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# THE CANADA PRESBYTERIAN.

VOL. 10.

TORONTO, WEDNESDAY, NOVEMBER 15th, 1882.

No. 46.

## NOTES OF THE WEEK.

THERE is good reason for believing that a Sunday-closing Bill for England will be included amongst the legislative proposals of the Government for next session. Mr. Gladstone is said to be alive to the anomaly of having Sunday-closing in three portions of the United Kingdom, and not in the fourth.

THE executive of the Woman's Missionary Association in connection with the Presbyterian Church of England are greatly encouraged by the manner in which auxiliaries are being formed in the various congregations throughout the Church. At a meeting of the Association in London last month another lady was appointed to proceed to China to labour among the women of that empire.

REPORTS from France show that the harvest is almost everywhere above the average. No serious deficiency has occurred in any quarter. In every country in Europe, except, perhaps, in Spain, the labours of the husbandman have been crowned with success. Throughout this continent the crops are marvellously abundant, both in our own land and in the United States, where the total yield of wheat exceeds five hundred million bushels, and the corn crop will reach nearly two billions. Such abundance calls for devout and grateful acknowledgments to the Lord of the harvest.

A RECENT lady traveller in the East tells of her visit to the Girls' Orphanage in Nazareth, the early home of Jesus, an institution established many years ago by a Christian society in London. There she heard the children singing sweetly the well-known hymn, "Jesus of Nazareth Passeth By;" and she says that they were "sure the words were all meant for them." This is another illustration of the far-reaching power of a popular hymn. The hymn in question was first published in the "Sunday School Times," eighteen years ago. Since then it has encircled the world with its strains of plaintive pleading, and it is a new power to-day in the earthly home of Him whom it sings.

THE drinking habits of English women are terrible. These habits are described by a writer in the "Manchester Guardian," England, from which we take the following: "Having lately returned from America, where a drunken person in the street is a *rara avis*, and where women are never seen drinking in the saloons with men, except in the most depraved places, I perhaps notice it more than those who, living here, have got accustomed to the sight. In Manchester, I see with horror and disgust that it is a common sight, and one to be seen at any hour of day or night; and in our public and crowded thoroughfares women and girls—mere children—may frequently be seen reeling through the streets, fouling the air with profanity and obscenity. It is a frightful state of things, and ought to be looked into and remedied by the law. I can assure you that, though not very squeamish, having lived out west among desperadoes and diggers many years, I shivered with horror and loathing to hear the frightful and obscene language indulged in by these young girls—all unchecked by barmen or master. Can nothing be done to prevent this? No wonder that the Bishop of Manchester should be deeply moved by this sad state of society in the great manufacturing city of England."

REV. JOSEPH COOK was requested by the Free-thinkers in Melbourne to meet Mr. Thomas Walker in open discussion. Mr. Cook declines such work for the following reasons: "First.—Freethought, Spiritualism, and Infidelity in general, in America, England, and India, and, as far as I know, in Australia, are notoriously connected with schemes for the propagation of immorality. Several of the prominent agitators in support of infidelity and freethought have been sent to jail for distributing infamous publications

through the mails. No decent man can consent to appear on the same platform with the representatives of enterprises that have a debasing effect on the public mind. Secondly—I am not open to challenges of which the evident object is to advertise infidelity. Thirdly.—Not an unoccupied nor an unengaged hour is left open to me in Australia. Fourthly.—When infidels of any kind issue a book that goes through ten editions in ten years, at a dollar a copy, I will reply to it. I have a right to offer this challenge, for several of the volumes of the 'Boston Monday Lectures' have gone through ten editions in five years. Fifthly.—Infidels can put their written inquiries, if they choose, into the box at my free question-box lectures."

LAST year a gentleman gave the Lord's Day Observance Society a sum of £200, to be divided in prizes for sermons supporting the principles of the Society. Twenty prizes of £10 each were offered, and for these 696 manuscripts were sent in last September in competition. The work of adjudication was undertaken by twenty-one eminent clergymen, who, after much labour, have intimated their award. Eight of the prize sermons are written by Scotchmen, the others being all by English ministers. Dr. Grant, of St. John's Established Church, Dundee, has gained a prize for a sermon on "The Original Institution of the Sabbath," and another sermon which he sent in was awarded honourable mention. The Rev. James Smith, Free Church, Tarland, Aberdeenshire, has gained two prizes; the Rev. Matthew Hutchinson, Afton Free Church, New Cumnock, Ayrshire, has gained two prizes; the Rev. William Ingram, Free Church, Rothiemay, Huntly, has gained one prize; the Rev. George Wallace, St. John's Free Church, Hamilton, has gained one prize; and the Rev. Thomas Pitt, Wesleyan minister, Alexandria, Dumbar-ton, has gained one prize. Of the English prize sermons, ten are by clergymen of the Church of England, and two by clergymen of the Wesleyan Church. The prize sermons are to be published in a volume.

THE endowment of Knox College was considered at a meeting of the representatives of the Presbyterian Church throughout Ontario held at Knox College, Toronto, on the 31st ult. Since the Union of the Presbyterian Churches in Canada, the three Colleges—Knox, Queen's, and McGill—have been supported by a common fund, and it has proved insufficient. McGill and Queen's have each been pushing their independent endowment schemes, and it is considered that the time is now ripe for a movement to be made in favour of Knox. Principal Caven said that the debt, now amounted to \$11,340. Knox, he said, was to receive \$10,000 of the \$19,000 which was supposed to be raised in support of the three; but as only \$15,970 had been raised, only \$8,426 went to Knox. All that was asked, said the Principal, was to put Knox College on a footing with the other two with respect to an independent endowment. A general discussion took place, from which it was plain that the necessity of further endowment was fully recognised. Speeches in favour of the movement were made by Rev. Dr. Cochrane, Mr. James Walker, Hamilton, Dr. Macdonald, Hamilton, Rev. Dr. King, Rev. G. Bruce, Mr. Adamson, Rev. Mr. Wallace, Rev. Mr. Parsons, Mr. W. Alexander, and Rev. Dr. Reid; and it was resolved that \$200,000 should be raised, payable in two years.

SPEAKING at Mildmay, London, the other day, Mrs. Booth, wife of General Booth, said: "We have been standing on our dignity too long. Shame on us! and I take it to myself as much as I charge it to others. We have held out our hands from an eminence, while whole generations have gone to perdition, instead of coming down and following our Master. Who are we, that we cannot stoop as well as He; that we cannot go after these poor crowds as He went? Who are we, that we cannot eat with publicans and sinners, as they accused Him of doing? Who are we, that we cannot take the poor, fallen women by the hand? He let her wash His feet with

her tears and wipe them with the hair of her head. We shall never make any appreciable impression upon these people till we follow His example. We must come down and do it. A lady said to me, 'I have not got the power.' 'Then,' I said, 'go into your closet, and down on your face till you get it.' What is the power needed for this work? The Holy Ghost—the baptism of Pentecost. Pentecost is all you want. Go into your closet, strip off your finery, strip off your jewellery, give up your wine and tobacco, and go on your face before God, and say: 'Lord, I have made a clean sweep. I have cleansed my hands and purified my heart, by my intention and consecration. Now, Holy Ghost, come and fill me,' and He will fill you, and you will get up a new man, a new woman, as Peter and John did at the Pentecost.

ARCHDEACON DUNBAR has at length completed his arrangements for restoring to London on a more magnificent and gorgeous scale the grand and ornate musical services for which he lost his license from the Bishop of London. Driven from all regular ecclesiastical edifices, he has taken not a theatre, as was first intended, but the Portland Bazaar, between Langham Place and Great Portland street. Here, in the largest building attainable anywhere, capable of seating some 7,000 or 8,000 people, he has commenced his peculiar rites, naming the edifice "The Church of the Holy Apostles." It is intended that sixty surpliced choristers shall sing the most elaborate services that were ever heard in a church at which an Anglican minister officiated. The surpliced choir will be assisted by another choir of 100 voices, and by a full band of brass, string, drum, and harp. The body of the church will be lighted by an enormous silver gilt cross with four arms, the extremities of each arm containing a red-coloured lantern, illuminated by the electric light. Costly pictures will be upon the walls—one an enormous "Nativity," by Paul Veronese. There will be daily service with a quartette choir, an elaborate service on Saturday nights, and on Sundays the clash and clang of every instrument heard in an orchestra. In the morning grand masses will be sung in their entirety, and in the evening oratorios will be given. Such is the grand scheme for the new musical church, with Mr. John Cheshire as leader of the orchestra, Miss Jessie Boyd as prima donna, and the best operatic singers for the evening performances.

TEN years ago the Rev. D. Miller, of the Scotch Presbyterian Church, finding that from 7,000 to 8,000 English speaking sailors annually visited Genoa, and that it was almost impossible to get any of these to leave their ships and attend a place of worship on shore, resolved to put forth an effort to bring these men under the power of the Gospel. He accordingly purchased an old hulk, and had it fitted out as a floating chapel. The experiment was from the first a success, and every year the attendance at the "Bethel" continued to increase, until it became too small for the growing requirements of the work. Two years ago the old hulk became too frail for repairs, and was condemned to be broken up by the harbour authorities. It was then resolved to build a new seaman's chapel that should be sufficiently large for all the departments of this mission. In order to accomplish this Mr. Miller succeeded in obtaining the Christmas collection of the Sabbath school children in connection with the Free Church of Scotland, which amounted to about \$4,000; subscriptions for \$1,585 from ship-owners and others, and a donation of \$5,000 from Lady Harriet Scott Bentinck. With these funds a floating church, named "Caledonia," was built, and on the first Sunday of this year was opened for public worship. Everything connected with this vessel gives the greatest satisfaction, so that captains who have sailed round the world pronounce it the finest seaman's chapel afloat. It is fully three times larger than the old "Bethel," but the average attendance is also three times larger than it was ten years ago, and instead of 7,000 men, as was reported in 1872, the total number of sailors who visited Genoa last year under the American and British flags was 17,734.



## OUR CONTRIBUTORS.

### A PLEA FOR TRUTHFULNESS.

THANKSGIVING SERMON BY REV. J. M. KING, D.D., TORONTO.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"—Isaiah v. 20.

We are met this morning to make devout, and public recognition of the goodness of God to us. As individuals, as families, and as a people, we have many and strong grounds for thankfulness. We have been preserved from the scourge of war, of pestilence, and of famine. We continue to enjoy civil and religious liberty. We retain our connection unbroken with an empire, which has known how to combine the elements of stability and of progress, of strength and of freedom and whose vast resources are employed in the main to promote the welfare of the race. We continue to have over us a queen, whose ready sympathies reach out to the humblest and most distant of her subjects, when they suffer; and in whose court purity and religion still find the home, which they have often sought in vain in courts of monarchs. In our own favoured land, we have reaped an abundant harvest. Remunerative employment offers itself to all who can and who will work. Agriculture, commerce, manufactures, all share, though perhaps in different degrees, in the general prosperity. If the poor remain with us, as we are taught to expect they will always do, partly as the result of uncontrollable circumstances, and even more because of improvidence and vice, their presence in the limited numbers in which they are found, may be only a blessing in keeping the heart tender, which can so easily become hard in times of prosperity, and in supplying an outlet for the exercise of that benevolence which should ever accompany the possession of wealth. Let me express the hope that the charities of our city, the House of Industry, the Home for the Incurables, the refuges opened for the orphaned, and for the fallen, will meet from you a ready, and, according to your means, a liberal response. The religious condition and wants of our country afford an additional reason for thanksgiving. To an active and large-minded Christian man, it ought to be nothing short of a pleasure—perhaps, I should say a sacred privilege—to have his lot cast in an age and a land where he can have a share in the establishment on durable grounds of institutions of sacred and of secular learning in these older Provinces of the Dominion; and in laying broad and deep the foundations of Christian institutions in the newer lands to the west, which are at no distant day to be the home of prosperous millions. Taking all circumstances into account, I know few nations which to-day have equal, none which has greater reason, than the people of Canada for thanksgiving to Him who assigns to men the bounds of their habitations and who is "God over all blessed for ever." No words of mine, I feel sure, are needed to awaken the spirit of gratitude in your breasts, who have gathered to-day in this place of worship.

On more than one occasion, like the present, I have taken advantage of the opportunity to call your attention to the duties which devolve on you as citizens; to the intimate connection which subsists between the religious and the political life of the community, and to the consequent interest which Christian men above all others have in seeing to it that the political life is pure and just and humane. I do not imagine indeed that many or perhaps any of you have come to entertain the weak opinion that questions of politics, that is questions of civil government, the securing of just laws and incorrupt administration, are too secular to merit the active interest of Christian men, that they belong to the world which has been renounced. The religious life which obtains among Presbyterian people, far enough from what one would like to see it in some respects, not infrequently wanting in fervour and outspokenness is yet too intelligent and robust to be carried away by this notion of an overstrained and sickly piety. But it may be doubted whether any of us appreciate at its full value, the influence which the political and the municipal life of the community is constantly exerting on the religious and the moral—I feel, therefore, that I am not overstepping the proper sphere of the pulpit, when on a day like this I invite your attention to some of the moral aspects of our public life. The place from which I speak properly rules out all party utterances. Were I discussing

public questions, instead of simply asserting moral principles, it would not be difficult to point out some recent acts which in any humble opinion deserve the condemnation of fair-minded men of all parties. But such animadversion here would be almost certainly misunderstood and might give an appearance of partyism to the utterances of this pulpit, which, I am sure, we would all of us regret to see them assume.

The field which is open to us, and which we may enter, not only without fear, but with a clear and strong sense of duty, is a far higher one than that of tariffs, or text-books, or re-constructed constituencies. It is that of political and public morals. I have no intention of making anything like an exhaustive survey of the field. All I desire is to specify some things in the political life around us, which appear to me to be wrong and mischievous, and in your name, as well as in my own, to express the strongest disapproval of them; or, rather, the reprobation with which deliberate and wilful wrong, as distinguished from mere imprudence and unwisdom, should be visited.

I begin by expressing the gratitude we owe to those—or, to many of them—who serve us in public life; whether in municipal councils, or legislative assemblies, or at executive boards. The feeling, indeed, obtains widely, that public men, as a class, are very far from disinterested—that they are animated, not so much by a laudable ambition to serve their country, as by a selfish desire to advance their own interests. The existence, not to say prevalence, of this feeling is to be regretted on several grounds. In the first place, it does grave injustice to a large number of persons, engaged in various ways in public life. It is not necessary to claim that all, or even the great majority of these, are actuated by disinterested and patriotic motives. It would be strange if this were the case with so many whom they represent undisguisedly selfish. But we may claim, with perfect truth, that a large number in city, county, and township councils, in Provincial and Dominion legislatures, and in the Cabinet at Ottawa and Toronto, are serving us at large cost of time and means, of domestic happiness and ease of mind, and sometimes at the risk of health, and even life. The failure to recognise this, the tendency to impute interested motives to public men is to be regretted, in the second place, as fitted to make them, if it is possible to make them, the selfish schemers which by so many they are taken to be. There are few things more difficult than for men, as a class, to rise above the estimate which is generally entertained respecting them. To have been an honest publican in the days of our Lord must have been extremely hard, with that phrase current in every household: "Publicans and sinners." As an example of the opposite, ministers of the Gospel are immensely indebted to the generally high opinion in which they are held for piety and goodness—to the public expectation respecting them. The low estimate, then, which so many take of the character of public men, is to be deeply regretted, as at once an injustice to individuals, and a grave public calamity. I feel, therefore, that I am discharging a plain duty when I ask you to give a grateful appreciation and a generous support to those who, amid difficulties and discouragement unknown to many, are giving their time and their abilities to advance the public interests.

What is wrong, then, in the conduct of public affairs? How are the great principles of morality disregarded or violated therein? I answer, by the conspicuous absence of generosity in their treatment of one another by men of opposite politics; even, if common fairness in the means employed to damage a political opponent; and by the frequent use of deliberate misrepresentation, of charges of corrupt motive on the most meagre evidence, or on no evidence at all, and of low, virulent, and abusive statements. There are men at once capable and upright in both the political parties of the State. There are men in the Liberal party who are entitled to receive, as they do possess, the entire confidence of large numbers of their fellow citizens. And there are men in the Conservative ranks, who, on entering or re-entering public life, would have had at once a high position assigned to them, if they had chosen to cast in their lot with the Liberals; but how long would it be before we would learn of the existence of such men—men possessing high and statesman-like qualities—in the one party, from the public utterances of the other. On the contrary, important service rendered to the state is ignored or deprecated; mistakes, such as all commit, are exaggerated and paraded on all occasions, as evidence of incapacity, or

of something worse; legislative action is misrepresented, and public utterances are distorted to suit party exigencies, and to crown all, a stream of abuse, often childish in its weakness, sometimes fiendish in its malignity, is poured forth, to the pain of all right-minded people.

It would be unfair to say that this characterization holds good of all, or anything like all, our public men. Some who have been taking a leading part in the political discussions of the day, have shown themselves conspicuously free from at least the worst of the faults signalized. One follows with real pleasure an argument to shew the weakness or the danger to the State, of an opponent's position, in which no imputation is cast on the honesty or the ability of the man who holds it. I cannot help thinking, however, that there is on all hands a lack of generosity, if not in our public men, at least in their public utterances. Why, I ask, should the first kind word be spoken respecting a political opponent when the grave, closing over him, makes him no longer formidable, or when, after years of honest and capable service, he retires to a less prominent position in the ranks of his party, and that slow recognition of worth be made, only when it can be used at the same time to reflect obloquy on one still more feared? On the other hand, why should the refusal of an upright and capable gentleman to become the ally of a political party, become the signal for his depreciation throughout its entire ranks? Or why should the severe and dangerous sickness of a prominent politician be made the occasion for unseemly and heartless speculations as to the result likely to ensue on his death? These are exhibitions of human nature of which, in a Christian country, we have little cause to be proud. I refer to them with deep pain.

The evils of which I complain, as affecting the political life of the country, come out in their most pronounced form in the secular press, or, that portion of it which acts as the organs of the respective parties. It is far from pleasant to have to say this, for we all owe very much of our instruction and even of our intellectual enjoyment, to its ample—almost too ample—columns. When speaking of it, as it exists in our own city, it would be unfair not to bear testimony to the great enterprise which it displays, to the promptitude, almost regardless of expense, with which it supplies news to us from every quarter of the world, and on all subjects to its generally good tone on moral and religious questions (a tone, I will venture to say, considerably in advance of that of the community at large), and to the fairness, intelligence, and ability with which questions lying outside of party politics are discussed. In many respects, Toronto has reason to be proud of its daily press. It will compare more than favourably with that of any city of its size and advancement. But, where party issues are involved, it is not generous, and it is not truthful. It is often untruthful in its statements of facts, and unjust in its treatment of persons. I do not say this without having well considered the force of the imputation and the weight of the evidence by which it is sustained. Of course no one expects in the discussions of political questions in daily newspapers the calmness and impartiality of a judge. We expect wide diversity of opinion, and would readily allow for the deep colouring which is natural to strong feeling, and the slips of logic which may easily result from hasty writing. What we have in both our leading dailies—perhaps not in the same degree—is something quite different from this. I do not know any other name for it than disregard for truth. Reading for some time both papers, and with the view of ascertaining their moral tone, I have found, as no doubt many of you have found, where political and party issues were involved, a great amount of reckless assertion, conjectures put forth as fact, unwelcome facts suppressed or disguised, the position of an opponent misrepresented, a false turn given to his argument, an inference fastened on it, which the argument does not fairly admit, and which the opponent would be the first to disavow—in a word, all those liberties with truth, which, if practised in private life or in business, would not so much destroy all confidence and good feeling as break up society, the misrepresentation is in some instance so transparent that it is scarcely less an insult to the intelligence of the reader than it is an offence to his conscience.

