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POTATO PUDDING.—Two pounds of potatoes boiled and mashed, one-half pound sugar, one-half pound butter, six eggs, one ounce. Line a dish with paste, and bake.

IMPROMPTU MUFFINS.—Put the rings on the griddle to get hot. Mix one cup of wheat flour with one of Graham flour, a little salt, one egg beaten very light and milk enough to make a thin batter. Bake as soon as mixed.

CANNING ORANGES.—Canning oranges is growing to be one of the industries of Florida. The fruit is peeled and broken into its natural sections before canning, which is done by a process similar to that used for preserving other fruits, and when taken out is ready for use.

VINEGAR.—To make vinegar from cider, put a pound of sugar into a gallon jar, filling it up with cider. It must be well shaken, and then left for three or four months to ferment, when it will be ready for use. It must not be tightly corked, but should be covered over with a piece of writing paper pricked.

APPLE MARMALADE.—Pare and core two pounds of sour apples; put them in an enamelled saucepan with one pint of cider and one pound crushed sugar. Cook with gentle heat for three hours, or until the fruit is quite soft, then squeeze it first through a colander, then through a sieve. Sweeten to taste and put away in jars.

NEW potatoes should be laid in cold water for an hour before cooking. Then scrape off the skin and steam them. They should never be boiled. If you have a quantity to cook, a quick way to peel them is to throw them into a bucket with a good handful of pebbles. Shake vigorously for a few moments, and the skins will all come off.

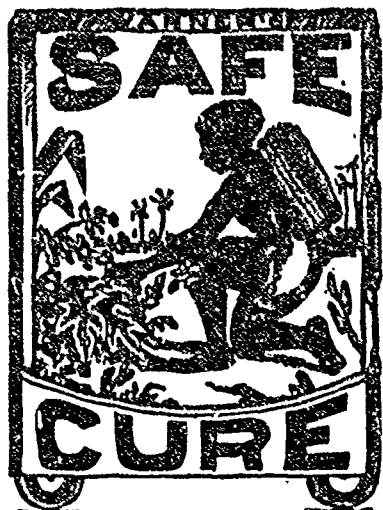
SAUCE FOR MEAT.—Mince an onion; fry it a yellow colour with butter in a stew pan; pour on a gill of vinegar; let it remain on the fire until a third of it is boiled away, then add a pint of gravy or stock, a bunch of parsley, two or three cloves, pepper and salt; let it boil a minute; thicken it with a little flour and butter; strain it and remove any particles of fat.

HOW TO COOK POTATOES.—Old potatoes should never be pared before cooking. The most nutritious portion of the potato lies immediately underneath the skin, and this is generally all pared away through ignorance, leaving the watery part. A small slice should be first cut from each end, as this lets the water out, and the potatoes then put into cold water and allowed to heat slowly. They should boil as slowly as possible until done. Then throw off the water, lift the lid for a few moments and serve.

APPLE "TURNOVERS."—The child is defrauded of its rights who does not know the taste of a "turnover," baked purposely for small consumers. Roll out a round of crust about the size of a dessert plate, pull it into oval shape. Put two tablespoonfuls of rich apple sauce, or else apples in the finest slices that you can cut, sprinkled with sugar and cinnamon, quite into the centre of the crust, turn it over and pinch the edges closely together. Wet the crust with a little sweet milk and bake brown in the oven.

WALNUT CATSUP—Old English Recipe.—Take green walnuts before the shell is formed, and pound them in a mortar, squeeze out the juice, add to each gallon put one pound of bay salt, four ounces of black pepper, two ounces of red, four chillies of ginger, cloves and mace, each one ounce; and a root of horseradish. Boil all together till reduced to half, bottle when cold. Ready for use in three months. A very good catsup, with less trouble, is made of the vinegar from pickled walnuts, which has grown black and rich from covering them. The walnuts must be secured for pickling while you can easily put a needle through their rinds.

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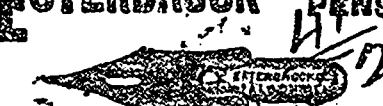
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NOTES OF THE WEEK.

ONE of the most singular freaks of the eruption in Java was the carrying off of an enormous bed of solid ice from a subterranean lake in the midst of molten lava. The bed of ice was surrounded by a thick envelop of sand scoria, which are such non-conductors of heat that a red hot stream of lava running over it will not melt the snow.

It is said that the Prince of Montenegro, who some time ago closed all the cafés and drinking shops in his dominion, regarding them as schools of effeminacy, extravagance and corruption, and abolished all titles, so that while formerly every other man in Montenegro was an "Excellency," now even the Ministers have to be content with plain "Mr.," has recently issued an interdict against all "luxurious wearing apparel," including cravats, gloves, walking-sticks, parasols and umbrellas.

EVEN Hodge occasionally has "summat to say." A vicar of a west of England parish was interrupted in the course of his sermon, on a recent Sunday, on referring to the festivities in connection with the coming of age of the lord of the manor. He expressed regret that beer had been furnished where so much drunkenness prevailed, whereupon an agricultural labourer asked the preacher what it mattered to him, and said they would require to wait a long time for any token of the vicar's liberality.

WITTENBERG celebrated on Thursday week the quatre-centenary of Martin Luther's birth. Fifty thousand visitors thronged the streets, which were appropriately decorated. The Crown Prince of Germany opened Luther Hall, placed a laurel wreath upon the great Reformer's grave, and delivered an address, exhorting the people to uphold and defend the evangelical faith. Lectures on Luther's life and works were delivered in various parts of the town, and there were banquets and other festivities in the evening.

THE Belfast "Witness" says that at a recent meeting of the Committee of Arrangements in connection with the forthcoming Pan-Presbyterian Council in Belfast, reference was made to the death of the Rev. Dr. Knox, and a resolution was passed expressing regret at his loss to the Church, and especially in connection with the meetings of the Council, of which he was the prime promoter. The Rev. Dr. Watts was appointed convener in his stead. It was arranged that the reception in connection with the Council should be held in the Ulster Hall, and the subsequent meetings in St. Enoch's Church.

THE agnostic lecturer and publisher, Mr. Bradlaugh, has got a large amount of gratuitous advertising. Prebendary Row, in a letter to the London "Guardian," expresses the opinion that nothing has been more unadvised in the interest of Christianity than the manufacturing of Mr. Bradlaugh into a political martyr. "It has trebled his influence among working men as an opponent alike of Theism and Christianity, and vastly increased the sale of his pernicious publications. The admission of ten Bradlaugh's into the House of Commons would not have done an equal amount of mischief."

THE Rev. R. Thornton, of Wellpark Free Church, Glasgow, a Canadian by birth and educated in Toronto, has recently accepted a call to Camden Road Church, London. At the meeting of the Glasgow Presbytery, at which he intimated his acceptance of the call, after detailing the prosperous condition of the congregation he was about to leave, Mr. Thornton said: "Blest with good health and spirits, and encouraged by a fair measure of success, it has been a real pleasure to me to preach at Wellpark, to teach a Bible class, and to visit the people. My only reason for going to London is the conviction that having laboured for more than eight years in

my charge, I shall be able, with God's blessing, to do more work, and do it better, by removing to a new field.

REV. F. W. AUSTIN, rector of All Saints, Berbice, home on leave of absence, secured a comfortable living in Wales, but deferred his resignation of the colonial charge until next year, when he would be entitled to a pension—thus endeavouring "to make the best of both worlds," the old and the new. Through the intervention of the colonial secretary, however, he has been ordered to resign his Welsh benefice or his colonial rectory. Not wishing to forfeit the pension, he has given up the living in Wales. Mr. Austin's cousin, who gave him the Welsh living, in an angry letter to the papers, insinuates that the person who called the attention of the Government to the matter was a clergyman who hoped to get the Berbice rectory, and declares that he is "no gentleman."

IN discussing the Franco-Chinese difficulty, the "Moniteur Universel" makes the following sensible observations: We are, therefore, set face to face with the alternative either of resuming negotiations with the Celestial Empire or of doubling, even tripling, the forces commanded by General Bouet. We do not believe we are wrong in asserting that the immense majority of public opinion in France would prefer the first course to the second. With a treasury empty, with the marked ill-will of most of the European powers arrayed against our colonial policy, on the eve of grave complications, perhaps, in the north-east of Europe, if the Government has any foresight it will not neglect to reduce the expedition within the limits of an ordinary police force, whose operation would be speedy and cost little.

THE committee appointed by the Wesleyan, Primitive Methodist, Free Methodist, and Bible Christian churches to consider the question of Methodist Union in New Zealand, met at Christ Church in July last. Seventeen representatives were present. It was unanimously agreed that there is absolute unity as to doctrines held. Much time was spent in considering the construction of the connectional Church court. Great interest in the subject was manifested, and a disposition to make the necessary concessions was shown by all. Considerable progress was made in forming the basis of the union for submission to the respective churches. Unanimity was practically arrived at on all the important questions. The committee have made a series of recommendations as to the various funds, settlement of properties, and duties of church officers. It was affirmed that all ministers would be profitably employed, and no serious difficulty is apprehended concerning finance.

THE following recently appeared in the "Independent": A French writer, M. Andre Berthet, has issued a "Lay Catechism" for the instruction of young agnostics. Here are some of the questions and answers:

- Q. What is God?
- A. I don't know.
- Q. Who created the world?
- A. I don't know.
- Q. Whence comes humanity, and whither does it go?
- A. I don't know.
- Q. When and how did man come on earth?
- A. I don't know.
- Q. What will become of us after death?
- A. I don't know.
- Q. Are you not ashamed of your ignorance?
- A. There can be no shame in being ignorant of what no one could know.

We now understand a passage of Scripture: The ox knoweth his owner, but the ass knows only his master's crib, without knowing his master, and that is the case with M. Berthet. He knows the crib where he gets his food, but not the Master who provides it.

THE union of the Methodist Churches in Canada will lead to concentration of effort in various directions. Our old and familiar friends, the organs of the numerically smaller branches of the Methodist Church, will merge their identity in our good neighbour, "The Guardian." The "Canada Christian Advocate," published in Hamilton for many years as the organ of the

Methodist Episcopal Church; the "Christian Journal," Toronto, organ of the Primitive Methodist Church, and the "Observer," Bowmanville, organ of the Bible Christian Church, will be discontinued. The publishing interests of the united body will be centred in Toronto, with Rev. Wm. Briggs at the head of the business department, Rev. Dr. Dewart, editor, and Rev. Dr. Stone, associate editor of the "Christian Guardian." There will be a similar consolidation of the educational institutions connected with the various churches. Work, it is said, will be found for Victoria College at Cobourg, and for Albert College at Belleville; and a scheme is on foot to endow a Methodist University at Toronto.

COMMENTING on Bishop Ryle's preaching in a Presbyterian pulpit the "Christian Leader" says:—A pleasant contrast to the conduct of the late Bishop Wilberforce, who turned his service at Glengarry into an insult to the Presbyterian Church, is furnished by the appearance of the Bishop of Liverpool in a Presbyterian pulpit in Perthshire. Last autumn Dr. Ryle was taken to task very severely by certain Scottish Episcopal clergymen, and also by the High Church papers, for daring to preach in a parish kirk; but the censors of the bishop have not succeeded in frightening him from a renewal of the fraternal service. The truly catholic spirit of this Evangelical leader of the Anglican communion was made all the more apparent by the manly simplicity with which he conducted public worship in the kirk of Moulin. Entering the pulpit in the ordinary walking dress of a bishop, he followed the usual Presbyterian mode throughout the whole service, and showed his respect for the place in which he stood by making no reference whatever to the exceptional position he occupied. This is as it ought to be; and we trust the day is hastening when such a simple brotherly act will be regarded as a commonplace calling for no special remark.

WEEKLY-HEALTH BULLETIN.—The weather of the week has exhibited a sudden and marked change, so much as to lead us to expect some considerable change in the relative positions of several diseases. Such, in some degree, has been the case. Thus diseases of a diarrhoeal character have, on the whole, decreased, and influenzas have increased. Regarding diseases of the respiratory organs in general, no marked increase has occurred, at least in comparative prevalence, although the total of diseases reported this week is much in excess of last week. Amongst fevers, the lateral expansion, if we may so call it, of Intermittent, is very marked. It occurs in five Districts amongst the six most prevalent diseases, noticeably in District V., along the south shore of the Georgian Bay, where it has seldom, if ever, appeared before. Fever Enteric deserves special notice. Last week it appeared amongst the six most prevalent diseases only in one district. This week it occurs in three. Last week its total degree of prevalence in a comparatively small number of reported diseases was 2.6 per cent. This week, with a much larger number of diseases reported, its prevalence amounts to 3.3 per cent. Scarletina, noticed last week as having again appeared, persists still in this week's reports. Asthma again appears in one of the two districts in which it was last week. It is somewhat noticeable that both of these districts lie to the extreme west of the Province. More extended statistics must be received, however, before any conclusions regarding its cause can be given. The great increase of Typhoid Fever must again direct our attention to the facts of its causation. Professor Buhl has stated that so long as underground water continues to rise, the number of fatal cases of Typhoid Fever steadily falls, and vice versa. It is the vice versa which is present now, as after the very wet summer, the dry month of August has greatly lowered the underground water, and hence has allowed the organic matter carried down with the rains to become decomposed by air being drawn into the soil. The later rains of September will serve in again draining such matters in a decomposing state into the wells.

OUR CONTRIBUTORS.

THE BIBLE IN OUR SCHOOLS.

MR. EDITOR,—The Rev. J. Laing, in his recent letters to the "Mail," has forcibly put his case respecting our public schools before the Minister of Public Instruction, and taken strong grounds in the field of public policy and religious exigency. Some time ago the Rev. Mr. McMullin, of Woodstock, spoke out on this question; and here and there we find faint efforts aiming in the same direction. The secular press is very faint on the question. One of our county judges, in a charge to the Grand Jury, has also set forth his opinion of the necessity for the Bible in the schools.

There is another body which ought to be specially appealed to, and it is the duty of those who value the influence of that body to speak out with bolder voice than has ever been yet employed. I mean the laity of the Presbyterian Church. There are special reasons why it becomes them to show their determination in this matter.

We have only to read the history of the parish schools of Scotland and find their habit and wont to see what kind of folk have come out of them. We have only to look at what Scotchmen and Scotchwomen are, the world over. We have only to look at their descendants in the United States and elsewhere, and see what they are, and ask ourselves the question, "Is there not a cause?" I say, sir, yes. I am able to answer the question—emphatically, yes. I am able to demonstrate the cause, beyond a doubt, which is, that the religion of the Bible is the religion of Scotland and of Scotchmen, and we ought to make it the text-book in the education of their descendants in this Canada of ours, and Presbyterians ought to see to it that it is done.

I am not a Scotchman nor a Presbyterian myself, but I profess to respect both wherever I meet them, for the most obvious of all reasons. It is simply because they love and reverence that Book of God—the Bible! For it is that book revered by the one and withheld from the other which made all the difference between the Scottish and the Irish Celt, and between the Protestant and the Romanist in Ireland a few years ago.

A story went the rounds—and I believe it was true—that during the existence of a previous administration the Prime Minister was approached in a somewhat presumptuous tone by a Methodist, who set up for a sort of leader amongst the ministers of that body of Christians, and asked why it was that no Methodist was taken into the Government! That he himself and others thought their "numerical strength" and "influence" entitled them to demand that a member of their Church should be, as in the previous ministry, taken into the cabinet; and that they had as much right to demand it as the Romanists had to demand similar consideration for their Church. The reply was a very worthy one, and spoke well for the wisdom and honesty of him who has been since laid aside to give place to another: "Mr. W.—, I do not see that in selecting a cabinet it is at all necessary to examine into a man's religious tenets. It is the aim of the party to which I belong to know nothing of sectarian preferences. We choose men to take part in the administration of affairs and government of the country for their personal fitness, irrespective of their Church alliances. For instance, I was not chosen because I am a Baptist or a Scotchman, but because I enjoyed the confidence of my party, and if we were to act on your ideas of the fitness of things, the people to whom we should naturally turn would not be towards the Methodists, but to our best and most reliable supporters, the Scotch Presbyterians; for, without their sanction and hearty support, the Ministry to which I belong could not exist a single day; and yet there is not a Scotchman besides myself or a Presbyterian in my Ministry. The Presbyterians find no fault and make no such demand as you are now urging."

I cannot vouch for this story; I give it for what it is worth. It came to me as true from a source which I considered reliable, or I would not repeat it now. I make use of it as an illustration to point a moral and to serve the purpose that I have in hand—i.e., to urge upon your earnestly evangelical readers that if they are backward in pushing forward their political pretensions as others do, they ought to insist that

their religious principles should not be trifled with or their rights as parents and citizens trampled upon, simply because it is known that they are reliable on questions of expediency in other matters affecting the public weal.

I would have the Presbyterians of this land who value the Bible—who know anything of the history of Protestantism—to be alive on the subject of the Bible in the schools, and act with other evangelical Protestants; to arise in their might and assert their determination that this question shall not receive the go by from either the Ministry or the Legislature! There are no politics paramount or equal in importance to our religious and civil liberties.

