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CRAB APPLE MARMALADE.—Boil very soft equal quantities of sweet and crab apples, and press through a wire sieve to remove skins and cores. Weigh the pulp, and add half the weight of sugar; return to the stew-pan and simmer slowly until thick enough to stand.

MARMALADE PUDDING.—Grate the quarter of a loaf, quarter-pound suet chopped fine, mix both well, and half teacupful brown sugar, three tablespoonfuls marmalade, and one teacupful baking soda; add as much buttermilk as will wet. Boil three hours or steam in small shapes. When ready, above becomes dark brown in colour.

SAGO JELLY.—Put half a pint of water in a saucepan on the fire; add to it the rind of a lemon cut very thinly, the juice of one strained, and two ounces of castor sugar; then shake in one ounce of the finest sago, and stir quickly so that it shall not congeal; let this boil fifteen minutes, keep stirring all the time; when the sago looks clear, pour it into a mould; let it set, and when cold turn it out for use.

BUTTERMILK POP.—Heat six cupfuls of fresh, sweet buttermilk in an iron kettle; then in a basin stir eight large spoonfuls of cornmeal to a smooth batter with two cupfuls of buttermilk, adding a teaspoonful of salt. Stir the buttermilk occasionally while heating, and when it boils add the batter and agitate until it boils again. Eat on soup plates with syrup or sugar. This is not only healthful, but exceedingly palatable as a treat.

TO COOK LAMB CHOPS.—Put in a stew-pan with a very little water, so little that it will boil away by the time the meat is tender. Then put in lumps of butter with the meat and let it brown slowly, thus forming a brown crisp surface with a fine flavour. Serve for breakfast with potatoes cooked thus:—Choose small ones and let them boil until they are tender; draw off the water and pour over them, while still in the kettle, at least one teacupful of cream. Next mash them smooth in this.

PEACH SKIN MARMALADE.—In paring peaches save the skins in a clean basin, having another at hand in which all the refuse, stems, bones, rotten pieces, etc., are thrown. If a good quantity of marmalade is desired, all bits of broken peach can also be put with the skins. Cover with water and boil until the skins are thoroughly tender; then turn the mass into a wire sieve and rub through; it is a task, but amply repays all trouble. Measure the pulp; to each quart allow two large cupfuls of white sugar, and stew slowly until very thick.

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THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, OCTOBER 10th, 1883.

No. 41.

NOTES OF THE WEEK.

THE French are a very susceptible people. They are easily raised to a pitch of great excitement over very little. King Alfonso of Spain paid a visit to Paris, and was received as a public guest. Large crowds surrounded the railway stations and lined the streets along which the royal party passed. Multitudes hooted and yelled and addressed insulting cries to the Spanish king. As a rule the French are very polite to their public visitors. They made, however, an exception in their treatment of Alfonso, who in the disagreeable circumstances conducted himself with dignity and forbearance. Spain is indignant over the insult offered their king. The feeling so hastily rising to fever heat will speedily recover its normal temperature. Much diplomatic and journalistic ink will be spilt over the excitement of the Parisian populace, but happily there is little probability of bloodshed arising from the rude reception of king Alfonso.

PUBLIC attention was called sometime since to the ownership of public-houses by the Church of England. A commission has reported on the subject. The report was far too meager to satisfy Canon Wilberforce, who calls attention to the omission in the report of all reference to the provinces. He says "every Churchman will hang his head" at the admission that in London and the suburbs there are twenty-four such houses. Commenting on the remark of the commissioners that "time will be required before any large change can be brought about," he adds. "If time be required before the great Anglican Church can amend her ways, atone for the past, and wash off her hands the blood contracted from complicity with England's greatest curse, it requires but scant insight to prophesy that when the 'great change' is brought about under the nation's rapidly-awaking conscience, it will be far greater and more sweeping than the committee issuing this report either anticipate or desire."

MEANNESS has many ways of expressing itself. It would be difficult to decide on some degrees of this painful human weakness. No one, however, will doubt that persons who resort to anonymous letter writing, and who embellish their epistles with pictorial representations of mortuary reminiscences are about the most despicable creatures to be found in social existence. A case has come to light in Lincoln county that reveals a depth of startling baseness and malignity. A respectable farmer has been subjected to distressing annoyances for many months. His property has been destroyed. A barn with its valuable contents was laid in ashes, and insulting and threatening missives were frequently sent. Through the efforts of a detective arrests have been made of persons suspected. If the charge is brought home to the guilty parties, it is hoped their punishment will be exemplary. An analysis of the mental and moral state a man must be reduced to before he can permit himself to be guilty of such a base and treacherous act would be a study of some interest.

ONE by one the men of sterling character and resolute will who helped greatly to advance the prosperity of Canada are passing away. The death-roll of such worthies grows longer every day. An eminent pioneer of Ontario commerce has been removed from the ranks of the living in the person of the Hon. Isaac Buchanan. He was a many-sided man of great intellectual versatility and integrity. Through the vicissitudes of an eventful business and public life he preserved an unblemished reputation. He took an active part in the movement to establish civil and religious liberty in Canada in days when such principles were less understood than they are now. Mr. Buchanan was an earnest advocate of popular education. He was connected with McNab Street Presbyterian Church, Hamilton, and took a warm interest in the promotion of Christian work. Old friends and representative men together with sorrowing relatives from many parts of the country gathered last week

around his grave to pay their last tribute of respect to all that was mortal of the Hon. Isaac Buchanan.

THE coldness of Professor Milligan, of Aberdeen, to the pan-Presbyterian Council does not, he says, spring from a desire for union between the Established Churches of Scotland and England. In any remarks he has ever made on the subject of union, he has never separated the Established Church of Scotland from the other Presbyterian branches of the Church of Christ, and he has never even alluded to the Church of England as a Church with which we need at present think of being united. It is the Episcopal Church in Scotland that he has always had in view. His difficulty with regard to the Presbyterian Council is, that its aim is too restricted. He regards it as a matter of the utmost consequence to bring the landed proprietors and their tenantry and cottars together in the same church. To this Dr. Blaikie, the editor of the "Catholic Presbyterian" replies that to unite all the Presbyterians of Scotland with the Scottish Episcopal Church is "a proposal about as feasible as to unite fire and water."

THE annual meeting of the Toronto Young Men's Christian Association was held in Shaftesbury Hall, last week. From the reports presented, the following facts are taken: Daily noon meetings, 309; attendance, 3,650; young men's Bible class, 43; attendance, 1,095; evangelistic Bible class, 52; attendance, 3,350; teachers' Bible class, 30; attendance, 4,555; workers' meetings for prayer, 18; attendance, 337; workers' socials, 10; attendance, 541; Gospel song services, 52; attendance, 24,100; enquiry meetings, 36; attendance, 1,188; special prayer meetings, 3; attendance, 69; young men's meetings, 52; attendance, 3,332; special services for young men, 13; attendance, 698; boys' meetings, 34; attendance, 737; boys' lectures, 7; attendance, 300; signed pledge, 74; young men aided, 62; employment secured, 110; directed to boarding-houses, 205; tracts distributed, 75,000; bulletins issued, 125,000; boys' papers, 7,000; invitations distributed, 92,900; visits to sick, 77; letters of introduction given, 31; letters of introduction received, 93; visits to boarding-houses, 9,339; visits to hotels, etc., 1,368; young men personally spoken to, 1,710.

THE busy brain of Mr. Bray appears to be taxed to the utmost. People can have no idea of the immense importance that attaches to his wonderful personality. He has been honoured with an interview by the courteous and gentlemanly reporter. He has gone into the colonization business on a colossal scale. As a captain of industry he is to be the chosen leader of an army that will settle and subdue the North-West. His motives are mainly benevolent, but it is hoped he will not be a losing philanthropist. Mr. Bray is an excellent judge of men and affairs. He professes not to know very much of Presbyterianism, and is sorely offended with THE CANADA PRESBYTERIAN, but he claims a somewhat intimate acquaintance with real Christianity and enlightened heathenism, and since he is extravagantly eulogistic of Sir Charles Tupper, Colonel Butler, and mildly so of Hon. Alexander Mackenzie, we are curious to know under which category they are to be reckoned. The reverend and speculative divine has we believe been from his entrance into public life a very promising man; but somehow most of the promise has taken the direction of his latest adventure—towards the setting sun.

LAST week a very interesting meeting in connection with the opening of the session at McMaster Hall, took place in Jarvis Street Baptist Church, Toronto. The Rev. Dr. Castle presided. Among those occupying seats on the platform were Principal Caven and Dr. Reid. Dr. Castle stated that efforts to centralize the Baptist theological institutions in Toronto by the discontinuance of theological training in Acadia College, Halifax, and in Prairie College in the North-West, had been successful beyond anticipation. Professor Clark, late of Montreal, who has been appointed to the chair of New Testament exegesis and Homiletics

delivered a very able and thoughtful lecture on the study of Scripture. The Hon. Alexander Mackenzie, speaking on behalf of the trustees of McMaster Hall, gave an account of the progress made by the denomination in theological education. Dr. Dickenson, of the Richmond "Religious Herald" gave a brief but racy speech. The doctor is a typical wide-awake and jolly Southerner. He impressed his hearers most favourably. By concentration of effort our Baptist brethren have been able to make a decided advance in the important work of training candidates for the Christian ministry. The splendid institution now so fully equipped is mainly the result of praiseworthy individual liberality.

ON the medical education of women the "Times" says: With regard to the fitness of women for medical practice in this country opinions differ. In the case of India, however, there need be no discussion about fitness; for the simple reason that we are told, by a great concurrence of testimony, that the question is not one between women and men, but between women and no doctors at all. The male natives of India resort in numbers to English surgeons and hospitals; but the women, who are secluded from strange men by Oriental customs, are not able to avail themselves of similar help. Their lives are passed under conditions which cannot be favourable to health, and they frequently undergo deplorable suffering from ailments which could either be cured or greatly alleviated by resources which are within the reach of the humblest Englishwoman, although they are practically denied to an Indian princess. The members of the Indian Medical Service, to whom these miseries entailed upon native women by preventable or curable diseases have long been known, were the first to suggest that the English experiment in the direction of female medical education would have its outlet in India; and many of the pioneers of the movement in this country have kept this special field of usefulness constantly in view.