What are some of the results? First, fair-minded men, men who value truth more than party, men who do not believe that either party or country, can be benefited by falsehood, become disgusted with politi-

cal life, and men of high principle who, happily for us, cling to it, have a degree of mortification to endure which is wholly unnecessary, and which might well be spared. Second, the usefulness of the press as an instrument of political discussion is very much impaired. At the bottom of all really useful discussion there must be honesty in the statement of facts and the weighing of arguments, a disposition to take a full, rounded view of the question, to make full allowance for the considerations which are made against the view advocated, as well as a clear statement of the preponderating reasons which compel its adoption. But when an organ of opinion allows itself, in the supposed interests of party, to suppress facts, to distort statements, to misrepresent arguments, who does not see that its usefulness as an instrument of discussion is to that extent impaired? It has to that extent lost public confidence, and deserved to lose it. It comes to share in the woe, pronounced by the prophet on "those who call evil good, and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter." In the public interest, this is a matter for deep regret. In the country possessing, like our own, parliamentary government, the discussions of a free press plays an important part. All our interests are made more serious by the fact that public men do their work under its almost ubiquitous eye. How important then that it should be fair and moderate, reserving its severer censures, its words of indignation, for deliberate wrong or really culpable betrayal of the public interests. I say what those most versed in public affairs among you know to be true when I affirm that the unreasoning violence with which public men have been assailed by the organs of the opposite party, the magnifying of mistakes of judgment into betrayals of trust, the insinuation of corrupt motive on the most meagre evidence, sometimes on none at all, has, more than anything, contributed to weaken the effectiveness of their criticism when a really questionable course of procedure has been inaugurated, an actual violation of trust has been committed. Third,—Another and most painful result of the liberties taken with truth in our daily press is to lessen the natural and proper dislike of falsehood in the public mind. At the foundation of almost all that is best in human character is the love of truth, and what must ever go with it, the hatred of lies. It has always appeared to me to be the very soil of goodness. I cannot regard it therefore as anything less than a very serious calamity to have the minds of our people—nearly all of them newspaper readers—made familiar with untruth, finding it served up with the morning paper, if not every day, yet once or twice a week, at the breakfast table. In your name and in my own, I wish to protest against it—to protest against it because it is wicked and to protest against it because it is weak; to protest against it when it is employed against us or against the party, whatever that may be, to which we belong; to protest doubly against it when it is employed for us, professedly in our interest, or in the interest of our party. I wish to put in a claim for the observance of truth, in discussions on the platform, and in discussions in the press, let the effect of it be what it may. Its effect, indeed, must be always wholesome. The party, or the policy, which needs the support of misrepresentation will meet defeat sooner or later, and in the public interest, the sooner the better. Truth alone is strong. And the obligation to observe it is imperative in politics as in every other department of human affairs. The ninth commandment is not suspended before elections, and to suit the exigencies of parties. Lying is not an allowed weapon when a political opponent is to be weakened, not even when he is himself in your opinion steeped in falsehood. Depreciation, evil speaking, does not cease to be sinful when it is anonymous. Fairness, generosity even, are not interdicted virtues in the political arena; nor do bitterness and wrath become Christian sentiments when they are cherished towards public men and professedly for the public good. Must I remind you that the holy and tender precepts of the Gospel are in full force within the domain of public and political life as everywhere else? Such precepts as these, "Putting away lying, speak every man truth with his neighbour," "Let all bitterness, and wrath, and anger, and clamour and evil-speaking be put away from you with all malice," "Be kindly affectionate one to another with brotherly love, in honour preferring one another." "Finally, brethren, whatsoever things are true, whatsoever things are honest," that is, honourable, "what-

soever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report if there be any virtue, and if there be any praise, think on these things." Were they practised, even by a considerable portion of those engaged in moulding the political movements of the country, and in giving tone to its political discussions, what a happy change should we not witness!

I have spoken thus strongly and at this length to you this morning, because I entertain a high sense of the importance of political life, in its bearing even on those interests which in the eyes of Christian men surpass all others. The career, which opens out before one entering on public life with high principles and fair talents, carries with it very large possibilities of good. In this connection it is difficult not to think of that noble statesman who, at an age when most men who have lived to see it are seeking rest, is guiding with so wise and firm a hand the policy of the great British Empire. Possessing not only varied learning, vast knowledge of affairs, great capacity for work, a speech of thrilling eloquence, but great fairness and open mindedness, great wisdom in meeting the requirements of new emergencies, great patience in mastering the most minute details, great courage even to breaking with the traditions of his own early life, warm and generous sympathies with the down-trodden and the suffering, resolute faith in the right—possessing such qualities, he seems to tower above the most of his contemporaries, even more by his moral than by his intellectual greatness. Who can over-estimate the good he has done and is doing? What Scottish presbyter or English bishop has been doing more during these years for the coming of the Kingdom of God in the world, than William Ewart Gladstone?

We have men, if of less transcendent abilities yet of similar spirit, among ourselves. They are found I trust in both political parties. Let us give them due honour, even when they differ from us in political sentiments. Let us give them a generous and an appreciative support when they agree with us in questions of public policy. Let us sympathize with them in the difficulties necessarily connected with the government of a country containing such wide diversities of race and religion. Let us refrain from pressing them with selfish demands. Let us make it evident that we desire them to act for the public good. Let us deal leniently with mistakes of judgment, such as the wisest and best intentioned must sometimes make. Let us reserve their severest censures for moral faults for disregard of the public interest, a sacrifice of it to the furtherance of personal or party ends. And speaking to a congregation of professedly Christian people, should I not say, Let us pray for them; let us ask for them the blessing of Him from Whom cometh wisdom, courage, integrity, and then "God, even our own God, shall bless us—God shall bless us; and all the ends of the earth shall fear Him."

#### CONCERNING BAPTISM.—VII.

BY REV. W. A. M'KAY, B.A., WOODSTOCK, AUTHOR OF "IMMERSION A ROMISH INVENTION."

From the *Christian Standard*.

MR. EDITOR,—Whether the person in baptism is to be put into the water, or the water put upon the person, is to be determined by the classic use of *baptizo* before it was used in the Scriptures, and by the use of the word in the whole Bible—Old as well as New Testament. What, then, is the meaning of *baptizo* in the Greek classics? Immersionists tell us, with a charming confidence, that it always meant "to immerse." "The thing is so evident that it does not require proof." "All the scholars say so." Dr. T. J. Conant, in *Baptizein*, p. 159, says: "Whenever the idea of total submergence was to be expressed, whether literally or metaphorically, this (*baptizo*) was the word that first presented itself."

The editor of the "Standard" will pardon my "pre-emption," if I decline to bow to the bare statements of immersionists, however confidently made. I prefer to examine facts for myself. What, then, are these facts? Here they are: In all heathen Greek older than the Christian era there are only twenty-two well-authenticated cases of the occurrence of *baptizo*: and if the editor of the "Standard" will examine these cases, one by one, as I have done, he will not find "dip" or "immerse" (in the immersionist sense) in any one of the twenty-two instances. He will find that *baptizo* is in Greek always a word of power. When a person was brought completely under the in-

fluence or power of anything, he was said by the Greeks to be baptized with that thing. Alexander the Great was brought completely under the intoxicating influence of wine: the Greeks said that he was baptized with wine. But neither literally nor metaphorically was he "dipped" into wine. Instead of being put into wine, the wine was put into him. A merchant was brought completely under the depressing influence of debt; the Greeks said he was baptized with debts. A man was brought completely under the power of sorrow; the Greeks said he was baptized with his tears. Was he dipped into his tears? And so in other cases. A ship was baptized when it was sunk in the depths of the sea; the coast was baptized when the tide flowed in upon it; a wave rolling over a vessel and sinking it, baptized it with its contents; a man was baptized when he was drowned, or when he drank an opiate, or water from the fountain of Silenus. But "dip" will not answer in any one of these cases. The coast is not taken up and "dipped" in the sea which rolls back upon it. Drowned ships and drowned men are not "dipped" (i.e., plunged beneath the watery element and then immediately withdrawn). A man is not dipped when he drinks a liquid.

After giving many instances of the occurrence of *baptizo* in the Greek classics, Robert Young, LL.D., of Edinburgh, author of the great "Greek and Hebrew Concordance," and perhaps the most learned linguist in Great Britain, says: "From all this I gather that the word (*baptizo*) has no real specific reference to mode at all, but to the object, effect, or result contemplated."

"Whatever," says Dr. Dale (Classic Baptism, p. 354), "is capable of changing the character, state, or condition of any object, is capable of baptizing that object; and by such a change of character, state or condition does, in fact, baptize it." In effecting these classic baptisms we find that the baptizing element or instrumentality was invariably moved, while the person or thing baptized was passive or receptive.

If *baptizo* was the "word that first presented itself to express the idea of total submergence," how does it happen that the following classic Greek writers (and many others) in all their varied and voluminous writings, never use the word *baptizo* at all? The writings of Homer (B.C. 1000), Hesiod (B.C. 1000), Herodotus (B.C. 484), Æscylus (B.C. 525), Æschines (Greek philosopher, B.C. 350), Æchines (Greek orator, B.C. 397), Sophocles (B.C. 495), Euripides (B.C. 480), Thucydides (B.C. 471), Theocritus (B.C. 270), Theophrastus (B.C. 382), Xenophon (B.C. 445), Aristophanes (B.C. 456), Bion (B.C. 287), and Moschus (B.C. 270), do not contain the word *baptizo*! Did none of these classic Greek authors, poets, historians, orators, philosophers, even once, in all their extensive and voluminous works, have occasion to use the idea of "dipping," "plunging," or "immersion"? We know they frequently express the idea. Well, then, what word or words did they use to express the idea? They certainly never used *baptizo*. But they do use the following words, whose meaning I give according to Liddell and Scott: *Buthizo*, to immerse, to sink; *embuthizo*, to sink to the bottom; *katabuthizo*, to plunge under water; *bapto*, to dip; *duo*, or *duno*, to dive; *duplo*, to duck; *fontizo*, to plunge into the sea; and *kalupontizo*, to throw into the sea, to plunge or drown therein. These eight Greek words are used as equivalents to the Latin *mergere*, to "immerse;" but *baptizo* is never used in the sense of "immerse" in the modern immersionist sense. Aristotle (B.C. 385), the prince of Greek classic authors, and the most accurate of all Greek writers, used the word *baptizo* but once, and then not in the sense of dip, plunge, or immerse. Plato (B.C. 429) uses *bapto* but twice, and not in the sense of "immerse."

So much on the meaning of *baptizo* in heathen Greek before the time of Christ. Not once is it found in the modern immersionist sense of "dipping." It is always a word of power, having "no specific reference to mode, but to the object, effect or result contemplated." So, when we come to the Word of God, we find this word used, not in a narrow, mechanical sense of "dipping," but as indicating an effect infinitely grander, nobler, more powerful than any water-dipping. The apostles were baptized with the Spirit. They were brought completely under the purifying influence of the Spirit. They were baptized with fire. They were brought completely under the influence of the tiny flame which sat upon them. Their dross was purged away. They became red-hot men. They spake with tongues of fire. The children of Israel

were baptized when passing through the sea. They were brought out of a condition of distrust and rebellion into a condition of complete submission to God and His servant; so that we read (Exod. xiv. 31) "Then the people feared the Lord, and believed the Lord and His servant Moses." Noah and his family were baptized in the ark. The wickedness which threatened to sweep them away was removed, and they were anew consecrated in covenant to God. Our Lord Jesus Christ was baptized with His sufferings. He was brought completely under the purifying influence of the mighty agony through which He passed. Not that He had sin to be purged away; "yet learned He obedience by the things which He suffered" (Heb. v. 8). "He was made perfect through suffering" (Heb. ii. 10). Every true believer is baptized with the Spirit. All his powers and faculties are brought under the purifying, sanctifying influence of the Spirit. We are baptized with water when we are symbolically brought into this changed state towards God. Water itself does not effect the change, but it shows it forth, or makes it manifest. The Word of God has but one meaning for baptism; it is to bring completely under a purifying influence—baptism with water does symbolically what baptism with the Holy Ghost does really and literally. But neither in symbol nor real baptism does baptism ever mean to "dip" or "plunge." The Apostles were baptized with the Holy Ghost (Acts i. 5), and the Spirit was poured out on them (Acts ii. 16, 17, 33). They were baptized with fire (Matt. iii. 7), and a tongue of fire came down and "sat upon each of them" (Acts ii. 3). The Israelites were baptized in the cloud (1 Cor. x. 2), and the cloud never touched them. They were baptized in the sea (1 Cor. x. 2), and not a drop of water from the sea came near them. Noah and his family were baptized in the flood, and they rode safe and dry over its waves (1 Pet. iii. 20, 21). The Saviour was baptized with His sufferings (Luke xii. 50), when His sufferings were "laid upon Him" (Isa. liii. 6). The great Baptizer is Christ Himself. He baptizes all His people with the Holy Ghost (1 Cor. xii. 13), when He pours out the Holy Ghost on them all (Titus iii. 5, 6).

The amount of water to be used in baptism is quite immaterial, as the water is a mere symbol. As a sip of wine and a morsel of bread symbolizes a supper (*deipnon*, a feast, the principal meal of the day), so a small portion of water sprinkled on the face of a person is a symbolic washing of the whole person. Our bodies are washed with pure water (Heb. x. 22) when clean water is sprinkled or poured on the face, in the same sense and extent as the body of the Lord was anointed (Mark xiv. 8) when a little precious ointment was poured on His head. Any other construction of Heb. x. 22 will consistently and logically compel you to do away with your waterproof baptismal garments, and to go back to the water-soaking of nude men and women, after the style of the old Catholic inventors of immersion.

[To be continued if the Lord will.]

#### ENDOWMENT OF KNOX COLLEGE.

MR. EDITOR,—The Board of Knox College, under sanction of the General Assembly, has resolved to make an effort largely to increase the Endowment Fund of the College. Such action is clearly necessary, if the College shall continue efficiently to do its work. The debt on the ordinary fund which, notwithstanding the strictest economy, increases year by year, would soon become a burden too heavy to be borne. Not to speak of the development of the work which the present advanced state of theological education renders so desirable, the very existence of a College which has furnished the Church with three hundred and fifty ministers, and which still prosecutes its labours, not without tokens of the Divine favour, would soon be imperilled.

At its meeting last month, a Committee of the Board was appointed to take steps for commencing, without delay, a canvass on behalf of the Endowment Fund. With the view of promoting an interest in the scheme, it was deemed proper to call, in Toronto, a meeting of friends of the College, to which ministers, members of the Board, and others, not resident in this city, should be invited. The meeting was held on Tuesday last, and the interest in the movement, and confidence in its success, expressed by the speakers, including the Moderator of the General Assembly, were obviously shared by all who were present; while letters from all parts of the constituency, addressed to the

Chairman of the Board by parties who could not be present, signified cordial approbation of the effort to endow, and pledged assistance in making it successful.

The Board is thus, on all hands, encouraged to go forward with the canvass; and those who, from their relation to the College, may be expected very specially to put their hand to this laborious work, will not decline, according to their ability, to aid in carrying it on.

Just as the canvass was opening in Toronto, James McLaren, Esq., of Buckingham, brother of the Rev. Prof. McLaren, announced his purpose to devote \$50,000 in endowment of the Chair of Systematic Theology. This magnificent liberality is cause of deepest gratitude on the part of all the friends of the College; gratitude towards the generous donor, but especially towards Him who puts it into the hearts of His servants to "devise liberal things" on behalf of His Kingdom.

Surely the Church will feel encouraged to go on and complete a work which, under the Divine favour, has been so auspiciously begun. It should not be found impossible, or very difficult, to raise \$200,000, the amount which has been freely named as that at which we should aim. Toronto, it is believed, will not fail in what may be reasonably expected of it; and when the canvass has been fairly established here, it will be extended to all parts of the constituency.

It is not doubted that the alumni of the College, and the ministers generally, will lend their hearty assistance in opening up and prosecuting the canvass in the several localities. They did so in the canvass for the Building Fund, and now, when the purpose is to accomplish a measure which, by strengthening its financial basis, will, it is hoped, greatly advance the usefulness of the College, appeal is confidently made for the zealous aid which will be indispensably necessary.

There need be no fear that, by obtaining the amount of endowment sought, the College will be placed beyond the necessity of leaning upon the sympathies and prayers of the congregations, and thus suffer an injury for which no increase of financial security could compensate. None of our theological schools will, for a long time to come, be so fully endowed as to make them independent of the continuous liberality of the Church. Union Seminary, N.Y., and Princeton Seminary, N.J., may perhaps be approaching that point, but certainly none of the colleges of the Presbyterian Church in Canada is yet within sight of it. These schools are merely struggling for existence, and doing the best they can with inadequate equipment to carry on a work without which our pulpits at home would soon be empty, while no missionary would be sent abroad.

Brethren, have this work in your hearts; let prayer be unceasingly offered that the Lord of the harvest will send forth labourers into His harvest, and the problem of supporting the colleges will speedily be solved. Let offerings be made with prayer to God for His blessing upon them, and received with thanksgiving to Him, and the spirit of the colleges, and of all the other departments of our work, will be kept right.

Knox College, Nov. 6, 1882.

WM. CAVEN.

#### THE PRAYER-CURE AND MEDICAL SCIENCE.

MR. EDITOR,—In perusing the PRESBYTERIAN, of Oct. 18th, my attention has been directed to a short note on the first page to Dr. Cullis' *prayer-cure*, and to an article on the lamented death of the Rev. Mr. Dodds, of the McAll Mission in Paris, caused by eating poisonous toadstools.

The great loss which the Church has sustained in one so gifted and useful—"the future hope of the mission," brought up in my mind the question, suggested by the previous paragraph, what might have been the result had Dr. Cullis been present in the little French hamlet when Mr. Dodds was so unfortunately poisoned?

In the paragraph *re* Dr. Cullis' *prayer-cure*, you remark that it finds "many respectable advocates."

In short, doubting the sincerity of such respectable advocates, the minds of medical men and, I doubt not, the great proportion of our intelligent public will very naturally inquire, could Dr. Cullis or his co-partners have been able to counteract the poisonous properties of the toadstools eaten by the deceased gentleman. We are told that medical aid had been summoned, but vainly; nor can we doubt but that true prayer from low-

ing Christian lips was offered up to heaven for his recovery. Yet he died from, in medical language, some organic poison entering the blood, and by its chemical action upon it drying up the springs of life. In other words, a physical cause was allowed to produce its natural physical effect. Now we are inclined to ask, would such a case as this be one for the *prayer-cure* apostles to stake their cause upon?

We presume that it would, and, assuming this, several questions at once present themselves.

1. Have we not on their premises a right to assume that if God, in answer to prayer, actively interposes to prevent the natural cause of physical law, it will be done especially in the case of His faithful servants, whose lives are wholly devoted to His service; and more so, even in such a field as that in which Mr. Dodds laboured?