The Ministry of the day have no right to turn, for the sake of keeping themselves in power, to the fancies of the papal hierarchy, or to the unsettling of principles and religious convictions by the insidious aims of infidels and agnostics, or the antics of situatists and the cunning of priestcraft, or to the insidious dangers of broad Church views, and so-called free-thought. These are undermining the standards of truth, which we revere—for which our martyred forefathers have fought and bled and sacrificed their lives.

That the fear of God may be taught in our schools is the first essential in education; and the love of God and man can only be taught out of the open Bible. The experiment of a closed Bible and a Godless education has been tried, and proved a failure. There is no way in which God's grace can be brought to bear upon the young without their being taught as God has appointed by their being made acquainted with revealed truth, as set forth in the Word of God. The objections made to it are all futile, and if objectionable to any of our fellow subjects for any reason sufficient in their eyes, we who believe in the religion of the Bible have a right to insist that our liberties are being trampled under foot when we are obliged to support a system of education which is confessed to be Godless and agnostic, or when we are obliged to send our children to a teacher who is an agnostic or an atheist, or to a school which ignores the very existence of a Supreme Being.

The real difficulty lies in the degraded and depraving politics of the country, and for the present condition of things, Scotchmen and Presbyterians are largely responsible. The education of our youth must be lifted out of this slough. We must not be contented to let matters go on as they have done in the past. We do not stand on the same ground as our Romanist fellow subjects in this matter. The only education they wish the people to receive is to be taught their duty to the Church—viz.: subjection and obedience, and the absurd and superstitious legends on which popish imposture rests, to the total exclusion of duties to their country and neglect of the primary duties "of serving God, honouring the Queen, and obeying the law." The religion that should be inculcated by all is: "The open Bible—the Word of God written. When that is taught, and the principles of Holy Scripture inculcated, the Church will not be neglected or dishonoured; nor will the State or anyone suffer wrong, but the reverse.

If our rulers do not like these principles, for fear of offending the papal hierarchy, or losing the support of the Romanists, and might shy of the subject, with a view to pleasing the broad Church or infidel wing of their followers, and deliberately disregard the convictions of the evangelical Christians of the country by insisting on an agnostic school and college system, then it is time that Presbyterians of all shades of politics found some new standard around which to rally; for the subject of which I speak transcends in importance all questions of public policy or party.

Elgin, Aug. 27th, 1883.

JOHN RILAND.

THAT LEAKAGE—IV.

THE REMEDY IN OPERATION.

MR. EDITOR,—I promised in this my closing article to present the proposed remedy in actual operation. In doing so, I do not mean to say that the *modus operandi* here suggested is the only one within reach, nor is it assumed to be the best possible; I merely wish to show that the proposal made in article I. (August 15th), is practicable and not difficult of execution.

We have already all the machinery in existence we need, and that is a great deal. Nothing revolutionary is contemplated, nor need there be any derangement of any established usages of our Church. The Home

Mission Committee and the respective Presbyteries interested have only to work in unison to effect all that is now proposed. The former meets at present twice a year, when it passes under review the financial aspect of all supplemented charges, and also occasionally makes appointments of ordained missionaries to outlying posts.

Suppose, then, that this same committee be entrusted with the additional work of appointing all the men to supplemented charges or other weak fields, where such appointments are agreed upon; this would occur twice a year by the Home Mission Committee. Then, if between the half yearly meetings of said committee any Presbytery should find it necessary to make a like appointment, it could do so by virtue of its own inherent rights. Thus, were the Home Mission Committee and the several Presbyteries to work hand in hand in this matter, the proposed scheme could be simply and effectively carried out. No need any suspicion be entertained that too much power would be entrusted to the Home Mission Committee in this matter, for what is the Home Mission Committee but a condensation of Presbyteries for business purposes, whose members are the several delegates appointed by the respective Presbyteries, whose instructions they are sent to carry out?

But it may be asked, How shall Presbyteries and the Home Mission Committee know what men are available for settlement as proposed, and what congregations? Answer. First, Let a column be secured in THE CANADA PRESBYTERIAN, and also in the "Record" (paid for of course), in which shall appear weekly in the former and monthly in the latter a full and correct list, (a) of all vacancies in our Church—the supplemented charges distinguished by the letter "S" added, (b) of all licentiates and ministers (with post-office address) who wish settlement, in whatever form. Such lists would be useful beyond the immediate purpose now in view. Second, When the Home Mission Committee meets in fall and spring let a full list of all places to be filled, and of all the men available, be before it, and forthwith the gaps over the land would be filled up, at least a goodly number would be. The prediction may be safely hazarded that, on the whole, the appointments thus made would give better satisfaction than at present result from a similar number of calls; for proof, see the appointments of students to mission fields, and of ordained missionaries to Midland, Parry Sound, etc.

If in the judgment of wise and experienced men in our Church the method now proposed of carrying on the scheme is not the best possible, I hope that any divergence of opinion on this point will not prevent a favourable consideration being given to the whole matter under discussion, nor gender a feeling of despair that present defects cannot be amended.

I may be permitted to say in closing that the proposal in question, if carried out, would, besides all the advantages named in former articles, benefit our work in the North-West not a little, and in this way. Men would accept appointments to that distant field who do not now, if they knew that on their return to Ontario two or three years hence, should they find it necessary to return, they could at once enter upon some field of labour here and get a home for their family, without the ordeal of candidating for half a year or more. The Methodist missionaries have the advantage when any one returns, and this greatly lightens the task of an appointment to the North-West. Give our men two strings to their bow as our Methodist cousins have, who have gone out there and it will not be so difficult to find recruits. I thank you, Mr. Editor, for the generous space afforded for these articles. The great importance of the subject itself, and its far reaching bearings are apology for occupying so large a place in your columns.

Lindsay, Sep., 1883.

JAMES HASTIE.

P. S.—It is only proper to add that the omission of any scheme for the settlement of strong and self-supporting congregations is intentional on the writer's part. To attempt too sweeping a change at once would be to accomplish nothing.

Peu à peu, "little by little," in this matter. On the principle that weak folk and sickly need more tending and earlier than whole and robust natures, it is here proposed to first attend to the ailments of our "supplemented" charges, and self-supporting ones which do not rise above \$750 stipend.

Then, when by and by the benefits of this new departure have become widely patent, larger congregations will get their eyes opened to the folly of hear-

ing half a province before making a selection, and will probably come to feel somewhat of that nausea at candidating which every minister and probationer feels who possesses a manly and sensitive nature.

J. H.

A LETTER FROM MOOSOMIN, N.-W.T.

MR. EDITOR,—Burns tells the "Land o' Lakes and brither Scots" that

"A chiel's amang ye takin' notes,
An' faith, he'll prent it,"

and sometimes we very much wish for this "chief" here in Moosomin, that he might "prent" and tell forth to the world some of our doings here in the "wild North-West." Far and wide, along the horizon-line of the blue northern sky, that has hitherto been a canopy for nature in her primordial grandeur, and for red men's prairie homes, or wild deer and buffalo haunts, there is a light breaking, pale it may be now, with but a faint tinge of opal stealing into the pearly grey; but we believe that it shall deepen, and brighten, and glow into the glory of a fair new era for this hitherto unknown land. In the June of 1882, I came here first. In the early dawn light of a rather chilly morning "the cars" stopped at the 4th siding. I saw there a few tents—very few indeed—not a house or shanty—nothing but the "moving tent," and, certainly nothing to denote the likelihood of village, town or city ever standing there. All around, almost trackless, and altogether uncultivated, stretched the vast, wild prairie-land, and there, in the rich virgin soil, lay the hope and promise that were to sustain the lonely toiler through the hard years of the rough beginning-time, that since he had left the "old country" he had been trying to summon courage and fortitude to endure. Just there the prospect appeared dreary enough, but the loneliness, the dreariness, the utter want of all social and religious privileges—to-day I turn my thoughts back to these things, so much feared then, and ask myself, as someone did of the knights of Mary Queen of Scots, "Where are they?" Here I see a rapidly-rising town, an intelligent, enterprising and industrious population, stores, workshops, feed-stables, hotels, post-office, and a newly erected church, where only a short year ago there was not one building.

A short time since it was my privilege to attend a social tea-meeting, given in the church, and I cannot pass it by without speaking of it. This church has been recently built, people of all denominations freely giving to it as they could, in right hearty and brotherly good feeling. The Rev. Mr. Nicholl, Presbyterian minister, is the pastor, and a social and kindly interest is taken in the good work of preaching the Gospel by all parties. The house, on Monday evening, 27th ult., was full to overflowing, and a rich and substantial repast was served in good style, by the ladies of Moosomin, who have certainly and deservedly won to themselves honour and fame for many miles around, for the manner in which their department was managed.

After supper, Mr. Nicholl occupied the chair, the Rev. Messrs. Robertson, Winnipeg; Dimmick, Portage; and Smiley, Ontario; gave stirring and appropriate addresses. The Rev. Mr. Dimmick, Methodist minister, spoke on gratitude—how much we new settlers have to be thankful for, and wound up by saying that, had he his choice all down the ages of time, and over all the places in the world, he would choose for himself "Moosomin and now," and the sentiment was echoed by many present. The Rev. Mr. Nicholl next addressed the meeting, giving an outline in clever, humorous and graphic terms of "why he was there," and ended by showing as his life and labours here for the past twelve months have also shown, that it is his desire to work with them and for them, for right, and truth, and unity:

For the wrong that needs assistance,
For the truth that lacks assistance,
For the future in the distance
And the good that we can do.

He wished and desired every new settler in this new land to work and live that the land and the world might be the better for them, and that in the years to be it might be said of all present, "They lived not in vain."

He then presented Miss Struthers, who has played the organ at all the services, with a handsome gold locket and chain, and Mr. and Mrs. Struthers, in whose house the services were held until the church was built, with a beautifully illustrated family Bible,

thanking them in the name of the congregation, and fitly expressing how deeply obliged all felt to them.

The Rev. Mr. Robertson, who had preached there twice on the previous day, next spoke most encouragingly to the audience. He has travelled much in the North-West and he sees in the broad and beautiful land, the promise of a fair and sunny future. He usually finds the settlers possessed of education and intelligence, made up chiefly of the better class from Ontario and the old country, and some representatives of old and noble families. Rev. Mr. Smiley spoke briefly on the great needs, above all things of adhering strictly to Scripture principles, and hoped it might be said of our new church, as of Zion, that many were "born there." After a piece had been brilliantly rendered on the piano by Miss O'Neil, and the choir having sung, "Beautiful Words of Life," Mr. Neff, sen., moved a vote of thanks to the ladies seconded by Mr. Robertson. The meeting, a most happy one, was brought to a close in the usual way. On the following afternoon a party was given to the children and young folks in the same place.

L.N.A.

EVANGELISTIC WORK.

HAMILTON PRESBYTERY.

MR. EDITOR, Mention was made a few weeks ago through your columns that evangelistic services had been commenced in the field known as Ancaster East or "South Block," and the prayer of God's people was asked that His blessing might descend upon this part of the great vineyard. No doubt many who have been remembering us at a throne of grace will be anxiously looking in order to have their belief confirmed in the fact that their prayer has been answered.

For three weeks, services were conducted every evening with few exceptions. The good old truths of the Gospel were preached with power, and made so plain and practical by the speaker Rev. J. M. McIntyre, that many, very many, were led to examine the foundation on which they were building their hopes for eternity, and did not rest satisfied until they could say:

"On Christ the solid rock I stand,
All other ground is sinking sand."

Prayer-meeting was held every evening from half-past seven to eight, and occasionally at three p.m., in the cottages when not a few laid aside their work for one hour although busily engaged in reaping the golden grain. The attendance and interest increased from evening to evening until almost all the obstacles thrown in the way by Satan, the great adversary of souls, were removed. We do not think it necessary to proceed to prove that evangelistic services are scriptural. It is now fully and thoroughly believed that God has owned and blessed this means of grace. We have the testimony of many precious souls in Georgetown, Acton, Oakville and last but not least in Ancaster East, that these services conducted by Rev. Mr. McIntyre, and in which other servants of God took part, have been the means under God of leading them from a condition of midnight darkness to noonday-light. Well might many of our learned divines who find themselves in the third decade of their ministry see at least that nothing is done to hinder, but everything to encourage this part of the work of the Lord. The interest is greatly increased in every department of Church work.

A prayer meeting is conducted by the ladies of the "Block," and a meeting of a similar kind has been suggested for the young men, and will no doubt be started. Very many who were led to attend those services during the last week of their existence have asked that at as early a date as possible the Rev. Mr. McIntyre be requested to visit this field again and assist in similar services. We trust that many who did not avail themselves of this means of grace will unite heartily in the work of the Lord and no longer stand in the door of the kingdom and keep precious souls out. It is high time that prejudice and stiffness should be cast overboard, and that every encouragement be given to ministers and elders to assist each other in special services on all opportune occasions so as to promote a hearty and lively spiritual interest in all the congregations of the Church, and if possible to make inroads on the careless and indifferent around. If this recommendation, which has been so well made by the Rev. W. M. Rogers, of Ashburn, was carried out we would have fewer cases of spiritual deadness. The missionary spirit in our congregation would be

increased and the schemes of our Church would not be so inadequately supported. We have been told that we must be cautious and look well to the results. While this may be true yet we believe that God's name would be honoured; His cause advanced, and His Son exalted more if there was less of the so-called caution and more action put forth by our Church in winning souls for Christ.

We trust that God may raise up others to engage in this work, and that the labours of those who have given themselves to the work may be blessed in the future as in the past; that the kingdom of God may be advanced and the kingdom of glory hastened.

STUDENT.

PRESBYTERY OF QUEBEC.

MR. EDITOR, In a kindly article in a recent number of THE PRESBYTERIAN you say, of the report to the Home Mission from the Presbytery of Quebec, that "a tone of despondency is too apparent."

Nothing was further from the intention of the Presbytery than that such an impression should be made by what was written. We know the difficulties of our field, but we also know its encouraging and gratifying features. Possibly, the latter were not specified as fully as the former, but it would be a great mistake were the Church to imagine that the Presbytery of Quebec is "despondent." That word does not occur in our local edition of Webster's Dictionary. Had the writer of that word been in our Presbytery meeting this week, he would have seen us authorizing the building of a new French Protestant church in one locality, the building of a church for a new congregation of English speaking Presbyterians in another, though at present there is not a single communicant in either district, he would have seen us arranging for the ordination of a minister in a district where a minister has never yet been ordained, and heard us resolving to ask from the Home Mission Committee the services of three ordained missionaries, and ever so much money, since the watchword of our Presbytery whenever a worthy call comes before us, is not "Despond" but "Respond."

We are not "despondent" because we understand our position and our work. As the apparent-desire of our Quebec Government is to discourage and hinder Protestant immigration into the Province, we do not expect any enlargement of our congregations from that source. Our work, therefore, is to care for our present congregations, be these large or small, and to look after the settlers that are scattered up and down the Province, but who have to be hunted up, and that as soon as possible. We have also to train up, for the benefit of congregations elsewhere, the large number of Christian young men and young women that leave us every year to make homes for themselves in other places. This drain does not discourage us, because we remember the assurance: "He that soweth and he that reapeth, shall rejoice together." That we are doing this work is one of our pleas when we ask the Church to deal liberally with us in money and in men.

There is another aspect of our work which we regard as important. Our congregations are wedge-points in the very centre of a dense mass of people of a foreign language, nationality and religion, and who pride themselves on retaining these. Now a wedge-point is a useful article, but its efficiency depends on the backing up it gets. Let the sledge hammer come constantly and heavily behind, and the wedge will go forward and open up the block, however solid it may be. We want the Church to use us more than it has yet done as wedge-points for aggressive work, and not to regard us as useful simply as defensive refuges and shelters into which a retreating line may be gathered. The English speaking congregations of the Presbytery of Quebec, well manned and generously supported, form the cheapest and most effective base of operations for French work that our Church can ever possess.

G. D. MATHEWS.

Quebec, Sept., 13th, 1883.

COUNT D'ESTERHAZY explains the origin of the anti-Semitic agitation in Hungary in the emancipation of the Hungarian serfs in 1838, from which time the finances of the gentry or petit nobility have steadily declined. Many of the representatives of these old families were forced to leave their estates and seek employment in government offices and mercantile houses.

PASTOR AND PEOPLE.

AN AMERICAN'S ESTIMATE OF SPURGEON.