WEEKLY HEALTH BULLETIN.—The weather of the week has been variable, both in regard to temperature and barometric pressure. Some of the results of such changes may be seen in the very considerable increase in the total reported diseases of the week. With the very considerable decrease of temperature, taken as a whole, we find that diseases of the respiratory passages have increased in a marked degree, while diarrhoeal diseases, though appearing amongst the six most prevalent diseases, in every District have begun to decline. Of the various diseases affecting the respiratory passages Bronchitis appears most prominent; but its comparative increase is surpassed by that of Influenza, which has suddenly advanced from 2.1 in the last week's Report to 5.7 per cent. of the total diseases. Neuralgia and Rheumatism do not seem to have materially changed since last week. Amongst Fevers, while Intermittent has very considerably decreased in prevalence, both as regards area and degree, Enteric (Typhoid) has continued the upward tendency shown for several weeks past. Thus it appears in four instead of two Districts as last week, among the six most prevalent diseases; while its degree of prevalence has advanced from 3.1 to 3.6 per cent. When it is remembered that this is of over 2,000 reported diseases, the total prevalence of the disease in the Province can be readily imagined. Of the contagious Zymotics, Whooping Cough is the only one appearing in the twenty most prevalent diseases. Its prevalence is specially marked in District VIII., north of Lake Erie, where it appears as the most prevalent disease. Measles, Scarletina and Diphtheria are all absent from the six most prevalent diseases in the various Districts. Diarrhoeal diseases amongst children, represented largely by Cholera Infantum, have been favourably affected by the decreasing temperature. The great prevalence of Typhoid Fever is of so serious a nature as to call strongly upon local health authorities everywhere to take extended action for improving sewerage and drainage, and the cleansing of wells in the various cities, towns and villages.

OUR CONTRIBUTORS.

THE WALDENSIAN CHURCH.

ITS WORK AT HOME AND ABROAD.

I had the privilege and pleasure of spending some months this summer in the Vaudois Valleys of Piedmont, and of making the personal acquaintance of the Waldensian Professors and Pastors. I visited all the Valleys and many of the localities famous in Vaudois story. I listened to the wondrous tales told by those now living on the hallowed spots, and read the still more thrilling accounts narrated by the historians Gilles, Muston, Arnaud, Gilly and others, making copious notes. Bye-and-bye I hope to be able to give the readers of the PRESBYTERIAN the substance at least of my acquisitions. Meantime, however, I translate from the reports presented by the different Committees to the Synod this month, such facts as will put them *en rapport* with the progress of the work which is being done for Italy by this ancient Church.

IN THE VALLEYS

the work remains, of course, pretty much the same from year to year. At present there are twenty-one pastors and 120 elders, twenty-two deacons and 200 school-masters. The members of the Church number 12,868. There are seventy-eight Sunday schools with 310 teachers and 3,369 scholars; 195 primary schools attended by 5,143 pupils. The amount of the contributions in the Valleys during the past year was 61,464 francs.

COLLEGE OF TORRE PELLICE.

This College was founded in 1835 by Rev. Dr. Gilly in order to promote the study of classics in the Valleys, and prepare those young men who intended to devote themselves to the work of the ministry, for commencing their studies in a theological college. The course of study extends over five years. There is a preparatory class for those young men about to join the classes in Florence. In this class the study of the classical languages is continued, and instruction is given in English, German, Hebrew, New Testament Greek, Geology and Astronomy. The whole number attending the College last session was sixty-six; the number of Professors being seven.

LATIN SCHOOL AT POMARET.

This school, designed to prepare young lads for the higher classes in the college at Torre Pellice, was founded in 1842 by General Beckwith. The course of study lasts for three years. The number of youths in attendance last year was twenty-one; and on their behalf the Rev. Dr. Lantaret acknowledges, with many thanks, the receipt from certain readers of the PRESBYTERIAN, of twenty-one pounds six shillings sterling to the purpose of providing repasts during the coming winter.

THE NORMAL SCHOOL,

instituted in 1852 to prepare teachers for parochial and mission schools, had, during last session, twenty-five students who received instruction from three teachers.

HIGHER SCHOOL FOR GIRLS.

This school was founded in 1837 by General Beckwith with the same object as the Normal School. The course of study lasts five years. There were sixty-two girls present last year, six of whom completed their course and received their diplomas.

THE COMMITTEE OF EVANGELIZATION

comprises four pastors and one layman. The president, Rev. Matteo Prochet, of Genoa, has charge of the whole mission; and, in the performance of his numerous duties, has occasion frequently to visit not only Great Britain, but sometimes also the United States and Canada. How admirably suited he is for the task assigned him, by his high intellectual attainments and charming social qualities, is known to all who enjoy his personal acquaintance. I doubt not, the great success which has attended this mission, is in some measure due to his untiring industry, knowledge of men and great administrative ability and tact. I need not say he is cordially seconded by his able assistants. Rev. G. Pons, of Naples, Rev. G. D. Turin, of Milan, Rev. A. Revel, of Florence, and Cav. T. Chiesi, of Pisa.

The mission work directed by this Committee is divided into five districts or Presbyteries. First, Piedmont, Liguria and Nice; secondly, Lombardy, Venice and Emilia; thirdly, Tuscany and Sardinia;

fourthly, the Marches, Rome and Naples, and lastly Calabria and Sicily. Delegates from the consistories of the Churches in each district meet at least once a year as a *district conference* to discuss the interests of the various churches which they represent. Once every three years there is held a *general conference* at which all questions of organization and discipline that have not been settled at the district conferences are discussed. The deliberations of this Assembly, must, however, receive the sanction of the Synod before they acquire a legislative character.

The first district.—Piedmont, Liguria and Nice—has twelve churches, eight stations and sixty-five places visited in the course of last year; and these are served by thirty-seven agents, including pastors, evangelists, teachers, colporteurs, etc. The regular church attendants number 2,672, and counting occasional hearers 16,840, while the number of communicants is 1,280. The number of children attending day, evening and Sunday schools is 1,684.

The second district.—Lombardy, Venice and Emilia—contains ten churches, eight stations and thirty-two places visited. Sixteen agents are employed. Regular attendance 1,223 and occasional hearers 11,385; communicants, 805; Scholars in the several schools, 343.

The third district.—Tuscany and Sardinia—has seven churches, two stations and eight localities visited, twenty-two agents being employed. The regular hearers are 655, and occasional visitors 2,140; while the communicants number 636. The scholars in the various schools are 1,086.

The fourth district.—The Marches, Rome, Naples—has five Churches, thirteen stations and fifty localities receiving occasional visits by twenty-three agents. The regular attendance is 747, occasional hearers, 3,223; communicants 434, and school attendance 789.

The fifth district.—Calabria and Sicily—possesses eight Churches, four stations and twelve places occasionally visited by nineteen agents. The regular attendance is 795, with 3,740 occasional hearers. The communicants, 461; Scholars, 595.

The Waldensian mission in Italy, therefore, embraces forty-two churches, thirty-five stations and one hundred and sixty-seven localities visited by one hundred and twenty agents. The following

COMPARATIVE STATEMENT

shows the increase in the several departments of the work in 1883 over 1882. Though not great, it is still as much as could be expected, considering all the circumstances.

	1882.	1883.
Present at Sabbath worship.....	5,214	6,092
Communications	3,421	3,616
Admissions	492	541
Catechumens 30th June.....	378	488
Attending day school.....	1,860	1,990
Sunday school.....	1,973	2,044
Evening school.....	392	463
Contribution (in francs).....	6,593	9,269

COLPORTAGE

On an average sixteen colporteurs were employed during the past year, one of whom accompanied the Bible cart. From November 1881 to November 1882 they sold 577 Bibles, 1,022 New Testaments, and 2,492 portions of the Scriptures.

THE CONTRIBUTIONS

received from all sources for missionary purposes during the past year amounted to 330,387 francs, all of which was spent in paying the Evangelists, Teachers, Taxes, House-Rent, etc., excepting 657 francs—the balance on hand. I notice that the largest contributor to this fund is Scotland, which sent 94,849 francs. England contributed 51,781 francs, which was largely augmented by a legacy left by Mrs. Skey, of Leamington, amounting to 66,914 francs. Italy herself contributed 19,413 francs.

THE FIRST WALDENSIAN CHURCH

ever erected in Rome is to be opened in November next, for which great preparations are being made. The occasion is looked forward to with great interest by the whole Waldensian people. Considering the treatment received by this ancient Church in the past from Rome, this is truly an event of extraordinary interest, not only to Waldensians but to Christian people in all lands; and no doubt the attendance in November at the inauguration of the new temple will include many of other nationalities besides Italians. The building occupies a central position in the capital, and is said to be, architecturally, quite attractive. It is

by bringing the truths of the Gospel, therefore, to bear upon the hearts and lives of the present generation of Romans, that the Waldensians are about to *avenge* the unspeakable atrocities which the Popes of former times inflicted upon the ancestors of the present inhabitants of the Vaudois valleys—a noble revenge truly!

T. H.

Paris, France, Sept., 1883.

THE IMPORTANCE OF RELIGION AS A FACTOR IN THE EDUCATION OF THE YOUNG.

The following is an address delivered by Rev. A. G. McLauchlan, B.A., before the Sabbath School Convention of the Presbytery of Lindsay, held at Woodville, on Wednesday, August 29th, 1883:

The education of youth being a living practical thing, fraught with mighty possibilities for good or evil has a strong claim upon our attention. The true object of education, as we understand it, is the complete and harmonious development of one's whole nature—the unfolding and applying of those powers which, in germ, exists in the infant to the end for which they were endowed by a wise Creator. In short, it is a fit one for what he was meant to be—the image of God. Any system of education which contemplates a lower end than this, must be considered essentially defective. The cultivation of the physical, mental, and moral sides of man's nature to which a perfect system of education should seek to give proportional development, does not come within range of this paper. I must limit it to a few facts which will show the importance of giving due prominence to the religious element in our system of public and private education.

1st. Religion is an important element in our system because every child is a religious being. He has a religious nature. That nature seeks gratification. He must of necessity worship something. If no object of worship is presented he will create one. His nature feels after God. In the tender years of childhood, germs are awakened and principles are implanted in the nature, which give shape to all future growth. Those who contend, that in the education of children, the subject of religion should be excluded, until the rational powers of the child are matured and he, unbiased by any previous instruction in that direction, be in a position to form an intelligent judgment for himself in the matter, lose sight of the fact that according to their method one part of the nature is wholly neglected. One who is not religious in some measure can no more judge correctly with regard to deep matters in religion than a person whose mental powers have never been exercised, can form a correct judgment on important question which demand the keen penetration and discernment of a well-trained, logical mind. This mode of argument may not seem valid. But one of the leading educationists of this continent (whose logical acumen no one questions) makes use of the same argument in his class-room. And Aristotle, the prince of logicians, has argued, "That to become virtuous, a man must first practice virtuous deeds, and to do a virtuous deed one must be already in the degree virtuous." If the growth of virtuous knowledge and practice are mutually dependent upon each other, the same holds true of religion. A person knows it as he lives it. This being the case, the religious nature of a child needs careful training. He must be prepared to receive higher and broader views of truth and be taught to apply these to the practical details of life. If the cultivation of the religious side of the nature be neglected in childhood and youth the life will certainly be defective in its growth and power. Principal Sharp, in his lectures on culture and religion, remarks: "Even if this world were all, there are many, and these the highest and loveliest things, which *culture* without religion could never engender—purity, disinterestedness, reverence. These the highest fruits of the spirit, could not come to maturity in any soul but one which lived habitually in the divine presence and under the power of the world to come." It is desirable then that every child in our land should with the dawn of intelligence be instructed in the knowledge of God, and that this instruction should be conveyed by word and precept, coincident with the development of the physical, mental and moral portion of the nature. 2nd. Religion is an important element in our system of education, because education, without it, is not merely defective but positively hurtful. This statement may not appear correct at first thought. A little reflection