2. Will Dr. Cullis or his disciples presume to say their prayers have attached to them so peculiar a sanctity in the sight of Almighty that they are heard, where the devoted servants of God in France are not?

3. Do they presume to say that had their prayers been offered up in France the poisonous effects of the poisonous plant would have been neutralized?

4. Are we to assume that, prayers having been offered up in France for deceased and his family, those offered for his wife and servant were uttered in greater faith than those for the deceased?

5. Do they presume to say that, had no medical attendance ever reached the deceased, his recovery would have taken place; but that, since human aid was called in, the miracle was withheld?

6. Or would they affirm that there was not a greater likelihood of the recovery of the reverend gentleman with the help of medical skill without prayer, than with prayer without medical aid?

These, with many more legitimate questions, have arisen in my mind, but quite enough have been proposed to fairly bring the bearing of Dr. Cullis' belief before us.

I am perfectly well aware that many good Christians do not care to discuss the question, either from the fact that they have an idea that in some way or other such cures may be quite true and probable, or else they fear that in discrediting them they may be discrediting God's infinite power.

To me, at any rate, it does seem as if a very definite opinion on such subjects should be held if Christian principles are to prove equal to the attacks of rationalistic ideas. The direction to which such opinions as those of Dr. Cullis' tend, either as believed in or half admitted, seems to me very evident.

A sturdy, Christian manhood is not to be built up by anything savouring of superstitious credulity. The effects upon certain physical ailments of a highly imaginative and excited mental condition, have been too long known to the medical profession for the cures of Dr. Cullis to excite any wonder in them; and if, in this time of scientific illumination, the Christian Church is going to allow such opinions as those of *prayer-cures*, in the sense expressed by Dr. Cullis, to be promulgated, and find credence within her pale, she need not be at all surprised to find herself becoming widely separated from those scientific workers who, with certainly as pure motives, and earnest desires for the elevation of the human race by the discovery of truth, as those of the *prayer-cure cultus* must have their respect for such Church lessened, which either secretly or openly countenances the fanning of the religious flame by any resort to such unreasonable and credulous means.

P. H. B.

#### A TEXT-BOOK OF CHRISTIAN MORALS.

MR. EDITOR,—In last Friday's "Globe" the suggestion is made, that the Committee, appointed to petition the Ontario Government to authorize religious instruction in our Public Schools, should construct a text-book of Christian morals, which would be acceptable to all denominations, and then recommend its adoption.

Years ago it occurred to me that a text-book on the same principle as that prepared by the Christian philanthropist, Stephen Grellet, for the schools of Russia might, with advantage, be introduced into our Public Schools. Grellet's text-book consisted of a collection of passages of Scripture without note or comment, so arranged under various heads as to afford a manual of moral precepts of the purest kind, but completely free from anything of a sectarian character.



When submitted for approval to the Emperor Alexander I., he said to Grellet, "You have done the very thing that I was anxious should be done. I had for a long time been contemplating how that mighty engine, general public education, might be used for the promotion of the Kingdom of Christ, by bringing the people to the knowledge of the Redeemer, and to the practice of Christian virtues." He gave orders that the book should be adopted as a manual of instruction in the schools of his Empire, and it was subsequently translated into the languages of various continental nations, and introduced into their schools. I have never seen the book in question, but as all denominations are agreed as to the necessity of training the rising generation to the exercise of those moral virtues which are the only true foundations of a nation's glory, the only safeguards of a people's happiness, I do not see why it should not be both "practical and practicable," to arrange one on a similar principle, which might meet the felt want, without doing violence to the religious opinions of any particular sect. Allow me to append a list of subjects as suggestive of what might be done, and to add that I had prepared a set of lessons, in which passages of Scripture are so arranged under these heads as to form consecutive readings of twenty-five or thirty verses in length, and had thought of submitting my work to the Board of Instruction, when the Manual of Christian Morals, by the late Superintendent of Education, was published, which made it inopportune for me to do so, but now that the question has again come up, if the members of the Committee should think my scheme a feasible one, and what I have already done likely to prove available or helpful, I could, without long delay, put the whole in such a shape as to submit it for their approval.

J. F.

MORAL LESSONS FROM THE WORD OF GOD.—1st, Of God; 2nd, God, our Creator and Preserver; 3rd, The Law of God; 4th, The Fear of God; 5th, The Worship of God; 6th, Reverence for God's Name and Day; 7th, The Study of the Word; 8th, Our Duty to our Rulers; 9th, Obedience to Parents; 10th, Duties of Masters and Servants; 11th, Against Anger and Revenge; 12th, Chastity; 13th, The Virtuous Woman; 14th, The Temperate Man; 15th, The Choice of Companions; 16th, Honesty and Justice; 17th, Diligence in Business; 18th, The Pursuit of Wealth; 19th, Liberality; 20th, Truth; 21st, Against Envy and Discontent; 22nd, The Law of Love; 23rd, The Pursuit of Wisdom; 24th, Trust in God; 25th, Duties Under Affliction; 26th, The Shortness of Life; 27th, The Solemn Reckoning.

BISHOP CLEARY.

MR. EDITOR,—The following is clipped from the "Globe's" report of what Bishop Cleary said in his Cathedral, at Kingston, on Sabbath last:—

"In his diocese, most of which he had visited, he had failed to find a single instance in which the Catholic Church had been tampered with by the teachers, in which an attempt had been made in the Public Schools to proselytize Catholic pupils. This was a fact which strengthened his confidence in the system. He hoped nothing would occur to alter this condition of affairs; that open hostility against Catholics would not be engendered; that peace and amity would continue. The Church, however, reserved the right to dictate in regard to the religion of her children, to make suggestions affecting their moral education. When her bishops could not do this in the discharge of their functions and duty, peace would be destroyed, and a lamentable condition of affairs exist."

I rejoice to agree with the bishop in the first three sentences, but the last two are ominous. "The Church," that is, the Romish Church, "reserved the right to dictate in regard to the religion of her children." To dictate to whom? To the Government, to be sure. A right to dictate is claimed, and it is the duty of the Government to obey. What does this mean, if not that the Government, in conducting our Public Schools, is properly under obligation to obey the dictates of the Romish hierarchy, so far as religion goes? "When her bishops could not do this in the discharge of their functions, peace would be destroyed." That is, we are at peace now, because the Government admits practically that bishops have the right to dictate how our Public Schools are to be conducted as to the use of text-books, in matters affecting morals and religion. Deny this and there must be war. Has any Protestant Church this right? Will the Moderator of our Assembly, or the President of the Conference, or any Anglican Bishop be allowed to "dictate" to the Government? Nay, verily. While the Romish Bishop claims the right, and the Government concedes

it, the Protestant Churches can only confer with the Government and ask for the Bible to be used. And yet, sir, some people say this is as it should be!

JOHN LAING.

Dundas, Nov. 6, 1882.

ARE OUR PUBLIC SCHOOLS PROTESTANT?

MR. EDITOR, In the "Weekly Globe" of the 27th inst., "B" states that it "must be reiterated again and again that our Public Schools are neither Protestant nor Catholic." Now, sir, that they are Protestant, I judge that the following statements will suffice to establish—It is King James' version of the Holy Scriptures, which is used in Protestant churches, that is read in our Public Schools, and not the Douay version approved by Roman Catholics. The Ten Commandments taught in the Public Schools are those adopted by Protestants, and not such as are found in Roman Catholic catechisms. "B" will also find, on examination, that in the prayers prescribed for use God alone is worshipped through Jesus Christ, the "one mediator between God and men," and that no supplications are addressed to the Virgin Mary, saint or angel.

SAMUEL ACHESON.

The Mirror, Wick, Oct. 30th.

THE NISBET MEMORIAL.

MR. EDITOR,—It must be gratifying to the many friends and admirers of the late Rev. James Nisbet, that the idea of erecting a suitable monument to his memory is about to be carried out under such favourable auspices. It is but meet that our Church should embalm the memory of that honoured servant of God. As her pioneer missionary to the Indians of the great Saskatchewan Valley, he achieved a work that calls for the grateful recognition of the whole Church.

While, as yet, our vast North-West Territory was one scene of desolation, the war-hatchet still unburied and the native races haughty and defiant towards the white man, Mr. Nisbet planted there the gospel standard. Of the opposition he encountered, and the trials he endured during the early years of his labours, we have some idea who heard him on his visits to this country. But amid all these trials he laboured on, till at last he fell a victim to his self-sacrificing zeal. Nor can the good he accomplished be measured by the numbers that formally connected themselves with the mission, for these, among a wandering race, were necessarily limited. I regard it as the crowning success of Mr. Nisbet's mission, that through it a feeling of confidence was engendered in the Indian mind towards our Church and people, thus laying the foundation for more extended Christian effort. All honour then to the memory of him who, amid countless privations and trials, carried the gospel of good will to the Indians of the Saskatchewan Valley. Let a suitable monument mark his last resting-place, and that of the sharer of his life's work. Let a tablet record his virtues, to the emulation of others.

Let the gifts of God's people flow into the treasury of the Lord for the evangelization of our heathen population. And may the mantle of consecrated zeal fall on many a one who shall go forth to make glad the solitary places of our vast Dominion with the tidings of salvation!

D. C. JOHNSON.

St. Louis de Gonsague, Quebec, Nov. 3rd, 1882.

THE best way to show our appreciation of the divine forbearance is to be forbearing ourselves.

SILENCE is wise when we are tempted to speak a word to the prejudice of any of our fellow-men.

EVERY Christian work conducted with intelligence, breadth, and foresight is a work for the discipling of all nations.

WE are all of us not quite satisfied to be what we are, and more or less anxious to be what we are not and never can be.

MERE formal confession is vain; but the fact that there is so little felt need of confession is an alarming symptom of spiritual decline.

AS a healthy body repels the fever germ, so does an instructed, and therefore active, conscience repel the falsehood, the moral poison of a bad book.

SURELY there should be no home in which, amid all the light talk that flies from busy tongues, time is not found every day to say at least one word that shall be instructive, suggestive, elevating, or at least in some way hopeful.

GOSPEL WORK.

MR. FRANCIS MURPHY IN EDINBURGH.

The Gospel Temperance campaign in the Scottish capital is now in full swing, and there is every symptom that it will prove a successful one. "The Daily Review," which is devoting special attention to a record of the week, says of the second meeting:—

Mr. Murphy and the good work of Gospel Temperance reform attracted last night a magnificent audience to the Free Assembly Hall. Every corner of the vast building was packed, and many hundreds, after lingering about for some time in the lobbies in the hope of gaining admission, were obliged to leave disappointed. Within the hall, no one was left in doubt that the main object of the demonstration was the enlistment of Christian effort in the cause of social reform; and while the arrangements for pledge-taking and ribbon-donning were explained with unmistakable explicitness by Mr. Brown, the secretary, Mr. Murphy, emphasized again and again the Christian character of the enterprise, and its dependence on Gospel teaching and doctrine for its conduct and success. He proceeded to tell the story of his life, relieving the narrative by numerous interjections, sometimes pathetic and sometimes humorous, and now and again by highly effective oratorical outbursts in commendation of such virtues as maternal love, honest labour, manly independence, and in impressive warning against the varied fascinations of vice. Prior to the delivery of the address, Mr. Murphy's daughter sang the Gospel Temperance Psalm with a captivating sweetness of expression and style.

Amongst the speakers at the open meeting was Provost Moncur, of Dundee. He said that in Dundee they were consolidating the movement. They had in the Gospel Blue Ribbon Union a large staff of office-bearers and a council of fifty, and they had divided the town into wards, intending to hold weekly and monthly meetings this winter. He trusted that the campaign of this winter, although no so successful as last year's, would be very successful in maintaining the interest in the work which had been so well begun. He then spoke of the results of the movement, and the influence it had worked upon many who had been brought into the temperance ranks by it. One story he told in illustration. Just ten days ago he was going home in the afternoon, when he heard a light spring cart rattling up behind him. When it came up it stopped, and the driver said: "Provost, I want to tell you something. Do you see that horse?" "Yes," replied the Provost. "Well," continued the driver, who was a butcher, "that's Murphy's horse." "How can that be Murphy's horse?" inquired the Provost. "Don't you mind," said the driver, "you might in St. Andrew's Kirk I took the blue ribbon; why, Provost, that night I wasna worth a penny. Now, do you see that horse, that's mine, and I have £50 besides." "Are you sticking fast to your pledge?" asked the Provost, and the man replied, "Uncommon, sir." Again this man drove up, and continuing his conversation, told the Provost that he bought the horse for 35s., at a sale, when nobody would purchase it, saying they kent it ower wael, and that naeboddy could manage it. But he thought he could manage it, "and now," he added, "I would not sell it for £20. It's just like what Mr. Murphy told me. Mr. Murphy spoke to me kindly, lovingly gently, and said, 'Don't be cast down. You will keep up, man;' and he said the greatest sinner may return; and so I said I would try the same gentle and kindly way in treating the horse."

Proceeding, Provost Moncur said, in dealing with the lower classes of society, the true, the best, the Christian, and the successful way was to be gentle with them, to draw them, and not to drive them. That was one of the great secrets of Mr. Murphy's success.

THE surest way to destroy unworthy journalism is to refuse to patronize it.

"GENTLEMEN," said the First Napoleon to some of his officers who had been freely expressing their unbelief in the Bible as a revelation from God, "Gentlemen, it seems to me you make amends for not believing the Bible by believing everything else."

AT the time of the disruption of the Church of Scotland, Dr. Chalmers ventured the prediction, regarded by some as rash and enthusiastic, that the annual income of the Free Church would reach \$1,500,000. Last year the receipts of the Free Church for its various objects were \$3,038,400!



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



TORONTO, WEDNESDAY, NOVEMBER 15 1882.

**THE PRESBYTERIAN FOR 1883.**

IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2, with balance of year free to new subscribers. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

THE pressure in our columns compels us to add four pages to this issue; and still we are unable to find room for all our correspondence and contributions. Kind friends who have written letters having reference to the "Marmion" discussion will, we feel certain, excuse us for not giving them space at this late date. This applies to "An Eider," Peterboro'; "T. E. C.," Morewood; and to "A Subscriber," Port Hope. The latter gentleman, in our opinion, is very well qualified to do the work respecting the Church of Rome he desires to get someone else to take in hand.

WE direct attention to the advertisement of Sabbath school papers published at this office. They are three in number—the SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, and EARLY DAYS—all neatly illustrated and full of suitable reading matter. The first named, especially, should find a place in every Presbyterian school; containing, as it does, from month to month articles well calculated to arouse and keep alive an interest in our own mission work at home and abroad. The price of all these publications will be found as low as papers of similar size and quality imported from abroad.

DR. SCUDDER, of Brooklyn, has resigned his charge, and accepted another in Chicago, at a loss of \$2,000 per annum. The reason given by the Dr. for so doing causes a good deal of comment. His congregation desired him to remain, but he refused to do so, principally on the ground that he was unable to go on preaching up to his old standard. His health is not very good, and rather than repeat his old sermons, or allow his style to run down by inadequate preparation, he determined to move, though by so doing he sus-

tained a heavy pecuniary loss. There is no doubt that an occasional change is an undoubted advantage to a studious minister. It enables him to improve his old sermons, to enter upon fresh fields of generous reading and study, and to feel that he is master of the situation, instead of being haunted with the fear that he may fail in having two fresh sermons for next Sabbath. For the minister a change is often a good thing. But there are other matters to be considered besides the welfare of the minister. The "Globe," in commending the action of Dr. Scudder, says, "the mistake that too many ministers make, is in continuing to labour in the same charge regardless of the indications of waning interest and popularity."

QUITE frequently we see paragraphs in our local exchanges, stating that the Rev. Mr. A., of the Presbyterian church, exchanged pulpits last Sabbath with the Rev. Mr. B., of the Methodist, or some other church. Then follows another sentence or two on "brotherly love," the dying out of bigotry, and sundry kindred topics. Now, an occasional exchange of pulpits may be a pleasant and profitable thing for all parties concerned. It is, however, the very height of absurdity to suppose that the Christian regard which ministers of Christ have for each other depends on any such trifling incidents. The minister who never, or very rarely, exchanges, may have just as much brotherly love as the minister who is always on the look-out for an exchange. The fact is, that, nine times out of ten, ministers who honestly prepare their sermons, exchange simply because they have been so overworked during the week that they have not had time to prepare for their pulpits. There may be a few ministers who like very much to have an exchange frequently, because they are—well, shall we say, constitutionally tired. At all events, the Christian regard and professional courtesy, which ministers that are Christian gentlemen entertain for each other, do not depend on any such trifles as an occasional exchange of pulpits.

WE quite agree with Mr. D. D. McLeod, in his letter of last week, when he says that our professors and ministers should not be asked to make a "house to house" canvass for the endowment of Knox College. It is not their work. It is quite true that the Professors of Knox, Queen's, and Montreal Colleges have done a great deal of that work already, and have done it with marked success. It is also true that the Professors of Knox College did a great deal more than their share of raising funds for the new building. That stately edifice would not be in existence to-day had it not been for the efforts of the professors. That is just the reason why they should neither be asked nor expected to work all next summer for the endowment. Because a man is able and willing to do a certain thing is no reason why he should do it, if doing it is not his duty. The cases are not exactly parallel, but canvassing for an endowment, the proceeds of which are to be used in paying his own salary, is too much like the work of a minister in raising his own stipend, to be either a dignified, or a pleasant duty for a professor. At all events, the Church should not expect the professors to wander about the country all next summer, and then be in good lecturing trim next session. That is our opinion, and it is not inspired by a professor, or any other man.

REFERRING to the odious and sinful habit of sleeping in church, the "Christian Guardian" says:

It is our opinion that the sexton is responsible for about one-half of the sleeping done in church, and the minister for very nearly the other half.

Our good neighbour is, we think, a trifle severe on sextons and preachers. There are churches that no sexton can ventilate, and there are church-going people who would call the place cold when the thermometer stands at seventy or eighty, the degree of heat at which our contemporary thinks a bearer is justified in going asleep. The "Guardian" editor is, we know, a good church-going man, and if he walks home with the people on any Sabbath in winter, he may hear half his friends declare the church was "freezing cold," and the other half declare it was "suffocating." What can a church officer do under such circumstances? Above all, what can he do with a church that it is impossible to ventilate? As regards preachers, we do not think they are to blame for very nearly half the number of persons who fall asleep. Some people go asleep during the singing of the first hymn, or the reading of the Scriptures. Should the minister be

blamed for those who take a nap before the sermon begins? We have seen several persons asleep in Dr. John Hall's church, while the Doctor was preaching a sermon that was afterwards published. At least one man went asleep when Paul was preaching. There are men in church every Sabbath who would go asleep if the angel Gabriel was preaching.