Dr. Hoyt, writes from London to the "Central Presbyterian" the following description of the impressions produced by hearing Mr. Spurgeon preach:

Having heard Mr. Spurgeon preach twice yesterday in the Tabernacle, it occurs to me that it may interest some of your readers to have a brief analysis of the remarkable power he wields. Six or seven thousand people do not go every Sunday to listen to a preacher unless he possesses some extraordinary gifts. What then are these gifts? Not studied eloquence, for this he despises. He said in a sermon last evening, that whatever eloquence a sermon had was a source of weakness in it. In this, I think, he was wrong, for that criticism would touch not only many of the greatest preachers in the world, but some of the noblest passages of the Bible. It is not rhetoric, for he uses great plainness of speech. It is not philosophy, for he rejects all schemes of human skill in his preaching. It is not passion, for he is temperate; nor pathos, for he does not seek chiefly to stir the emotions. It is not anything sensational, for whatever may have been the case in his youthful exuberance, now, in the mellowness of age, he is immeasurably above such meretricious effects. If none of these, what then are the sources of his great power over men? I mention first, his evident sincerity, next his intense earnestness, next his clear convictions, then the strength of these convictions, then his homely Anglo-Saxon language, then his courage, then his supreme loyalty to God, and lastly his deep and tender sympathy with man. Along with all this, there is the unmistakable evidence of reserved power. One feels sure in hearing him, that if he choose to do so, he could rise to great heights of eloquence, or soar on the wings of the imagination, or play with the feelings of tenderness or of humour—that he could make his audience weep and laugh by turns—and indeed this often happens. But he apparently restrains himself; he will not indulge in any of these to excess, but keeps them all in subordination to the higher end which he has in view. His aim is not to delight, to charm, to amuse, but to convince, to persuade, to save. He has given himself to this supreme purpose, and all else must give way. He considers himself the servant of God, and the servant of men for Christ's sake. Above all does he place God—God's word above human opinions—God's will above man's will—God's glory above our vain glory. He believes that he speaks in the name of Jehovah, that he is enlightened by divine wisdom, that he is upheld by divine strength. Those who hear him come to agree with him in this belief: they feel that the power he exerts is not his own, but God's power working through him.

These are the impressions made on me by the two sermons I heard from him yesterday. They were confirmed by the prayer at the evening service, which was the most wonderful utterance of man to God I ever heard from tongue of mortal—save that of one, whose preaching possessed many of the best qualities of Spurgeon's, together with a depth of thought, a force of logic, a wealth of imagination, and a splendour of eloquence, unequalled by any preacher whom I have heard since the death of the peerless Thornwell. All these brilliant gifts would be out of place in Mr. Spurgeon; or rather they exist in him in a rudimentary form, but are not permitted by him to develop into the fruits and flowers of philosophy, of rhetoric, of oratory, but are closely pruned, and compelled to give of their strength and richness to the main stem of his sturdy though unadorned thought and diction. There is in him the germ of every good quality of preaching, but no one is allowed an independent growth; all are made to unite harmoniously in the remarkable product we behold.

DR. MOFFAT AND THE BOER.

In October, 1870, Robert Moffat was ordained, in Surry Chapel, London, a missionary under the auspices of the London Missionary Society, and was appointed to South Africa. (John Williams, "the martyr of Arramanga," was ordained at the same time.) On the last day of the month he sailed for the Cape of Good Hope, being then just about twenty-one. At first he was engaged in the colonial territory, where he learned Dutch and preached to the Boers.

A story of this period illustrates the spirit and ready wit of the man, qualities which stood him in good stead then, and more so in later life. At the house of a rough Boer where he had begged a night's lodging, the good frau asked him to preach. Moffat, knowing that over a hundred Hottentots were employed in the service of the Boer, was disappointed to find only his host and hostess and five children as his congregation. "May not your servants come in?" he asked the Boer, modestly. "Eh!" roared the Boer. "Hottentots! Are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or if you like, I'll fetch my dogs, and you may preach to them!" Moffat calmly proceed to give out his text: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." It made no apparent impression so he repeated it. "Hold on!" cried the Boer, rising hastily from his seat. "I'll have no more of that. I'll bring you all the Hottentots in the place." And so he did; the barn was full; the people heard the Word gladly, and at the conclusion of the sermon the Boer, now mollified, asked the young preacher, "Who had hardened his hammer to deal such a blow on the head as that?" and declared that he would never again object to the preaching of the Gospel to Hottentots.

"WE WOULD SEE JESUS."

"We would see Jesus!" How the longing groweth
As the years gather and youth's roses fall!
We turn from pleasure, for the end who knoweth?
Even life's best begins at times to pall;
Only this great, unsatisfied desire
Grows stronger, deeper still, like a consuming fire.

"We would see Jesus!" Night and day returning,
Ever new duties, new distractions, bring;
Yet through their discord this unuttered yearning
Sounds like vibrations of a hard-struck string.
One fleeting vision of what angel eyes
Gaze on with ceaseless joy in far-off Paradise.

Ah! if to-night, while I am standing gazing
O'er the lit sea, along the moonbeams track,
Far in the distance with strange brightness blazing
He would but come for one brief moment back,
Up to my side, across the waters dim!
Tha' stream of radiance seems a pathway meet for Him!

See you dark clouds, the low horizon bounding,
Couched, like wild creatures who their Lord await!
Are they not sentinels, His house surrounding,
Veiling the splendours of His palace-gate?
A grim, deterrent throng, who sullen stand
To baffle curious gaze on this fair heavenly land.

Surely at seasons open flies the portal,
And through its battlements the Lord doth come,
Cinctured with glory, clad in guise immortal,
Unto the confines of His former home?
Or, 'mid Heaven's rapture, doth His heart grow cold
Unto the race He held so wondrous dear of old?

Nay! for He "loved us" and that love is burning
Deep in His heart, 'mid circling cherubim,
Where, all unsatisfied, His ear is turning
To catch earth's murmurs through the angels' hymn.
Scarcely they need Him in those courts of gold,
While, far on desert hills, sheep wander from His fold.

Is He not still the shepherd who, in soft calling
Rang first like music over the inland sea?
Till, through long centuries, His tones are falling
On ears that hearken though our eyes can see
Nothing of Him whom we have learned to love
More than all things below, and most of all above.

How I desire Him! Oh, to "see" Thee, only
Just for one moment standing by my side!
Never more, Master, would the path be lonely;
Surely one glance would leave me satisfied?
What were the glare of day, the gloom of night,
To eyes that once were sealed by such a glorious sight?

"We would see Jesus!" But His stars shine coldly
Down on the restless motion of the deep,
And He replies not, though I cry so boldly
While His whole world is lying wrapped in sleep!
Patience! wild heart, be steadfast and be still,
For thou shalt see thy Lord!—but, when it is His will.

—Alice F. Thornton.

SPURGEON'S EXPERIENCE WITH INFIDELITY.

There was once an evil hour when I slipped the anchor of my faith, I cut the cable of my belief, I no longer moored myself hard by the coast of revelation, I allowed my vessel to drift before the wind. I said to reason, "Be thou my captain," I said to my own brain, "Be thou my rudder," and I started on my mad voyage. Thank God it is all over now; but I will tell you its brief history. It was hurried sailing over the tempestuous ocean of free thought. I went on, and as I went the skies began to darken; but to

make up for that deficiency the waters were brilliant with coruscations of brilliancy.

I saw sparks flying upwards that pleased me, and I thought, "If this be free thought, it is a happy thing." My thoughts seemed gems, and I scattered stars with both hands. But anon, instead of these coruscations of glory, I saw grim fiends, fierce and horrible, start up from the waters; and as I dashed on they gnashed their teeth and grinned upon me; they seized the prow of my ship and dragged me on, while I in paragoned at the rapidity of the motion, but yet shuddered at the terrific rate with which I passed the old landmarks of my faith.

As I hurried forward with an awful speed, I began to doubt my very existence. I doubted if there was a world. I went to the very verge of the dreamy realms of unbelief. I went to the very bottom of the sea of infidelity. I doubted everything. But here the devil foiled himself; for the very extravagance of the doubt proved its absurdity. Just when I saw the bottom of the sea, their came a voice which said, "And can this doubt be true?"

At this very thought I awoke. I started from the death dream which would have ruined my soul if I had not awaked.

When I arose faith took the helm. From that moment I doubted not. Faith steered me back; faith cried, "Away! away!" I cast my anchor on Calvary, I lifted my eyes to God. And here I am, and out of hell. Therefore I speak what I know. I have sailed that perilous voyage; I have come safe to land. Ask me again to be an infidel! No; I have tried it; it was sweet at first, but bitter afterwards. Now, I lashed to God's Gospel more firmly than ever, standing as on a rock of adamant, I defy the arguments of hell to move me; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him."

THE BEATIFIC VISION.

How should we rejoice in the prospect—the certainty rather—of spending a blissful eternity with those whom we love on earth, of seeing them emerge from the ruins of the tomb, and the deeper ruins of the life, not only uninjured, but refined and perfected, with every tear wiped from the eyes, standing before the throne of God and the Lamb, in white robes and palms in their hands, crying with a loud voice, Salvation to God that sitteth upon the throne, and to the Lamb forever and ever! What delight will it afford to renew the sweet counsel we have taken together, to recount the toils of combat and the labour of the way, and to approach, not to the house but the throne of God, in company, in order to join the symphony of heavenly voices and lose ourselves amidst the splendours and fruition of the beatific vision.—Robert Hall.

"KEEP UP, CHRISTIANS."

As I was riding along in the south of France one day, I saw a pair of fine birds overhead. The driver called out in the French tongue, "Eagles!" Yes; and there was a man below with a gun, who was wishful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit dominion for eagles. Up there is the eagle's playground, where he plays with the calves lightnings. Up above the smoke and the clouds he dwells. Keep there, eagles! Keep there! If men can get you within range, they mean no good to you. Keep up, Christians! Keep up in the higher regions, resting in Jesus Christ, and do not come down to find a perch for yourself among the trees of philosophy.—Rev. C. H. Spurgeon.

EMPLOYMENT.

It may be laid down as an incontrovertible principle that no family can be happy without employment—regular, diversified, continually recurring employment. There may be the possession of wealth, there may be an ample and beautiful domain, there may be every thing externally to enjoy, but unless there be an appropriate and varied employment to occupy the body, engross the mind, and awaken the energies there cannot be happiness. It is the active, industrious, persevering family that is the truly happy family, not the idle, the slothful, the useless, not a family that has no definite plan, no fixed and important object, no personal and collective energy.

THE HIGHEST AUTHORITY.

Upon a Subject of Vital Interest Affecting the Welfare of All

The following remarkable letter from one of the leading and best known scientific writers of the present day is specially significant, and should be of unusual value to all readers who desire to keep pace with the march of modern discoveries and events.

"A general demand for reformation is one of the most distinctive characteristics of the nineteenth century. The common people, as well as the more enlightened and refined, cry out with no uncertain voice to be emancipated from the slavery of conservatism and superstition which has held the masses in gross ignorance during a large portion of the world's history, and in the time of the 'Dark Ages' came near obliterating the last glimmer of truth. Dogmatic assertions and blind empiricism are losing caste among all classes of all countries. People are beginning to think for themselves, and to regard authority much less than argument. Men and women are no longer willing that a few individuals should dictate to them what must be their sentiments and opinions. They claim the right to solve for themselves the great questions of the day and demand that the general good of humanity shall be respected. As the result of this general awakening, we see, on every hand, unmistakable evidences of reformatory action. People who, a few years ago, endured suffering the most intense in the name of duty, now realize the utter foolishness of such a course. Men who were under the bondage of bigoted advisers allowed their health to depart; suffered their constitutions to become undermined, and finally died as martyrs to a false system of treatment. There are millions of people filling untimely graves who might have lived to a green old age had their original troubles been taken in the proper manner. There are thousands of people who, by the judicious use of a few drops of the first symptoms of a malady and without the slightest realization of the danger that is before them. They have occasional headaches; a lack of appetite one day and a nervous one the next, or an unaccountable feeling of weariness, sometimes accompanied by nausea and attribute all these troubles to the ordinary ailments of a slight cold or malaria. It is high time that people awoke to a knowledge of the seriousness of these matters and emancipated themselves from the professional bigotry which controls them. When this is done and when all classes of physicians become liberal enough to exclude all dogmas, save that it is their duty to cure disease as quickly and as safely as possible, to maintain no other position than that of truth honestly ascertained, and to endorse and recommend any remedy that has been found useful, no matter what its origin, there will be no more quarrelling among the doctors, while there will be great rejoicing throughout the world. "I am well aware of the censure that will be meted out to me for writing this letter, but I feel that I cannot be true to my honest convictions unless I extend a helping hand and endorse all that I know to be good. The extended publications for the past few years, and graphic descriptions of different diseases of the kidneys and liver, have awakened the medical profession to the fact that these diseases are greatly increasing. The treatment of the doctors has been largely experimental and many of their patients have died while they were casting about for a remedy to cure them. "It is now over two years since my attention was first called to the use of a most wonderful preparation in the treatment of Bright's disease of the kidneys. Patients had frequently asked me about the remedy and I had heard of remarkable cures effected by it, but like many others I hesitated to recommend its use. A personal friend of mine had been in poor health for some time and his application for insurance on his life had been rejected on account of Bright's disease. Chemical and microscopical examinations of his urine revealed the presence of large quantities of albumen and granular tube casts, which confirmed the correctness of the diagnosis. After trying all the usual remedies I directed him to use this preparation and was greatly surprised to observe a decided improvement within a month and within four months no tube casts could be discovered. At that time there was present only a trace of albumen, and he felt, as he expressed it, 'perfectly well,' and all through the influence of Warner's Safe Cure, the remedy he used. "After this I prescribed this medicine in full doses in both acute and chronic nephritis (Bright's disease), and with the most satisfactory results. My observations were neither small in number nor hastily made. They extended over several months and embraced a large number of cases which have proved so satisfactory to my mind, that I would earnestly urge upon my professional brethren the importance of giving a fair and patient trial to Warner's Safe Cure. In a large class of ailments where the blood is obviously in an unhealthy state, especially where glandular congestion and inflammatory eruptions exist, indeed in many of those forms of chronic indisposition in which there is no evidence of organic mischief, but where the general health is depleted, the face sallow, the urine coloured, constituting the condition in which the patient is said to be 'bilious,' the advantage gained by the use of this remedy is remarkable. In Bright's disease it seems to act as a solvent of albumen; to soothe and heal the inflamed membranes; to wash out the epithelial debris which blocks up the tubuli uriniferi, and to prevent a destructive metamorphosis of tissue. "Belonging as I do to a branch of the profession that believes that no one school of medicine knows all the truth regarding the treatment of disease, and being independent enough to select any remedy that will relieve my patients, without reference to the source from whence it comes, I am glad to acknowledge and commend the merits of this remedy thus frankly. "Respectfully yours, "R. A. GUNN, M.D. "Dean and Professor of Surgery, United States Medical College of New York, editor of 'Medical Tribune'; author of 'Gunn's New and Improved Handbook of Hygiene and Domestic Medicine,' etc., etc."

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TORONTO, WEDNESDAY, SEPTEMBER 26, 1883.

THE special attention of ministers, missionaries, and catechists is directed to an announcement by the convener of the Home Mission Committee which appears in another column. The requirements of the great North-West are numerous and urgent. It is hoped that many suitable labourers may be induced to respond to the application.

NUMERICALLY considered, Presbyterians must now take a back seat in ecclesiastical company. Since the union of 1875 we have been the largest Protestant denomination in the Dominion. According to the last census, the Presbyterian Church numbers 629,280, and the Church of England 574,818. We outnumbered any one Methodist body when the census was taken; but the four united the other day outnumber us. The figures are as follows:—

Methodist Church of Canada.....	582,963
Episcopal Methodist.....	103,272
Bible Christian.....	27,236
Primitive Methodist.....	25,680

Total..... 739,160

It will thus be seen that the Methodist exceeds ours in numbers by 109,880 and the Church of England by 164,342. If there is any truth in the theory that Methodism does not thrive as well in the older parts of America as in the newer we may overtake our neighbours in a few years. The Wesleyans could always beat us in very new settlements. Their machinery was admirably adapted for taking possession of a newly settled country. It is not by any means clear that they can work an old field better than we can or take a better hold in cities. We always come to stay.

OUR fall shows may be used for many other purposes besides the improvement of stock and machinery. Patriotism may be cultivated at these annual gatherings. A man that can visit our Toronto Exposition or the Provincial Fair and not conclude that Ontario is one of the best countries in the world does not know evidences of national prosperity when he sees them. A better dressed, better behaved, more intelligent, more enterprising, more comfortable looking crowd of people cannot be brought together in any country in the world than that which met in Toronto last week. There may not have been many millionaires among them; but they struck as high an average in all that goes to make a country great as an equal number gathered promiscuously in any part of the world would strike, perhaps we should say a higher average. The same is true of the gathering at the Provincial. No intelligent, reflecting man can look at that surging mass of intelligent, well-dressed, comfortable-looking people without feeling that God has given us a goodly heritage. These are not picked men taken from sections that abound in paupers unable to come to Guelph. These are our average Ontario citizens. They are well provided for in this good land. Would that we were all more grateful for our national blessings.