will show its truthfulness. In our community men and women of beautiful life and upright conduct who have never made a profession of the faith of Christianity are held forth as examples of what education without religion will accomplish. The inference in the case is not legitimate. By examining the various causes which aided in moulding the moral character of those persons, it will be found that religion exerted a strong influence. The character of our nation is essentially religious. Our educational institutions are essentially Christian. Much that issues from our press is of a high moral tone. Our literature as a whole breathes the spirit of religion. Our schools are taught by those who reverence God. The sound of the Gospel is heard throughout the land. It is no wonder then, when these agencies are taken into account, that we meet worthy men and women who have not experienced personal religion. If we wish to see fair examples of what education without religion will do we must look for them among cultured pagan nations and not in a Christian land. We are not eye-witnesses of the real fruits of education divorced from religion. To give a child a literary and scientific education independent of religion is to place in his hands a mighty instrument for mischief. All the discoveries in the arts and sciences, when not subject to moral restraint, are just so many weapons for destroying the peace and welfare of the community. If the value and sacredness of an oath—if the home with its affections and associations—if the fear of God be all swept away, where shall we look for protection against fraud, violence and infidelity? Without the steady, fixed principles of the Christian faith to control a man's nature, a mere secular education will prepare him for the extinction of all that is good and fair and noble. One can easily imagine the immense power for evil which a knowledge of the laws which regulate the body, the mind and the material world puts into the hands of bad men. It fits them for villany of the worst kind. Hence we see the need of religious training to control and sanctify that which is secular. I do not maintain that our Public and High Schools should be theological colleges in any sense, or that denominational views of religion should be taught in them, but it is my firm conviction that the great fundamental principles of religion should be taught, and that along with literary instructions, the end of his existence and his relation to God should be impressed upon the mind of the pupil in his childhood and youth. "Our system of education" one has said, "should be placed on the basis of a sound scriptural religion, and guided by the unerring spirit of pure Christianity." This is true in a large measure of the foundations upon which our school system rests. It is in harmony with the sentiment of Dr. Ryerson which was quoted in a paper read at the Provincial Teacher's Association in Toronto a few weeks ago, "Christianity is the basis of our system of education." When we reflect on these facts and view the results of our system of education we shall be ready to take advantage of the provision which it has made for imparting a knowledge of the Scriptures, and when we remember that our popular and benevolent institutions owe their origin to Christianity, and that what religion has produced, religion alone can conserve and sanctify, we shall feel strong to insist that religion shall have the first and largest place in the education of our youth.

3rd. Another point which helps to show the value of religion in the training of children is, that the soul whose faculties are developed by religious instruction never dies. Education in its proper sense is unending. Some practically imbibe the popular notion that, with the close of school days, education is complete. I sincerely pity those of whom this is true. If their minds and souls are no larger at the age of sixty than they were at fifteen or twenty they must have been starved. They cannot be the daily possessors of noble thoughts and aspirations. The soul may be easily dwarfed. When it is considered that the spiritual nature of man receives the strongest impulse in childhood, it is plain that as far as human agency is concerned, the direction of the soul should be God-ward. An education which leaves a child ignorant of God is not really valuable. There are many conditions even in this life in which nothing but a sense of the divine presence can support and comfort a man. We do not undervalue the benefits which philosophy and science convey to our race. But there are heights and depths in the human life which they cannot reach. Philosophy can make men apparently indifferent to pleasure and pain by closing the fountains of natural affection,

but it leaves them powerless to inspire and comfort others in time of sorrow and bereavement. Science can make us acquainted with a world of interesting facts, but it is helpless to heal a broken heart or to give hope to a sin-stricken soul. It has neither balm nor remedy to offer. Its speculations and knowledges are impotent to relieve anxiety or pain. Although one understands the laws of force, what benefit will it be to him when in the midst of weaknesses, he has not the power to raise his own arm? What consolation can his knowledge impart, when he feels that he is going hence to the great unknown never to return? Is it not then the wildest folly to give those things which are absolutely powerless to aid men in their greatest need, the place which belongs to things which are infinitely powerful and true? Religion has a remedy for every disease and a balm for every pain which effects the human family. It teaches a man so to live that he shall be prepared to die. It gives him the assurance of the constant presence of a loving living friend, of like nature with himself—who has an intelligent sympathetic knowledge of every heart-throb—who is able to assist in every emergency; and who has promised every follower at the moment of transition, "When thou pass through the waters I will be with thee, and through the rivers they shall not overflow thee," so that the dying Christian in the midst of severe bodily pain can say with untrembling lips and perfect confidence, "Yea! though I walk through the valley of the shadow of death I fear no evil," and thus be ushered into the bright world above to enjoy eternal life and light and joy in the presence of the Lord.

A PLEA FOR MANITOBA COLLEGE.

MR. EDITOR,—May I ask you to give me the use of your columns for the purpose of intimating to your readers that of the debt on Manitoba College, an instalment of \$3,000 is now due, and though the loan might possibly be renewed it could be renewed only by paying a higher rate of interest. I have thought that an important end would be gained if this amount could be paid and the liabilities of the institution proportionately lessened. With this view I have made, during the last fortnight, two visits to Montreal, and with encouraging success. Over \$5,200 have been subscribed in that city, of which \$3,000 have either been paid or will be within a few days. Some additional amounts are still expected. The time was very far from being a good one for raising a large sum for this object. In my canvass I was greatly aided by the Rev. Mr. Warden, and by a still older friend, who has assisted so many struggling causes in our Church, Mr. Warden King. A part of the large subscription of Mr. King is very properly payable on a reduction of the debt to at least half its present amount. Now my object in making this statement, is not simply to keep the Church acquainted with what is being done, but to invite assistance from any of its members who are disposed to aid me in the difficult task which, in obedience to the appointment of the Assembly, I have undertaken. *Which of your readers is prepared within the next ten days to send me a contribution with the view of making up the amount in hand to \$3,000?* I may say that I do not intend at present to make any further personal canvass. Even if my time permitted, which it does not, I could not hope to do so with success in districts which have been lately canvassed on behalf of Knox College Endowment, and I would not feel at liberty to enter those, which have yet to be visited in connection with the hopeful effort now being made to put this important institution on a better financial basis.

Toronto, Oct. 6, 1883.

JOHN M. KING

LETTER FROM FORMOSA.

The following letter from Dr. Mackay addressed to the Mission Band at Hamilton, has been kindly forwarded for publication:—

To M. Smeltie and Mission Band:

I admire the spirit of your letter. Don't listen to any man, woman or child in Canada wasting time talking about "Home first." It is cant old and stale. Positively, I believe God himself is displeased with such plausible excuses. Tell people who speak thus to come out and see. I for one have seen both sides; such persons have not. Above all Jesus stands with an entreating voice, calling on men to go forth. One after another departs. An old woman three days journey from here went home. Eight years ago she

would stand in front of the chapel and throw dirt, etc., at those going to worship. I visited her on her death-bed. I feel the dying grasp of that hand still. "Forgive me! forgive me! for the way I abused and slandered you at first, God forgive me for my wickedness." Are you clinging to Jesus? I asked. "Look, here I am holding on, and he will forgive, and take me home above. I'll tell Him we villagers stoned you at first," etc. Such the deathbed! Such the faith: O for faith to help us march on through fire and foe. 2,000 Aborigines threw all idols away. Could all Hamilton hear the women sing our sweet hymns to their own mountain tunes, you would pour out your soul in thanks to God.

"A few more years
A few more tolls;"

and then, and then—

"O Blessed Jesus come,
We will soon be away."

Mrs. Mackay will never forget Canada—never forget Hamilton. All well, yours sincerely,
Tamsui, August 3rd, 1883. G. L. MACKAY.

A GRATUITOUS INSULT.

MR. EDITOR,—I regret very much that an anonymous correspondent, "W. C.," in your last issue, should have so construed a sentence in my article III. (12th Sept. ult.) as to find therein "a gratuitous insult to every minister who is out of a charge."

The sentence referred to is this: "The chief obstacle to any scheme is the dearth of suitable men." I quoted it from a private letter sent me by a prominent minister of our Church, and used it in a connection totally different from that indicated by "W. C."

The question of *suitableness* was not in my mind at all, but only the point of "dearth" of men. And further in view of my explicit statement in article II. (29th August ult.)—"I make free to say that with few exceptions, the unsettled preachers of our Church are workmen who need not be ashamed; men who, if in the Methodist Church or the Anglican, would have unbroken appointments all through life," etc. I am at a loss to understand how your correspondent could have so utterly misunderstood my meaning.

I need only add that should "W. C." favour me with his name, I shall endeavour as far as in my power to remove his misconception.

Lindsay, October, 1883.

J. HASTIE.

LATE AGAIN!

MR. EDITOR,—Probably there is nothing more irritating to the pastor as he commences the service of God's house, and when all his thoughts are wrapt up in the duties of the hour, than to be disturbed by members of the congregation coming late. The creaking of boots and rustle of dresses completely disturb and distract his thoughts. And not only is the pastor annoyed by those who come late, but also the whole congregation. Many a good sermon has been lost to the writer through the noise and disturbance occasioned by late members, and it is for the sake of those who desire to listen undisturbed, that this article is written.

Now, Mr. Editor, I am not going to preach a sermon to those who come late, for there are those who if I might use a common expression, were born late, and couldn't possibly be in time, and we are often led to wonder if, when the hour of death comes, they will be in time to enter the pearly gates. But I would suggest that, in order to obviate this irritation and annoyance, it be made a rule in every church that persons coming late should accommodate themselves with a seat as near the door as possible, instead of hurrying along to their own seat, which may, perhaps, be right up in the front. Pastors should see to it that this rule is publicly announced, and we are sure that all who look at the matter fairly will see the justice of it, and co-operate by always being in their place at the appointed hour.

WELL-WISHER.

IN the increasing use and growth of opium, the Presbyterian missionaries, whose Synod recently met for an eight days' session at Shanghai, China, find a very serious barrier to their work. A petition was sent to England, beseeching the Government to abolish the trade. Three hundred thousand chests of the drug are raised annually within the Chinese borders, and a third as much more is imported.

PASTOR AND PEOPLE.

THE ADVANCE OF RITUALISM.