**A NEW PROFESSOR FOR QUEEN'S.**

ON Friday evening, 10th inst., the ceremony of installing the new Professor of Physics at Queen's College, Kingston, was performed by the Vice-Chancellor, Dr. Grant, in the presence of a large assembly. The new professor delivered his opening lecture on the occasion. The lecture was a very full and able one, and was frequently applauded. Professor Marshall, though still a young man, being only thirty-four, has had a brilliant career, and very varied experience. While a student in Edinburgh University, he carried off successively the Tyndall, Bruce, and Drummond Scholarships, holding each of them for the allotted term of three years. These are the most valuable scientific prizes in the University, each of them being worth \$500 a year. He graduated with first class honours in Mathematics and Natural Philosophy, and was appointed assistant to Professor Tait, the highest prize to the student of physics in Edinburgh University. The two best laboratories for experimental physics in Great Britain are those connected with Glasgow and Edinburgh Universities, and, when appointed assistant to Prof. Tait in Edinburgh, he had full management of the laboratory there, and the character of the pupils trained by him, and the positions subsequently obtained by them, are the best proofs of his ability to educate men in practical scientific work. Mr. Marshall's next post was that of Professor of Mathematics in the Imperial College, Tokio, Japan. The Japanese Government make appointments for short terms only, a native professor being substituted as soon as there is one qualified for the office. Professor Marshall, however, gave so much satisfaction that, on the expiry of his term of service, he was asked to continue his connection with the college as Professor of Physics, and this chair he filled for three years, to the very great satisfaction of the authorities. In connection with these appointments, he had to organize a physical laboratory, and the Japanese Government gave him every facility for so doing, regardless of expense. On leaving Japan, Professor Marshall was presented by the Japanese Government, also by the graduates turned out by him, and by his students, with complimentary addresses and valuable presents. Since his return to Britain, a year ago, he has been engaged in original work in the Edinburgh laboratory, and has published in the proceedings of the Royal Society accounts of important scientific discoveries. A short time before his appointment to Queen's, he was offered, without any application on his own part, a Professorship of Mathematics and Physics in South Africa, but preferred Canada to so distant a colony. Queen's College is to be heartily congratulated, therefore, upon having secured so able a man as professor in this most important department of learning.

**FEMALE EDUCATION IN INDIA.**

THERE is in Poona, in the Bombay Presidency, India, a Native Ladies' Association, which holds its meetings once a month, or oftener, as may be agreed on. At these meetings papers are read, followed by discussions, in which many of the members take part. On the 9th of September last a meeting of the Association was held, at which an address was presented to the Hon. W. W. Hunter, President of the Education Commission at present taking evidence on the whole subject of higher native education. There were present at the meeting about 280 Indian ladies, almost all of them of the Brahmin caste, and all unveiled. Several European ladies and gentlemen were also present. Mrs. Ranade occupied the chair, and introduced to the meeting Mrs. Ramabai, a well known Hindu lady lecturer, who has spent a great portion of her life in advocating the claims of her countrywomen to education and legitimate liberty. The whole gist of her address, as well as of those of other speakers, was thoroughly in favour of extended female education, through means of Government agencies. One speaker stated that in the Bombay Presidency there were 17,162 girls in school. This was very good for a beginning, but only for that. One native gentle-

man spoke, and urged upon Mr. Hunter the claims they had upon the Government for increased liberality in this respect. The speech delivered by Mr. Hunter in reply was a very encouraging one, and the result of the meeting is likely to be a great impetus to female education all over the Presidency. It was specially urged, as exceedingly desirable, to have a female medical profession, and this is likely to be realized at no distant day. Nine-tenths of the men, it is said, are opposed to female education, but, through the forces in operation, that proportion is likely to be very largely and very speedily changed, and in the right direction.

#### PRAYER FOR TEMPORAL BLESSINGS.

WE very willingly insert the letter of "P. H. B.," but at the same time wish it to be distinctly understood that we are very far from endorsing all its assertions, arguments and conclusions. We have not gone into the faith-cure business, and by no means reckon ourselves among the disciples of Dr. Cullis. But at the same time while we think that the most unimpeachable evidence for the reality of such cures is indispensable, we can see no antecedent impossibility to their existence, and no inevitable improbability and unreason in those who hold that what God has done in the past He may do again, and that what He has laid down as a general and universally applicable commandment, may be perfectly in accordance with the soundest philosophy and the highest reason, even though some may not see how this is possible. We are old-fashioned enough and so little "advanced" in our thinking as to believe that "it is possible for God to raise the dead." Nay, we have the quietest, most settled conviction that God *has* actually done so, more than either once or twice, though we are quite aware of the fact that deliberately to say this, brings us in for a share of the contemptuous, pitying railery with which a certain very self-sufficient class of gentlemen who thought they knew a thing or two, once treated a certain rather resolute preacher that in their estimation was a setter forth of strange gods, because, as they phrased it, he "preached Jesus and Anastasis." We have never been able to make out what anyone, who in any sense believes in an intelligent first cause, means by "law" except it be that it is that intelligent being's recognised course of action in certain circumstances unexplained, and unexplainable by even those who claim to be the wisest and the best acquainted with Nature's secrets, any further than that it is what it is. Facts in abundance they give us, but when we ask for reasons for these facts being thus and not otherwise, they can give us no better answer than does the prattling three years old, when she indignantly rebukes her cross-examiners with "Oh just because!" Then if we are not to conclude that Divinity is a slave to his own thought and plan, we must surely allow that what is thus, and not otherwise, simply because He wills it so, may be changed "for cause," and that that Being who can change can give evidence sufficient to show that He has actually done so. What He has done once, He can surely do again for a similarly sufficient reason. "P. H. B." we have no doubt acknowledges all this, nay looks upon it as so much of the nature of axiomatic commonplace, that to state it in so many words is almost like trifling with our readers' intelligence, as well as sorely calling in question the very fundamentals of their religious faith.

As we have then no doubt about the possibility of God's effecting even such a change of what, in our ignorance, we call "natural law," as to make water into wine and stones into bread without the slow intermediate processes usually employed for such results, we are equally old-fashioned enough to believe that the many directions given in Scripture about prayer for temporal blessings, and personal deliverances are not mere foolish frauds, or at the best mere superstitious embodiments of ignorant human imaginings, and not the plain unquestionable directions of One who is wiser and kinder than those who do not, when their children ask bread, give them a stone, or substitute for the wholesome fish something as offensive and injurious as a scorpion. We say nothing at present about the prayer test of Professor Tyndall, except to indicate our belief that the so-called reasoning in its support was as shallow as it was unphilosophical, that is if an intelligent first cause is recognised, and still shallower and more unphilosophical, if possible, when such an intelligence is denied. But at present we speak simply for ourselves, and for those who have not yet

come to the conclusion that the Scriptures are a collection of old wives' fables, but on the contrary believe them to be a revelation of the "very truth of God most sure." Well, we take the whole scope of the directions about prayer given in those Scriptures, and if they do not both imply and enforce the duty of asking for temporal blessings to an almost indefinite extent, then we despair of ever seeing language sufficiently explicit to convey such an idea. When the believer says, "Give me this day my daily bread," as he has been taught, is there nothing implied? At least nothing rational? When even that vexed passage in James was written, was there nothing meant? and is there nothing now? We are not saying what it is or was, but we hold that it was not a mere piece of delusive Fetichism, and that the man who would even now pray either for bread or for restoration from sickness, would not necessarily be either an idiot or a knave, while he might know quite as much about the laws of nature as those who prate much about them, without apparently understanding anything either of their nature or their operations; and might quite as intelligently recognise the due place of "means," while regarding "prayer" as a very efficient part of those "means," and God as the mightiest and most efficient factor in the whole operation.

Some who have given no indications of being among the wisest of the sons of men, would withdraw all merely physical and temporal blessings from the legitimate sphere of prayer, and confine its operations to what they are pleased to call spiritual. But has the soul of man no "laws" of ordinary operation? And would Divine interference with these be not as unphilosophical and unthinkable as the restoration to health of a sick child, or the effective rebuke of a wasting disease? In any case the Christ whom Christians rejoice to love and serve commands and encourages His people to pray in all circumstances for temporal as well as spiritual blessings for themselves and others, and if in this He made a huge mistake and spoke unadvisedly, then the whole thing goes down by the run.

We give, as we have said, no opinion on the particular "prayer-cure," as that is popularly understood, though we believe Dr. Cullis repudiates strongly the idea that he has no faith in the use of means, or in the employment of the best results of medical science and investigation. All we have to say is this, that the men who cannot give any intelligible reason why animal life is not supported by ground granite while it is by ground wheat, except that such is the fact (a thing known to the most illiterate peasant just as fully as it is to the wisest philosopher), is in a poor position for dogmatically asserting what can and what cannot come properly within the *venue* of believing prayer. At the most, they can only say that they know nothing about it. Which may be entirely true, but which, if it is, leaves the whole matter exactly where it was before they sought to solve the mystery and expose the delusion. An agnostic, in a more or less limited range, is the most unphilosophical of all persons, if he attempts either discussion or dogmatism within that area which, according to his own confession, is to him a blank. He says he knows nothing within such a range. In that case, for "ought he can know to the contrary," the matters in question may be all true, so that a modest and withal a solemnized silence is all that for him is possible, if the ignorance is as complete as he professes. A blind man dogmatizing on colours, or the deaf setting up as a critic on sweet sounds, is not the most attractive or encouraging of spectacles. And in the midst of the grand solemn verities and mysteries that are on every side of us, it may be found that, in spite of all protests to the contrary, over credulity is more philosophical than over scepticism, and that it may not after all be antecedently so absurd and indefensible as some imagine to believe, that God both can raise the dead and has done so; and that Asa's toes might have fared better had that monarch trusted the heavenly Physician more, and the very unscientific and painfully-bungling, earthly ones a great deal less.

#### KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

A regular monthly meeting of this society was held on Wednesday evening, the 13<sup>th</sup> inst. Reports were handed in from two of the fields occupied by the Society's missionaries during the past summer—Commanda in the Parry Sound District and Essex Centre.

Both reports were encouraging, though many settlers in the former field have left its bounds because of the change made in the location of the Canadian Pacific Railway.

Most of the interest of the meeting centered in the reports of the Society's delegates to the American Inter-Seminary Missionary Alliance lately held in Chicago. This alliance has now been in existence for three years, and is composed of the students of about sixty theological colleges in the United States and Canada, representing every Protestant evangelical denomination. The main object of the alliance is to stimulate a missionary spirit in the members of the convention, and through them into the different colleges they represent. It is not safe to make a numerical estimate of the work done by it in the direction indicated, but certain is it that since its inauguration missionary societies and new modes of presenting the needs of mission fields have been introduced into many American colleges where they were formerly not thought of. Not only this, but an unparalleled increase has taken place within that time in the number of young men who have offered themselves for mission service in the home and foreign field. Take the northern Presbyterian church alone, and we find that of the men who graduated from college last spring, thirty offered themselves and were appointed to the foreign field, in addition to, we know not how many, who sought a sphere for work in the far west. All this increased interest and activity may not be due solely to the alliance, but instances may easily be given of students who have declared their decision on the matter formed by the convention.

To gain, if possible, some benefit from the alliance, Knox College enrolled itself in the list of members, and appointed Messrs. J. Mutch and J. C. Smith to attend its meeting in Chicago. They both testified to the enthusiasm that prevailed there in the cause of missions, and to the instructive and able addresses delivered by prominent clergymen and students. It is no common event to see the student world thus arousing itself to answer the call that comes from the dark places of the earth, and to devise the best means of obeying the command to go into all the world and preach the Gospel to every creature. In this convention all denominational barriers were swept away: the black and the white mingled together and discussed the same problems. At one time they listened to a stirring statement of the needs of India and its importance as a centre for future operations in Asia, and again to that of the inroads of the Christian religion upon Mohammedanism. Then Roman Catholicism in the west and in Brazil was discussed, and alongside of the needs of the immense heathen world they considered the most effectual way of supplying them.

When the reports of the delegates were heard, representatives from Wycliffe Hall and MacMaster Hall spoke with approval of the formation of a similar alliance in Canada, as the meetings of the American Alliance will usually be too distant to allow the colleges here to send many delegates. The Society by motion approved of the scheme, and appointed Messrs. Mutch, Ballantyne, and Smith a committee to consult with other colleges in the matter.

A MONTREAL exchange says: The funeral of the late Mr. Nathaniel Ure, of Toronto, took place Friday afternoon from the residence of his father-in-law, Mr. James Roy. The pall-bearers were Mr. Goodman Gibson, of Toronto, Messrs. J. Hogan, W. Drysdale, W. Darling, Jr., Wm. and David Quill, of this city. The attendance was very large. Mr. Ure was very well known in this city, in connection with the business of Dawson Brothers. He entered into that business when quite young, and for some time before he left Montreal was a partner in the firm. He represented for a while the house of Thomas Nelson & Son, in Toronto, and finally purchased the business of Hart & Rawlinson, booksellers, of Toronto, which he was carrying on most successfully at the time of his death. Mr. Ure was a man of unusual attainments as a bookseller. There were few in Canada superior to him for extensive and actual knowledge of literature, not only of English, but of French and German also. He was a good business man, and of scrupulous integrity in all his transactions. He was a man, who, had he lived, would have occupied a very prominent place in Toronto in his business, for he had the knowledge, the industry, the capacity, and integrity to attain it.

## CHOICE LITERATURE.

## THROUGH THE WINTER.

## CHAPTER V.—Continued.

Two other conversations Helen was destined to take part in that night.

"Sakes alive, Miss Helen," said Matsie, when, the last thing before retiring, Helen went into the kitchen, "I declare I'm all in a tremble thinking what an awful fright you've had to-day. I say now, just s'pose the horses had gone clear through that hole into the water, and then the sleigh had gone in, and you all had been thrown out into the river, what would you have done then?"

"But there was no danger of anything like that, Matsie," Helen answered; "the hole in the bridge wasn't large enough; we might have been hurt, but I think we were in no danger of drowning."

"Oh, well, I alus thinks what might be, Miss Helen. It kinder helps me to feel comfortable like to think what drefful things might have happened, only they didn't. I declare it does me good some days to think the house might have burned down, but it hasn't; them children racing round might get killed, but they don't; and Miss Helen, she might be sick and drooping like, but she ain't. It kind of gives me courage to go on, 'cause if all the bad things I can think of to-day don't happen, why then I say—says I to myself, You go 'long, Matsie, don't you worry—you'll get through to-morrow just as well as you have to-day; the world isn't coming to an end just yet—you needn't fret."

"No," Helen said, very gently; "you needn't fret, Matsie. Our times are in our Heavenly Father's hand. He will never forget to take care of us. And, Matsie, wouldn't you be happier, if instead of thinking of the bad things that do not happen you should remember the good things that do happen every day?"

"Sakes alive, Miss Helen, now you've got beyond me; I do declare some day there don't seem to be no good nowhere. It is only work, work, work. I get clean tuckered out some days, and it is only 'cause I think of the troubles that might be and ain't, that I can get to realise there is any good. I don't seem to have any 'sperience of it myself."

"My poor Matsie," and Helen laid her hand kindly on Matsie's arm; "Matsie, I wish you were a Christian. I wish you loved the Saviour. There would be good in your life then, and you would have so much to be glad and thankful for that you would forget your troubles; you would neither fear them, nor be discouraged because of them. Won't you try to be a Christian, Matsie?"

Matsie's black face grew very sober, and the dark eyes were raised with a wistful look to Helen's.

"I don't know how, Miss Helen," she said, sadly. "I do try some days awful hard, but la! them's the very days when I have most trouble—everything gets crooked and knocked up together, and I get cross; and, Miss Helen," she added, folding her arms and dropping her voice almost to a whisper, "I do b'lieve the very days I tries hardest to be good, Satan comes closest with his temptations; and so you see, Miss Helen, it ain't no use to try—none at all."

Poor Matsie! She was not the first, she will not be last in whom the conflict between good and evil seems so unequally waged.

"Won't you begin again, Matsie—now—to night? Ask Jesus to help you to be a Christian; to help you to love Him—loving does it all, Matsie. And then remember, Matsie, Satan can never come close enough to us with his temptations to do us any real harm, if we only keep near to Jesus. Will you begin again, Matsie? I want you to, so much."

Matsie's lips were trembling, her eyes were full of tears. "You pray and ask Him to help me, Miss Helen," she said brokenly; "and then maybe I'll get courage."

Helen knelt down in the quiet kitchen with Matsie beside her—her dark, woolly head contrasting sharply with her own golden-brown one, but her heart just as conscious of its hunger and want, and just as precious in His sight who looketh not on the outward appearance—and offered a short simple prayer for Matsie.

It was in the language of a child speaking to a loved and trusted parent, and the words sank deep into Matsie's heart, there to abide and bring forth fruit.

When they rose from their knees, and Helen was about to say good-night, Matsie spoke.

"Miss Helen," she said, quietly, almost reverently; "I thank you for what you have done for me this night. I'll try to do as you have told me. I'll try to be a better girl, and, Miss Helen, if ever I go to heaven, it will be through you."

Years after, when in a far-off land, Matsie's last words were repeated to Helen:

"Tell her I'm going home, and it's all through her."

Helen's thoughts were silently but swiftly back to that evening talk in the homely kitchen, and her heart went out in fervent thankfulness to Him who gave her power and courage to overcome her reserve, and speak a word in season to one of his little ones.

"Helen!" called Fred, as she was tip-toing lightly past his open door. "Helen, won't you come in here a moment?"

Helen went in. "What is it, Fred?" she asked, going up to his bedside; "are you sick?"

"Sick! Oh, no; but I've been thinking, and I want to talk to you. Sit down, Nellie;" and Fred took her hand and drew her down to the bed, and then he paused and seemed unable to say more.

"Well, Fred dear, what is it?"

"Nellie, I've been thinking to-night—thinking of mamma, and of you, and of the way I spoke to you this afternoon, and what might have happened. And, Nellie, I never felt such a good-for-nothing before in my life; and I've made up my mind that I will be a different, a better boy; I mean," and Fred spoke very solemnly, "a Christian, Helen, a right, up-and-down bona fide Christian. And I'm going

to try to be a man, just such a man as the gentleman who helped us to-day. Who was he, Helen? did he tell you his name?"

"No."

"Queer, wasn't it? but I don't care what his name is. I tell you, Nellie, he's splendid. You should have seen the way he came up to us. You know the horses were plunging and rearing there, and Phil and I couldn't do anything with them; and the mill men didn't seem to know what to do; and I expected every minute either Jumping Jack or Dandy Jim would break his leg, when up came this gentleman. 'What's the matter, my boys?' he said, just as pleasantly and quietly, Nellie, as if he had been speaking in a parlour. 'Can't I help you?' And he came right up and stood by Jumping Jack's head; and I don't know how he did it, Helen, but he seemed to know just how to quiet the horses, and what we ought to do; and so in a few minutes, all through him, the horses were out of the hole; and then, as soon as he discovered there wasn't much harm done, he asked Phil if that was his sister waiting in the snow, and said we would have to drive so slowly he would be glad to take you home in his sleigh, if you would consent; and then you know the rest. But I say, Nellie," Fred repeated with great animation, "he's a splendid man, and I'd just like to go to sea with him for my captain. And anyway I mean to be just like him; and so I want to be a Christian. I know he is one, Helen; for one of the men swore this afternoon, and, Nellie, I never saw anyone look just like that gentleman. It was such a sober and yet sweet look; he was standing near him, and he just turned and said something very low. I couldn't hear what, but Joe Smith didn't open his lips again; only he kept close to the gentleman, and watched him all the time, and wanted to do everything he said. He wasn't made mad, you see, but he seemed touched, subdued, conquered like. Nellie, I'd like to have that power over horses and men, and I don't believe any one ever does have it but a Christian. And so I've made up my mind, and you needn't feel anxious about me any longer, for I will be a Christian."