UNLESS we entirely mistake the signs of the times female suffrage is one of coming questions. Both political parties are squinting at the question though apparently unwilling to commit themselves for the present to any very pronounced measures. The Methodist Conference declared the other day in favour of this franchise. Just let the Presbyterian Assembly and one or two other bodies incline a little that way and the politicians will make female suffrage a plank in their platform at the earliest possible moment. Many temperance men are in favour of the movement. They assume that the vast majority of women are ready to vote for prohibition. The "Globe" assumes the same thing in an article last week. Might it not

be well before we make arrangements for bringing our wives to the polls for some one to give us a few of the facts on which this assumption is based. It is quite easy to make a rhetorical flourish about women driving King Alcohol out of the country. A flourish of that kind does not count when the ballot boxes are opened. Even supposing a large majority of women voted for prohibition would their vote make up for the degradation that the franchise would bring upon them. Just fancy a number of respectable women leaving their homes to take part in the Muskoka election! We must have more light before we put Canadian women into the mire of Canadian politics.

THE Conference had a somewhat breezy debate just before adjournment on the propriety of ministers engaging in speculation and giving their time to secular pursuits. The Committee on Discipline recommended that a resolution be passed making it incompetent for ministers in active work to hold membership in any secular board, trading company, or corporate body organized for purely commercial purposes. The motion was passed but almost immediately afterwards a motion was carried to reconsider. After a lengthened debate it was agreed that Conference do nothing more than recommend ministers not to become members of boards, trading companies, or corporate bodies organized for purposes of trade. As matters now stand a minister in his private capacity may invest his money any way he pleases, but he must not figure as the President or Director of Banks, Land Companies, Loan Companies, Insurance Companies or other concerns of that kind. We never heard that any considerable number of ministers were in danger of being made presidents or directors of monetary institutions. Some of the Methodist brethren, we understand were interested in land companies in the North-West, but are very certain they "won't do it again." It would be well for the country, though perhaps not for the churches, if ministers were quite frequently made directors of monetary institutions. A man that can raise a family of six or eight children respectably on \$500 a year and keep out of debt is qualified for a seat on any monetary board. Raising a large family on \$500 a year is a far greater financial feat than managing the Bank of Montreal.

CHURCH CONGRESSES.

IT is generally thought, not without reason, that the official meetings of the various church courts sufficiently tax the time and the energies of their members. Many ministers feel that they interfere in no small degree with pressing duties of their pastoral work. In addition to the ordinary official assemblages connected with the Episcopal Church in Canada, a new and more popular gathering is contemplated. It is new so far as Canada is concerned. In England and the United States, Church Congresses have come to be established institutions, where their success has been remarkable. A few months since an experiment on a limited scale was made in Hamilton, and so satisfactory were the results that the desire was generally expressed for organizing the Congress as a permanent institution on a wider and more comprehensive basis.

The memorial addressed to the Provincial Synod at Montreal asking that a general Congress be sanctioned was favourably received. Most of those taking part in the discussion of the question contended that this new ecclesiastical assemblage should be perfectly free and untrammelled by any official connection with the regularly constituted Church courts. There is much wisdom in this contention. While in the various diocesan and provincial synods most questions affecting the welfare and government of the Church come up for discussion, the number of such subjects is too great, and the time for their discussion necessarily limited, that but little opportunity exists for the careful consideration of moral and religious subjects of immediate and direct popular interest. The reading of carefully prepared papers on such subjects and the discussions to which they give rise contribute greatly to the awakening of popular interest in Christian thought and work. The Church is brought into more direct relation with the people who become more interested and helpful in active effort for the advancement of religious and benevolent enterprises. These church congresses, especially in England, have awakened much interest; and, from the fact that some of the ablest men of the day have taken part in their proceedings, the popular mind has been directed to

subjects of great importance which might have been otherwise overlooked.

The propriety of holding a Presbyterian Congress might at all events be considered. It is true the reasons for such a gathering are not so strong as in the case of our Episcopal neighbours. There is not so much of a chasm between ministers and people as there too often is between clergy and laity. The meetings of local Presbyteries afford frequent opportunities for the consideration of questions of immediate interest, though of necessity the stated business monopolizes most of their time. It was generally supposed that the district synods would afford excellent opportunities for the consideration of subjects specially bearing on practical religion, but somehow the expectation has been unfulfilled. Of late efforts have been made with more or less success to popularize these intermediate courts, still they lack the interest that attaches to either Presbytery or Assembly. It is admitted that efforts in the direction attempted at the three Synod meetings recently held might in time wonderfully increase the interest and usefulness of these annual gatherings. Even then there would still be room for holding a Congress. In all our Church courts there is the utmost freedom of discussion and a degree of manly independence that leaves nothing to be desired in this respect. The advantage to be derived from a Congress would be that divested of official and formal responsibility, the different phases of Church life and work could receive more time for consideration than can possibly be allotted to them in the debates of the Assembly. Year by year its business is increasing in magnitude, and matters of importance have to be shelved, and adjudicated upon without being sufficiently discussed.

Besides a more thorough ventilation of questions of current interest to the welfare of the Church, thereby facilitating the work of the Assembly, topics of vital importance to the Church and the people at large would receive adequate and timely attention. A Presbyterian Church Congress might at all events be tried, and, if as successful as some of those held by other bodies, there would be no reason to regret the experiment.

EARL CARNARVON AS A CHURCHMAN.

THE Earl of Carnarvon while in Montreal paid a visit to the Provincial Synod of the Anglican Church then in session in that city. The report of his speech addressed to the Synod does not contain anything very striking. It was characterized by a fine spirit of loyalty and affection to the Church to which he belongs. The most noteworthy portion of his remarks relates to the estimate he has formed of present state of the Church of England. Being an experienced statesman, Lord Carnarvon takes no narrow or prejudiced view of the actual condition of the English Church. He not only recognizes the difficulties and labours of that great ecclesiastical body, but, as the worst of all her troubles, the party division and strife which seem every year to increase in bitterness. These things he says occasion sorrow and perplexity.

Such a state of things is inevitable when the broadly marked tendencies in the English Church are observed. Tolerance is becoming all the more difficult. The ritualistic party is earnest, energetic and aggressive. They have a strong popular sentiment in many quarters in their favour. More than their zeal for vestments, postures and mediævalism generally their fervent labours among the poor in neglected districts have gained for them much respect. Their zeal in self-denying missionary work has given vitality to a movement which antique sentimentalism alone would have imperilled. Extreme ritualistic leaders have been ready to brave martyrdom for their convictions. Whether they took the spoiling of their goods joyfully we cannot say; but they preferred imprisonment to submission to the fines imposed upon them, and the rulings of their bishops. Like all zealots they entertain the assumption that they—of all men except it be Roman Catholics—are positively right and all others wrong. The Broad Church might at first sight be supposed to be the most tolerant of existing parties in the Church of England. Even they can denounce both ritualist and evangelical in vigorous Saxon. It is in speculative thinking that Broad Churchmen show any signs of activity. The zeal that animated F. W. Robertson, F. D. Maurice and Charles Kingsley has not descended to their successors. The large body in the English Church who adhere to evangeli-

cal religion do not view with indifference the attitudes of the High Church, nor can they approve of the speculative vagaries of the Broad Church. When such radical divergencies exist in the same ecclesiastical communion, no marvel that there should be party division and strife.

The Earl of Carnarvon does not seem to share in the feeling that if Church and State connection were severed both would be irretrievably ruined. The prosperity of the unendowed Episcopal Church in the United States, in Canada, Australia, New Zealand and Ireland affords palpable evidence that State support to religion is, many think, as unnecessary as it is inexpedient. When this question comes within the range of practical English politics inevitable at no distant date, the Earl of Carnarvon will not be alarmed at the consequences of disestablishment.

THE STORY OF MY LIFE.*

The able founders of Canadian nationality have a claim to the remembrance of succeeding generations. The story of their lives deserves a place in Canadian literature. The intrinsic interest attaching to every well-written biography is enhanced by the light it is fitted to shed on historical events becoming hazy and indistinct in the memories of men. The prominent place occupied by Dr. Ryerson in the formative period of Canadian history vindicates his claim to a distinctive place in the annals of biography.

From an autobiographic sketch prepared by himself we learn that he is descended from Dutch and Danish ancestry. His father was a native of New Jersey. During the revolutionary war he served as a volunteer officer in the Prince of Wales regiment, raised in his native State. At the close of the war he formed one of the numerous band of U. E. Loyalists who sought a home in Canada. Egerton Ryerson was born in the township of Charlotteville, near the village of Vittoria, Norfolk county, on the 24th March, 1803. His earlier years were spent on the paternal farm, on which he wrought with commendable industry. There also the foundation of his moral and intellectual training was laid. In his thirteenth year he came under deep religious impressions, and afterwards joined the Methodists. His religious convictions were put to a severe test which evidenced their strength and sincerity. His father had a decided aversion to that body at the time, and the young convert had to choose between his religion and his home. For a time he had to withdraw from the latter. He studied for the ministry in connection with the Methodist Church, and at an early age entered on the laborious work of an itinerant missionary. In those days he was in the habit of keeping a diary, from which extracts are given, revealing a disposition of earnest piety and spiritual longing. The secular ambition of the first English Church prelate in Upper Canada afforded the occasion for young Ryerson's first venture in controversial strife. Reluctantly he engaged in the work, but with such marked success that from that time forward he was looked upon as the champion of religious freedom.

His zeal on behalf of Methodism, early awakened, retained its ardour to the close of his eventful life. His resolution, energy, and firmness were eminently helpful to it in its early struggles. The relations with the British connection for several years were anything but cordial, leading for a time to severance and antagonism. Had it not been for the resolute bearing of Mr. Ryerson the condition of the Methodist Church in Canada might have been different from what it is to-day.

At the Conference of 1829 it was resolved to establish a Methodist newspaper, and Mr. Ryerson was appointed editor. The first number of the "Christian Guardian" was published on the 22nd November, 1829. With occasional intermissions he continued to conduct it till 1840, when he finally relinquished his editorial duties. The paper was conducted with great vigour and energy. The editorials were trenchant and breathed a spirit of fearless independence.

Dr. Ryerson was by nature and circumstances a politician. As a prominent exponent and representative of Methodism he was brought in contact with leading politicians in Canada and in Britain. He was frequently consulted on questions of public

importance. What influence his relations with high officials and leading politicians had on the simplicity of his character and the singleness of his aims might be a question of some little curiosity.

There are two great and lasting services which Dr. Ryerson rendered to his native country. He contributed largely to the satisfactory settlement of the clergy reserves question. All the force of his character and his persistent energy were directed against the efforts for the establishment of a dominant church in this country. In the end they were successful. Though the biography is culpably silent as to other effective labourers in the same field, we are not disposed to withhold from Dr. Ryerson the just meed of praise to which he is entitled. The other signal service rendered to his country by Dr. Ryerson was the founding and management for so many years of the admirable school system that has proved so beneficial to Ontario. It has been well said that our school system is Dr. Ryerson's monument.

A man of strong convictions, resolute will, and with such distinct individuality could not lead an active life without encountering great opposition. He was in conflict with many men no less prominent than himself in public affairs. He gave and received many a stinging blow. The warfare came to an end, and the sturdy polemic ended an eventful career on the 19th February, 1882. His end was peaceful and happy. He died in the hope of a glorious immortality. He was buried amid the sorrowing regrets of a great concourse of mourners.

The biography contains a vast mass of interesting material, its chief value consisting in extracts from the autobiographic sketch already referred to, letters, and contemporary documents. The interest of the subject in the light cast upon it from these sources is very great.

THE FISK JUBILEE SINGERS.

The Fisk Jubilee Singers paid their promised visit to Toronto last week. They received, as we were sure they would, a most cordial welcome. The oftener they come the more enthusiastic are their audiences. They sang with their wonted power, pathos, and sweetness the melodies they have made familiar. Several new pieces have been added to their repertoire. Although changes have been made in the personnel all the old favourites remain, and the efficiency of the entire company is in no way diminished. Crowded houses greeted the Jubilee Singers at all their performances in Shaftesbury Hall. Every number on the programme was listened to with delight, while many of the melodies and all of the solos by Misses Jenny Jackson, Mattie Lawrence, and Mr. J. L. Loudin were enthusiastically encored—a favour their respective excellencies of rendition justly merited.

After a short tour in the Western States it is the intention of the Jubilee Singers to visit Europe, where a series of engagements already await them. They hope to give entertainments at the annual meetings of the Young Men's and Young Women's Christian Associations in London during the month of April. They are sure of a cordial and appreciative welcome in Britain and on the continent.

FOREIGN MISSION COMMITTEE.

The regular meeting of the Foreign Mission Committee Western Section, was held in the session room of Knox Church, Toronto, on Wednesday and Thursday last. The Rev. Dr. Wardrope, Guelph, the recently appointed convener, presided. He acknowledged the honour conferred upon him by the position he now occupied, and expressed his confidence in the courtesy and sympathy of the members.

The Executive Committee was authorized to appoint the Rev. S. J. Taylor as a missionary to the North-West, to arrange with him in reference to the field which he shall specially occupy, and to secure that he shall, from time to time, visit the Indian missions in the North-West and report.

Rev. John Jamieson was appointed missionary to Formosa, and instructed to prepare for his departure thither at the earliest possible date. Dr. MacLaren was appointed to meet with the Barrie Presbytery to plead for Mr. Jamieson's release; and, in the event of its being obtained, the Executive Committee was empowered to make all the necessary arrangements for his designation to the field. Mr. Jamieson, being present, addressed the committee, and intimated his acceptance of the appointment, and tabled a medical certificate regarding his health for the climate.

Mr. Joseph Duuder, missionary-elect to Central India, was present, and addressed the Committee. In the course of his remarks he stated that steps had been taken to have his ordination in Toronto instead of Brantford.

Dr. Mackay, of Tamsui, Formosa, having made an urgent appeal to the Church for \$2,500 for the erection of churches to meet the increasing demand in Formosa. A gentleman in Brantford, on behalf of himself and others, offered the committee \$250. The offer was accepted, the donor thanked, and informed that his donation would be forwarded to Formosa for the object named.

Rev. G. M. Clark, of New Edinburgh, Ottawa, in a letter to the committee, enclosed \$50, which he requested should be a donation, *in memoriam*, for the benefit of the mission in Formosa.

A cheque for \$93 from the Sabbath school of St. Andrew's Church, Guelph, was received in favour of the Formosa mission.

A letter from Mrs. Johnston, of Guelph, containing an offer to contribute \$3,000 for foreign mission purposes, on condition of her receiving yearly seven per cent. on said sum during her life, was received. The offer was accepted, and thanks tendered to the donor.

The following is the estimated expenditure for 1883-84 for woman's work in the mission. These funds are expected from the Woman's Foreign Mission societies throughout the western section:—Miss MacGregor, helping, etc., India, \$1,215; Miss Rose, helping, etc., India, \$1,215; Miss Rodger, salary on furlough, \$400; Miss Rodger, travelling and other expenses, \$650; Miss Oliver, preparing for mission work, \$300; Miss Baker, at Prince Albert, \$300; Mission schools in the North-West, \$650; proportion of agent's salary, \$135; Ladies school at Tamsui (projected), etc., \$3,000: total, \$7,860.

A discussion was held relative to the purchase of certain property on Palm Island, China, for a Sanitarium, but nothing definite was arrived at until further communication should be had with responsible parties in China.

The convener was requested to address at his earliest convenience the students of the different theological colleges of the Church with the view of encouraging them to consider prayerfully and earnestly the propriety of some of them devoting themselves to foreign mission work.

HOW IS IT?

MR. EDITOR, The "Dominion Churchman," a paper published in your city and seemingly the exponent of High Churchism, had, in its last issue, an article sneering at Bishop Ussher's pretensions to lawn sleeves, while elsewhere, in the same number of the paper, appeared an editorial upholding with *much necessary vim* the, to it, all important doctrine of apostolic succession.

Now, if this is the Bishop Ussher resident in Montreal, and who has been defending his Church recently to an outsider, the action of the "Churchman" appears rather stultifying; and its wiser policy would have been not to ignore but admit the gentleman's title to the episcopate, supposing always the succession has any merit and is not mythical, for while denying his right by the one article alluded to, it proves by the other that Mr. Ussher is undoubtedly a bishop.

Admit for the sake of argument, one of the precepts of our sister Church "once a bishop always a bishop," and that the succession to the mitre is transmitted from bishop to bishop how does the matter stand? Is it not as follows: Bishop Cummins a canonical bishop of the Church of England seceded, founded the Reformed Episcopal Church and ordained Bishop Cheney, of Chicago, Bishop Cheney and others ordained Bishop Gregg, of England, who, in his turn ordained Bishop Ussher?

These facts no doubt are galling to the "Churchman," but really your contemporary should not refute its own writing in attempting to *unbishop* Mr. Ussher; for, aside from being illegal, Mr. Ussher might become irritated and commit the fearful indiscretion of transmitting his gift to a true blue Presbyterian, or may be to a minister of the "Churchman's" *bête noir* "the sects."

Now, having said all this and to be serious, supposing the ministers who claim to be the real and only successors of the apostles by an unbroken line of descent are correct what of it? Are they better than other ministers, our own for instance? I think not neither in godly useful lives nor as men of superior intelligence.

Yours truly, H.
Ottawa, August 28th, 1883.