It is a sad sign of retrogression from Reformation principles to find that Ritualism advances in our Protestant country with such rapid strides as the following statistics from "The Church Advocate" indicate: "In the year 1869 there were 41 churches in London where there was 'Choral Communion'; now there are 172. In the same year there were 186 churches where there were 'Saints Days' Services'; now there are 482. In the same year there were only 14 churches where the officiating clergy were arrayed in 'Eucharistic Vestments'; now there are 37. In the same year 'the surplice in the pulpit' was not seen in any church in London; now the 'priestly robe' is worn by the clergymen preaching in no less than 680 churches. In the same year (69) there were 8 churches made fragrant with the perfumery of incense; in 1876 there were 18 such churches, and now there are 60. Up to the year 1873 'floral decorations' were unknown; now 258 churches are adorned with flowers. In 1873 'altar lights' were unknown; now there are 64 churches where such are to be seen. In 1874 the 'Eastward Position' was first adopted in 74 churches; now in 304 churches. In the year 1876 there were 37 churches where there were 'candles on the altar'; now there are 51." Those who are much acquainted with our provincial towns and country districts know that similar facts are commonly witnessed in them, so that London cannot be cited as exceptional in its Romish proclivities. The need for reformers possessed of Luther's spirit is great, even in these days of light and learning. Let us hope, pray, and labour that the effort to employ the coming autumn and winter months in connection with the Luther commemoration may tell powerfully on the people in favour of thoroughgoing Protestantism as opposed to semi-papery and Anglican priestcraft. Sunday school teachers and, indeed, all who can influence the young, should take up this matter. Evangelical truth will not suffer through extra and special attention being at now given by Christian workers to the inculcation of sound, scriptural, and therefore Protestant principles. What is wanted is to show that evangelical truth is at utter variance with Ritualism and sacerdotal assumption. The claim set up by some prominent Ritualists to be in sympathy with the Gospel of Christ in its true and apostolic teaching and spirit is false in its nature. "Christ all and in all," as a creed, is as far from Ritualistic doctrine and practice as east from west.—*The (London) Christian.*

PREDESTINATION.

The man who is working in order to be saved is anxious, nervous, hesitating, inefficient. When brought to the test of a great principle, he lacks courage, decision, anvil-like endurance. He, on the other hand, who is working because already saved, because predestined to a glorious career for God, works, it may be, with less ostentatious bustle, but with a force ever concentrating, ever accelerating and augmenting, till it reaches an intensity and volume which suggest something almost, if not altogether, superhuman. The idea of destiny involves the idea of duty; and when these two ideas coalesce in one subject, the effect is truly stupendous. This explains on natural principles the careers of Mohammed and of Napoleon. It explains on spiritual principles the career of St. Paul, of Augustine, of Calvin, and of Knox. Predestinarians, whether on the platform of nature or of grace, are invariably the foremost winners of the crown of life.—*Dr. Bishop.*

WHAT DEATH DOES.

It does not affect the moral character; it expends its force upon the body, but works no radical or real change in the soul. It has no power whatever to revolutionize the moral nature—to make it better or worse. In itself it can neither make a good man better nor a bad man worse. It can transfer, but cannot transform. "He that is righteous, let him be righteous still. He that is petty let him be," at death and after, "petty still." Each person now living carries in himself at this and every moment the essential elements of either heaven or hell. By the essential elements we mean, in both cases, those moral qualities, those dispositions and affections of soul, which fit it for the one or for the other. Were all at this mo-

ment snatched from time into eternity, such are their moral characters that they would instantly drop into their appointed and appropriate places. What a thin partition separates the saint on earth from the saint in heaven—the sinner in time from the sinner in eternity.

Death is but the door keeper. He lifts the latch and lets the Christian through into the bliss of the blissful. Death lops off the body and manumits the imprisoned spirit. It dissolves the Christian from this sinful state and from all his sinful surroundings, takes him away from all the hindrances of earth, and supplies him with all the helps of heaven. It delivers him from "this body of death." It is not the judge to acquit or condemn; only the gaoler to release. It puts the justified beyond the confines of sin and sense; gives them absence from the body and presence with the Lord, but has nothing more than it can do. It is God's porter to lift up the "gates" at His bidding, and let the "son of glory" "come in." Why, then, should the Christian fear the wing that translates him from the state of the justified to that of the glorified? "Death is yours."

PRESENT NEED.

For present help, dear Lord, I ask,
For grace and strength to-day;
Though yesterday rich blessings brought,
To-day they must again be sought;
For present help I pray.

Whate'er the past has given me
Of solace by the way,
Of doubts dispelled, of heart renewed,
Still I must plead for daily food
To keep my soul to-day.

And should the future years be mine,
"Twill then the present be;
My greatest need is grace to bear
The portion of life's daily care
Thou givest now to me.

So, trusting in thy promises,
My soul finds present rest,
"Lord, I believe," I cannot see
May path through life, yet trusting thee,
I know thy ways are best.

—Miss Kate M. Frayne.

HOW TO PUT ON STRENGTH.

How, then, shall we put on strength? We answer, On our knees! No man ever puts on spiritual strength except on his knees. It was there that Jacob found it when he had "power with God and prevailed;" it was there that the apostles found it. When Peter stood forth and preached to the multitudes, that day of Pentecost was the day of power, it was the Spirit's power; but how did the apostles put it on? Upon their knees in those days of prayer, in the upper chamber in Jerusalem. O brethren! it is upon our knees that the Church must now put on its strength! "Awake, awake" It is God's call. When we ourselves have risen to the consciousness of our need, we may then take hold upon God and cry, "Awake, awake, O arm of the Lord!" Let us put on the strength of the word, as the apostle did when he shunned not to declare the whole counsel of God. Let us put on the strength of the ministry, as Paul did when he went forth in the fullness of the blessing of the Gospel of peace. Let us put on the strength of the Spirit, as the early Church did when it was endued with power from on high. Then shall our work be "mighty through God to the pulling down of strongholds." Then shall we return from the conflict as Israel did from the pursuit of the Midianites, exclaiming, "The sword of the Lord, the sword of the Lord and of Gideon!" Then shall the Church be "a praise in all the earth," and men shall say, "Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"—*Wm. M. Paxton.*

THEOLOGICAL DOGMAS.

It has been observed that the advocates of a new theology speak slightly of what they call "theological dogmas" and "system of theology," but magnify the necessity of laying the utmost stress upon the ethics or morals of Christianity, just as though the doctrines of the New Testament were in some way or other out of accord with ethical teachings. The writer of the New Testament who did more than any other man to state and develop its doctrines was the apostle Paul, and his epistles abound with the

most comprehensive and stringent rules of Christian morality. It matters not to whom he wrote, or about what he wrote, every letter makes prominent the great ethical duties binding upon every professed disciple of the Lord Jesus. He says to the Philip- pians, "Whatsoever things are true, whatsoever things are honourable, whatsoever 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." Every one who habitually and carefully reads the New Testament knows that this memorable epitome of moral and social duties is not an exceptional outburst of Paul's conceptions of the absolute need of the broadest observance of a high-toned morality on the part of those professing Christ, but that it is rather the summing up of teachings that run through all that he wrote. If the orthodox preachers of our day neglect to apply the principles and spirit of the New Testament to the every-day life and conduct of men, the fault is not in the development of the old theology as it is found in the New Testament.—*Examiner.*

RICHES OF THE GOSPEL.

"When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness that filleth the hungry soul. I want to have light on the mystery of providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, 'who his ownself bears our sins in His own body on the tree.' Tell me of His intercession for the transgressors as their 'Advocate with the Father.' Tell me of His chastenings, their necessity, their use. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His cross, and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner."—*Mason.*

WALK IN CHRIST'S TERRITORY.

If we are to walk with God we must go nowhere that Christ will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you would walk with Christ keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go in the Spirit of Christ and where if he were upon earth, you might not expect to meet him. If you go out of the territory, where He would not go, you need not expect to find Him.—*Bishop Simpson.*

OUTWARD AND INWARD.

I have some degree of power over my outward man, but little over my inward. I can make a shift to be just, do acts of kindness and humanity, and put on a show of courtesy and civility; but the bent of my heart is still the same. I can no more love God with all my heart, or come up to St. Paul's description of charity, than I can reach heaven with my hands. In this point of view, what a seasonable aid is Gospel power, and how exactly is the religion of the Bible suited to the wants of mankind, in its offers of forgiveness and renovation.—*Thomas Adam.*

Rev. A. F. Ross, labouring among the Choctaw Indians, writes that during two months he had been holding eight meetings in as many different settlements, baptizing four to ten at each. At the meeting last held he had already received fifteen, and hoped to welcome many more before it closed. He adds: "Indians make very true soldiers. I do not remember one that I baptized who has ever proved unfaithful."

THAT only is true knowledge of God which regenerates and confirms us to God.—Calvin.

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WHEN I am well, I think I could die contentedly; when I am sick, I am impatient to be well again.—Rev. T. Adams

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WHAT a man sees only in his best moments as truth, is truth in all moments.—Joseph Cook.

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I DARE not drink for my own sake, I ought not to drink for my neighbour's sake.—Cayler.

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BAD men hate sin through fear of punishment. Good men hate sin through love of virtue.—Jervais.

MRS. E. H. PERKINS, Creek Centre, Warren Co., N.Y., writes. "I have been troubled with asthma for four years, had to sit up night after night with it. She has taken two bottles of Dr. T. J. ... Electric Oil, and is perfectly cured. She strongly recommends it, and wishes to act as agent among her neighbours."

HAD I read as much as others, I might have been as ignorant.—Hobbes.

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THERE is no benefit so small that a good man will not magnify it.—Seneca.

MR. J. R. CUTHBERTSON, Toronto, writes: "My wife had a very severe attack of Pleurisy and Inflammation of the Lungs about three years ago, and ever since has been subject to severe colds on the slightest exposure; in fact they were so frequent that her system was quite reduced. She tried several remedies, but without any permanent effect, until she was induced to use Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda, and I am happy to say it has exceeded our anticipations. I have no hesitation in recommending it as a ROYAL REMEDY for all affections of the Lungs and Chest, and for all classes of Wasting Diseases, and building up of Weak Constitutions."

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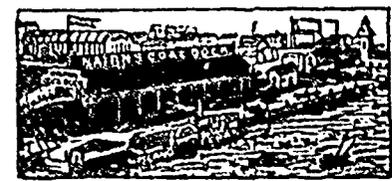
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The advantages offered by this institution to ladies desirous of entering upon the study of the science and practice of medicine, are unequalled in the Dominion. In addition to the General Hospital, in which 180 beds are now occupied, and which is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

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TORONTO, WEDNESDAY, OCTOBER 10th, 1883.

THE Shelburne "Economist" is a new competitor in the journalistic arena. It presents a neat and attractive appearance. It will prove a benefit to the section of country of which Shelburne is the centre.

THE leading journals of the Province give a prominent place in their columns to the momentous fact that young Coleridge, at present visiting the United States with his father, plays the banjo. Now, then, let us hear no more about religious journals giving a line to sores, presentations, and other matters of that kind. A paragraph stating that a young lady gave a pair of slippers to her minister, or even to a good-looking student, is respectability itself, compared with the statement that young Coleridge plays the banjo.

PROF. McLAREN'S opening lecture is the solid production of a solid man. One naturally expects the learned professor to say something weighty, and he always does so. We commend this lecture to those who think, or at least say, that Calvinism is dying out. Clearly Calvinism of the genuine type is not dying at Knox College. It is not even sick. It does not complain. It is robust, sturdy, lively, and aggressive. We commend this lecture very specially to highly orthodox friends of the college who have not yet subscribed to the Endowment Fund. If they are anxious to have this strong, wholesome food served up to the students the best possible way to show their anxiety is to endow the college. You appreciate this kind of teaching, gentlemen, we know, but how much? Does your appreciation rise to the height of a thousand dollars, or five hundred, or fifty?