"Yes, Fred, dear Fred, I am very glad;" and Helen laid her soft cheek against her brother's. "Only don't forget, dear, what it is to be a Christian: don't forget, in your admiration of that gentleman, who it is that has made him what he is. Remember, it is Jesus you must follow and imitate, Jesus who must be your pattern, not any man, however noble he may be. You will not forget this, Fred?"

It was late that night when Helen laid her head upon her pillow. She was too tired to review the day; too tired to grieve over its shadows, or rejoice in its sunshine. She could only with the humility of a child leave all in a loving Father's hand; and trusting herself to His care, she slept the sleep "He giveth His beloved."

## CHAPTER VI.—THE MORNING AND THE EVENING.

"Know well, my soul, God's hand controls  
What'er thou fearest;  
Round Him in calmest music rolls  
What'er thou hearest.  
What to thee is shadow, to Him is day,  
And the end He knoweth,  
And not on a blind and aimless way  
The spirit goeth."—Whittier.

Peacefully over the frozen beaches and the snow-covered fields of Quinnebeca dawned the sun the next morning—a Sabbath morning, meaning such different things to different minds. In Mr. Humphrey's family it meant, to all the members, rising later—having a better breakfast—wearing better clothes—and doing less work than usual; while for each one separately it had also a voice and a meaning, which each soul, according to its nature, interpreted for itself. To Mr. Humphrey it meant a tiresome day, to be dragged through with as much sleep and as little thought as possible.

To Ronald and Sibyl it was a mingling of uncommon enjoyments and uncommon self-denials. There could be no play on Sunday. Sleds, balls, and dolls, all had to be consigned by their little owners, with many sighs, to a dark closet, there to wait until Monday's blessed sun gave the signal for release. But this trouble was counterbalanced a little by blue china cups full of coffee, which on Sunday morning alone, of all the week, they were allowed to have. Sunday school was pleasant, and the church was, if Ronald yielded to Sibyl, the sleepest place. He thought Dr. Sullivan should have a church for sick people who couldn't sleep; he believed it would help them. But if Ronald found church sleepy, he was always wide-awake for Helen's afternoon reading or story-telling.

To Philip, quiet, thoughtful and studious, the first thought of the morning were of his Sabbath school lesson, with its beautiful teachings. And from that Philip's mind took a long faraway flight onward into the coming years, into the work and life before him, of which, boy though he was, he often dreamed. And the result of his thinking was a decision much like Fred's the night before.

"I will be a Christian gentleman. I will make a man mamma would have been proud to call son."

Were such resolves in the mind of a boy of fifteen vain and useless? The years, that were to make the boy a man and write his story in letters of light, would answer the question.

Fred's first move when he opened his eyes was to spring out of bed and begin a search for his Bible. Helen said he must read it, he had promised his mother he would, and now he truly meant to do so; but before he could read, he must find it, and where was it? In an earnest though reckless fashion Fred began his search. He hadn't seen it since last Sunday, but he knew that he brought it up-stairs; it must be there somewhere. And Fred whisked off the papers on his little table—knocking off a bottle of ink with one hand, catching it with the other, and congratulating himself on the achievement with the boyish exclamation:

"I say that's lucky, anyhow."

The Bible was not on the table; so Fred dived into his one bureau-drawer to the imminent risk of nicely ironed shirts and collars, and the displacement of neatly folded

handkerchief and neckties. The book was not there; and just as, with his bright face a good deal clouded, he was about to cease looking, he saw the book on the floor behind the bureau covered with dust. A good deal sobered, Fred picked it up and wiped it carefully; but then he waited with it in his hand as if uncertain what he had better do.

"I wonder where I ought to begin," he thought. "I wonder if, after all, it will do me any good. I never could understand it when I've tried to read it. I don't believe I can now. I wonder if I'm not too young, if I hadn't better wait a while, until I am older and wiser."

Fred stood, where many another, man as well as boy, has stood, at a turning-point in his life. Good and evil influences were contending with him then. Which would conquer?

"I've a great mind to give it all up," he said to himself; "but I promised Nellie, and I guess he reads it; so here goes." And seating himself on his little bed, and drawing a blanket around him, Fred opened the book, and read over softly in a whisper the first passage on which his eyes rested, the few calm, sweet words in which all we may know of the boyhood of Jesus is told us.

Fred had heard these words often before. He had read them in day school and Sunday school, but they came home to him now with a new force and a new meaning. And his and solemn, as he read again, for the second time,

"And He went down with them, and came to Nazareth, and was subject unto them."

Fred knew what that verse meant—humility, obedience: to him, nor any prophet to tell him how contrary to all his instincts and notions of manliness and independence such conduct was.

And yet Jesus did so.

Was that all? No; you haven't prayed. Down on his knees Fred dropped, and from the boy's full heart there went up an humble prayer for help to follow Jesus, to begin now, just where he was, and do this first thing that was waiting for him: to be subject to all in authority over him cheerfully, willingly, just as Christ was; and with the words he had so often whispered at his mother's knee—"And this I ask for Jesus' sake," the prayer ended.

Helen's mind had likewise been busy that morning. Waking early, and knowing it would be useless to rise for an hour or more, she had indulged herself in a long, sad glance backward into the past. The bitter cry, "O mother! mother!" more than once broke the silence of her little room, and her tears flowed freely, with none to see them or question why. And then, as she grew calmer, Helen's thoughts came back very mournfully to her present life. It was not so much because it was hard in itself and full of work and care for others: "I would not mind that," she said to herself. "I ought to love, I do love to take care of my dear brothers and little sisters; I don't mind doing that, but oh, if I could only have a little time for reading and study. I am growing old, I shall be eighteen soon, and how little I know, how little I can ever hope to know! Mamma always meant I should study and go away to school, but there is no hope of that now. I thought I would try to study here at home this winter, but there is so little time and I get so tired, it doesn't seem any use to try. Oh, if I only had some one to help me—some one to advise me what to do—Have you asked Jesus?" The thought came to her like a question: she almost started. "No," she went on, gloomingly, faithlessly; "it seems selfish to do so. I don't see as it can be helped. I can't have time for studying without neglecting something I ought to do for the comfort of others. I can't ask Jesus to let me do that. I shall have to stay ignorant. I don't see as even He can help it. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.'"

Helen fairly shouted the last words in the great hope and joy that seemed to take possession of her heart.

"I have been faithless and wicked," she said to herself, as she arose and began hurriedly to dress; "because I could not see and make the way, I could not believe that He could. I will commit my way unto the Lord. If He sees it best to give me time and opportunity for study He will do so, and if not, I will be content to remain as I am."

Thus, from their Sabbath morning meditations, all different, yet all meeting in one central thought, as rays of coloured light blend at the focus into the pure white light of day, the family of Mr. Humphrey assembled for breakfast. They were bright and social. Mr. Humphrey did not join them; it was his custom to take his breakfast in his room on Sunday, and his children chatted together in unrestrained playfulness and good humour.

"I suppose," Ronald said to Helen, as they left the table and separated to prepare for Sunday school, "I suppose, Nellie, when I am a man I can lie a-bed late Sundays, and stay home from church just like papa, can't I?"

"Do you think you will want to do so, Ronald?"

"Oh, yes," Ronald answered, with confidence, "it will be fun."

"If I think you better go, Ronald, won't you do so?" Helen asked, anxious that Ronald should be impressed with the duty of attending church, yet equally anxious to suggest no thought of his mind that should awaken a doubt of his father.

"Yes, now," Ronald answered, "but when I am a man—"

"When you are a man," Helen said, as she led him away to dress, "I hope you will think as I do: don't you think you will?"

"Perhaps so," the little boy replied, doubtfully. "But, Nellie," he said, looking up at her with his large, earnest eyes, "people generally keep their own thinks."

A child's speech, but with a world of wisdom in it. Helen mused over it while combing Ronald's hair, and thought how useless it was to hope that her little brother would ever, like a parrot, adopt her views and opinions, and follow them, merely because they were hers.

It was a sober thought, and its influence might be traced in the very serious expression of her face in Sunday school



and church. If her face looked, as some one said, too pure to be troubled, it also looked, in its sweet repose, to disciplined for a close observer to doubt that thought and prayer were refining her soul, and making "the king's daughter all glorious within."

Helen had been grieving that morning for an education, little dreaming that, in the narrow, busy life to which she seemed confined, God had provided means of culture for her, that were developing latent powers, ripening her immature mind, turning into harmony the discords of her nature, and completing a character upon which he could smile in approval. Some one has truly said, "Our best education is not acquired from books."

The pleasant Sabbath hours passed quickly away: Sunday school, church, and the quiet home reading were over for that day; and as the shadows of the early twilight began to fall, the boys came in, rubbing their hands and ears, and complaining bitterly of the cold.

"It is going to be an awful cold night," Philip said, as he stirred the fire until its red light fell warmly over the room. "The wind has come round to the east, and it will blow small hurricanes before morning. I am afraid the wreck will catch it."

"The wreck," Helen said; "why, I thought they told us yesterday it was off and ready to sail."

"Yes, but they have waited for a tug to come from the city; and now one of the life-saving crew just went by here on his way to the beach, and he said he was afraid they would have a rough time to-night."

"Will the men stay on the ship?" asked Fred.

"Yes, the crew, and the Indians who have been working to get her off. Seth Green said they were all on board of her now."

"So many of them; I should think they might take care of the wreck."

"Yes, but just listen to that," Philip said, as with an almost fiendish shriek the wind came sweeping down upon them, rattling doors and windows, and shaking the very house itself. "It is little enough the best sailor can do in such a gale."

Subdued and awed, the children gathered round the fire: their talk branched off to other subjects, but ever and anon their thoughts wandered to the beach. Like all dwellers on the sea-shore they had, at once, a great love for the sea, and a strong sense of its perils. One of Helen's earliest recollections was of seeing her grandfather, a tall, white-haired old man, pacing slowly up and down his room one stormy winter's night, and of hearing him say solemnly to himself:

"It will be a terrible night for the poor seamen. God help them."

(To be continued.)

DOMESTIC HABITS OF VARIOUS NATIONS.

When a Japanese woman reaches her house, she takes off her sandals, pushes aside the sliding doors of paper and enters in her stocking feet. The rooms are softly matted, but contain no furniture. The houses are built of wood, and among the poorer classes have but two or three rooms. In the kitchen is a large stone box with ashes and burning coals in it. This is called the hibachi, and over it the rice is cooked. There is no chimney in the kitchen, but the smoke goes out either through the broad open door or through an opening in the roof. After the rice is cooked, it is put into a small, unpainted wooden tub. At dinner-time, the mother brings out a little table, two feet square and one foot high, with dishes and food upon it. The family sit upon the mats, the tub of rice is in the centre, and each one dips into a bowl, rice sufficient for himself. They often pour cold tea over the rice, and always eat it with chop-sticks. Fish, sweet potatoes and pickle are sometimes served with a dinner.

Japanese houses often have but one sleeping-room, which is occupied by the entire family. When guests come they share it with them. The beds consist of heavy comforters. They are spread out on the mats at night, and put away in the closets during the day. Each person lays his head on a little wooden pillow, constructed with a hollow place in which the head rests. In some room in the house is a closet containing a shelf for gods, and upon this shelf stand all the household idols, which have come down as heirlooms of the family from generation to generation.

A QUEEN'S TENDERNESS.

There is so much cruel forgetfulness of the rights of inferiors and servants, on the part of the "privileged classes" generally, that we are always pleased and refreshed to read the stories which are told of Victoria's good heart and kind consideration. Grace Greenwood relates the following:

When I was in England I heard several pleasant anecdotes of the queen and her family from a lady who had received them from her friend, the governess of the royal children. The governess, a very interesting young lady, was the orphan daughter of a Scottish clergyman. During the first year of her residence at Windsor, her mother died. When she first received the news of her mother's serious illness, she applied to the queen to be allowed to resign her situation, feeling that to her mother she owed even a more sacred duty than to her sovereign.

The queen, who had been much pleased with her, would not hear of her making this sacrifice, but said, in a tone of the most gentle sympathy:

"Go at once to your mother, child; stay with her as long as she needs you, and then come back to us. Prince Albert and I will hear the children's lessons; so, in any event, let your mind be at rest in regard to your pupils."

The governess went and had several weeks' sweet mournful communion with her dying mother. Then when she had seen that dear form laid to sleep under the daisies in the old kirkyard, she returned to the palace, where the loneliness of royal grandeur would have oppressed her sorrowing heart beyond endurance had it not been for the gracious womanly sympathy of the queen—who came every day to her school room—and the considerate kindness of her young pupils.

A year went by, the great anniversary of her great loss dawned upon her, and she was overwhelmed as never before by the utter loneliness of her grief. She felt that no one in all the great household knew how much goodness and sweetness passed out of mortal life that day a year ago, or could give one tear, one thought, to that grave under the Scottish daisies.

Every morning before breakfast, which the elder children cook with their father and mother in their pleasant crimson parlour looking out on the terrace at Windsor, her pupils came to the school room for a brief religious exercise. This morning the voice of the governess trembled in reading the Scriptures of the day. Some words of divine tenderness were too much for her poor, lonely, grieving heart—her strength gave way, and laying her hands on the desk before her, she burst into tears, murmuring, "O, mother, mother!"

One after another, the children stole out of the room, and went to their mother to tell her how sadly the governess was feeling; and that kind-hearted monarch, exclaiming:

"Oh, poor girl, it is the anniversary of her mother's death," hurried to the school room, where she found Miss — struggling to regain her composure.

"My poor child," she said, "I am sorry the children disturbed you this morning. I meant to have given orders that you should have this day entirely to yourself. Take it as a sad, sacred holiday—I will hear the lessons of the children."

And then she added, "To show you that I have not forgotten this mournful anniversary, I bring you this gift," clasping on her arm a beautiful mourning bracelet, with a lock of her mother's hair, marked with the date of her mother's death. What wonder that the orphan kissed with tears this gift, and the more than royal hand that bestowed it?

IN THE MORNING SOW THY SEED.

Sow, though the rock repel thee  
In its cold and sterile pride;  
Some cleft then may be given  
Where the little seed may hide.  
Fear not for some will flourish:  
And though the tares abound  
Like the willows by the waters  
Will the scattered grains be found.  
Work while the daylight lasteth,  
Ere the shades of night come on,  
Ere the Lord of the vineyard cometh,  
And the labourer's work is done.

BE STUDIOUS.

Whitfield was poor, and in "service," but he managed to get education; and both England and America have felt his power for good. William Harvey did not find out the circulation of the human blood by a lucky accident. He was a hard student at home and abroad, and taught the doctrine to his classes for ten years before he published it to the world.

Young men ought to remember that there are still splendid services to be rendered. All the discoveries have not yet been made. The field is now the world, as it never was before. The best books can now be had, as never before. Education of the highest kind in physiology, mental philosophy, engineering, chemistry, is accessible as it never was before. An empire without an emperor has grown up on this continent, and much of the soil is yet without occupant and master. Other empires are open to educated ability, and will become more so every year. There is a legitimate sphere for splendid ambition.

Let our boys forego the cost of tobacco and catch inspiration from the best books. Let them turn their backs on the tempting glass, and spend their money in stimulating the mind. Even fashion "parties" and pleasure may be put in the background, that the time and thought required for them may be given to getting that mental habit and furniture that will make its possessor a helper to his race, and a capable servant of that Creator—the "Father of Lights"—who has given us brain and heart, with capabilities, that we may be lights, benefactors, and conquerors, on fields where no life is lost, and even the vanquished are gainers.—Dr. John Hall.

The next flourishing mission in Mexico is that of the Presbyterian Church North.

A CHRISTIAN minister in India who daily preached to the Hindoos assembled at a fair, says that he often heard expressions like the following: "Do show us the way of salvation. Show us the inner mysteries of your religion. We are far from being happy. Our religion does not satisfy us. Can your religion give what ours cannot?"

A GOVERNMENT clerk has just died who for nearly fifty years has been receiving a pension in compensation for an office abolished in 1833. For the last fourteen years the pension has amounted to £850 per annum. This fortunate placeman, when his first office was abolished, obtained another immediately, from which he retired twelve years ago on an additional pension of £680. Either of these would form a handsome retiring allowance for worthy disabled ministers who have long and faithfully served the Church.

THE Rev. Joseph Cook spent his boyhood on a farm not far from old Fort Ticonderoga, where his father still lives. It is related that when the now famous preacher was a boy of fourteen, the library of the district school was sold at auction, and he bought several of the books. Next morning he was sent by his father to do some work in the meadow. He took his books with him, and getting in a shady nook, lay down on the turf to read a few pages. Immersed in the interest of the book, he noticed not the flight of time. Dinner hour came, but he was absent from the table. Alarmed, his father set out to search for him, and late in the afternoon found him still reading and all unconscious of how low the sun was in the west. From that time forward he was never asked to do any more farm work, but was sent to school, and allowed to follow the inclination of his mind.

BRITISH AND FOREIGN ITEMS.

A CHINESE coin, said to be 3,000 years old, has been found by gold miners in British Columbia.

THE Duke of Argyll has removed all whiskey shops on his estate, and prohibited their introduction.

IT is proposed to introduce cheap coffee-houses into Berlin like the English, to counteract beer gardens.

THE minutes of the Presbyterian Church in the States show that it has 1,578 ministers that are not pastors.

A ROMAN Catholic chapel is now in progress of erection on the summit of the highest mountain in Connaught.

THE steamer to be used by the English Missionary Society, on the river Congo, in Africa, is fitly named "Peace."

TWO new churches in Japan, have called as their pastors native young men from the Training School of the American Board.

IT is calculated that there is an average attendance of 302,000 persons every night at the places of amusement in London.

WILLIAM WOOLHAVE, the inventor of the life-boat, is to have a monument erected to him at South Shields, on the north-east coast of England.

JUDGE THAYER, of Philadelphia, has decided that the law of 1794, inflicting a penalty for engaging in worldly employment on Sunday is still valid.

THERE are thirty-two total abstinence members of the British Parliament, and clergymen of the Church of England are becoming total abstainers for the sake of influence and example.

THERE are 120,000,000 women and girls in India, and at the most liberal estimate not more than one in every twelve hundred has yet been placed under any kind of Christian jurisdiction.

THE Marquis of Lorne is convinced, from his recent visit to the North-West, that the absolute prohibition of the sale of intoxicating liquors has secured the most perfect peace and order.

WE are glad to learn that the eminent physician Dr. Andrew Clark, and Professor Stokes, who occupies the chair of Sir Isaac Newton of Cambridge, pronounced against the airy theory of evolution.

INDIA has 26,000 schools, over eighty colleges, and nearly 3,000,000 scholars. A large part of their education is purely secular, but nearly all due directly or indirectly to the labours of the missionaries there.

MRS. CHARLES TURNER, a widow of Liverpool, has given \$200,000 for the erection of a home for incurables in that city, and will make ample arrangements in the shape of endowment for the maintenance of the institution.

CHURCH of England and Non-conformist clergymen are engaged with equal earnestness in the Temperance movement in England. At Worcester, between 1,700 and 1,800 Blue Ribbons were accepted during the last month.

AT a recent meeting of the Stirling Free Presbytery, the proceedings of the Salvation Army were discussed at some length, the general opinion being that it would be better if the work done by the Army had been taken up by the Church.