*"The Story of My Life." By the late Rev. Egerton Ryerson, D.D., LL.D. Edited by J. George Hodgins, Esq., LL.D. (Toronto: William Briggs.)

CHOICE LITERATURE.

A BITTER LESSON.

BY FLORENCE B. HALLOWELL.

"Dear Hugh: Prepare to be surprised. Father and I will be in E— on Thursday. Father has some business to attend to there, and is also to see the oculist about his eyes. Doctor Patterson says he feels sure that complete recovery will follow a course of treatment. O Hugh, if father's sight can only be restored, how happy we will all be! It is so sad to see him groping his way about, and unable to go anywhere away from home without some one with him. He has grown much worse since you were home at Christmas, but is as patient and resigned as ever. Of course, if he puts himself under the care of this oculist, he will have to go to E— very frequently—perhaps board there for a time—and that will be expensive; but he has one hundred and fifty dollars on hand from the sale of old Betty and her colt, and in a case like this we must not think of cost. We will, on Thursday, go directly from the depot to the college, to pay you a call before attending to anything else. I know how glad you will be to see us.

"Your loving sister,
"ANNA."

Hugh Haven's face was radiant as he finished reading his sister's letter. The thought of seeing any one from home was delightful to him; for though the college in which he was a student was only fifty miles from the old farm where he had been born, his father's narrow circumstances made frequent visits out of the question.

Mr. Haven, though an energetic, industrious man, had failed to make farming pay him very well, and thought himself fortunate if at the close of each year he could make both ends meet. Hugh the only son, had been sent to college to gratify his ambition for an education that would fit him to be a civil engineer, at the cost of many a sacrifice on the part of his parents and sister. But of this he knew nothing, for they carefully concealed from him anything that might have had a tendency to worry or sadden him, and cheerfully economized in every way for his sake, feeling sure that the day would come when he would do honour to the name he bore.

But they could not keep from him the sorrow which entered the old home when his father's eyesight began to fail. At first Mr. Haven paid little attention to this misfortune, believing it only temporary, and thinking that bathing his eyes in weak tea or salt and water would soon restore them to their former strength.

But when he found after several months of such treatment that they grew worse instead of better, he consulted the family doctor, who pronounced them seriously affected, and advised him to consult an oculist without delay.

Mr. Haven did not follow this advice immediately, for the reason that his pecuniary circumstances just at that time did not render it, in his opinion, practicable. He needed every cent he could raise to meet a note which would fall due very soon, and therefore several weeks elapsed between the consultation with Dr. Patterson and the receipt of the letter which gave Hugh so much pleasure.

"I shall miss old Bet when I go home again," thought the boy, "but if it was necessary that she should be sold in order that father should have the money for this oculist, I shan't regret her."

It was very early the following morning when Mr. Haven and Anna arrived, and Hugh had only just finished his toilet. He recognized Anna's knock, and rushed to open the door; but he could scarcely utter the words of welcome which rose to his lips, so shocked was he at the appearance of his father, who seemed to have grown many years older since he had last seen him.

Mr. Haven was happily spared the sight of the sorrow and trouble in his son's face, but Anna saw it at once, and at the first opportunity drew Hugh aside to whisper,

"Don't feel so terribly about it, brother. Doctor Patterson says that father's recovery under careful treatment is certain, and this oculist we are to consult to-day is famous for his skill. Try to talk cheerfully, or father will notice your gloom, and it will worry him."

So Hugh tried to appear gay, and even essayed a laugh occasionally; but his heart was very heavy, and it was almost a relief to him, when, after a stay of an hour, his father and sister went away.

"We would stay longer, my boy," said Mr. Haven, as he rose to go, "but Anna has some shopping to do, and I have a little business to attend to before I see the oculist."

"Then I shan't see you again," said Hugh in a tone of regret.

"No," answered Anna, "but I will write to you as soon as we reach home, and let you know just what the oculist says."

"If I didn't have to attend class in about fifteen minutes," said Hugh, "I would go with you; I feel so anxious to know his opinion."

"Oh, its sure to be favourable; so don't worry. Father will be seeing as well as ever in a few weeks, I know," said Anna, as she left the room.

"I hope so! I hope so!" murmured Hugh, as he opened a book to take a last glance at some definition which puzzled him. "He has been such a good father to me."

Just then the door flew open, without the preliminary ceremony of a knock, and Harry Rathbone, a fellow-student, came in.

"I say, Haven," he cried, "I've been deputed to ask you to pull in the boat-race to come off in June. What do you say? Of course you'll accept?"

"I don't know about that," said Hugh the blood mounting to his face as he thought that the only reason which kept him from answering gladly in the affirmative was the fear that he might not be able to meet the expenses an acceptance would involve. "You'll have to give me a day or two to think about it."

"Here's conceit," said Harry with a laugh. "A day or two to think about it, indeed! Why, do you know what an honour it is to take part in an affair of this kind?"

"Certainly; but I can't give you my answer now; I'll let you know to-morrow."

"All right. Perhaps you've only a proper appreciation of your own worth," and Harry went out whistling "Over the Garden Wall."

Hugh was an excellent oarsman, having had much practice on the river near his home, and nothing would have given him greater pleasure than to take part in the forth-coming boat-race with the crew of a rival college. But he knew that such a thing was out of the question, for his allowance was necessarily very limited, and he could not ask his father for even an extra ten dollars just at this time. It was pride alone which had prevented him from giving Harry a definite answer at once.

He sighed as he put on his hat and went out, wishing he had a little more of this world's goods, and his face wore a look of discontent very unusual to it; for Hugh had a singularly amiable disposition, and was generally inclined to look on the bright side of things.

It was a cold, windy February day, and as he crossed the street which led to the college a great gust of wind whirled something to his feet. He stooped down and picked it up. It was a brown envelope addressed in a sprawling hand to "William Raymond," and though it was sealed, a tear at one end revealed a roll of bills.

Hugh knew William Raymond by reputation. He was a resident of E—, a broker and real estate dealer, and reputed very wealthy. His office was at the other end of the town.

Hugh's first impulse—ah, if he had but acted on it how much sorrow would he have been saved!—was to take the money to Mr. Raymond at once; but the sight of several students hurrying into the college warned him that he had no time to spare if he wished to be in time for his class.

"There's no particular hurry about returning it," he thought. "I can hunt Raymond up at his house this evening, and I can't afford to lose this recitation," and he hurried on.

But before evening came a great temptation had assailed Hugh. An evil spirit had suggested that he should keep the money for his own use. Mr. Raymond was wealthy and would not feel the loss of the trifling sum this envelope doubtless contained.

"And I am in such dire need of a little money just now," thought the boy, as conscience whispered that he had no right to use what was not his own.

When he went back to his room after dinner, he took the money out of the envelope and counted it. One hundred and forty-seven dollars and twenty-eight cents! It seemed like a small fortune to Hugh. The temptation to keep it was very great. Twenty-five dollars would cover the cost of joining in the boat-race, and it would be such a mortification to have to refuse on the score of expense.

In such argument with his conscience did Hugh pass the hours until his bedtime. He slept little that night, and rose with a severe headache when morning dawned.

He went out and walked several times around a park which lay near the college; but he felt no better.

"Shall I, or shall I not?" These were the words which keep repeating themselves in his brain, and he could think of nothing else.

As he was returning to his room again he met Harry Rathbone on the stairs. He would have passed him with only a nod, but Harry stepped before him.

"You might as well give me your answer now about the race, Haven," he said; "you've slept on the matter and can't need any more time. Is it yes or no?"

"No, I'm sorry; I'd like it of all things; but—the truth is, I can't afford it."

"Oh, well, of course if that's the case we'll say no more about it," said Harry looking very much embarrassed; and he let Hugh pass on at once.

Hugh had spoken on impulse, but he did not regret having done so, for a heavy load seemed lifted of his heart. He sat down in his room, opened a book, and began to study with a vim.

"I'll take the money to Mr. Raymond this evening," he thought, as the gong sounded for breakfast in the hall below; "then I'll feel better still."

He was in high spirits all day, and heard without a pang that the place in the boat crew that had been tendered to him was to be filled by Lionel Tucker, a young man for whom he had a strong antipathy.

"Tucker's a good hand at an oar; I'll say that much for him," he remarked to Harry Rathbone; and Tucker hearing of this, wondered what made Haven so awfully civil all at once.

As Hugh entered his room late in the afternoon, with the intention of procuring the money which was locked in his trunk, he found a letter on his table. It was from his sister, and he eagerly tore it open.

It was short.

"My dear Hugh," it ran, "after all, father did not consult the oculist. He concluded to wait a while. Please don't distress him by alluding to the subject in your letters. Dear brother, I don't like to caution you about your expenses; but I earnestly hope you will be prudent for the next few months, for I am afraid we will have to lessen your present meagre allowance, and it would pain us all to have you go in debt. You must not be discouraged or out of patience. All will come right after a time. Some of the greatest men that ever lived had to contend with poverty worse than yours in their youth. Remember this when you feel inclined to think your path harder than that of some others, and keep up a brave heart."

The letter fluttered from Hugh's hand and fell to the floor. For a long, long time he sat with his head on his hand, deep in thought. When at last he started up, his face wore a look of sullen resolution.

"I'll keep it," he muttered. "The day may come when I'll have great need of it, and it isn't just that one man should roll in riches while another nearly starves. I found the money, and I'll keep it."

And keep it he did. Even the sight of an advertisement of its loss in Mr. Raymond's name did not alter his resolution. But, though often tempted, he never used a dollar of it. Again and again, as the weeks went by, he took out a five or ten dollar note with the intention of spending it; but it seemed to burn his fingers, and was invariably returned to the envelope.

Sometimes he thought of going to Mr. Raymond and telling him the whole story, but his courage failed when he reflected what that gentleman might do and say in such an event; and how terrible it would be to confess himself lacking in that strict integrity with which he had always been credited by all who knew him.

It was a passage in a letter from his sister which made him take the dreaded step at last. The letter came the day before he was to leave college for the summer vacation, and only a short time before the hour set for the great boat-race.

The passage was as follows: "You will, I know, be surprised and shocked to hear that your old friend, Luke Alby, has turned out very badly. He took a situation in Mr. Hunt's store about a month ago, and yesterday robbed the till of forty-odd dollars and ran off, no one knows where. His parents are almost broken-hearted. O Hugh, you cannot tell how proud we feel of the knowledge that we could trust you always, under any circumstances, to do what was right, and that no dishonest act of yours will ever bring the blush of shame to the cheeks of those who love you."

Over and over again Hugh read this sentence; then starting up, he unlocked his trunk, took out the envelope of money, and without giving himself a chance to think a second time of what he was doing, rushed off to the office of Mr. Raymond.

The broker was fortunately at his desk in a private room and Hugh was at once admitted.

The confession was a hard one for any boy to make; but Hugh went through it bravely, making no excuses for his conduct, giving only the bare, terrible facts. As he concluded, he drew the money from his pocket and laid it on the desk with a sigh of relief.

To his surprise Mr. Raymond handed it back to him. "I have no right to this," said the broker. "Oddly enough, it belongs to your own father."

"My father!" echoed Hugh, turning very pale.

"Yes; he came to E— last February to pay me this money; but had the misfortune to lose it on his way here. Your sister retraced her steps, and searched everywhere for it, even in your room, but without success. They returned home at once, and a couple of days later your father sent me the money due me. It is strange they did not write to you about it."

Hugh's lips moved, but no sound left them. He rose, and walked out of the office like one in a dream. A terrible fear was knocking at his heart. Could it be possible that it was the loss of this money which had decided his father not to see the oculist?

He determined to go home at once. He could not wait a moment longer than was necessary for the answer to that question. He threw his few belongings into his trunk, and hurried to the depot. Several of his friends met him, and one or two inquired if he were not going to the race; but he did not answer; he only stared at them in a bewildered way. He had forgotten all about the boat-race.

He reached the farm at seven o'clock in the evening, dusty and weary, for he had walked from the station three miles away. As he pushed open the yard-gate he saw that some one was sitting on the front-porch. His heart bounded joyfully, but sank again like lead in his breast as he hurried up the path. Could that bent, white-haired old man sitting in the easy-chair, with his chin sunk down on his breast and his hands crossed listlessly before him, be his father? Hugh had thought him changed when he had seen him in February; but that was nothing to the change which had taken place since.

The blind man's quick ears caught the sound of the familiar footsteps.

"Is it my dear boy come back?" he asked. "Why, Hugh lad, we did not expect you so soon."

"Father," and Hugh dropped on one knee by the chair, and took his father's hand in his, "I want to ask you one question. If you love me, answer me without reserve. Why did you decide not to see that oculist last February?"

For an instant Mr. Haven hesitated, then he said in a low voice.

"Because I couldn't afford it, lad."

"I thought so," groaned Hugh; and then, for the second time that day, he faltered out his miserable confession. Mr. Haven listened in silence; but though his face paled a little as Hugh proceeded, he did not relax his hold on the boy's hand.

"I won't say I'm not sorry to hear this, Hugh," he said, when his son had finished his story. "It grieves me very much to know that you were so weak. But I am sure you have learned a lesson, and will know how to resist temptation in the future. You see, when we decided to send you to college, ready money was necessary, and I was obliged to mortgage the farm to Raymond for four hundred dollars. When I took that trip to E—in February, part of my business was to pay the second note, which fell due at that time; and of course when I lost the money in the envelope there was no help for it but to send Raymond the money I had raised by the sale of old Bet and the colt, and which I had laid aside for the oculist. I had no more stock that I could sell, and would not borrow, for I dared not go any deeper into debt while my health was so poor. It has taken all our ingenuity to meet the payments on the mortgage and to keep you going. I wish I had told you all this before."

"Oh, if you only had!" exclaimed the boy. "It almost maddens me to think that through my culpable weakness you have been kept in darkness nearly five long months. But we must delay no longer. To-morrow we will go to E—and you shall place yourself immediately under treatment. You can still see a little, father?"

"No," was the reply, uttered in a sad tone. "All is quite dark now, Hugh."

"I can never forgive myself," said Hugh brokenly. "Oh, that I could recall the past!"

An early hour the next day saw the father and son on their way to E—. Hugh was almost sick with suspense, and his heart beat nearly to suffocation when at length they reached the house of the oculist.

They waited for some time in a small parlour, and then a servant came to them with the message that the doctor was at leisure to see them.

Hugh started up to accompany his father, taking it as a matter of course that he should be present at the consultation; but Mr. Haven said quietly.

"I'd rather go in alone, dear boy. It's better so, I think," and took the arm of the servant, who led him through the hall to the doctor's consultation room at the back of the house.

Left alone, Hugh could not sit still, so great was his anxiety and suspense. He walked restlessly up and down the room, wondering why his father stayed so long.

Mr. Haven came back at last, but so pale and haggard that Hugh sprang to his side in alarm.

"Well, father, well?" he cried, "what did the doctor say?"

"I'm afraid you'll be disappointed, dear boy," answered the old man, shaking as if with the palsy, "for he said—he said it was too late, Hugh."

"Too late!" repeated Hugh hoarsely.

"Yes; he said if I'd come six months ago, or even three, he might have done something for me, but now my eyes have become so diseased it is of no use for him to try."

For one moment Hugh gazed at his father, silent and motionless, except for the quivering of his lips. Then he staggered to a chair and threw himself upon it.

"It can't—it can't be true!" he gasped.

Mr. Haven made no answer. He listened a moment, and as Hugh remained silent, he groped his way with both hands to the chair where his son sat, his face buried in his hands.

"Don't feel so terribly about it, dear boy," he said. "I've grown used to the darkness now, and I sha'n't mind it if you stay with me, Hugh."

These few words settled Hugh Haven's future career. In one moment he renounced the hopes, ambitions, and plans of years, and resolved to expiate his sin by putting his shoulder to a wheel which he could move only at the cost of every thought of self.

He settled down on the farm, and under his judicious care and industry it flourished as it had never done before; he was the comfort and stay of his father's declining years, a man respected and esteemed in the community, beloved by rich and poor alike; and he might have been happy as the years passed by but for the constant reminder in his father's blindness of that fatal weakness of his boyhood, by which he had been taught such a bitter lesson, and which filled his heart with a sorrow which he carried to his grave.—*Illustrated Christian Weekly.*

HOW IT FEELS TO BE INSANE.

I was once insane, and I often muse over my experience. There are, of course, many kinds of insanity. Some mental disorders take place so gradually that even the closest companions of the victim are at a loss to remember when the trouble began. It must have been this way in my case. One evening, after an oppressively hot day, when I experienced more fatigue from the heat than ever before or since. I sat in my porch fanning myself. "This arm that is now in motion," I mused, "must one of these days be dust. I wonder how long will the time be." Then I mused upon the evidence I had of immortality. I could do things that other people could not accomplish. I had gone through battle after battle, and though bullets sang and struck around me thick as hail, yet I remained uninjured. I had passed through epidemics of yellow fever. My idea gained strength as I mused, and I was convinced that I should live forever. No, this cannot be, for death follows all men alike. Yes, I am to die like other men, and I believe that it is my duty to make the most of life; to make money, and enjoy myself, and to educate my children. I wanted to be rich, and I began to study over an imaginary list of enterprises. At last I hit upon radishes. They should be in every store. They should be dried and sold in winter. I would plant fifty acres with radish seed, and people all over the country would refer to me as "the radish king." I would form a radish syndicate, and buy up all the radishes, and travel around and be admired. I hastened to the house to tell my wife that she was soon to be a radish queen. At the breakfast table I said:

"Julia, how would you like to be a radish queen?"