EVERY good man in Ontario owes a debt of gratitude to Mr. Justice Ferguson for the address he gave to the lawyers and litigants the other day when they met for the second time in Osgoode Hall to fight out the case pending between the rector of St. James' and the other rectors of the city. His Lordship told them in effect that their quarrel made the religious part of the community sad and the skeptical part glad. He also informed them that since the first hearing he had been in several parts of Ontario and heard many good people express just regret that such proceedings should take place. He strongly advised them to stop and for their own sake and for the sake of the community to try and come to an amicable settlement of the case. One of the counsel engaged stated that they had been taking this view of the matter themselves, and had made an effort towards settlement. His Lordship advised them to continue their efforts in this direction, and a further adjournment was had for that purpose. When the case came into court again last week it occasioned disappointment to find that the litigants had failed to act on the good advice tendered them by the Bench.

A SCHOOL case of more than local interest was argued at Osgoode Hall last week. It appears that Mr. James L. Dunn, a coloured citizen of Windsor, took his daughter from the coloured school of that town and sent her to the public school. The school board refused admission. Mr. Dunn applied for a *mandamus* to compel the board to admit his child, and the lawyers had a field day over the case. The contention of the Board is that the girl is a registered pupil in another public school, and that there is no room for her in the school used for white children.

The question of colour was not raised by the Board, though most people will have some difficulty in believing that colour was not the real issue. The judge reserved his decision and requested the Board to furnish full particulars with regard to the desk accommodation in both schools. If there is a spare desk in the public school used by the white children we predict that Mr. Dunn's girl will get it. This case should teach us a lesson when judging the conduct of our American neighbours in such matters. We have not half-a-dozen coloured schools in the Province, and we have a little friction occasionally. How would we manage if we had a few millions of coloured people to educate.

PROFESSOR McLAREN ON CALVINISM.

THE system of Christian doctrine known as Calvinistic has had to bear many assaults. Of late years especially, those opposed to it have said severe things respecting it. They have essayed to argue against it, to scoff at it, to make it the subject of mirthful rallery and grotesque caricature. There are people, having a traditional attachment to the doctrines of grace, distinctively Calvinistic, with misgivings that some of them were indefensible, and they have assumed, for the most part, an apologetic attitude.

Exponents of Calvinism have sometimes overlooked the relative proportions of truth, and have not always been innocent of distorted representations of what that massive and symmetrical system really is. On these misrepresentations and exaggerations opposing controversialists have instinctively fastened. Others have been valiant slayers of spectres of the brain which have been assailed as the monstrosities of Calvinism. Notwithstanding that compact system of doctrine, no novelty of yesterday, but clearly tracing its origin to the massive, logical and eminently spiritual theology of Paul, has had for its exponents such subtle and profound thinkers and eminently spiritual men as Augustine and Anselm, Calvin and Turpin, Knox and Pascal, Aquinas and Thomas à Kempis. In more modern days such men as Chalmers and Cunningham, Cairns and Hodge have given their adherence to it as the system that best satisfied the requirements of intellect and heart, and as being most consonant with the inspired teaching of the Divine Word fairly interpreted.

There is an impression abroad that Calvinism, as a system, is in a dying state. This is a great mistake. There are no signs that it is occluded at present in the preparation of its testamentary legacy to the Churches. It is possessed of inherent vitality. We may hear less now than in the heat of exciting controversy of its distinctive peculiarities. The reason is that it is not given to needless theorising. This is a practical age, and those who hold the doctrines of grace most firmly are in the Christian work to be done in these days, taking no second place. It is a system, but it is an inspiring system. It does not absorb all energy in intricate but resultless speculation.

Last week, at the opening of the session in Knox College, Professor McLaren took for the subject of his lecture "Calvinism and Its Relation to Other Theistic Systems." In the introductory part of his lecture there is a clear and just removal of a prevalent misconception of the attitude assumed by Calvinists in relation to the freedom of the will. Froude is accepted as an exponent of this misrepresentation. The maintenance of the Divine sovereignty is taken to preclude belief in human freedom. In defence of the truth prominence has been given to the former, while, at the same time, the latter is most firmly held. The consistent and intelligent Calvinist does not allow one aspect of truth to obscure his view of its correlate. He admits the freedom of the will, as a fact in nature, psychology and revelation with the same readiness that he receives with reverence the fact of the Divine sovereignty.

The main thought elaborated in Professor McLaren's inaugural was that positive religious truth is one of the most convincing evidences of the value of a system of doctrine. He was very happy in illustration of the thesis that negations cannot feed the soul. Non-belief cannot sustain spiritual life.

Starting on the lowest plane of Theistic belief, with Deism, he showed that whatever positive truth the Deist held was comprehended in Calvinism. So also through the ascending scale of Socinianism or Unitarianism, Arianism, Pelagianism and Arminianism, whatever of doctrinal affirmation these respective

systems possessed were to be found in that to which Calvinists adhere. It is not from what the representatives of these various systems asserted, but from what they denied that Calvinism differs.

The comparison of Arminianism and Calvinism necessarily occupied a larger share of the lecturer's attention than the criticism of the systems before enumerated. It was shown that while in reference to man's condition since the fall, there was substantial agreement so far as symbolic declaration was concerned, yet there were differences of opinion between the Arminian and Calvinist as to the state of the will. They differed also on the questions of efficacious grace, God's eternal purpose in general, and election in particular; such differences on the part of the Arminian were in the direction of organic. In relation to the Atonement also, there was substantial agreement between Calvinist and Arminian, as to its substitutionary and propitiatory nature, though there is a want of concord in reference to "the design of God in giving His Son to die, and the design of Christ in dying." The last point of disagreement, between those who think with Arminius and those who accept the system that goes by the name of John Calvin, discussed by Dr. McLaren, was "the perseverance of the saints." On this point Arminians take up a negative position chiefly under pressure of logical consistency. Prior positions assumed naturally enough lead to negation of this doctrine.

No mere reference to Professor McLaren's lecture can give the reader any adequate idea of its value as an able expositor of the theology which has been held by Presbyterians in common with many in other sections of the Protestant Church. It was accurate, clear and masterly. In this most recent and concise statement of the leading features of the Calvinistic system of Christian doctrine, Professor McLaren has shown himself a scholarly and thoughtful as well as an orthodox theologian. He expressed his opinions with a lucid compactness not always attained by scholastic divines. No reader can fail to follow the line of thought advanced in the lecture with which the current academic year in Knox college opened. Many who heard its delivery have expressed the wish to possess a copy of it in a permanent and accessible form, and large numbers who do not enjoy that privilege, would, we are convinced, read the lecture with great satisfaction and profit.

THE PAPAL APPEAL TO HISTORY.

IN his "History of the Reformation" Merle D'Aubigne predicted that the final conflict with the papacy would not be fought with the weapons so often employed in the past. The Inquisition would no longer close its doors on the hapless victims who could not accept its teachings. There would be no more "acts of faith" of the Portuguese and Spanish style. Fire, sword and scaffold would cease to be used as instruments of religious persuasion. The coming conflict with Romanism will be intellectual. The papal leaders of the present day are coming to recognize the fact that only in the arena of intellectual discussion can the advocates of any religious system expect to obtain a respectful hearing. This must be recognized as a decided advance on the part of Rome. It is a tacit admission to some extent of one of the fundamental claims of Protestantism—the right of private judgment.

Of late the Church of Rome has been making special efforts to appear in line with the spirit of the age. The official utterances of Leo XIII. are very different from those of Pius IX. The latter by his *non possumus* attitude arrayed general scholarship and science against him. His allocutions often roused storms of invective and ridicule. The present occupant of the papal throne is a man of scholarly reputation and attainments. He treats mankind with a degree of respect not usual with his predecessors. The official declarations of the Holy See may often be very far from receiving the assent of intelligent minds within, as well as without, the pale of the papacy; but people now, at least, will give them a fair hearing.

The last declaration of the Pope has created considerable interest. He makes an appeal to history. He throws open the archives of the Vatican for the inspection of scholars. He claims many historical excellencies for the Church of which he is the head. He has the expectation that history will show his Church in the light of a public benefactor. An impartial appeal to history is the very thing that intelligent Protestantism desires, but it must be impartial. There

must be a reasonable probability that the documents to which access is granted are authentic, and it is equally indispensable that all available manuscripts and *monumenta* be freely placed at the disposal of those best fitted to prosecute historical research in the rich treasures contained in the Vatican library.

When the records in the papal archives are brought to light, it is quite likely that there may be a modification of certain opinions respecting historical events, but it is doubtful if what the muse of history has uttered during the last three centuries will have to be unsaid. The great facts of the Reformation will remain. A fuller insight into the secret springs of events, and the motives of men may be obtained, but it is probable that the relative importance of events will be much the same as they are now. This historical renewing of the picture of the past may bring out the lights and shadows more distinctly; but the grouping and perspective will remain without much modification.

An impartial appeal to history will not prove Savonarola, John Huss, John Wycliffe, Martin Luther, John Calvin and John Knox in the wrong. It will not disperse the ashes of the martyr-fires that flamed in the European market-places. It will not obliterate the stains with which a corrupt mediæval Church sullied the spiritual beauty of a pure Christianity. Protestantism will not shrink from the verdict an appeal to history will evoke.

A MISSIONARY ORDAINED AND DESIGNATED.

An impressive religious service of more than ordinary interest was held in St. James' Square Church, Toronto, last Friday evening. The Presbytery of Toronto met for the ordination and designation of Mr. Joseph Builder as a missionary to India. A large representation of the Presbytery, as well as others from a distance, was present. The church was well filled by an attentive congregation. Dr. King, Moderator of the General Assembly presided. The sermon was preached by the Rev. D. D. Macleod, Paris. It was an able and appropriate discourse founded on Math. ix. 35. The questions of the formula having been put to the candidate and satisfactorily answered, Dr. King offered up the ordination prayer which was accompanied by the laying on of hands. Afterwards Dr. King delivered to the newly ordained missionary a most suitable, earnest and impressive charge, full of Christian and sympathetic feeling.

Dr. Wardrope, of Guelph, Convener of the Foreign Mission Committee, as representative of that body, in brief but most appropriate terms, presented Mr. Builder with a handsome copy of the sacred Scriptures. He then delivered a stirring address on Foreign Missions, detailing also the speedy and liberal response that had already been made to the appeal recently addressed to the Church by Dr. Mackay, of Formosa.

Dr. Reid in very few words stated that, in addition to the gifts already enumerated, old St. Andrew's Church, Toronto, had given \$250 for the erection of a mission chapel in Formosa, and the promise to maintain a native preacher for it when built. Many small sums had also been received for the same object—an indication doubtless of large-hearted liberality and desire for the spread of the Gospel. Mr. Builder will leave his native land with the most cordial well-wishes and earnest prayers for his success and usefulness in the important field to which he has been designated, and for which his attainments and disposition specially qualify him.