THE French Government is making experiments with the electric light as a means of luring fish into nets. The light is placed inside of a glass globe, and sunk to the desired depth. The fish flock to that part of the sea thus brilliantly illuminated.

MR. R. T. BOOTH, the leader of the Blue Ribbon movement, has been holding a ten days' mission in Mr. Spurgeon's Tabernacle. The meetings were largely attended; 23,447 ribbons were given away, 12,062 new temperance pledges being taken.

"THE Scotch Presbyterian Association in Defence of Purity of Worship," are putting forth vigorous efforts to secure influential petitions to the next meetings of the Supreme Courts of the Presbyterian Churches against the innovating tendencies of the present day.

THE new City Hall of Paris, recently dedicated, is a marvel of architectural skill and of palatial magnificence. Five million dollars was appropriated for its erection, but only 3,800,000 has thus far been expended, and it is so far completed as to be open for use.

THE Government of Japan have resolved on the establishment of 53,760 primary schools. The whole empire is divided into eight collegiate departments with one college to each department. Even children under six years of age will be compelled to attend the primary school.

MR. TRACY TURNERELLI says that he has found "a task in which Liberals as well as Conservatives can join in defence of God and religion," by organizing "a National Anti-Atheist Association, for the detection and prosecution of the disseminators of blasphemous and obscene publications."

THE sophomores of Lafayette College have introduced a fashion more worthy of students than the barbarous one of hazing. They invited the Freshman class to a reception in Pardee Hall, and a delightful evening, with music, conversation, and a bountiful entertainment, was mutually enjoyed.

THE curators of the Edinburgh University have appointed Mr. S. H. Butcher, Fellow and Prelector of University College, Oxford, to the chair of Greek, vacated by Professor Blackie. The new Professor is a son of the late Bishop of Meath, and married in 1876 a daughter of the Archbishop of Dublin.

DR. PASPATI, the leading archæologist of Constantinople, and a great authority in modern Greek, states the interesting fact that while writers of the period when the New Testament was compiled wrote in classical Greek, the sacred writers wrote in the ordinary colloquial Greek, which has been substantially retained till now. "The common people heard" the Master and His disciples "gladly."



## MINISTERS AND CHURCHES.

It is said that an Ottawa congregation will extend a call to Rev. J. C. Smith of Guelph.

THE Rev. Principal Grant has returned from Scotland. He succeeded in getting a Professor of Physics.

DR. COCHRANE begs to acknowledge receipt of £150, from the Presbyterian Church in Ireland, in aid of Home Mission work.

ST. ANDREWS CHURCH, Scott and Uxbridge, has given a unanimous call to the Rev. Joseph Alexander, M.A., of Nova Scotia, on the 6 h November.

THE Rev. J. Edgar Hill, the new minister of St. Andrew's Church, Montreal, has arrived from Dundee, Scotland. He was very useful in Dundee.

REV. PROF. HART, of Manitoba College, arrived home last week from a two months' visit to Perth, Montreal, Hamilton, and other eastern places. His family will remain in Hamilton, Ont., during the winter.

A MEETING of the St. John's Presbyterian Church, St. John, N.B., was held on Friday evening, the 3rd inst., and was unusually well attended. Reports of a satisfactory kind were made on the voluntary subscriptions offered for the support of a minister, the seats being free. While the necessary amount has not yet been obtained, nor all the parties seen, enough has been accomplished to warrant further action. Steps will be taken to have a call to a minister signed as soon as possible.

A VERY enjoyable affair of a social kind occurred at the house of Mr. Geo. Duthie, sen., 261 Adelaide street west, on Friday evening, 3rd inst. The members and a few friends of the East Presbyterian Church choir, headed by their worthy leader, Mr. Jos. Stoddart, called on Miss M. Duthie, who, until lately, had been a member, and presented her with a handsome gold necklet and locket, as a slight mark of the esteem and friendship which exists between her and her many friends in the east. The gift was presented by Mr. Jas. Stark in a few words of hearty congratulation, which were feelingly replied to by the father of the recipient.

IN the course of his sermon at the thanksgiving service at Chalmers Church, Rev. Dr. Matthews mentioned that in Quebec there were but 1,500 Presbyterian Church members, though the last census showed a population of 10,000 Presbyterians in the district. Asking where were these 10,000, he replied that they were in the country districts, almost forgotten by their brethren, and hungry for the teachings of their Church, owing to the lamentable deficiency of ministers. He contended that these men and women should not be allowed to recede from the faith of their forefathers. Missionaries were sorely wanted, however, to go amongst them and strive to bring them back to their early beliefs and professions.

THE Rev. G. Burnfield, B.D., of Brockville, delivered a most admirable lecture in the town hall, in Toledo, Ont., on the 6th inst., the subject being, "From Jerusalem to the Dead Sea." The ladies of St. Andrew's Church were fortunate in securing the services of so eminent a lecturer. The rev. gentleman, having just returned from the Holy Land, described in a most eloquent and graphic manner, the customs of the people, the scenes he witnessed and the place he visited, with all their hallowed associations. The lecture should be delivered in all the cities in the Dominion, as it cannot fail but be attended with the best results in establishing the faith of Christians, and in checking the influence of scepticism in these "latter days," when there is so much tendency to unbelief.—COM

ON Friday, 3rd inst., Rev. Mr. Bennett, of St. Andrew's Church, Almonte, was presented with a handsome and costly pulpit robe, procured from Messrs. McDonald, Middlemas & Wood, Edinburgh, Scotland, accompanied by the following address: "Dear Mr. Bennett,—In the name of the congregation of St. Andrew's Church, Almonte, we beg to present you, as our pastor, with this new pulpit robe. And as you appear before us from time to time, may you ever be clothed with the robe of Christ's righteousness, and strengthened in every good word and work. And we trust you may be long spared to expound to us the Word of Life. Signed on behalf of the congregation, —M. H. Wylie, M. A. Merzies, M. A. Snodden, A. B. Douglas."—At the close of the morning service on

the following Sabbath, when Mr. Bennett wore the new robe for the first time, he, referring to the gift, made the following reply: "My dear Friends,—I thank you most heartily for this gift. I value it highly, not only for its own intrinsic worth—for it is a valuable and splendid gown—but especially as an exponent of the kind, considerate, and happy feeling existing among you all as a congregation to me as your minister. I especially thank the ladies—foremost in every good work—for their efforts in this matter. I also thank you for your kind words which accompanied the gift, and ask you to pray for me, that I may faithfully preach the Gospel to you, and discharge all the duties of my office in the Spirit of Christ."

THE many friends and admirers of the Rev. J. M. Cameron, East Toronto, will be very much gratified to learn that he has decided to remain in Toronto. The commissioners in behalf of the congregation of South Boston Church were the Rev. Dr. Cochrane and Rev. Prof. McLaren, who urged the fitness of Mr. Cameron for such a charge as South Boston. On the other hand, Messrs. Mackie and Warwick for the Session, and Messrs. Campbell and Stark for the congregation, spoke against the removal of Mr. Cameron, and alluded in fitting terms to the great love the congregation had for him as their pastor. The call from South Boston Church having been placed in Mr. Cameron's hands, he replied as follows: "Dr. Cochrane has asked me to give this call serious consideration, and if ever I have given anything serious consideration it has been this. Sometimes the weight of argument has been in favour of South Boston, at other times towards my own congregation. I have weighed the matter, prayed over it, and spent almost sleepless nights in reference to it. If I were asked to explain how I have arrived at the decision, I could not do so. It is by no process of reasoning, and yet there is an inborn feeling strongly in my conscience that I am doing my duty best by remaining in East Toronto." On the motion of Rev. Mr. Meikle, seconded and supported by several members of the Presbytery, Mr. Cameron is to be retained in his present position, and sympathy expressed for South Boston.

DURING a part of the college vacation of the present year the Presbyterian mission of Ancaster East and Barton have been under the charge of W. A. Duncan, B.A., a student of Knox College, Toronto. The duties of the mission are of a somewhat arduous character, there being two services and a Bible class to conduct at Ancaster East on each Sabbath, also an afternoon service at Barton, and Mr. Duncan has, by his zeal and faithfulness in the discharge of the various duties incumbent upon him, proved his adaptability for the great and noble service he has chosen as his life work. In the Sabbath school and Bible class have his labours been especially blessed, and not only has he by his general management and thorough earnestness won the confidence and deep regard of all, but has so infused both teachers and scholars with his own enthusiasm, that an effort is to be made for the first time to continue the Sabbath school through the winter months. On Saturday evening, Oct. 28th, the members of the Bible class, together with a number of the older members of the congregation, met at the residence of Mrs. Renton, "The Students' Home," to say good bye to Mr. Duncan, who was surprised to see so many kind friends assembled, and more surprised when later in the evening, Mr. Wm. Findlay, on behalf of the friends of Ancaster East, read an address, and Miss Hood presented fifteen handsomely bound volumes, including Lange's "Life of Christ," Dr. Duff's life, and Matthew Henry's Commentary, complete, for his acceptance. A touching reply was made by Mr. Duncan, expressive of his appreciation of the gift, and the generous and kindly feelings prompting its bestowal. A very pleasant evening was passed by the company assembled. In leaving, Mr. Duncan is followed by the best wishes of all for his welfare, and the earnest prayer that his future labours may be crowned by the blessing of the Divine Master.

PRESBYTERY OF BARRIE.—This Presbytery held a special meeting at Minesing, on the 11th October last. The chief purpose of this meeting was to ordain Mr. John Geddes, as a missionary over the Minesing, Midhurst, Craighurst, and Knox Church, Hunter's Settlement, Mission Stations. Rev. J. Leiper presided on the occasion, Rev. G. Craw preached a brief, but appropriate sermon, Rev. R. Rodgers addressed the missionary, and Rev. J. Gray the people. The name of

Wm. Geddes was then placed on the roll of Presbytery. There was a fair attendance, and the audience seemed much interested. Mr. Geddes has been labouring faithfully in this mission field for several months; and, with his improved ecclesiastical position, he enters anew on the work, with encouraging prospects of usefulness and success. There was considered a call from St. Matthew's Church, Onabruck, addressed to the Rev. J. K. Baillie, of Second Innisfil. It was agreed to notify the congregation of Mr. Baillie, and to ask the Moderator to summon a *pro re nata* meeting at Barrie on the 25 h October. It was reported that Maple Valley and Singhampton had subscribed \$550 for the support of a minister, and it was decided to apply for a supplement of \$150, and to take immediate measures for the settlement of a minister over these congregations. A *pro re nata* of Presbytery was held at Barrie, on the 25 h of October, to consider the call to Mr. Baillie, and for urgent and emergent Home Mission business. There was a fair attendance. After hearing the commissioners from the Glengarry Presbytery, and Second Innisfil congregation, as well as the statement of Mr. Baillie, it was resolved to translate. Dr. Fraser was instructed to declare the pulpit vacant, when notified of Mr. Baillie's induction. Rev. J. J. Cochrane, M.A., was appointed Moderator of the Session of Second Innisfil during the vacancy, and the supply of the pulpit was left with the Session till 7 h January, 1883. A committee was named, with Dr. Fraser as Convener, to prepare a resolution anent the translation of Mr. Baillie. Rev. J. R. S. Burnet laid on the table a call from First and Second Tecumseth, and Adjala, signed by 120 communicants and fifty-two adherents, in favour of the Rev. D. H. MacLennan. The call was sustained, and ordered to be sent to Mr. MacLennan. An application from Bonyton, asking to be disjoined from Angus and New Lowell, and to be united to Creemore and Dunedin, was laid on the table till next regular meeting, and all parties concerned summoned to appear for their interests. It was agreed to accept the appointment made by the Assembly's Home Mission Committee of the Rev. John R. McLeod, of Kingsbury, as Superintendent of the Muskoka Mission District, with a salary of \$1,000 per annum, and it was resolved that his place of residence be Huntsville, as the most suitable and central spot for carrying on his work. A cordial vote of thanks was given to Mr. Thos. McCrae, of Guelph, for his liberality in providing for the support of Mr. Henry Knox, catechist, in Muskoka. Rev. R. Stevenson was appointed ordained Missionary over the stations of Waubaushene, Port Severn, Sturgeon Bay, Medonte, and Vesey, and his name was ordered to be placed on the Roll of Presbytery. It was resolved to take immediate steps to procure an ordained missionary for Parry Sound. It was agreed to appoint the Rev. John Jamieson, Probationer, as missionary over the Maganetawan Mission Field, and arrangements were made for his ordination at Barrie, on Tuesday, 28 h November. The clerk was instructed to prepare regulations for the guidance of the ordained missionaries within the bounds. Should Mr. McLeod accept the appointment of Superintendent, the Presbytery will have five ordained missionaries within its bounds. Two more are urgently required for Parry Sound, and Maple Valley and Singhampton. There are nearly eighty mission stations of varied size and strength, scattered throughout the Presbytery, and two pastoral charges—Gravenhurst, and Bracebridge, etc., within the purely Mission District of Muskoka. Attention is again called to the Bracebridge Manse Building Fund. As Mr. Findlay will be deprived of his present house next month, it is hoped that friends outside the Presbytery will remember his case. Should Mr. McLeod assume the superintendence of the Muskoka Field, a generous member of the Assembly's H. M. Committee, noted for his devising of liberal things, has promised to provide a manse for him.—JOHN GRAY, Clerk. *pro tem.*

SLOWLY but surely the trend of thought is not towards atheism, but towards God, the self-existing, all wise, omnipotent Creator.

IT may be impossible not to feel contempt for some kinds of weakness, and scorn for most sins; but the heart is not Christlike that does not feel pity for the weak and sympathy for the sinner.

IT is well to go on farther than the Word of God plainly goes in the elucidation of truth; it is not well to pause and hesitate and talk vaguely, where the Word of God is clear and conclusive.

Words of the Wise.

RELAXATION is, followed by neglect of, Christian duty, brings on the comatose state. NEVER stand between a soul and Christ; never, never; for so that soul is cast into the shadow.

PAIN sadness may sometimes be a valuable experience to the soul, but pure despondency never.

LIFE is not so excessively charged with sweetness that one needs to be continually throwing in acids or bitters.

THE standard of the Christian life is kept as low as it is simply by lack of persistence in the ministries and members.

COMFORTS, though alloyed, are more than we deserve; and therefore our complaints must not drown our thanksgivings.

IT is surprising how many forces combine to urge us to evil, how many good reasons we can find for a wrong thing, when we want to do it.

THE preaching often fails when it is most vigorous in logic, because the preacher has forgotten to reason from the right premise—the penitential spirit.

MORALITY is not grace, but is a step towards it; and he is a much more hopeful candidate for the kingdom of God who tries to be good, than he who does not.

EVERYTHING that is for God must be the best. It is fit that He who is the first and best should have the first and best of our time, strength and service.

A HYPOCRITE may possibly hear as many sermons, say as many prayers, and give as much alms as a good Christian; and yet, for want of sincerity, come short of acceptance with God.

MOST of our sinful disquietudes would soon vanish before a strict and impartial inquiry into the cause of them. "Why am I wroth?" Is there a real cause, a just cause, a proportionable cause for it?

IT is the will of God that we should, every one of us, have something to do in this world. Parents ought to bring up their children to business. Give them a Bible and a calling, and God be with them.

THAT calling and that condition of life are best for us, and to be chosen by us, which are best for our souls; that which least exposes us to sin, and gives us most opportunity of serving and enjoying God.

WE should, every one of us, honour God with what we have, according as He has prospered us. Our merchandise, whatever it is, must be holiness to the Lord. He must have His dues of it in works of piety and charity, the support of religion and the relief of the poor.

THE difference which God's grace makes does not alter the distinctions which God's providence makes, but preserves them and obliges us to do the duty which results from them. Dominion is not founded in grace, nor will religion warrant disloyalty or disrespect in any relation.

IT is a good thing for children to be well taught when they are young, and trained up betimes in religious services, that when they come to be capable of acting for themselves, they may, of their own accord, bring an offering to God. In this nurture of the Lord, parents must bring up their children.

GOD sets before men life and death, the blessing and the curse; and then renders to them according to their works, and differences them according as they difference themselves—so shall their doom be. The rules are just, and therefore His ways, according to these rules, must needs be equal, and He will be justified when He speaks.

LET not any man deceive himself with the thought that, because the general spirit of his life is right, his minor shortcomings shall bear no bitter fruit. No man sins and does not suffer for it. Toward our infirmity God has infinite tenderness; but He never lets us do wrong and escape the evil. This is His kindness toward us—that by His chastisements He forever seeks to turn us back into the way that leads us to blessedness.

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## PASTOR AND PEOPLE.

## THE FAITH OF SAMUEL.

Samuel is chiefly known to us as the child in the temple, who heard the quiet of the dawn broken by a "still, small voice" calling him by name. The "child Samuel" colours our conception of the seer through all his long career. A tender pathos breathes over his early years; the early consecration of him to the service of the Lord by his mother; the tenderness evidenced in the relation sustained to Eli (how sorrowfully tender, remembering the once innocent childhood of his own now wayward sons, sound Eli's words to her child companion), the words of truth by a boy affectionately conveyed, all conspire to touch our sympathies and call forth our affection; yet it was not always the child Samuel. At Mizpeh (1 Sam. vii.) he appears as the people's captain, putting to flight the enemy and raising the national Ebenezer; thereafter "all the days of his life he judged Israel." In time, however, the office of the judge shaded into that of the prophet, for after Saul had been proclaimed king, it is plain the judgeship, in the sense of rulership, ceased, and as the seer (1 Sam. ix.) the judge became known (1 Sam. ix. 9, identifies the seer and prophet). The child Samuel has grown into the stern prophet. Elijah's relentless justice appears, 1 Sam. xv. 33 (compare 1 Kings xviii. 40) and vers. 22, 23, remind us of the lofty tone of reproof by the son of Amos—e.g., Ps. i. 11-17. There is no definite data given for determining the length of Samuel's life and administration. 1 Sam. xxviii. 14—compare viii. 1—points to old age. When the word of the Lord came to him regarding Eli's house he was a child (iii. 1)—Josephus says twelve years old. Twenty years the Ark was at Kirjath-jearum, before the gathering at Mizpeh, so that Samuel must have been middle-aged before the more active part of his career began, and he judged until, from the growing weakness of age, associate judges (viii. 1, etc.) were appointed to him. The history of Samuel, therefore, is the history of a mature life on to the lengthening shadows and setting brightness of the evening tide. Not the child, but the man Samuel. Yet the child is father of the man, and the child whom Eli evidently loved must have been commended to him by truthful candour and affection—a child of promise and of power.

That it is not simply an early dedication, consistent example, or a loving home that develops the upright man, is manifest from not only Eli's but Samuel's sons, who, born to positions of trust and of influence, abused public confidence, and used the opportunities as occasion for sin. If the reason of this very frequent occurrence—that the children of godly parents turn wild and profligate—is carefully considered, some real lessons may be learnt. Certainly it is not because the parents are godly; for a godly example is ever good. It may be that godliness, in some cases, is left for the world; and home is the sphere where, in some sense, the old Adam is allowed to exercise itself. Inconsistency at home is not a propitious atmosphere for Christian nurture. But where the life is undoubtedly Christian, how frequently from such homes go forth children to curse. Plainly the contrast between parent and child gives prominence to the erring ones, and the world is ever ready to direct its eye in the direction where its own course may find confirmation. There is, moreover, that mournful tendency of human hearts to prevent blessings. Discipline, hardness, even trial, seem needed that the heart should be established in righteousness. 2 Chron. xxvi. 16: "And his name (Uzziah) spread far abroad; for he was marvellously helped, till he was

strong. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God,"—is a common experience, to which also the Psalmist refers, cvi. 15: "And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord." Until disciplined, uninterrupted prosperity is that which human hearts seem unable to bear without becoming "lifted up to destruction." The "severity of God" (Rom. xi. 22) is in the long run mercy; even as the surgeon's knife, apparently remorseless, is a safer kindness than the sentiment which helplessly weeps. That Eli did not restrain his sons we know (iii. 13), of Samuel's it is simply recorded (viii. 3), "His sons walked not in his ways," apparently from perversity of heart and urged by the love of money, a root of all evil. Samuel was made to feel how sharper than a serpent's tooth it is to have a thankless child.