"A what?" she exclaimed.

I explained my plan of acquiring great wealth, and during the recital she acted so curiously that I was alarmed. I feared that she was losing her mind. Finally she seemed to understand. She agreed with me, but told me not to say anything about it. After breakfast I saw her talking earnestly with her father, and I knew that she was explaining to the old gentleman how she intended to pay his debts when I became known as the radish king. The old man approached me with much concern, and told me that I needed rest, and that I must not think of business. Pretty soon I went out to inspect my radish kingdom. Looking around, I saw the old man following me. From the field I went to the village. I approached a prominent citizen who had always been my friend, and told him how I intended to become rich. He seemed grieved, and I saw at once that he was contemplating the same enterprise. It seemed mean that he should take advantage of me, and I told him so. He tried to explain, but he made me so mad that I would have struck him if my father-in-law had not come up and separated us. I tried to calm myself but could not. Those who had been my friends proved to be my enemies, and I was determined to be avenged, but before I could execute my will I was seized by several men. My father-in-law did not attempt to rescue me, and I hated him. I was taken to gaol; my wife came to see me, but she did not try to have me released. I demanded a trial,

but no lawyer would defend me. Then I realized that the entire community was against me. I became so mad that my anger seemed to hang over me like a dark cloud. It pressed me to the floor and held me there. Men came, after a long time, and took me away, I thought to the penitentiary. One day a cat came into my cell, and I tried to bite it. She made the hair fly, but I killed her. I don't know how long I remained there, but one morning the sun rose and shone in at me through the window. It seemed to me the first time that I had seen the great luminary for months. A mist cleared from before my eyes. My brain began to work, and suddenly I realized that I had been insane. I called the keeper, and when he saw me, he exclaimed: "Thank God!" and grasped my hand. I was not long in putting on another suit of clothes, and turning my face towards home. A physician said that I was cured, and everybody seemed bright and happy at my recovery. I boarded a train, with a gentleman, and went home. My wife fainted when she saw me, and learned that I had recovered my mind. I asked for my little children, and two big boys and a young lady came forward and greeted me. I had been in the asylum twelve years.—*Col. Weekly, in Arkansas Traveler.*

MEAN PEOPLE.

One of the oddest things in the world is the fact that mean people do not know that they are mean, but cherish a sincere conviction that they are the souls of generosity. You will hear them inveighing loudly against a neighbour who does not come up to the standard of a generous man, and decrying the sin of hoarding and withholding, without being sensible in the least that they are condemning themselves. They are usually people who are not in the habit of self-criticism, and if they were not amusing, they would be the most aggravating class alive. Moreover, they are generally people who are not only willing to receive, but who demand a great deal at the hands of others; yet the example of their friends in giving and lending never seems to strike them as at variance with their own line of conduct, and if by any chance they part with a farthing, it appears to them a more magnanimous act than the founding of a hospital by another. The mean person must be brought to a lively sense of the need before opening her purse; as for beggars, she disapproves of them altogether; they are as pestiferous as the mosquito, in her eyes, and ought to be legislated out of existence.

We do not, however, always find the mean person among the rich; she is quite as likely to be poor; indeed, one of the great disadvantages of poverty is that it often obliges one to seem small—obliges one to think of the candle-ends when one would prefer to think of better things. Money does not make a person mean necessarily, or we should not all be struggling so desperately to obtain it; it ought rather to be a preventive. The disease lies in the disposition of the individual, and it is doubtful if any ulterior circumstance can eradicate it; and while in this view we may easily forgive her, we yet find her vastly inconvenient to deal with. If she is the employer, the mean woman is apt to get as much work from her servants for the least money as possible. On some pretext or other, she detains her seamstress after her regular days work is over, underpays her wash-woman, or exchanges old duds for clean linen; keeps the servant's fire low, or pays her wages with cast-off finery. Sometimes, indeed, it is the servant who gives poor work for liberal payment; sometimes it is the husband who dines sumptuously at his club, while his family sit down to spare diet; sometimes it is the landlord who obliges the tenant to make his own repairs or go shabby; sometimes it is the neighbour who borrows but never lends; the manufacturer who adulterates food or drugs; the step-mother who feeds the children on skimmed milk; the mother-in-law who grudges her son's wife the fallals she has not been used to; or the daughter-in-law who makes her husband's mother feel like a stranger in her home. Indeed, meanness is such an unlove'y trait that it is no wonder we all disown it.—*Harper's Bazaar.*

BRIGHT COLOURS FOR AUTUMN.

It is quite evident that there is to be no toning down in the coming season; everything that is shown is bright with colour, and as decided as could be wished. Among the more prominent of the colours that are already shown as specially suitable to the approaching season, and those which will be the first choice for early autumn wear are the various shades of gray, some of which have blue tinges; others are of a pure silver shade, while others are mixtures of black or brown with white. Steel gray, with its bluish tone, which was once so popular, is revived again, and will be a favourite colour this season, beating, in fact, all the grays. Following closely after this comes the iron gray, then the smoke gray with its brown tone, and the granite or pure stone colour; turtle-dove is also another favourite shade of gray, and is shown in the new materials for both dresses and bonnets.

After this come the browns, blues, greens, and copper reds, with the always popular dark garnet and cardinal shades. The blues are most of them pure and simple shades, sapphire, marine, and azure, with some of the electric blues that show a gray ashen tint under that colour. In browns, which have appeared in force, there are the light shades in the natural tints of sandal-wood and of the castor beaver furs, while darker browns have reddish hues, and are called by the old-fashioned name of autumn leaf brown, which, by the way, are very different from the terra cotta browns of last season. Havana browns are seen again following up their success of the spring, and there is a good deal of the last season's copper colour also appearing. The dead leaf and chestnut browns have no gleam of red in their folds, but they are pure in colour and dark in shade, darker even than the seal brown. There are one or two shades of golden brown that are very pretty, and will be very becoming to almost every style of complexion and prettiness.—*Boston Advertiser.*

BRITISH AND FOREIGN STAFFS.

IN 1880 there were 75 female and 64,062 male lawyers in the United States.

THE Bishop of Rochester, England, is about to make a tour of the United States.

THE impaired health of the Rev. Mr. Spurgeon prevents him from being vigorous in his delivery.

THE Rev. Isaac Nelson, M.P., has intimated his intention to resign his seat for the county of Mayo.

IN PÈRE Hyacinthe's church the deacons who pass the plate say "Thank you" to those who contribute.

PROF. MONVERT declares that the "Salvation Army is the most powerful dissolvent of churches that can be found."

THE Earl of Carnarvon contributes an article on "The Art of Preaching," to the current number of the "National Review."

FOR the first time a marriage has been celebrated in Bristol church, the oldest in connection with the U. P. denomination in Edinburgh.

THE author of "John Inglesant," Mr. Shorthouse of Birmingham has another work, "The Little Schoolmaster Mark," in the press.

A writer in the Oban "Times" says that the only man of true scholarship who adheres to faith in Macpherson's Ossian is Dr. Clerk of Kilmallie.

JONATHAN C. BOWLES, who recently died as a pauper in the Cleveland Infirmary, was twice worth \$100,000. He lost both fortunes in speculations.

JUST north of El Paso, Texas, there is a bold and picturesque mountain. On the day of the Java disaster a gentleman on this mountain heard rumblings in its recesses, and felt a number of severe shocks.

IT is said that Rev. Stephen Gladstone draws a larger stipend, more than £7,000, from his rectory of Hawarden than his father receives as Prime Minister.

MR. WADDY, M.P., who is resting with his family at Eastbourne, has been preaching eloquent sermons to large congregations in the Wesleyan chapel there.

CETEWAYO, in a letter of condolence to Miss Colenso, calls her father "the Zulu Moses," and asks her to pray that God may send a Joshua to continue his work.

AN Albany firm have utilized tin scraps. They make wrought plate dovetails for stove legs, and utilize from six to eight tons of scraps every month for this purpose.

THE Rev. G. J. Cowley Brown has been formerly instituted by the Bishop of Edinburgh as successor to Bishop Sanford in the incumbency of St. John's, Edinburgh.

ARCHDEACON FARRAR, who has been a total abstainer for six years, finds that "work may be done more vigorously, and with less fatigue, without wine than with it." He has never smoked in his life.

THE Rev. J. Ossian Davies, lately settled as the pastor of a London church, and whose preaching is attracting large congregations, began life as a compositor and was at one time editor of a Welsh newspaper.

THE Rev. W. M. Taylor, D.D., of New York, who has been the guest of Sir Peter Coats at Auchendrane, preached on a recent Sunday in the Memorial Church at Minnishment, Ayrshire, of which county he is a native.

CAPTAIN JOHN ERICSSON, the Swedish inventor who, in 1829, competed with George Stephenson for the prize locomotive, is now devoting his energies to the perfection of his submarine torpedo boat. He is in his eighty-first year.

THE Rev. Benjamin Waugh, editor of the "Sunday Magazine," has resumed ministerial work at New Southgate with so much success that a hall is being erected at a cost of £2,000. Temperance work is a main feature in the enterprise.

THE Rev. J. Sydney Boucher, principal of the training college at Carnarvon, whose refusal to admit a student who had been baptized by a Nonconformist minister formed the subject of a question in the House of Commons, has resigned his appointment.

THE revenue of the deanery of the Chapel Royal in Scotland is £2,000 a year, which, since the disendowment of pre-lacy, has been treated as part of the patronage of the Crown, and since 1863 it has been apportioned to the five theological professors in the universities.

GAELIC is not yet obsolete in Perthshire. Mr. Frank Rae of Edinburgh has again been elected to the pastorate at Aberfeldy, but the Presbytery refuse to moderate in a call to him, as six elders, four deacons, and ninety-five members petitioned for the selection of a Gaelic-speaking minister.

SIGNOR GAVAZZI has been preaching and lecturing in Scotland on behalf of the Gospel and Italy. On the Sabbath he usually, in spite of advancing years, takes three services, where he can find as many separate churches to speak in; and he still holds forth with marvellous energy.

THE progress of the higher education of women in England is indicated by the fact that the principal of one of the two halls of which Newnham consists is a daughter of the Prime Minister, while her predecessor was a niece of Lord Salisbury. The principal of Girton is a niece of the late Lord Lawrence.

A publican, a witness in a case recently heard at Preston, England, said the profit on spirits was about 100 per cent.; and another, in the trade all his life, stated that for an expenditure of £100 there ought to be a return of £200, for after rent, rates and taxes were paid there should be a net profit left of forty or fifty per cent.

CHARLES GOODNIGHT has the largest cattle ranch in the world at the head of Red River, Texas. He began buying land four years ago, getting 270,000 acres at thirty-five cents an acre. The price has risen to \$2 an acre. He is still buying. He controls 700,000 acres. To enclose his lands 250 miles of fence is required. He has 40,000 cattle.

MINISTERS AND CHURCHES.

THE Rev. George Smellie, Fergus, has been visiting Selkirk, Manitoba.

THE congregation of Brock Street Church, Kingston, have given a call to the Rev. Mr. Houston of Athelstane.

A NEW Presbyterian church was dedicated at Sharbot lake lately. It is a neat Gothic frame building, capable of seating two hundred.

THE Rev. W. A. Hunter, of Parkdale, has left Winnipeg for Brandon, where he is to supply the pulpit of the Presbyterian church for three Sundays.

MR. D. A. MCLEAN, student, who has been supplying St. Andrew's Church, Proton, has been presented by the congregation with an address and purse containing \$26.25.

THE Rev. Mr. Dickie, of Detroit, preached an able discourse on Sabbath evening last in St. Andrew's Church, Berlin, and although the weather was unfavourable the attendance was large.

LAST Sabbath large congregations assembled in St. Andrew's, Knox, and St. James' Square Churches, Toronto, to hear the Rev. Mr. Morton's interesting addresses on mission work in Trinidad.

DR. WARDROPE acknowledges with thanks the receipt, per order of Mr. D. McCrae, of \$93, special offering from St. Andrew's Sabbath school, Guelph, in aid of the Formosa Mission.

COMMUNICATIONS for the clerk of the Stratford Presbytery will be addressed to Rev. W. A. Wilson, St. Mary's, the Rev. John Fotheringham having resigned, with a view to removing to the North-West.

A VERY pleasant and successful parlour concert in aid of the funds of the Woman's Foreign Missionary Society of the Presbyterian church, Port Perry, was held at the residence of Mrs. W. J. McMurty, on the 4th inst. The sum of \$34.25 was realized. The amount would have been much larger had not the weather proved very unfavourable.

THE San Francisco "Call" says regarding Mr. Meldrum, a Canadian theological student, who has been preaching from time to time recently in St. John's Church, San Francisco, that he has applied for license as a minister of the Gospel. After a long and thorough examination, which proved highly satisfactory, he was formally licensed to preach for one year.

A VERY successful musical and literary entertainment was held on the evening of the 11th inst., in Old St. Andrew's, East Oxford. Mr. S. McTavish, of Knox College, who has been labouring in this field during the summer months, occupied the chair. Brief, but pithy addresses were delivered by Rev. Messrs. Woodward (Baptist), Moore, and Bowlby (Methodist). Singers from Woodstock and Tilsonburg delighted the audience with their excellent selections. After paying all expenses connected with the entertainment the treasurer has still a balance on hand of \$55.

THE Rev. Robert Lowry, late of Brantford, on Monday last completed his fiftieth year in the work of the Christian ministry. He has spent the larger portion of his life in Canada. He has been a faithful active and successful pastor. It is a gratifying circumstance that he is still able to render valuable service in the cause to which a long and useful life has been devoted. He is still an active and faithful preacher of the Gospel, and is highly esteemed for his work's sake as well as for his personal worth. Mr. Lowry is Secretary to the Assembly's Foreign Mission Committee. The celebration of his golden wedding is to be held on the 8th proximo. The lady who acted as bridesmaid fifty years ago has been invited to be present on the auspicious occasion.

THE Guelph "Mercury" says that a special collection was taken up in St. Andrew's Church Sabbath School, Guelph, to aid the Rev. J. L. McKay in building churches in the eastern portion of Formosa. Since Rev. Mr. McKay's visit to Guelph, over a year ago, the Sabbath school children of the Presbyterian churches have taken a lively interest in all that goes on in Formosa, and learning from their Sunday school papers that Dr. McKay was in need of funds to erect more churches, the children of St. Andrew's Sabbath school conceived the idea of having a special collection for that purpose, at which they contributed the handsome sum of \$92. If other Sabbath schools in

the country would follow the example of St. Andrew's there would soon be more churches in Formosa.

AT the special meeting yesterday of the Toronto Presbytery Mr. William Kerr, Rev. William Inglis, Messrs. Alexander Nairn, and J. Y. Reid appeared as commissioners from St. James' Square Church in reference to the appointment of Dr. King to Manitoba College. They expressed deep regret at the separation it would cause. Dr. King, with deep feeling, gave the grounds on which he based his acceptance of the call addressed to him by the General Assembly. In speaking to a motion by Dr. Reid, many of the members of Presbytery spoke in the highest terms of Dr. King's special fitness for the work he was about to undertake. The most cordial well-wishes were expressed for his future comfort and success. Professor Gregg was appointed to preach and declare the pulpit vacant on the 28th Oct.

IN reference to Mr. Chrystal's resignation the Presbytery of Hamilton recorded the following resolution: The Presbytery, having with great reluctance accepted Mr. Chrystal's resignation of the pastoral charge of West Flamboro' congregation, unanimously resolved: 1st, That this Presbytery put on record an expression of deep regret that such a misunderstanding should have arisen in the congregation as to occasion the resignation of their brother, Rev. George Chrystal; 2nd, That this Presbytery express their sincere sympathy with Mr. Chrystal in the step which he has deemed it necessary to take; and their high esteem and affection for him as a co-presbyter; and they earnestly pray and hope that the Great King and Head of the Church may soon open a door in some portion of His vineyard, whence he may labour with acceptance, and be instrumental in winning souls and building up God's believing people in the knowledge, faith and holiness of the Gospel; 3rd, That an extract of this minute be forwarded to Mr. Chrystal, and a copy of it be sent to THE CANADA PRESBYTERIAN for publication.

AT a meeting of St. James' Square Presbyterian Church last week, commissioners were appointed to represent to the Presbytery of Toronto the views of the congregation on the appointment of Rev. Dr. King to Manitoba College, and the following resolution was unanimously passed: We, the congregation of St. James' Square Presbyterian Church, having learned with very great sorrow the decision to which our pastor, Dr. King, has come in having accepted the call of the General Assembly to be Principal and Professor of Theology in Manitoba College, cannot allow the present opportunity to pass without expressing the high esteem and great affection we entertain for him, and our fullest appreciation of his multiplied labours amongst us as a people during the past twenty years; and now, when about to leave us to enter on another sphere of usefulness, to follow him with our earnest prayers that the Great Head of the Church, the Lord Jesus Christ, may be his guide and the breaker up of his way—making him even more than in the past an honoured instrument for the good of Zion. The congregation further unanimously resolve to request the treasurer to pay over to our pastor a sum equal to his stipend on the 1st of January, 1884.