REV. JAMES BALLANTYNE accompanies Rev. Mr. Herridge, of Ottawa, on his trip to Europe, where they will pursue their studies in one of the British theological institutions. They are old college chums.

THE Presbytery of Montreal has addressed itself to the prosecution of an important and necessary work in a thoroughly practical manner. The fifteen Presbyterian congregation in the city and suburbs have districts assigned to each, in order that a system of visiting from house to house might be established, so that all families not in the habit of attending church might be discovered, and, if possible, induced to become actively connected with some congregation. The step taken by the Montreal Presbytery, is a commendable one, and might be followed in most cities and towns at least with great advantage.

BOOKS AND MAGAZINES.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—"Our Little Ones" for October is bright, beautiful, and entertaining as ever.

MORE WORDS ABOUT THE BIBLE. By James S. Bush. (New York: John W. Lovell Company.)—This little work contains five discourses on the Bible. The author speaks from the Broad Church platform. In justice to him it must be said that he deals only in very mild negations. The spirit of these sermons, apart from the question of their orthodoxy, is very fine.

THE PILGRIM'S PROGRESS. By John Bunyan. (New York: John W. Lovell Company.)—"The Pilgrim's Progress" is issued in the Lovell cheap series. The popularity of the Bedford Baptist's inimitable allegory is undiminished. Each succeeding generation prizes it as highly as any that has gone before. This product of Bunyan's captivity seems destined to enjoy a perennial youth.

INDIA: WHAT CAN IT TEACH US? By Max Müller, K.M. (New York: John W. Lovell Company.)—This is the result of the latest researches of the ablest living philologist. Max Müller delivered a series of lectures at Cambridge University, and afterwards published them in book form. This is now reproduced in the Lovell Library. The book is suggestive and is a storehouse of information on a subject of deep interest.

SCIENTIFIC SUPERSTITIONS. By Samuel Wainwright, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.) Dr. Wainwright is an original and racy writer. There is vigour and pungency in the thoroughly good natured, yet trenchant, manner in which he subjects the current theories and studies of materialistic science to the tests of fact, experience and reason. The semi-intelligent enthusiasts who persuade themselves that the "gospel of dirt" is surpassingly excellent would derive great benefit from its perusal.

YOUNG PEOPLE'S LIFE OF GEORGE WASHINGTON. By William M. Thayer. (New York: John B. Alden.)

Mr. Thayer tells in a most interesting and graphic style the story of George Washington's life and achievements. This concise biography of the father of his country presents to young readers a most fascinating picture of the patriot and hero who laid broad and deep the foundations of American freedom. The book contains several illustrations and concludes with General Henry Lee's famous eulogy. Like all Mr. Alden's publications it is neatly and well got up and published cheaply.

FALSE HOPE. By Goldwin Smith, D.C.L. (New York: John W. Lovell Company.)—Whatever Goldwin Smith writes people are sure to read. His great versatility and intellectual breadth enable him to speak with interest on many and varied subjects. There is a charm in his style of writing that has gained him numerous admirers. A thoughtful writer, he appeals to reflective readers. He scans with deep interest the signs of the times. This little work is a clear and comprehensive analysis of the Socialistic theories, to which many in these days turn with such eager hope. Their fallacies are exposed, gently, but firmly. No room is left to doubt or mistake the author's meaning. The exposition is based on the sound deductions of political economy.

CANADIAN METHODISM: Its Epochs and Characteristics. By the Rev. Egerton Ryerson, D.D., LL.D. (Toronto: William Briggs.)—This is a valuable contribution to Canadian Church history. Many of the chapters of which the work is composed first appeared in the Canadian Methodist Magazine. They have now, with much additional matter, been carefully edited by Dr. Withrow and appear in a handsome volume that will find a place in the libraries of those interested in the history of religion in the Dominion. Dr. Ryerson chronicles with characteristic vigour the dark days and bright days of Methodism in Canada. In addition to the "Story of My Life" recently noticed in these columns "Canadian Methodism" will be a memorial of a man to whom Canada is deeply indebted for the work he did to promote her welfare. The book is sure to obtain a large number of readers.

THE STORY OF IDA. By Francesca. Edited by John Ruskin, LL.D. (New York: John W. Lovell Company.)—This charming story forms one of the volumes of Lovell's Library. The publisher's have embarked in the laudable enterprise of supplying the people with the best literature at the cheapest possi-

ble rates. Many of the works issued in this series are of the highest value. They bring the best literary products of the present, and the standard works of former days within the reach of all. "The Story of Ida," is one of those exquisite works that only appear at rare intervals and at once win their way to the popular heart. Its tender pathos and exquisite beauty appeal to the deepest feelings of humanity. The story is told with such graceful simplicity that its impressions and lessons are treasured in the reader's memory. It cannot fail to find a permanent place in the literature of our time.

CANADA SCHOOL JOURNAL. (Toronto: W. J. Gage & Co.)—The September number of the "Canada School Journal" contains a varied miscellany that teachers, advanced pupils and everyone interested in educational work will find both valuable and useful. The "Journal" discusses theoretical subjects, but it is mainly practical. It advocates, not without reason, that a place ought to be found in our universities for the instruction of those who aspire to be efficient members of the teaching profession. There is an excellent critique by Dr. Allison of "A College Felich," the address delivered by Dr. Charles Francis Adams at Harvard, in which he underrates the value of classical study. Dr. Allison gives the other side of the question with much logical acuteness. "English in Schools" is continued. There is the usual condensed summary of educational news, a department in which teachers and school trustees are specially interested. The "Canada School Journal" has a mission.

THE WESTMINSTER SABBATH SCHOOL HYMNAL. (Philadelphia: The Presbyterian Board of Publication.) This is an admirable collection of hymns and tunes for use in Sabbath schools, social meetings, and in the home circle. It is prepared by the Rev. John W. Dalles, D.D., and Theodore F. Seward. It has been compiled in response to a pressing demand and by the recommendations of the General Assembly of the Presbyterian Church in the United States. The preface informs us that it has been prepared, both as to hymns and tunes, with a view of giving what young people can sing, what they will sing, and what they ought to sing. It is in every respect a highly meritorious collection. The hymns, breathing the spirit of the Gospel, and endeared by associations find a place in it. Some of the best examples of modern English and continental hymn music are given and several original pieces of much excellence add to the attractions of this little book, evidently destined to become an established favourite in the Sabbath school. It is beautifully printed and is offered at a most reasonable price.

TOWARD THE SUNRISE. By Hugh Johnston, M.A. B.D. (Toronto: William Briggs.)—The deservedly popular divine who at present ministers to the Metropolitan Church congregation in Toronto is an excellent preacher. The present volume from his pen shows that he is also a graceful and pleasing writer. Mr. Johnston, while pastor of the largest Methodist church in Montreal, was constrained by feeble health occasioned by overwork to rest a while, and seek for the health that travel and change of scene sometimes afford. Some men are constitutionally lazy. Mr. Johnston is not one of them. He kept in his voyaging and travels his observing faculties on the alert, and having the pen of a ready writer he recorded his impressions and observations that others might have the benefit of them. The result is a most readable book of travel sketches. While he does not seize every occasion for delivering a sermon to the reader he seldom misses an opportunity of turning his reader's thought in a profitable direction. A good evidence of the favour with which the book has been received is afforded by the fact that the fourth edition is now before us. It is neatly printed and illustrated by numerous engravings, among which is an excellent portrait of William Morely Punshon, LL.D., of whom Mr. Johnston writes a glowing memorial sketch, included in the present volume.

RECEIVED.—"The Westminister Teacher." Philadelphia: Presbyterian Board of Publication.—"The Scholars' Quarterly," a Help to Teachers and Scholars. Boston: Howard Garret & Co.—"North Western Ontario," The Districts of Thunder Bay and Algoma. A brief description by G. R. Patullo, Ontario Commissioner. Port Arthur: The "Evening Herald" Publishing Co.—"The Congo," the White Line across the Dark Continent. London: E. & F. N. Spon.

CHOICE LITERATURE.

TEEMS THE DOOR-KEEPER.

BY JOHN BROWN, M.D.

(Concludes.)

Now, my dear friends, I am in the *fancical* line as well as *Teems*, and, in virtue of my *lectures*, I begin my exegetical remarks on the pursuit of truth. By the by, I should have told Sir Henry that it is truth, not knowledge, I was to be after. Now, all knowledge should be true, but it isn't; much of what is called knowledge is very little worth, even when true, and much of the best truth is not in a strict sense knowable—rather it is felt and believed.

Exegetical, you know, is the grand and fashionable word now-a-days for explanatory, it means bringing out of a passage all that is in it and nothing more. For my part, being in *Teems's* line, I am not so particular as to the nothing more. We *fancical* men are much given to make somethings of nothings; indeed the noble Italians call imagination and poetic fancy *the little more*; its very function is to embellish and intensify the actual and the common. Now, you must not laugh at me, or it, when I announce the passage from which I mean to preach upon the pursuit of truth and the possession of wisdom;

"On Tintock tap there is a mist,
And in the mist there is a kist,
And in the kist there is a cap;
Tak' up the cap and sup the drop,
And set the cap on Tintock tap."

As to what Sir Henry* would call the context, we are saved all trouble, there being none, the passage being self-contained, and as destitute of relations as Melchisedec.

Tintock, you all know, or should know, is a big prophetic hill in Lanarkshire, standing alone, and dominating like a king over the Upper Ward. Then we all understand what a *mist* is; and it is worth remembering that as it is more difficult to penetrate, to illuminate, and to see through mist than darkness, so it is easier to enlighten and overcome ignorance than error, confusion, and mental mist. Then a *kist* is Scotch for chest, and a *cap* the same for cup, and *drop* for drop. Well, then, I draw out these queer old lines.

First,—That to gain real knowledge to get it at first hand—you must go up the Hill Difficulty—some *Tintock*, something you see from afar; and you must *climb*, you must energize, as Sir William Hamilton and Dr. Chalmers said and did; you must turn your back upon the plain and you must mainly go alone and on your own legs. Two boys may start together on going up *Tintock* and meet at the top, but the journeys are separate—each takes his own line.

Secondly,—You start for your *Tintock* top with a given object—to get into the mist and get the drop, and you do this chiefly because you have the truth-hunting instinct; you long to know what is hidden there, for there is a wild and urgent charm in the unknown; and you want to realize for yourself what others, it may have been ages ago, tell they have found there.

Thirdly,—There is no road up; no omnibus to the top of *Tintock*; you must zig-zag it in your own way, and as I have already said, most part of it alone.

Fourthly,—This climbing, this exaltation, and buckling to of the mind, of itself does you good; it is capital exercise, and you find out many a thing by the way. Your lungs play freely; your mouth fills with the sweet waters of keen action; the hill tries your wind and mettle, supples and hardens your joints and limbs; quickens and rejoices, while it tests your heart.