In estimating Samuel's character, Israel's condition must not be lost sight of. With the death of Samson, and the crash of the Philistines' temple, there comes a break in the history. No indications of time, save those given by genealogical tables (and they may be but partial, as in Matt. i.), are to be found in the records themselves, and when Samuel appears a different order of things is found. Eli, of whom, however, no record exists, appears as priest and judge. He was moreover high priest in the line of Ithamar, Aaron's youngest son. Why this departure from the line of the first-born was made, we cannot tell. It continued until Solomon (1 Kings ii. 26, 27, 35) put aside Abiathar and restored the line of Eleazar. In this union of judge and priest, we are approaching the time of central authority; the scattered tribes are acting more in unison, Samson's twenty years' rule, we would suggest, had not been vain; and though Eli had not restrained his sons, he evidently commanded respect in Israel. *Shiloh* appears by this time to have been acknowledged as the central place of worship, being the home of the Ark from the days of Joshua (xviii. 1) till the tragic occasion of Eli's death, when the Philistines captured the sacred treasure which never after returned to Shiloh. To this circumstance Ps. lxxviii. 69, 67, 68, refers: "So that he forsook the tabernacle of Shiloh, the tent which he placed among men. Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zion which he loved."

Samuel does not appear to have been a priest, though, as Gideon and other judges, he offered sacrifice. The twenty years after Eli's death until the gathering together at Mizpeh, are passed over in silence; but plainly Samuel's authority and influence were being established and continued, until the evil rule of his children impelled the Elders of Israel to ask for a king. "The thing displeased Samuel" (viii. 6); yet yielding to the inevitable and expedient, he aided them in their choice, and Saul became the anointed of the Lord. Samuel, however, still directed the affairs of Israel—more now as the seer, or prophet, and as such he marks the transition from the office of judge to that of the prophet, whose voice kings might refuse to obey, but at their peril.

There are two distinct epochs then in Samuel's life: the child, and the man. The first the one usually associated with his name, that upon which, in his tenderer moments, the indomitable Luther dwelt with calm delight, and found thereby a corrective to his sterner nature. This picture of Samuel, Christian art has bequeathed to us, the little child a fond mother brought to the sanctuary, "Lent to the Lord as long as he liveth" (1 Sam. i. 27, 28); the lad sleeping in the tabernacle, unconscious of the vices and sorrows around, to

whom the mysterious voice called and uttered the words of Eli's doom; the child that "grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beer-sheba, knew that Samuel was established to be a prophet of the Lord" (1 Sam. iii. 19, 20). There is nothing tragic in connection with Samuel's faith, as with Abel's; nor miraculous, as with Enoch's; nor clouded with judgment, as Noah's; nor have we the pilgrim faith of the patriarchs; the pathetic trust of Joseph; the towering faithfulness of the would-not-be Egyptian prince, Moses; neither have we the uncouth heroism of the earlier judges. Samuel is heroic in the steady discharge of changing duties, which even touched his own position as the leader of his people. Samuel's life was the child's faith, "Speak, Lord, for thy servant heareth." His child-life was the preparation therefor. There is no abrupt transition in his history. The child was father to the man. Age and youth were to each other bound by natural piety. With the associations of the past he could lead on without sudden break to the changes demanded by the near future, and harmoniously blend the declining judgeship with the growing prophetic school. The second epoch of Samuel's life had not been possible without the first. The manhood of long and unspasmodic service was the outgrowth of the childhood lent unto the Lord. He was faithful, and did not ignore the "severity of God." He had called down thunder from heaven, hewed Agag in pieces before the Lord, and the terrible figure in the cave at Endor, which denounced the faithlessness of the apostate king, are all manifestations a faithless age cannot be allowed to forget. Because there is wrath, sweet-scented words, when danger is imminent, are vile; and Samuel, as prophet, laid the foundation example of that order of men who, in the face of king and power, have not failed to speak the words of Jehovah, whether men hear or whether they rebel.

It is Samuel we first read of what in after days has been called the School of the Prophets—e.g., x. 10—though of the exact character of that company we are in great measure ignorant; but from this time the prophetic order grew in numbers and influence, and from their lips have come to us severest words of condemnation, most earnest exhortations to holiness, most tender touching revelations of God's will and heart.

Dean Stanley's closing remarks upon Samuel's life are not without instruction: "Samuel is a type of holiness of growth, of a new creation without [sudden] conversion; and his mission an example of the special mission such characters are called upon to fulfil." There are times of change—such are upon us now—when no iconoclast is needed to uproot old associations and to break down cherished mementoes; but those who have sufficient experience in growth to sympathize with the moral or mental steps by which men rise, have risen, to broader, clearer light, whilst still the energy is ever forward bent, and in thus rising to remember to communicate the child-like faith, with form changed, to our children, as we received it from those who have gone before. The call may come to us in many ways to forget the things that are behind. Blessed we if enabled to say, "Speak, Lord, for thy servant heareth."

Our reflections upon Samuel will close by being concentrated on one scene, 1 Sam. xii.: "And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against



me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness." And when he died (xxv.), "All the Israelites were gathered together, and lamented him, and buried him in his house at Ramah." What greater honour than this, "from my childhood unto this day?" Who would have it otherwise? And yet otherwise it is with very, very many. What then?

"Except ye be converted and become as little children, ye cannot enter the kingdom of heaven." But the leprosy taint is there. Can it ever be washed away? Who can recall the foul past and write the record anew? Yet was there one who, at a prophet's bidding, "washed, and his flesh came again like unto the flesh of a little child, and he was clean" (2 Kings v. 14). And so you in that fountain opened for sin and uncleanness bursting from Calvary. Come, believe, and the life is yours.

"Lord Jesus, I long to be perfectly whole,  
I want Thee for ever to dwell in my soul;  
Break down every evil, cast out every foe,  
Now wash me, and I shall be whiter than snow."

—Canadian Independent.

#### THE FOUR P'S.

Vacations are over, and the bells of duty are ringing all over the land—calling pastors back to their pulpits, and Sabbath school teachers back to meet their re-assembled classes. The most immense harvests America ever produced have been housed; as the autumn days come on, farmers are filling up their apple-bins; it is a fit time for a few frank words with Christ's husbandmen who are working for spiritual harvests, and who are filling the bins of young hearts with Bible stores.

No one is fit to resume his or her place before a class of young immortals who does not realize that the post of a teacher is a post that angels might covet. When John Eliot had reached his eighty-sixth year a friend stopped to see him and found him teaching the alphabet to an Indian child. "Why don't you rest from your work now?" inquired the visitor. The veteran apostle answered, "I have asked God to keep me useful to the last, and now that I can no longer preach, He gives me strength to teach this poor child." Everything depends upon being a teacher, not a pious trifler. If marriage is a relation not to be entered into hastily, but soberly and advisedly, so is that of handling an immortal soul in its most critical period. Shrewd old Dr. John Todd used to say, "Some people are sewed together, and some are only basted." This pithy expression happily describes the difference between the two kinds of work turned out from the Sabbath schools. A strong stitch well put holds for a lifetime; the basted threads soon ravel.

I. Four characteristics certainly belong to all thorough work wrought by a Sabbath school teacher. And the first one is that of *Painstaking*. The old Puritan adage, "Painful preaching makes easy hearing," points to the same principle; the labour of making a truth clear should always be performed by the teacher, and never be left to the hearer or to the child. During my summer tour I saw some slovenly farming and scanty crops; but I also lighted upon a dozen acres of bottom-land so thoroughly cultivated that it produced fifty bushels of wheat to the acre. It was

more like a garden than a field. The children that need the Sabbath school most are the very ones that it requires the most painstaking effort to get hold of. They are not the sons and daughters of church-members, but the inmates of ungodly homes, and often the waifs and Arabs of the by-streets. Such require the most trouble in getting into school, and also the most trouble in getting Gospel truth into them.

Jesus is an example for all His teachers. He once made a long journey into the coasts of Syro-Phenicia, and we never could discover any reason or result except that he bought a rich blessing to one heart-broken mother. What pains He took to bring saving truth into the heart of the poor darkened woman whom He taught beside Sychar's well! He was "wearied" when He got there, but not too tired to save a soul.

II. *Patience* is another prime essential. The cases that need you most will be the most discouraging. To undo in an hour or two on Sabbath what the devil has been doing in a boy for six days requires great faith and steady toil. It will try your patience desperately to see how thankless and persevere and wayward some of your class continue. But remember how patient God is towards you!

III. A vast deal of useful work has been lost in Sabbath schools by being left half done. *Perseverance* would have saved what was already gained, and won final success. If you yourself have a Christian character, it was not built in a day. A loving God persevered with you a great while, or you never would have become a Christian at all. The teachers in my Sabbath school have had all the largest success in winning their scholars to Christ (the great end of all teaching) who have been most persistent in holding on, both in labour and prayer. They have also made their efforts individual. Each scholar has been addressed, visited, talked with and prayed for, by himself or herself. The wise way of winning souls is to win a soul. This is personal work, and it tells, for it is permanent work. At this season of the year farmers are gathering their fruit, but the apples that will keep best during the winter are not shaken down, but picked of the tree one by one. Some people make a great noise with their shaking process; the hand-picking process is slower and quieter, but it brings better fruit into the Lord's baskets. To gather one precious soul into heaven is glory enough and joy enough for a lifetime's service.

IV. *Prayer* is the most indispensable of all the four P's. This brings God to our assistance. We take it for granted that you are praying for light on the Word, for a blessing on your labours, and for many other equally needful bestowments. But in these days pray especially to be kept from the increasing malaria of scepticism. Its evil, pestilential breath penetrates the Church, and is fatal to all faith. So much destructive criticism of God's Word is afloat; so many unsettling doubts about inspiration and human depravity, and the blessings of revivals, and the answers to prayer, and the certainty of future retribution, and other vital points, are now current, that every one who aims to do God's work must grapple hold on God with strong faith in prayer. Pray until you clear the fogs of unbelief out of your sky. Pray until the desires of your heart for your scholars are fulfilled.—Theodore L. Cuyler, D.D., in *Sunday School Times*.

#### CHRIST IN THE TEMPLE.

All men are not alike; there are often good men found among the bad. And a Scribe, more honest and truthful than many of them, came forward to the Lord, and asked Him

what command of God was the greatest and most important. It was not asking which one of the Ten Commandments was the most important, but, "If we try to get God's command and advice to us in one sentence, what would that sentence be, and what would it mean?" It was a large question—it meant a great deal. And the answer must mean a great deal too. Jesus gave this honest questioner a straightforward answer, he was to love God with all his powers! And He goes farther, He gives the man the next command in importance—he was to love his neighbour as much as he loved himself. And the Scribe commended what he heard, much admiring the words of Christ. The Lord told him he was not far from the Kingdom. The fact is, if we get fixed in our mind that the great thing for us to do is to love and please God, we shall not be long in being born into God's Kingdom.

One great trouble with the Jews was that they were not willing to think the Messiah should be divine, or anything more than a man. Jesus was always trying to put them right on this question, and to show them that He came from heaven. So He asked the people in the temple how it was that the Messiah was the son of David, when David himself spoke of Him as his Lord? And we are not told that He answered the question for them. It is sometimes good to let people go away with a question in their minds—they will pay more attention to the answer when they first search for it a little.

And the people came to the temple, not only to offer sacrifices and pray, and receive instruction, but also to give money to God, and Jesus looked on. We sometimes forget that Jesus looks on yet! The rich men dropped in their gold coins, or their handfuls of silver, with a flourish and a jingle. But a poor widow put in two mites; it was all she had, and she gave it all! And the Lord was better pleased with her offering than with all the gold of the rich men. Two years ago, in Montreal, a poor young man, far gone in consumption, lay in the hospital. He had no friends. Somebody put a few words in the *Witness*, asking assistance for him. Two days passed, and only a dollar or two came in. But a poor Scotch woman, living alone, and supporting herself by her work, saw the notice and visited him. She had no money, but she took the young man home to her poor hired room, and nursed him tenderly till he died! The "Treasury" is open still, and the "widows" and the poor still cast in "all that they have!"

The temple was a wonderful building, the glory of the land. And no doubt the Jews were very proud of it. And some one drew Jesus' attention to the grandness of the work; but He said the time would come when it should be all a ruin. And sitting on the Mount of Olives, with, perhaps, the setting sun of that beautiful spring weather glancing on the marble pinnacles of the noble building, the two pairs of brothers—Peter and Andrew, and James and John—asked Him privately about the ruin He had foretold. And as He told them of the ruin of the city and the land, His thoughts wandered on to the great Day of God, when all things in this world shall come to an end. I don't suppose they understood it all; and we don't understand it all. But to be ready and watching, and praying and loving, and hearing and obeying, will make us happy and blessed whenever that day may come!—Rev. W. Smith, in *Canadian Independent*.

LIFE is not so short but there is always time for courtesy.

THREE things should be thought of by the Christian every morning—his daily cross, his duty, and his privilege; how he shall bear the one, perform the other, and enjoy the third.



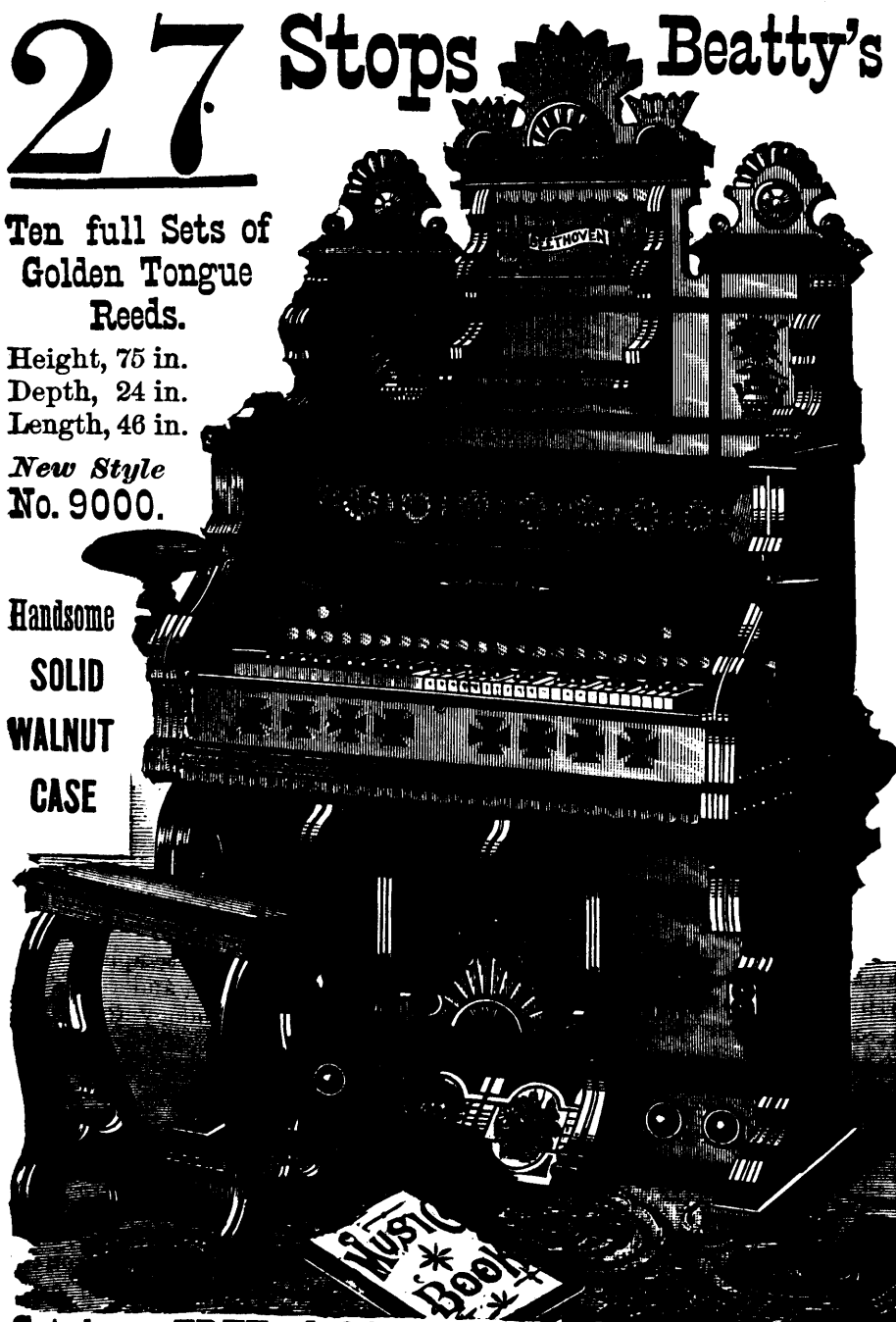
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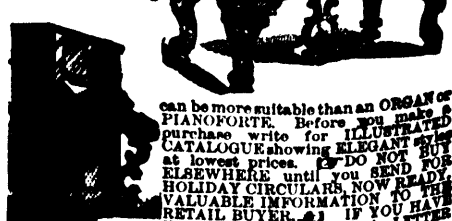
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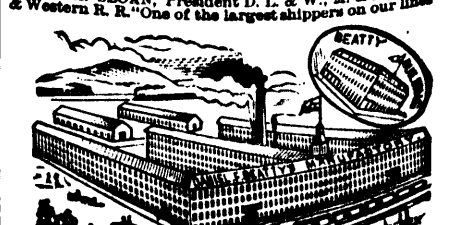
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**BOOKS AND MAGAZINES.**

THE ORILLIA PACKET reaches us in a new dress. This paper has always occupied a foremost place among the local papers of Simcoe County.

THE HOMILETIC MAGAZINE for October. (London: James Nesbitt & Co. New York: Anson D. F. Randolph & Co.)—This periodical (formerly the "Homiletic Quarterly") is deservedly popular with ministers. Each issue contains a large quantity of suggestive reading, under sectional headings, such as "The Modern Pulpit;" "Practical Homiletics;" "Obscure Scripture Characters." Then there is the "Theological Section;" the "Expository Section;" and the "Miscellaneous Section." The price is \$3 per year. Address the American publishers as above.

WE wish to call attention to EXPOSITORY BIBLE READINGS on the GOLDEN TEXTS of the INTERNATIONAL LESSONS FOR 1883. By Rev. James A. R. Dickson, Gilt. They will be found very helpful to Sabbath school teachers, and can be made very interesting to their scholars. They are thoroughly Scriptural and simple, and yet very comprehensive, and well fitted to make the young thoroughly furnished to every good work. They are got up in a very neat, attractive style by the printer, and this must enhance their value. We hope they will be largely patronized and meet with the success to which the author's ability for the task so well entitles him.—C. Brackett Robinson, 5 Jordan Street, Toronto.