THE anniversary services of Atwood or Elma Centre Presbyterian congregation were conducted on Sabbath, the 16th inst., by Rev. James A. Anderson, B.A., of Whitechurch, at eleven a.m. and seven p.m. He delivered very able, appropriate, and impressive discourses to large and deeply interested audiences. The anniversary soiree was held on the following evening and proved most successful in every respect. The church which has a seating capacity of between four and five hundred was literally packed with people, some being unable to gain admission. The speakers, who were all well received and who gave interesting and instructive addresses, were Rev. Messrs. Garbutt and Berry of the Methodist Church, and James A. Anderson, B.A., Nelson, of Dunbar, and Wright, of Stratford, of the Presbyterian Church. A choir from Listowel, under the leadership of Messrs. Green and Sarvis, furnished excellent music, and the tea provided by the ladies of the congregation was a rich treat. The Rev. Andrew Henderson, M.A., pastor of the congregation, presided as chairman and from his opening address it would appear that more than ordinary prosperity has characterized the congregation during the past year—the first year of his pastorate. The membership of the church has been largely increased, good feeling and harmony have prevailed among the people, and the contributions to

the schemes of the Church bid fair to more than double last year's record, and neither pastor nor people have done anything to forfeit the respect and goodwill of their fellow Christians of other denominations. The total sum realized by collections on Sabbath and by receipts of the soiree on Monday evening was \$223.61.

PRESBYTERY OF STRATFORD.—This court met at St. Mary's, in Widder Street Church, on the 11th inst., Mr. McAlpine moderator. A call from Knox Church, Paisley, was presented to Mr. Kay, of Milverton. Commissioners were heard in support of the call, and from Mr. Kay's charge in opposition. Mr. Kay desired time for consideration. Three weeks were granted. Messrs. Tolmie and John Anderson being present, were invited to correspond. Mr. Alex. Hamilton, student, was heard a discourse, which was approved. According to appointment, a Presbyterial visitation of Widder Street congregation was held. Questions were answered by the session, managers, minister, and Sabbath school superintendent. Members of Presbytery expressed their views anent the facts elicited, and a committee was appointed to prepare a statement of the condition of the congregation for next meeting. Mr. Fotheringham, with a view to removing to the North-West, tendered the resignation of his office as clerk of Presbytery, and asked a certificate of his standing as a minister of the Church. His request was granted, a committee appointed to prepare a certificate, and Mr. Wm. A. Wilson appointed stated clerk of Presbytery. It was agreed to ask \$3 a Sabbath for next six months as supplement to Biddulph, and \$110 a year for Wellesley. In regard to the reception of Mr. H. Norris it was agreed that Presbytery, having obtained leave from General Assembly to receive Mr. Norris as a minister of this Church, declare him received accordingly.—JOHN FOTHERINGHAM, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met in Hamilton on the 18th September, twenty-six ministers and twelve elders present. Mr. Edmunds tendered his resignation of Port Colborne congregation, and the congregation is cited to appear for its interests at Waterdown, on October the 16th. Favourable reports of progress were given in from Lynedoch, Silverhill, Delhi, Louth, Fort Erie and Wellandport. Mr. Cleland's resignation of the Niagara congregation was accepted, to take effect on October 1st, and it was resolved to ask leave from the General Assembly for him to retire, and be put on the Fund for Aged and Infirm Ministers. Calls addressed to Rev. T. T. Johnston from Jarvis and Walpole, St. Ann's and Smithville, and Ancaster and Alberton were sustained. Mr. Johnston accepted the last mentioned and his induction was appointed for Tuesday, October 2nd, at two p.m., Mr. Scouler to preside, Mr. Thynne to preach, Mr. Porteous to address the pastor and Mr. Goldsmith the people. Mr. Abraham tendered his resignation of the united charge of Burlington and Nelson. The congregations were cited to appear for their interests at a meeting of Presbytery in Waterdown on the 16th October. A committee consisting of Drs. Laing and James, and Messrs. Ratchiff, Lyle, Scouler and Leggat was appointed to consider the matter of supplements for congregational support at Ancaster on the 2nd October. Mr. William Robertson, licentiate, who had accepted the call from Waterdown passed his trial exercises, and his ordination and induction were appointed to take place in Waterdown on Tuesday, October the 16th, at two o'clock. Dr. James to preside, Mr. McIntyre to preach, Mr. Murray to address the minister and Mr. Walker the people. Messrs. Ross, Duncan, Freeman and Snyder, students, appeared with the prescribed discourses which were referred to committee except that of Mr. Ross which was sustained.

PRESBYTERY OF GUELPH.—This Presbytery held its usual bi-monthly meeting on the 18th inst., in Knox Church, Guelph, the Rev. Dr. McKay, Moderator. There was a large attendance of both ministers and representative elders. The finance committee reported estimate of expenditure for the ensuing year, requiring a contribution at the rate of ten cents per family from each congregation in the bounds. A committee Mr. D. B. Cameron, convener, was appointed to arrange for holding Conferences on Sabbath Schools, State of Religion and Temperance, which by invitation, are to meet in Acton. A scheme of missionary meetings was submitted and approved, and the clerk was instructed to get a sufficient number of

BOOKS AND MAGAZINES.

copies printed for circulation. The committee on the superintendence of students reported, and their report was received and its recommendation adopted, to the effect that Mr. James A. Grant, the only student labouring in the bounds, be encouraged to prosecute his studies for the ministry. Mr. Charles Davidson reported progress by the Committee on Church Property in the prosecution of the business entrusted to them. Considerable time was spent on the report of a committee to whom it had been committed to consider the matter of supply of preaching at Preston, and the state of the church property there. As the committee had not been successful in procuring satisfactory information on the latter point, they were authorized to act under the advice of Mr. W. M. Clarke, of Toronto, solicitor in chancery. Intimation was made that Mr. McKay had declined the call from Knox Church, Guelph, and the call was set aside. In accordance with a petition from the same congregation, Mr. Torrance was authorized to moderate in another call at the earliest suitable season. At his own request Mr. S. C. Fraser was transferred to the jurisdiction and supervision of the Presbytery of Saugeen, to whose bounds he has removed. The clerk submitted a statement of the amount required for the Synod Fund, and he was directed to make application to each congregation for its proportion of the same. Reports were read from the congregations of Hawksville and Second Church, Garafraxa. Mr. Torrance informed the Presbytery of the steps being taken to complete the canvass of congregations for the Endowment Fund of Knox College.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this Presbytery was held at Kingston on the 17th and 18th days of September. The committee appointed to visit Seymour in the matter of a retiring allowance to Dr. Neil gave in an interim report. The exercises of several of the students within the bounds were examined and sustained. Mr. William Allan was examined, and certified as an entrant into the Divinity Hall of Queen's College. A committee was appointed to confer with the Presbyterians of Portsmouth with the view of ascertaining whether an organization there would be advisable or not. There was received a petition from the congregations of St. Columba, and St. Paul, Madoc, promising \$450 for the support of a minister, and asking for a supplement. The request was regarded favourably. The Presbytery was notified that their assessment for Synodical purposes would be \$18. A committee was appointed to levy a rate for the Presbytery Fund. Parties were appointed to look after the interests of the several schemes of the Church within the bounds—Mr. McLean to see after the Home Mission Fund, Mr. Gracey the Foreign Mission Fund, Mr. Coulthard the French Evangelization Fund, Mr. Gray the Widow's and Orphan's Fund, Mr. Craig the College Fund, and Mr. Cumberland the Assembly Fund. A very full and interesting report respecting mission operations within the bounds was given in by Mr. MacLean, convener of the Home Mission Committee. The committee were empowered to seek for two missionaries for North Hastings, one for Carlow, and the other for L'Amable. A committee was appointed to define the status that should be accorded to certain mission districts, etc. The name of Palmerston on the mission list was changed to Matawatchan. Committees were appointed to make inquiries respecting a re-arrangement of the Lansdowne field, and also of the mission stations on the line of the Kingston and Pembroke Railway. The list of supplements and mission grants was revised, and certain amounts recommended. Charges are to be urged to increase their contributions, so as to raise the salaries of their ministers up to the minimum standard. Sessions were enjoined to have a missionary sermon preached in each congregation before December, and if expedient a missionary meeting held shortly after. The Home Mission Committee were instructed to arrange for missionary sermons and meetings in all the stations at an early date. In the matter of the Assembly's deliverance relating to minimum stipend a committee was appointed to draft a plan for securing the object contemplated. Arrangements were made for holding a Presbyterial Missionary meeting at Belleville on the first evening of the next meeting. A Conference on the State of Religion was held on the second evening, addresses being delivered by Messrs Gallaher, Shore, Maclean and McCuaig on subjects of an appropriate nature. An adjourned meeting is to be held in Brock Street Church, Kingston, on Thursday, October 4th, at three p.m.—THOMAS S. CHAMBERS, Pres. Clerk.

THE CHILD'S GUIDE TO HEAVEN By Rev. F. Payson Hammond. (New York: Funk & Wagnalls.)—This little book contains a number of revival addresses delivered to children by Mr. Hammond. They are plain, striking, and impressive.

THE BLOOD OF JESUS. By the Rev. William Reid, M.A. (New York: Funk and Wagnalls.)—This is an American reprint of a well-known and widely circulated earnest and practical work, the reading of which has been blessed to thousands. The present edition contains a brief introduction to American readers by Mr. Hammond.

THE BROOKLYN TABERNACLE. (New York: George A. Sparks.)—The publisher has been authorized by Dr. Talmage to publish the sermons preached in the Brooklyn Tabernacle. This magazine, containing Dr. Talmage's discourses is to appear quarterly. The first two issues are now before us. One of the numbers contains sermons on stirring occasions. Like most of the utterances of the Brooklyn divine they are orthodox, picturesque, pungent, and telling. They are sure to obtain a wide circle of readers.

A PRAYER AND PROMISE FOR DAYS OF HOLY COMMUNION. (New York: Anson D. F. Randolph & Co.)—This is another of those exquisite *dyon* books of devotion for the publication of which the Messrs. Randolph are famous. It is based on the patristic saying: In prayer we speak to God, in preaching God speaks to us, but in the Sacred Supper there is a mutual intercourse and a reciprocal approach. The little book contains on each page the voice of the disciple and the voice of the Lord in the language of Scripture.

THE INTERWORDIAN MAGAZINE. (Toronto: Hunter, Rose & Co.)—This is a specimen number of a projected magazine, the nature and object of which will be best indicated by the following extract from its pages:

Should this Magazine be established as a regular monthly publication, it will be founded upon a recognition of the divinity of the literal sense of the Word of God, which exists from its internal life, which is from the Lord, the Creator of spiritual life, thus entering the lives of men as they receive and obey it.

Upon all questions of love to the neighbour—on the growth of spiritual life—on holiness of purpose—upon questions of public and private evils—against intemperance, impurity, vice and immortality of all kinds which undermine spiritual and moral life, its utterances will declare the truth positively from the internal principles which are revealed within the Word of God, and those evils will be attacked which hinder the progress of regeneration, and which obscure the entrance of light from the Word, but always in the spirit of charity, by leading to self-introspection concerning these evils as they are found in the hereditary nature of all men.

THE MEISTERSCHAFT SYSTEM. By Dr. Richard S. Rosenthal. (Boston: Estes and Lauriat.)—The acquisition of a foreign language is sometimes a difficult but by no means uncommon achievement. Many possess and obtain sufficient knowledge of foreign languages to enable them to read these with considerable facility. They may, moreover, possess considerable critical knowledge of the structure and idioms of different languages and yet be unable to converse with any degree of fluency. The principal object of the Meisterschaft system is to remove this difficulty and to present to the student of modern languages a method by which he may not only gain a knowledge, but also the practical and facile use of a foreign tongue in a comparatively short time. The system has been received with much favour and has proved eminently successful. The present number is the first of fifteen parts devoted to "a short and practical method of acquiring complete fluency of speech in the Spanish Language." Dr. Rosenthal is an experienced exponent of the Meisterschaft system, whose merits are so obvious that the mere announcement of this new publication is all that is required to insure its success.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Educational Monthly Publishing Co.)—The September number of this magazine, specially designed for the promotion of education and addressed to the teaching profession, contains several useful and instructive articles on subjects that teachers and advanced pupils will find pleasure in reading. The able and excellent address delivered before the Ontario Teachers' Association by the retiring President, Mr. A. MacMurchy, M.A., is the opening contri-

bution. It is followed by the calm, temperate, and comprehensive paper read by Mr. J. E. Bryant, M.A., before the same association, on "The Administration of Our Educational Affairs." Mr. D. F. H. Wilkins, B.A., contributes a short but most interesting paper, "Only a Clod," written in a style of great beauty and fine literary finish. Dudley Errington's incisive paper on "Fashionable English" is completed in the present number, and Dr. Scadding's "A Boy's Books, Then and Now" is continued. University and School Work receive due attention. The editorial notes have a special interest this time, containing, as they do, the announcement of a change in the editorial management of the "Educational Monthly." Mr. G. Mercer Adam, under whose able editorial care it has been from the commencement, addresses a characteristic and graceful valedictory to his readers. The intimation is made that Mr. George H. Robinson, M.A., late Principal of Whitby Collegiate Institute, assumes the editorial management of the magazine. In Mr. Adam's departure Canada has lost the services of one who was devoted to the cause of education and a distinctively Canadian literature. His many friends wish him success and happiness in his new sphere of labour. The "Educational Monthly" has been fortunate in securing the services of a gentleman who, from his special qualifications and long practical experience in the teaching profession, is admirably fitted to continue the work so successfully carried on by Mr. Adam. Mr. Robinson has been classical editor of the "Monthly" since its beginning, and has had considerable experience in connection with the press.

RECEIVED—"The Sidereal Messenger," conducted by William Payne, director of Carleton College Observatory—a magazine devoted to astronomical and mathematical sciences. "Liquorism in New York City," by Robert Graham, secretary of C. T. P. (New York: 47 Lafayette Place.)

RELATIVES of Martin Luther are being discovered in great numbers. Among the earliest found are a book-keeper in a circulating library, a policeman, and a registrar in the Ministry of Public Works, all in Berlin. They are direct descendants of the Reformer's younger brother, Jacob. Some descendants of Martin Luther's youngest daughter, Margaretha, are living in Denmark and bear the name of Wagner. A descendant of Martin Luther was pastor a few years ago of a Reformed church congregation in Rotterdam, whose son Martin Luther, was appointed to a position in the Dutch civil service in Java.

MEN who make sacrifices do not talk of them. Those are true sacrifices which have been done alone and hidden. The world knows to much of what we feel and what we loose.—F. W. Robertson.

THERE is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it.—Wm Hazlitt.

THE heroic chapters of the Christian annals are those in which emperors and parliaments are on one side, and the disciples of Jesus on the other; when the only endowment is a chariot of fire, the only patronage a gaol, and the only promotion a stake—Edwin H. Nevins.

BE cheerful: do not tread over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain spring of cheerfulness and social life, and not the travelling monument of despair and melancholy—Arthur Helps.

THE man was dust, refined, but the woman was dust double refined: one remove farther from the earth. The woman was made of a rib out of the side of Adam: not made out of his head to top him, nor out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. Matthew Henry.

It is only the nature of their education which puts women at such disadvantages, and keeps up the notion that they are out interiors in ability. What would a man be without his profession or business which compels him to learn something every day? The best sources of knowledge are shut off from women, and the surprise is that they manage to keep so nearly abreast of us as they do.—Judge Story.

OUR YOUNG FOLKS.

THE BIBLE.

Study it carefully ;
Think of it prayerfully ;
Deep in thy heart let its precepts dwell ;
Slight not its history ;
Ponder its mystery ;
None can o'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore ;
With faith that's unshaking,
And love all prevailing,
Trust in its promise of life evermore.

May this message of love,
From our Father above,
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise,
Hallelujah on earth and in heaven.

MR. ANY-TIME THE SPANIARD.

I have a friend whose reply generally is, when you ask him to do a thing: "Oh, yes, that can be done any time."

He is not the least unwilling to do things. He is not obstinate about admitting that the things ought to be done, but his first instinctive impulse in regard to almost everything in life is to put it off a little.

If you remonstrate with him, he has a most exasperating proverb on his tongue's end, and he is never tired of quoting it: "There is luck in leisure."

Do what you will, you can't make him see that his proverb is aimed at people who hurry unwisely; not in the least at people who are simply prompt. As if headlong haste and quiet energetic promptitude were in the least like each other.