Fifthly,—You may have many a fall, many a false step; you slip back, you tumble into a *morhagg* you stumble over the baffling stones; you break your shins and lose your temper, and the finding of it makes you keep it better the next time; you get more patient, and yet more eager, and not unoften you come to a stand-still; run yourself up against, or to the edge of some impossible precipice, some insoluble problem, and have to turn for your life; and you may find yourself overhead in a treacherous *weller*, whose soft inviting cushion of green has decoyed many a one before you.

Sixthly,—You are forever mistaking the top, thinking you are at it, when, behold! there it is, as if further off than ever, and you may have to humble yourself in a hidden valley before reascending; and so on you go, at times flinging yourself down in the elastic heather, stretched, panting, with your face to the sky, or gazing far away athwart the widening horizon.

Seventhly,—As you get up, you may see how the world below lessens and reveals itself, comes up to you as a whole, with its just proportions and relations; how small the village you live in looks, and the house in which you were born; how the plan of the place comes out; there is the quiet churchyard, and a lamb is nibbling at that infant's grave; there, close to the little church, your mother rests till the great day; and there far off you may trace the river winding through the plain, coming like human life, from darkness to darkness—from its source in some wild, upland solitude to its eternity, the sea. But you have rested long enough, so up and away! Take the hill once again! Every effort is a victory and joy—new skill and power and relish takes you farther from the world below, nearer the clouds and heavens; and you may note that the more you move up towards the pure blue depths of the sky—the more lucid and the more unsearchable—the farther off, the more withdrawn into their own clear infinity do they seem. Well, then, you get to the upper story, and you find it less difficult, less steep than lower down; after so plain and level that you can run off in an ecstasy to the crowning cairn, to the sacred mist—within whose cloudy shrine rests the unknown secret; some great truth of God and of your own soul; something

that is not to be gotten for gold down on the plain, but may be taken here; something that no man can give or take away; something that you must work for and learn yourself, and which, once yours, is safe beyond the chances of time.

Eighthly,—You enter that luminous cloud, stooping, and as a little child—as indeed all the best kingdoms are entered—and, pressing on, you come in the shadowy light to the long-dreamt-of ark—the chest. It is shut—it is locked; but if you are the man I take you to be, you have the key; put it gently in, steadily, and home. But what is the key? It is the love of truth; nothing more nor less; no other key opens it; no false one, however cunning, can pick that lock, no assault of hammer, however stout, can force it open. But with its own key a little child may open it—often does open it—it goes so sweetly, so with a will. You lift the lid, you are all alone, the cloud is round you with a sort of tender light of its own, shutting out the outer world, filling you with an *ecce* joy, as if alone, and yet not alone. You see the cup within, and in it the one crystalline, unimaginable, inestimable drop; glowing and tremulous, as if alive. You take the cup, you sup the drop; it enters into and becomes of the essence of yourself; and so, in humble gratitude and love—"in sober certainty of waking bliss"—you gently replace the cup. It will gather again—it is forever, ever gathering; no man, woman, or child ever opened that chest, and found no drop in the cup. It might not be the very drop expected; it will serve their purpose none the worse, often much the better.

And now, bending down, you shut the lid, which you hear locking itself afresh against all but the sacred key. You leave the now hallowed mist. You look out on the old familiar world again, which somehow looks both new and old. You descend, making your observations over again, throwing the light of the present on the past, and past and present set against the boundless future. You hear coming up to you the homely sounds—the sheep-dog's bark, "the cock's shrill clarion"—from the farm at the hill-foot; you hear the ring of the blacksmith's *study*; you see the smoke of his forge; your mother's grave has the long shadows of evening lying across it, the sunlight falling on the letters of her name, and on the number of her years; the lamb is asleep in the field of the infant's grave. Speedily you are at your own door. You enter with wearied feet and thankful heart; you shut the door, and you kneel down and pray to your Father in heaven, the Father of lights, your reconciled Father, the God and Father of our Lord and Saviour Jesus Christ, and our God and Father in and through Him. And as you lie down in your own delightful bed, before you fall asleep, you think over again your ascent of the Hill Difficulty—its baffling heights, its reaches of dreary moorland, its shifting gravel, its precipices, its quagmires, its little wells of living waters near the top, and all its dread magnificence; its calm, restful summit, the hush of silence there, the all-aloneness of the place and hour; its peace, its sacredness, its divineness. You see again the mist, the ark, the cup, the gleaming drop, and recalling the sight of the world below, the earth and all its fullness, you say to yourself:

"Those are thy glorious works, Parent of good,
Almighty, thine, this universal frame,
Thou wondrous fair; Thyself how wondrous then!
Unspeakable, who sit'st above these heavens."

And finding the burden too heavy even for these glorious lines, you take refuge in the Psalms:

Praise ye the Lord.
Praise ye the Lord from the heavens: praise Him in the heights.
Praise Him in the firmament of His power.
Praise Him, all His angels: praise ye Him, all His hosts.
Praise ye Him, sun and moon: praise Him, all ye stars of light.
Praise the Lord from the earth, ye dragons, and all deeps.
Fire, and hail, snow and vapours, stormy wind fulfilling His word:
Mountains, and all hills, fruitful trees, and all cedars.
Beasts, and all cattle, creeping things, and flying fowl.
Kings of the earth, and all people, princes, and all judges of the earth.

Both young men, and maidens, old men, and children.
Let them praise the name of the Lord. For His name alone is excellent: His glory is above the earth and heaven.
Let everything that hath breath praise the Lord.
Bless THE LORD, O, my soul!

I need hardly draw the moral of this our somewhat *fancical* exertation and exegesis. You can all make it out, such as it is. It is the toil, and the joy, and the victory in the search of truth; not the taking on trust, or learning by rote, not by heart, what other men count or call true; but the vital appropriation, the assimilation of truth to ourselves, and of ourselves to truth. All truth is of value, but one truth differs from another in weight and in brightness, in worth; and you need not me to tell you that spiritual and eternal truth, the truth as it is in Jesus, is the best. And don't think that your own hand has gotten you the victory, and that you had no unseen aid, it may be, unfelt and unacknowledged hand guiding you up the hill. Unless the Lord had been at and on your side, all your labour would have been in vain, and worse. No two things are more inscrutable, or less uncertain, than man's spontaneity and man's helplessness. Freedom and grace are the two poles. It is His doing that you are led to the right hill and the right road, for there are other *Tintocks*, with other *kists*, and other drops. Work out, therefore, your own knowledge with fear and trembling, for it is God that worketh in you both to will and to do, and to know of His good pleasure. There is no explaining, and there is no disbelieving this.

And now, before bidding you good-bye, did you ever think of the spiritual meaning of the pillar of cloud by day, and the pillar of fire by night, as connected with our knowledge and our ignorance, our light and darkness, our gladness and our sorrow? The every-day use of this divine alternation to the wandering children of Israel is plain enough. Darkness is best seen against light, and light against darkness; and its use, in a deeper sense of keeping for ever before them the immediate presence of God in the midst of them, is not less plain; but I sometimes think that we, who are still in the wilderness, and coming up from our Egypt, and its flesh-pots, and, on our way, let us hope, through God's grace,

to the celestial Canaan, may draw from those old-world signs and wonders that, in the mid-day of knowledge, with daylight all about us, there is, if one could but look for it, that perpetual pillar of cloud—that sacred darkness which haunts all human knowledge, often the most at its highest noon; that "look that threatens the profane;" that something, and above all, that sense of *Some One*, that Holy One, who inhabits eternity and its praises, who makes darkness His secret place, His pavilion round about, darkness and thick clouds of the sky.

And, again, that in the deepest, thickest night of doubt, of fear, of sorrow, of despair; that then, and fall the more, then—if we will but look in the right *air*, and with the seeing eye and the understanding heart—there may be seen that Pillar of fire, of light and of heat, to guide and quicken and cheer knowledge and love, that everlasting love which we know to be the Lord's. And how much better off are we than the chosen people? Their pillars were on earth, divine in their essence, but subject, doubtless, to earthly perturbations and interferences; but our guiding light is in the heavens, towards which may we take earnest heed that we are journeying.

"Once on the raging seas I rode,
The storm was loud, the night was dark;
The ocean yawned, and rudely blowed
The wind that tossed my foundering bark.

Deep horror then, my vitals froze,
Death-struck, I ceased the tide to stem,
When suddenly a star arose—
It was the Star of Bethlehem!

It was my guide, my light, my all,
It bade my dark forebodings cease;
And through the storm and danger's thrall,
It led me to the port in peace.

Now safely moored, my peril's o'er,
I'll sing first in night's diadem,
For ever and for evermore,
The Star, the Star of Bethlehem!"

THE END.

CHINESE ORIGIN OF GUNPOWDER.

A writer in the *North China Herald* on the history of gunpowder in China, asserts that this explosive was known in the seventh century of our era. The alchemists of the Han dynasty and subsequently in the fourth and following centuries, worked with saltpetre and sulphur, as well as cinnabar, red oxide of lead, and other common compounds. But in the seventh century we find gunpowder used to make a cracking sound, and to afford an agreeable sight to the court of Sui Yang-ti, Emperor of that time. The earliest exhibitions of fire-works mentioned in Chinese history belong to that date. The substances used in the composition of gunpowder are all native to China, and the writer appears to prove conclusively that the Arabs derived the art of fire-work making, as well as gunpowder, from the Chinese. The discovery once made, the Chinese alchemists, owing to the badness of their hypotheses and the fatality of their aims, were slow at improvement. But the doctors of the Arab colonies in China, carried to Bagdad the germs of the Chinese discoveries, and there they were elaborated into new forms. In short, in many arts and sciences, the Arabs learned from China, and, assisted by Nestorians, Jews, and Greeks, improved on what they learned. In course of years cannon, matchlocks, and shells for use in sieges were brought to China from Mohammedan countries. There are faint traces in the eleventh century of rude firearms; in the twelfth and thirteenth centuries the records of their use in the Chinese wars become frequent and distinct. The Golden Tartars, in their wars with South China in the twelfth century, used cannon which they called "heaven-shaking thunder." In an iron tube was placed powder, which was "set fire to, and would burn down half a square of houses and pierce a coat of mail made of iron rings." It is expressly stated that Genghis Khan, the Mongol conqueror, used cannon in his wars. Kublai Khan also used these weapons at a siege celebrated in Chinese history—that of Siangyang. Hearing, it is said, the sound of the explosion, which shook the sky, and seeing that the balls entered seven feet into the earth, the Chinese defenders of the city capitulated. It is clear that China owed its knowledge of artillery, to the Mohammedans. In the fourteenth century commenced the European intercourse with China, which then abandoned the Arabs and took the Portuguese as teachers in the construction of weapons of warfare.

ITALIAN DOCTORS.