THE numbers of the LIVING AGE for the weeks ending Nov. 4th and 11th have the following valuable contents: "The Expansion of England in the Eighteenth Century" (Macmillan); "Comets," by Richard A. Proctor (Contemporary Review); "Personal Reminiscences of General Srobolevff" (Fortnightly); "A Glimpse of Mexico" (Nineteenth Century); "The Puritan Element in Longfellow" (British Quarterly); "American Novels" (London Times); "Miss Edgeworth" (Cornhill); "English, its Ancestors, its Progeny" (Fraser); "Mr. Morley's Valedictory" (Fortnightly); "Shakespeare on Death" (Spectator); "Patriotic Poetry" (Macmillan); "Ovid, an Apologia" (Temple Bar); with instalments of "The Ladies Lindores," the conclusion of "Robin," by Mrs. Parr, poetry and miscellany. We have often recommended this valuable publication. It gives, every week all the year round, the cream of the English periodicals in accessible form, and at a very moderate outlay. The price for more than 3,300 pages is only \$8 per year. Littell & Co., Boston, are the publishers.

IT gives us much pleasure to notice the October number of THE CANADA EDUCATIONAL MONTHLY AND SCHOOL MAGAZINE; edited by G. Mercer Adam. The contents are all interesting. We have "New-World Beginnings," by President Wilson, LL.D.; "A Year in England: What I saw, heard and thought," by a Canadian; "Our Poor Relations," by David Boyle; "The Necessity of Normal Instruction," by Inspector Somerset; University Work, containing examination papers in science and classics for Matriculation and Honors in Toronto University, and also in London; "School Work;" "Teachers' Associations;" "Contemporary Literature;" "Editorial Notes;" and "President Wilson's Address at Convocation of University College." This Monthly is got up with great care and judgment, and in a scholarly manner. The type is very readable and reflects great credit on the printing establishment. To teachers this monthly must prove a desideratum, while to those of literary taste, even after business hours, we can recommend this periodical as truly refreshing.

THE PRESBYTERIAN REVIEW for October, published by Anson D. F. Randolph & Co., is full of weighty and important topics such as:—"Lyman Beecher on the Atonement;" "The Light of Asia," by Rev. R. D. Wilson; "The Sabbath in the Cuneiform Records," by Prof. F. Brown; "The Logical Methods of Prof. Kuenen," by Prof. Willis, J. Beecher D.D.; "The origin of Theism," by Prof. Francis L. Patton, D.D. LL.D.; "Notes and notices;" and "Reviews of Theological Literature." We select two extracts from the Reviews, one by Dr. Herrick Johnson and the other by W. M. Taylor D.D. of Broadway Tabernacle. Referring to the late Dean Stanley's Westminster sermons, Dr. Johnson says: "These sermons abound in passages that breathe a spirit of intense loyalty to England's institutions and of ardent admiration and enthusiasm for England's history." But they

are, nevertheless, at a wide remove from everything narrow, bigoted, and intolerent. Everywhere the great genial Christian heart of this good Dean breaks out, and he shows himself most generous and Christ-like toward those of other governments and faiths. Still these sermons are wanting in intellectual grasp, in power of analysis, and in bold, original handling of great themes. The style is clear, pleasant, genial, but lacks the elements that take the reader captive." Dr. Taylor reviews, "The Life and Speeches of the Right Hon. John Bright, M.P.," by George Barrett Smith. "This work," says Dr. Taylor, "gives us an exhaustive account of the public life of John Bright, from the day when he came into prominence as the advocate of the Anti-corn Law League, until now. No movement of any kind with which he has ever been connected, has been overlooked. We have summaries of, and extracts from all of his great speeches, but of the man John Bright we have all too little. We could have wished to peep into his home life, to listen to his table-talk; to hear the play of his genial wit in daily conversation; to read some of his personal correspondence; to learn something of his methods of study; to know what were his favourite books; in a word to see somewhat into his heart. But of these things we have little or nothing here. Still the preacher and student may study to advantage therise and progress of Bright as an orator. He was not always the eloquent man that he became, and he did not become eloquent by accident; as was said of Guthrie so may it be said of Bright, his heart was in his words."

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**

**LESSON XLVIII.**

Nov. 26. } HIS DEATH ON THE CROSS. { Mark 15. 1882. } 27-37.

GOLDEN TEXT.—"Who his own self bare our sins in His own body on the tree."—1 Pet. 2: 24.

TIME. } As last Lesson.

PLACE. }  
PARALLEL.—Matt. 27: 38-50; Luke 23: 33-46; John 19: 25-30.

Notes and Comments.—Ver. 27. "Two thieves:" crucifixion was the usual punishment of robbery, these may have been a part of the company of Barabbas, and condemned with him, and so crucified with Jesus who had taken the place of Barabbas. We know not whether it was mockery of the Jews, to represent the king and his subjects, that caused Pilate so to act, or whether it was pure carelessness, likely the latter, showing how superficial, the impression made upon the Governor.

Ver. 28. "Scripture was fulfilled:" Isa. 53: 12, this verse is, however, omitted by the Rev., and with apparent good authority; it occurs in Luke 23: 37, and in that place there is no doubt of its genuineness.

Vers. 29, 30. "They that passed by railed—wagging their heads—saying—save thyself—come down:" the picture is very graphic, and shows us that the revolting taste for horrors existed then as now; that men could look at the sufferings of their fellows as sport, and make mockery of it, and that the coarse brutality of the mob was not touched even by the patient suffering of the lamb of God, they blasphemed Him, trumped with fiendish malignity over His sufferings, mocked Him with His helplessness, and challenged Him, as Matthew tells us, to prove Himself the Son of God, by coming down from the cross. Satan again with the old wilderness temptation, "If thou be."

Ver. 31. "Chief priests—scribes:" these appear to have been foremost in the mockery, instigating the people as they had done a few hours before, to demand the death of Jesus. "He saved others:" a grand, glorious truth, He did; He does, the same yesterday, to-day and forever. "Himself He cannot save:" as meant, a Satan's lie, and yet, blessed be God, a sublime truth, He could not because He would not, but would drain the cup of sorrow to the last bitter dregs for the salvation of men. Because He saved others, He saved not Himself.

Ver. 32. "The king of Israel:" a reference to the inscription on the cross. "That we may see and believe:" would they? not they; their first thought would have been to reproach the soldiers for not nailing Him to the cross more securely. So to-day, men want the evidence of their senses before believing, and if they had that they would ask for something more. The soldiers repeated the reproach, Luke 23: 35, 37.

Ver. 33. "Sixth hour:" noon, "ninth hour:" time of the evening sacrifice. "Darkness:" supernatural, it could not have been an eclipse of the sun as the moon was full, beyond which the duration was about twelve times that of an ordinary eclipse. "Over the whole land:" Luke says "earth;" but that expression is sometimes used in a general way, and does not of necessity mean the whole world, only the adjacent countries. The Son suffered, the Father turned away His face, nature drew the veil of darkness over the cruelty, and the earthquake was its utterance of horror.

Ver. 34. "Ninth hour:" Jesus had been nearly six hours on the cross, the agony must have been intense. "Loud voice:" lit., a great voice, strong with His suffering. "Eloi:" the opening words of Ps. 22, in the dialect of the day. "My God:" silence becomes us, in view of the awful mystery of these words; we cannot fathom their sad meaning,

but this we may think, that they express the deep mental anguish of the Saviour, springing from a sense of the loss of His Father's presence, that it should be possible for Him to feel that, follows from the fact of His being truly man. It was Gethsemane, without the ministering angel, and without the Father's face.

Ver. 35. "Some of them:" Jews or Roman soldiers? Some writers think the first, others the latter; there are reasons for each, but a consideration of the whole scene inclines us to the former; the mistake would be easily made from the similarity of the sound of the first two syllables with the prophets name.

Ver. 36. "One ran:" our Lord had cried. "I thirst:" and this man, compassionate above the rest, took a sponge, dipped it in vinegar, without the addition of the stupefying myth, placed it on a hyssop reed, and lifted it to the parched lips of the sufferer. It would appear as if some, the chief priests perhaps, had exclaimed against, even this slight relief, but the soldiers, as we judge, this "one" and the "rest," (Matthew) replied "let alone." "don't you interfere."

Ver. 37. "Cried:" the last words were, "Father into thy hands I commend my spirit:" His expiring breath; this was probably, "It is finished," the utterance of triumph as the work of salvation was completed "gave up the ghost," breathed out His Spirit; lit., "let go the spirit," all the evangelists avoid the use of the word "died." It was the time of the evening sacrifice when the smoke of the one perfect, complete, finished sacrifice ascended to heaven, the moment of unparalleled preciousness in the history of the race, the moment of salvation, the forward look of the saints of old had been fixed upon that moment, and the backward look of the saved, from then until now, and will be from now until the time when He shall come again.

**HINTS TO TEACHERS.**

Instead of the usual "Topical Analysis," we think that it will be better to take up the "seven words from the cross;" those utterances of the suffering and dying Saviour, should be in the memory and heart of every scholar in our classes; it will be well to suggest, the Sabbath preceding this lesson, that they be committed to memory, with the place where they occur, teachers will then be greatly helped in drawing out the Lessons these dying words supply, and it may be, implanting them in the hearts of those taught, a seed of blessing to the scholar and of glory to God. These utterances are not all found in one gospel, but by careful collation have been arranged in the order here given.

1. "Father forgive them for they know not what they do:" Luke 23: 34. The first of the words, uttered by Jesus while they were nailing Him to the cross. How like Himself. What Lessons are here for our scholars. Teach them from the example of Christ forgiveness of injuries, even when those injuries are of the most violent kind; more than that, not only to be forgiving but charitable, to view the worst conduct in the best possible light, to seek extenuating circumstances in the actions of enemies.

2. "To-day thou shalt be with Me in Paradise:" Luke 23: 43. Those blessed words to the penitent robber. Teach here that Christ can save to the uttermost, no place, no time, no circumstances too hard for Him; but teach also, that this must not encourage delay in coming to Jesus, only one of the thieves was saved, and never again can any one be placed in the same circumstances that he was. Thousands have fully intended to come to Jesus before death, and have passed away unsaved. "That thou doest do quickly." "To-day if ye will hear His voice."

3. "Woman, behold thy son—behold thy mother:" John 19: 25-27, show here how the Saviour in the bitterness of His own agony could speak words of comfort to His sorrowing mother, and could speak a home for her after his departure. Sorrow and suffering too often make men intensely selfish, but here is a divine lesson of forgetfulness of self, let us point it out and impress it.

4. "My God, my God why hast Thou forsaken me:" Mark 15: 34. We have dwelt upon this in the notes, let it teach us the exceeding sinfulness of sin. How sinful we may faintly imagine when it drew a veil between the Father and the Son of his love. Shall we not teach to hate this thing that forced the cry from Jesus, and how deep is the gratitude we owe to Him who hath borne our griefs and carried our sorrows.

5. "I thirst:" John 19: 28. This was said, we are told "that the scripture might be accomplished:" all had now been fulfilled up to the very article of death, save the one in Ps. 69: 21, and the moment had now arrived for the fulfilment of that, in consequence of the burning thirst which His sufferings occasioned. Teach here that the thirst of Jesus has placed the water of life to the lips of the world.

6. "It is finished:" John 19: 30. All was over, His sufferings, His redemptive work; the prophecies and types were all fulfilled, the last, the complete sacrifice for sin had been offered. We learn from this that the work of our salvation is accomplished, that henceforth there needeth no more sacrifice for sin for us, we have only to take this, all is finished.

7. "Father into Thy hands I commend my spirit:" Luke 23: 46, the veil was removed, and He could now look up in assurance into his Father's face. How blessed the light after such darkness, the peace after such tempest. May we not teach that in this also we can make Christ our model, and so live, as He did, in the daily doing of our Father's will, that in our departing we may confidently commend our spirits into His hands. Christ our example always—never more so than when suffering and dying on the cross.

Final Lesson.—The great central thought of all this cannot be mistaken, this was all for us, it was an offering for us men and for our salvation, and we must not suffer our scholars to pass from this lesson, without impressing that upon them with all the earnestness of which we are capable. A few reference texts are given, though it would, of course, be easy to multiply them many times, Isa. 53: 4-8; Matt. 20: 28; 26: 28; John 1: 29; John 3: 14-17; Rom. 4: 25; 5: 6-8; 1 Cor. 15: 3; Gal. 3: 13; Col. 1: 14; Heb. 2: 9; 1 Pet. 2: 24; Rev. 7: 14.

## OUR YOUNG FOLKS.

### CHIMES OF THE CLOCK.

What says the clock when it strikes one?  
"Watch," says the clock, "oh, watch, little one."

What says the clock when it strikes two?  
"Love God, little one, for God loves you."

Tell me softly what it whispers at three.  
It is, "Suffer little children to come unto Me."

"Then come, gentle lambs, and wander no more,"  
'Tis the voice of the Shepherd that calls you at four.

And, oh! let your young hearts with gladness revive,  
When it echoes so sweetly, "God bless you," at five.

And remember at six, at the fading of day,  
That your life is a vapour that fadeth away.

And what says the clock when it strikes seven?  
"Of such is the kingdom—the kingdom of heaven."

And what says the clock when it strikes eight?  
"Strive to enter in at the beautiful gate."

And louder, still louder, it calls you at nine,  
"My son, oh, give me that heart of thine."

And such be your voices responsive at ten,  
"Hosanna in the highest! Hosanna! Amen!"

And loud let the chorus ring out at eleven,  
"Of such is the kingdom—the kingdom of heaven."

When the deep strokes at midnight the watchword shall ring,  
"Lo! these are My jewels, these, these," saith the King.

### PETTING THE TIGER.

I remember reading of a mother visiting a menagerie with a lovely infant in her arms. As they stood by the tiger's cage, the animal, apparently quiet, permitted the caresses of the babe. The mother, thinking it under the control of its keeper, and caged in iron bars, relaxed her vigilance, when suddenly the tiger seized the child, and in one fatal moment made it its prey.

I thought as I read the paragraph, how many worse than tiger's cages we have all over this loved land of ours. They form almost an unbroken network from ocean to ocean. It is a palace-like building here, a less pretentious one there, and a shanty down by the railroad. Each holds alike the same enemy, the sparkling wine-cup.

Do you see those two friends shaking hands so heartily on the steps of yonder grand hotel? They have not met since boyhood's days, and now middle age claims them.

"Come in, Fred. With a social glass between us, we'll talk over by-gones. Waiter, some of your best champagne. No shaking of your head, Fred."

The champagne is brought, and the friends are quickly reviewing the past.

"Have your glass filled again, Fred; 'tis really worth your while to take a draught from these glasses. The design is a triumph of art. We have lived thus long without any harm from the cheerful glass. We have wills strong as iron bars, and they can guard with master-like vigilance our failings—if we have any."

A third time the glasses were filled, and, "Here's a double health to thee," was sung with the vim of college days.

Then they parted. But mark the sequel. The appetite, which they boasted was caged

with strong wills, had not then been caressed. The desire became a tiger, and ere long one of the jolly friends filled a drunkard's grave, and the other, a wreck, dwelt in a maniac's cell.

### LITTLE GOLDENHAIR.

Goldenhair climbed upon grandpa's knee;  
Dear little Goldenhair, tired was she,  
All the day busy as busy can be.

Up in the morning as soon as 'twas light,  
Out with the birds and butterflies bright,  
Skipping about till the coming of night.

Grandpa toyed with the curls on her head.  
"What has my darling been doing," he said,  
"Since she rose with the sun from her bed?"

"Pitty much," answered the sweet little one,  
"I cannot tell so much things I have done—  
Played with my dolly and feeded my bun;

"And then I jumped with my little jump-ropes,  
And I made out of some water and soap  
Bootiful worlds—mamma's castles of hope.

"Then I have readed in my picture book,  
And Bella and I, we went to look  
For smooth little stones by the side of the brook.

"And then I comed home and oated my tea,  
And I climbed up on grandpa's knee,  
And I's jes as tired as tired can be."

Lower and lower the little head pressed,  
Until it had dropped upon grandpa's breast;  
Dear little Goldenhair, sweet be thy rest!

We are but children; things that we do  
Are as sports of a babe to the Infinite view,  
That marks all our weakness, and pities it, too.

God grant that when night overshadows our way,  
And we shall be called to account for our day,  
He shall find us as guiltless as Goldenhair lay.

And oh, when aweary, may we be so blest,  
And sink like the innocent child to our rest,  
And feel ourselves clasped to the Infinite breast.

### PAWS AND CLAWS.

"Mother," said little Nannie, "sometimes pussy has paws, and sometimes she has claws. Isn't that funny? She pats with her paws and play prettily; but she scratches with her claws, and then I don't love her. I wish she had no claws, but only soft little paws; then she would never scratch, but would be always nice."

"Well, Nannie, dear," said her mother, "remember that you are very much like pussy. These little hands, so soft and delicate, when well employed, are like pussy's paws—very pleasant to feel; but when they pinch or scratch or strike in anger, then they are like pussy's claws."

"Well, that's funny enough, mother. I never thought that I was so much like pussy."

"You love pussy much," said her mother, "and you may learn a good lesson from her. When you think kind thoughts, and speak gentle, loving words, then you are like pussy with her nice, soft paws, and everybody will love you; but when you think bad thoughts, or give way to ugly tempers and speak cross and angry words, then you are like pussy with her sharp, scratching claws, and no one can love you."

Nice soft paws are much pleasanter than sharp, tearing claws. And so gentleness is much pleasanter than anger or wrath, and this is a good reason why we should try to learn this lesson.

### A SERPENT AMONG THE BOOKS.

One day a gentleman in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books now-a-days. They nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word painting, and hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up on what multitudes will be inscribed, "Poisoned by serpents among the books."

### "ENOUGH TO POISON A PARISH."

A Protestant little girl, being asked by the priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him and not her father.

"Oh, sir, we are taught in the Bible—'Honour thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said in John v. 39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy—'From a child thou hast known the holy Scriptures.'"  
(2 Tim. iii. 15.)

"Oh," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the Church."

"Oh no, sir," said the child; "he was taught by his mother and his grandmother."

On this the priest turned her away, saying, she "knew enough of the Bible to poison a parish."

THEY that sow in tears shall reap in joy.

MAN will feel himself an orphan in the world, and cut off from the hope of a solution of his destiny, unless he may believe that there is a tie of sympathy and relationship between himself and his Master.

CHRISTIAN living and Christian character without Christ are impossibilities; with Christ they have been made a reality, before which the world has ever offered the homage of its admiration and respect.

"My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."—Prov. vi. 20-22.



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Letter from Mr. Wm. Harris, Bread and Cracker Maker, 14 Market Square, Hamilton.

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SOLD BY ALL DRUGGISTS. The Rheumatine Manufacturing Co., St. Catharines, Ont. MESSRS. NORTHROP & LYMAN, WHOLE-SALE AGENTS, TORONTO.

Advertisement for NORMAN'S ELECTRIC BELT featuring an illustration of the belt and text describing its benefits for various ailments.

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Advertisement for MOLLER'S GOD-LIVER OIL featuring an illustration of a fish and text describing the product's benefits.

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