We call Mr. Any-Time the Spaniard, because it is well known that the Spaniard's rule of life is, "Never do to day that which can be put off till to-morrow." Even into the form of a historical proverb, the record of this national trait of the Spanish people had crystallized many years ago. Even the Spanish people themselves say sarcastically, "Successors of Spain: late or never."

But says Mr. Any-Time, "What is the use of being in such a hurry? Oh, do be quiet, can't you? Let's take a little comfort", and then he settles back in his chair and looks at you with such a twinkle in his eyes, that you half forgive him for his laziness. That is one thing to be said for lazy people. They are almost always good-natured.

Then we preach a little sermon to him, and the sermon has four heads, four good reasons why we ought to do things promptly.

Firstly, we say to him, "How dost thou know, O lazy Spaniard, that thou canst do this thing at any other time than the present? Many things may prevent—sickness, thine own or thy friends'—business, forgetfulness, weather, climate; there is no counting up all the things which happen, and which hinder our doing the things we have planned to do, but have put off doing."

Secondly, "There is another truth, O lazy Mr. Any-Time, each day, each hour, each minute, has its own thing to be done—its own duty. If one single thing is put off, that thing will have to be crowded into the day, or the hour, or the minute which belonged to some-

thing else; and then neither thing will be well done."

Thirdly, "If it *can* be done now; that alone is reason enough for doing it now; that alone is enough to prove that now is the natural time, the proper time for it. Everything has its own natural time to be done, just as flowers have their natural time to blossom, and fruits have their time to ripen and fall."

Just suppose for a minute, that such things should get into the way of saying, "Any-Time!" That the grains should say, "Oh we can get ripe any day," and should go on, putting it off and putting it off all through July and August and September, and October, for when people once begin to put off, there is no knowing what will stop them—until all of a sudden, some day a sharp frost should come and kill every grass-blade throughout the country. What would we do for hay then I wonder? Why, half the poor horses and cows would starve, and all because the lazy grains said they could get ripe "any-time."

Suppose strawberries or apples should take it into their heads to say the same thing. Wouldn't we get out of patience going, day after day, looking for some ripe enough to eat? And wouldn't the summer be gone before they knew it? And all the time be wasted that the vines and the trees had spent in putting out their leaves and blossoms, which had not come to fruit? And wouldn't the whole world and everybody's plan of living be thrown into confusion if such things were to happen?

Luckily no such thing is possible in this orderly earth, which God has made with a fixed time for everything; even for the blossoming of the tiniest little flower, and for the ripening of the smallest berry that was ever seen. Nobody ever heard the words "any time" from anything in this world except human beings.

Fourthly, we say to our dear Spaniard, Things which are put off are very likely never to be done at all. The chances are that they will be, at last, forgotten, over-looked, crowded out."

"Any-time" is no time; just as "anybody's work" is nobody's work, and never gets attended to, or if it is done at all, isn't half done.

And after we have preached through our little sermon with its four heads, then we sum it all up, and add that the best of all reasons for never saying a thing can be done "any-time" is that, besides being a shiftless and lazy phrase, it is a disgraceful one. It is the badge of a thief; the name and badge of the worst thief that there is in the world; a thief that never has been caught yet, and never will be, a thief that is older than the Wandering Jew, and has been robbing everybody ever since the world began; a thief that scorns to steal money or goods which money could buy; a thief that steals only one thing, but that the most precious thing that was ever made.

It is the custom to have photographs taken of all the notorious thieves that are caught, these photographs are kept in books at the headquarters of the police, in the great cities, and when any suspicious character is arrested, the police officers look in this book to see if his face is among the photographs there.

Many a thief has been caught in this way when he supposed he was safe.

Now most of you have had a photograph of this dangerous and dreadful thief I have been describing. But you will never guess it till I tell you where it is. It is in your writing-book under the letter P.

You had to write out the description of him so many times that you all know it by heart.

"Procrastination is the thief of time." When you wrote that sentence over and over, you did not think very much about it, did you? When we are young it always seems to us as if there were so much time in the world, it couldn't be a very great matter if a thief did steal some of it. But I wish I could find any words strong enough to make you believe that long before you are old you will feel quite differently. You will see that there isn't going to be half time enough to do what you want to do; not half time enough to learn what you want to learn; to see what you want to see. No, not if you live to be a hundred, not half time enough; most of all, not half time enough to love all the dear people you love. Long before you are old, you will feel this; and then, if you are wise, you will come to have so great a hatred of this master thief, that you will never use—or if you can help it, let anybody you know use, that favourite by-word of his, "any-time."

TRUE AND FAITHFUL.

"Charlie, Charlie!" clear and sweet as a note struck from a silver bell the voice rippled over the common. "That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game. Try it again," cried the players in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear," they exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and—"

"Let him go," said a bystander; "you can't do anything with him; he's tied to his mother's apron-strings."

"That's so," said Charles, "and it's to what every boy ought to be tied, and in a hard knot, too."

"I wouldn't be such a baby as to run the minute she called."

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who don't keep his word to her will never keep it to anyone else—you see if he does;" and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charlie Gray is a prosperous business man in a great city, and his mercantile friends say of him that his word "is a bond." We asked him how he acquired such a reputation. "I never broke my word when a boy, no matter how great a temptation; and the habits formed then have clung to me through life."

C. A. Livingstone, Plattville, Ont., writes: I have much pleasure in recommending Dr. Thomas' Electric Oil, from having used it myself and having sold it for some time.

Mr. HENRY MARSHALL, Reeve of Innis, writes: "Some time ago, I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the best medicine extant for Dyspepsia.

BE CAREFUL!

The genuine "Rough on Corns" is sold only by E. S. Wells (Proprietor of "Rough on Rats"), and has laughing face of a man on labels.

If you are broken down in constitution and wasting away by sickness, dissipation, too great noxious taxation, or suffer from any chronic disease, do not abandon hope until you have tried Burdock Blood Bitters.

ROUGH ON RATS.

Clears out rats, mice, roaches, flies, bed-bugs, skunks, chipmunks, gophers. 15c. Druggists.

THERE is no preparation before the people to-day that commands their confidence more, or meets with a better sale than does Dr. Fowler's Extract of Wild Strawberry—the infallible remedy for all forms of Summer Complaint.

"BUCHU-PAIDA."

Quick, complete cure, all annoying Kidney, Bladder and kindred Diseases: St. Druggists.

THE political contest being over, the popular vote of the people is now cast in favour of Dr. Fowler's Extract of Wild Strawberry—that matchless remedy for Cholera Morbus and all Summer Complaints.

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

HALL'S VEGETABLE SICILIAN

Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to the hair, and vigorous health of the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong.

BUCKINGHAM'S DYE FOR THE WHISKERS

Has become one of the most important popular toilet articles for gentlemen's use. When the beard is gray or naturally of an undesirable shade, BUCKINGHAM'S DYE is the remedy.

PREPARED BY R. P. Hall & Co., Nashua, N.H. Sold by all Druggists.

Advertisement for N. H. Downs' Elixir, featuring a decorative border and text: "N. H. DOWNS' VEGETABLE BALM ELIXIR. Has stood the test for FIFTY-THREE YEARS, and has proved itself the best remedy known for the cure of Consumption, Coughs, Colds, Whooping Cough and all Lung Diseases in young or old. SOLD EVERYWHERE. Price 25c. and \$1.00 per Bottle."

\$66 a week in your own town. Terms \$25 per cent free. Address H. Hallett & Co., Toronto, Ont.

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Of which \$2,000,000 is 5 per cent. Cumulative Preference Stock for Great Britain, and \$500,000 Ordinary Stock, entitled to surplus profits, for Canada.

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EDWARD LERUEY, Managing Director.

THE LIST OF APPLICATIONS FOR SHARES AT PAR WILL CLOSE ON OR BEFORE WEDNESDAY, OCTOBER 3, AND APPLICATIONS WILL TAKE PRECEDENCE IN THE ORDER THEY ARE RECEIVED.

Advertisement for PARSONS' PURGATIVE PILLS, featuring large stylized text and a small illustration of a person.

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, 8c.; FINE ENGLISH BREAKFAST, 6c.; FLAVOURY ENGLISH BREAKFAST, 5c.; MON-ING, 4c.; FINEST EXTRA CHOICE YOUNG HYSON, 8c.; FINEST YOUNG HYSON, 7c.; EXTRA-FINE, 6c.; SUPERIOR, 5c.; FINE, 4c.

Considerable reduction will be made on packages of 5 lbs. and upwards. Freight paid on all packages of 25 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 prepared 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, 114 YONGE STREET, TORONTO, ONT.

STANDARD LIFE ASSURANCE CO., OF EDINBURGH.

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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, Manager. THOMAS KERR, Inspector.

Advertisement for COOK'S SUNDAY SCHOOL SUPPLIES, featuring large stylized text and a small illustration of a person.

KILGOUR BROTHERS, Manufacturers and Importers, PAPER, PAPER BAGS, FLOUR SACKS, 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.

From E. POOLE, the well-known Photographer, St. Catharines.

St. Catharines, Ont., Sept. 29, 1882. J. N. Sutherland, Esq.: Dear Sir,—It gives me great pleasure to say that my brother (for whom I procured two bottles of your Rheumatine), to my agreeable surprise, has totally recovered from his severe attack of Rheumatism.

He left Niagara to visit Brantford. When getting off the train at St. George he found it impossible to proceed further for several days. I paid him a visit in Brantford and found him trying many so-called remedies—Galvanic Battery, etc., all to no purpose, not even relief. He suffered intense pain continually—seldom sleeping the whole night. About three weeks after receiving the Rheumatine, he replied to my letter of enquiry that he was cured. Scarcely believing it, I wrote asking "are you cured or only relieved?" His reply was "I am as well as I ever was."

Now, Sir, I am very much pleased, nay, delighted with Rheumatine, and should you need a testimonial for publication, only ask and I will gladly give it to you. Sincerely yours, E. POOLE.

See our Change of Testimonials every week in Daily Papers.

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THE WORLD'S GREAT BOOK OF SOCIAL AND BUSINESS FORMS, has already reached the enormous sale of 310,000 COPIES in the U. S. and Canada. THE 37th EDITION—just out of 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, 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, 125 LaSalle Building, Chicago, Ill., U. S. A. Ask any Book Agent for HILL'S MANUAL.

Advertisement for McSHANE BELL FOUNDRY, featuring an illustration of a bell and text: "McSHANE BELL FOUNDRY manufacture those celebrated Bells and CHIMES for Churches, Schools, etc. LOCKS, etc. etc. Prices and catalogues sent free. Address H. McSHANE & Co, Baltimore, Md."

Advertisement for MENEELY BELL FOUNDRY, featuring an illustration of a bell and text: "MENEELY BELL FOUNDRY Favorably known to the public since 1828. Church, Chapel, School, Fire, Alarm and other bells, also Chimes and Peals. MENEELY & CO., WEST TROY, N. Y."

Advertisement for THE TROY MENEELY BELL FOUNDRY, featuring an illustration of a bell and text: "THE TROY MENEELY BELL FOUNDRY, CLINTON H. MENEELY BELL COMPANY, TROY, N.Y. manufacture a superior quality of Bells. Great workmen. Greatest experience. Largest stock. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free."

Advertisement for BUCKEYE BELL FOUNDRY, featuring an illustration of a bell and text: "BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANOUZEN & TIFT, Cincinnati."

Advertisement for Baltimore Church Bells, featuring an illustration of a bell and text: "Baltimore Church Bells No. 1834 celebrate the 100th Anniversary of the made only of Pure Copper and Tin (Copper and Tin) Rotary Moulding. Guaranteed satisfactory. For Prices, Circulars, etc., address BALTIMORE BELL FOUNDRY, J. HEGES & SONS, Baltimore, Md."

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If afflicted or suffering from impurity of blood, or weak lungs, and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery" and it will cure you. By druggists.

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FAVOURITISM

is a bad thing, but Dr. Pierce's "Favourite Prescription" deserves its name. It is a certain cure for those painful maladies and weaknesses which embitter the lives of so many women. Of druggists.

MEETINGS OF PRESBYTERIAN

MONTREAL.—In Morris Hall, Presbyterian College, Montreal, on Tuesday, the 2nd Oct., at ten a.m. OTTAWA.—Next quarterly meeting in Bank Street Church, Ottawa, on the first Tuesday of Nov., at ten o'clock a.m.

LINDSAY.—At Uxbridge, on last Tuesday of November, at ten o'clock a.m.

LONDON.—On the second Tuesday in December.

HURO.—In Clinton, second Tuesday of November, at half-past ten a.m.

WHITBY.—In Oshawa, on the 16th October, at eleven o'clock a.m.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of November.

STRATFORD.—In Knox Church, Stratford, on Tuesday, October 2nd, at ten a.m.

KINGSTON.—In St. Andrew's Church, Belleville, on the third Monday in December, at half-past seven p.m.

HAMILTON.—An adjourned meeting will be held in Ancaster, on Tuesday, the 2nd October, at two p.m.; also, a second adjourned meeting in Waterloo, on Tuesday, the 16th October, at two o'clock p.m.

KNOX COLLEGE.

The introductory lecture will be delivered by Rev. Prof. McLaren in the College Hall on Wednesday, 3rd October, at three p.m.

The College Board will meet at half-past eleven on the same day.

Toronto, 24th Sept., 1883.

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

Ministers, Missionaries, and Catechists of our Church who desire appointments permanent or temporary, to the North-West, should send in their applications on or before the 8th October to the Convener of the Home Mission Committee. The Committee meets in Toronto on Tuesday, the 9th. Regalia, Medicine Hat, Wolsley, and other important points are now vacant and need immediate supply.

WANTED IMMEDIATELY—GENTLEMAN competent of a fine handwriting, writing fine art orders for our establishment. HAZELTON & CO., 46 King street west.

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PENSIONS for any disability; also to widows, Children, Parents. Pension now increased. Charges of Desertion removed; Discharges and Bounty obtained. Horse claims now paid. Send stamps for New Laws and blanks. Col. L. BINGHAM, since 1865 for Claims and Patents, Washington, D.C.

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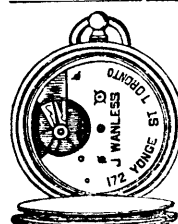
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D. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA, AND ALL SUMMER COMPLAINTS SOLD BY ALL DEALERS.

THE SELECT TAILORING & GENTLEMANS FURNISHING HOUSE. R. J. HUNTER, COR. KING AND CHURCH STS., TORONTO. Stock is now complete in both departments; and, as I have made great effort to secure the latest designs and most reliable texture, gentlemen will find it very much to their interest to visit my establishment when about to purchase. R. J. HUNTER, Cor. King & Church Sts., Toronto. Good Pay for Agents. \$100 to \$200 per mo. made selling our Books and Bibles. C. McCurdy & Co., Philadelphia, Pa.

ONTARIO PULMONARY INSTITUTE. 274, 276 and 278 Jarvis St. (cor. Gerrard), TORONTO, ONT. M. HILTON WILLIAMS, M.D., M.C.P.S.O. Proprietor. Permanently established for the Cure of Cough, Throat Diseases, Bronchitis, Asthma and Consumption; also Catarrhal Deafness, Catarrh of the Eye (sore eyes) and Diseases of the Heart. The only Institute of the kind in the Dominion of Canada. Over 40,000 persons treated during the past year for some form of head, throat or lung trouble, from nearly every part of the civilized world. All diseases of the respiratory organs treated by medicated inhalations, combined when required with constitutional remedies for the stomach, liver, blood and nervous system. Consultation free, and prices of the Institute within the reach of all. Those who desire to investigate for themselves had better call personally at the office, but if impossible to do so, may write for "List of Questions" and "Medical Treatise." Address: ONTARIO PULMONARY INSTITUTE, Cor. Jarvis and Gerrard Streets, Toronto, Ont. Mention PRESBYTERIAN. N. B.—We employ no travelling doctors. For sufferers from Cough, 36 pp., symptoms, remedies, help, send stamp—Dr. Whittier, 290 Race St., Cincinnati, O., and office, State case.

CATARRH. To any suffering with Catarrh of the Prostate, who earnestly desire relief, we furnish a means of Permanent and Painless Cure. A Home Treatment, free of charge to consultation by mail. Complete Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address Rev. T. P. CHILDS, Troy, Ohio. \$5 to \$20 per day at home. Samples worth \$100. Address Strickson & Co., Philadelphia, Pa.



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Special Notice.—This Special Limited Offer is positively not good after the limited time has expired, and to secure the Special Price the following NOTICE must accompany your order. Given under my Hand and Seal, this 23rd September, 1883. Daniel F. Beatty, 1883. My sole object is to have it introduced, without delay, so as to sell thousands at the regular price for CHRISTMAS. I am willing to offer the Organ as an ADVERTISING EXPENSE to others, who are sure to order to show the instrument to their friends, who are sure to order to appreciate your efforts. REGULAR PRICE, \$115.00. The instrument speaks for itself. sings its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER NOW, WRITE ME YOUR REASONS WHY. Friends of yours may desire an ORGAN. Call their attention to this advertisement. help me extend the sale of these POPULAR INSTRUMENTS I shall certainly appreciate your efforts.

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