR. KING AND CHURCH STS., TORONTO.

Good Pay for Agents. \$100 to \$200 per mo. made selling our Books and Bibles.

N. P. CHANEY & CO. Feather & Mattress Renovators, 230 KING STREET EAST.

PENSIONS. Cash paid for all kinds of Feathers.

CATHARTIC. For suffering with Catarrh or Bronchitis...

USE A BINDER. Subscribers wishing to keep their copies of the PRESBYTERIAN in good condition...

DR. FOWLER'S STRAWBERRY EXTRACT CURES CHOLERA, CHOLERA INFANTUM, DIARRHOEA, AND ALL SUMMER COMPLAINTS.

MARRIAGE CERTIFICATES. Suitable for any Province, and may be used by the clergyman of any denomination...

A PRIZE. Send six cuts for postage and receive free...

PARSONS' PILLS. And will completely change the entire system in a few weeks.

FAST POTATO DIGGING! 600 Bushels a Day. The Monarch Lightning Potato Digger.

MONARCH LIGHTNING POTATO DIGGER. It will dig its cost nearly to every farmer. We guarantee it will dig 600 bushels a day.

DR. HOLMAN'S PAD CURES MALARIA. DYSPEPSIA, NERVOUS AND SICK HEADACHES.

ONTARIO PULMONARY INSTITUTE. 274, 276 and 278 Jarvis St. (cor. TORONTO, ONT. M. HILTON WILLIAMS, M.D., M.C.P.S.O., Proprietor.

EDUCATIONAL CONSERVATORY OF MUSIC. 1833. The NEW CALENDAR of the NEW ENGLAND CONSERVATORY OF MUSIC.