The October "Century" contains some amusing experiences of "A Foreigner in Florence," who says of Italian doctors: "Physicians have, like judges of the criminal courts, no social position and no knowledge of medicine, according to our ideas. They are, as a rule, far behind the age. They still cling blindly to bleeding—unless they have changed during the last few years—and weaken their patients by the old system of dieting. I have seen cases conducted with such ignorance of the commonest laws of nature as would make any of our physicians faint with horror. Heat, starvation, and dirt are their general remedies for almost everything. In cases of scarlet fever, which are not common, however, they order the doors and windows to be carefully shut, that no breath of air may get to the patient—absolutely drawing the bed-curtains around them; forbid washing of any description, even to the hands and face, and no change of bed or body linen during the entire illness.

"There is one malady prevalent in Italy which I sincerely believe to be produced, nine times out of ten, by these doctors, and that is miliary fever. Unless a patient's symptoms in the beginning of an illness indicate the disease very clearly, the doctor, on the principle of 'when in doubt play trumpets,' pronounces it 'miliare'; but there being no eruption, which is an evidence of that disease, they regard it as suppressed, and so, very dangerous. They then proceed to produce a rash by covering the poor sufferer with as many blankets as he can bear, excluding every breath of air from the room (canning him, so to speak), and then forbidding

*This was read to Sir Henry W. Moncrieff's Young Men's Association, November, 1882.

†In this pursuit, whether we take or whether we lose our game, the chase is certainly of service.—Burd.

any nourishment saving the weakest of weak broths. Now, as this special fever is usually brought on by over-heating, and consequently should be treated by a cooling system, they succeed in producing the disease in all its glory, rash and all, and they then set about curing it, which, of course, becomes a doubtful undertaking, so weak is the patient from heat and fasting.

"A friend of mine, spending a few weeks in Florence, was taken ill with what proved afterward to be an internal cancer. She sent for Doctor Z——, one of the most noted of the Florentine doctors. It was August, and very hot, and his orders were not only to shut out the air and cover herself with blankets, but to remain entirely immovable—not to stir hand or foot. She carried his wishes out faithfully for twenty-four hours—not even raising her hand to brush a fly away—and then, becoming nearly crazy with nervousness and weakness, she sent for an English physician. If you had seen the look of horror when he came into the room!

"Open the window," he almost shouted; "take off these coverings; get right up and lie on the sofa. In a week you will be able to go on to Paris."

"And in a week she did go on to Paris.

"The Italians love medicine, and have the greatest faith in it. They take it not only for every little ailment, but after a fit of anger or grief."

STATISTICS OF THE WORLD.

The number of languages spoken is 4,064. The number of men is about equal to the number of women. The average of human life is 33 years. One quarter die before the age of 7, one-half before the age of 17. To every 1,000 persons, 1 only reaches the age of 100 years; and to every 100, only 6 reach 75 years; and not more than 1 in 500 will reach 80 years. There are on the earth 1,000,000,000 of inhabitants. Of these 33,333,333 die every year; 91,824 die every day; 7,780 die every hour, and 60 per minute, or 1 every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life previous to 50 years than men, but fewer after. The number of marriages are in the proportion of 76 to 100, and are more frequent after the equinoxes—that is, during the months of June and December. Those born in spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is about one-fourth of the population.

TRYING TO BE ORIGINAL.

A good many young people try to be original, and make a miserable mistake in the endeavour. They imagine they can turn the world round by some eccentricity of dress or behaviour, or by some method of speech. In general, they offend their friends and delight their enemies. As a matter of fact, people had better let well alone, take up the customs of those about them, and rest assured that what the collective wisdom of the world agrees to do, is on the whole best. Here and there may be room for change, and possibly for improvement. It might be better, for instance, that engagements only lasted six months; that drawing-rooms should be abolished as useless, or nearly so; that wedding breakfasts were improved off the face of the earth, and that a dozen other alterations were made in our social customs. It is very noble, possibly very heroic, to pose as a regenerator of society. All the same, people who are content to take things as they are will find the world wag much more easily with them than if they themselves troubled to try to regulate the laws of gravitation. In nine cases out of ten young people will find the path of safety in following customs which are the rule. Originality may be exciting, but, in the majority of cases, where it is tried, it will be found to entail a great deal of trouble, and not a little personal worry.—*Amos.*

GENTILITY OF LABOUR.

The day will come and may I do something to help it hither—when the youth of our country will recognize that, taken in itself, it is a more manly, and therefore, in the old, true sense, a more gentle thing, to follow a good handicraft, if it make the hands black as a coal, than to spend the day in keeping books and making up accounts, though therein the hands remain white. Not but that, from a higher point of view still, all work set by God, and done divinely, is of equal honour; but where there is a choice, I would gladly see a boy of mine choose rather to be a blacksmith or a watchmaker or a bookbinder than a clerk. Production, making, is a higher thing in the scale of reality than any mere transmission, such as buying and selling. It is, besides, easier to do honest work than to buy and sell honestly. The more honour, of course, to those who are honest under the greater difficulty. But the man who knows how needful the prayer, "Lead us not into temptation," knows that he must not be tempted into temptation, even by the glory of duty under difficulty. In humility we must choose the easiest, as we must hold our faces unflinchingly to the hardest, even to the seeming impossible, when it is given us to do.—*George MacDonald.*

HUMAN OMNISCIENCE.

Like all of the virtues, so omniscience may be carried to an excess. Of course, it is probable that the man who differs from us is a fool, but still there is a possibility to the contrary. It is, of course, more than likely that the man, the poet, the teacher, the philosopher, whom we do not understand, is an idiot; but, since there is room for a shadow of a doubt, charity suggests that we give him the benefit of that shadow. Festus thought that Paul was mad; a drunken man is pained with the marks of inebriety in all his neighbours; in the eye of the world, a man who does not live for

the main chance is an incomprehensible being, and presumably a maniac; the wise, the sagacious business men of Judea were quite sure that Jesus of Nazareth had a devil and was mad. Every reformer has been considered an impracticable fanatic; every prophet as a dreamer; every mountain-soul, as more or less disordered. But there is perhaps one chance in a million that people may be in error in their estimates. As George Eliot has said: "We are none of us aware of the impression we produce on Brazilian monkeys of feeble understanding; it is possible they see hardly anything in us."

THE VANISHED STARS.

("Stars may have been smitten out of existence centuries ago, but their poured-out light is yet flooding the heavens.")

Like to those stars that vanish from our sight,
But leave us still their waves of golden light,
Are God's dear saints; though called to native skies,
Their light still shines—their influence never dies.
Oft has the mem'ry of a holy life
Inspired to nobler deed—to sterner strife—
'Gainst sin, the world, and all that would oppose;
Has made us conquerors over secret foes.
Though we be called to pillow a dear head,
To take its last long sleep beside the dead—
We do not shroud their light beneath the clod;
It still illumines some pilgrim's path to God.
Yea, though the just sleep on for many a year,
Still will the radiance of their light appear.
That praying mother, now to glory gone,
Who, while on earth, yearned o'er her wayward son;
Though great her faith, God's answer was delayed,
Yet did she press her suit, and prayed—still prayed;
But now, with "clouds of witnesses she stands,"
And sees him cry to heaven with outstretched hands.
The mem'ry of her counsel and her prayers,
Have been his safeguard—turned him from the snares
Of sin and Satan—till he calls on God
To lead him in the way his mother trod.
It was the light from his loved star! though set,
Its saving influence is around him yet.
So like those stars that vanish from our sight,
But leave us still their floods of golden light,
Are God's dear saints, though called to native skies,
Their light still shines—their influence never dies.

—Mrs. W. Fawcett, in Frank Leslie's Sunday Magazine for October.

COMMUNION WINE.

(Published by request of the Montreal Women's Christian Temperance Union.)

Take twenty pounds Concord grapes and add two quarts of water. After crushing the grapes put them into a porcelain kettle; when at a boiling heat the juices separate from the pulp and skins. Then strain through a tin sieve or cullender, using a little more water; add six pounds granulated sugar. After the sugar is all dissolved, strain through a thick cloth. Then heat hot and pour immediately into stone bottles, and seal tightly while hot. The above will make three gallons, and if properly put up will keep any length of time; but all air must be kept from it till wanted for use. It is better to use bottles that will hold the quantity needed for each Communion.

Or this:

Take twenty-five pounds of grapes and a pound of sugar, mixed with a quart of water, bring to the boil, and when cool squeeze through a jelly bag. Mix the juice with four pounds of sugar, boil fifteen minutes, and skim and bottle while hot in bottles taken out of boiling water. Seal with beeswax and rosin. This makes a very excellent article.

Another recipe is—

Take one gallon of grapes, mash them well, add half a gallon of water, and let stand in an earthen jar for three days. Then run off the liquid which is at the bottom, being careful to disturb as little as possible the skins and seeds that have risen to the surface. Add a pound of sugar to each quart of grape juice, bring to the boil, and while at that temperature can in self-sealing jars or sealed bottles.

These directions are published in the hope that temperance ladies throughout the country will take the matter up, and see that the churches are provided with a pure wine for the Communion table. In regions where grapes are not to be had, arrangements might be made with a Woman's Christian Temperance Union in some other place to provide the necessary quantity at a reasonable price.

PROF. SALMOND, of Aberdeen, delivered an able address in German at the Luther Festival at Wittenberg, and, in the unavoidable absence of Principal Cairns, conveyed the fraternal greetings of the United Presbyterian as well as of the Free Church to the German people.

MR. CHARLES DUDLEY WARNER is preparing a series of lectures on literature, to be delivered before the senior class of Princeton College. It is a part of the plan of Princeton to invite specialists in each department of knowledge to supplement the regular courses of instruction.

THE Bishop of Melbourne sanctioned an exchange of pulpits between one of his clergy and a Presbyterian minister, but just before the latter ascended the pulpit a layman and a minister proceeded to the communion rail and read a protest against the admission of the "unordained" minister into the pulpit.

THE Rev. R. M. Thornton has been presented by his late congregation at Wellpark, Glasgow, with £55 to replenish his library, and a drawing-room timepiece for Mrs. Thornton. Ex-Bailie Millar presided at the farewell soiree. Dr. Marshall Lang, minister of the Barony, was present on the occasion.

BRITISH AND FOREIGN NEWS.

BLANCO, Texas, voted: For prohibition, 122, against prohibition, 33.

A LARGE proportion of the engineers on the East Indian railways are natives.

It is announced that the Contesse de Chambord has decided to take the veil.

THE city fathers of Ocala, Fla., passed an ordinance forbidding concealed weapons.

PITTSBURGH'S Methodist and Presbyterian clergymen have frowned on Sunday newspapers.

SCARCELY a day passes that strangers do not place flowers on the grave of Abraham Lincoln.

BARTHOLOMEW Tarney, of Bath, N.Y., walked three miles on the 100th anniversary of his birth.

FROM the café concerts, etc., on Champs Elysées the city of Paris nets about \$30,000 a year in licenses, etc.

THE first consignment of Russian petroleum reached Liverpool this month. The oil is described as of a very high test.

THE pulpit at the City Temple, London, on the three last Sundays of Dr. Parker's holiday was occupied by Wesleyan ministers.

UPWARDS of fifty applications have already been received from candidates for the vacancy in the parish of Dunlop, Scotland.

DR. ALEXANDER M'LEOD, of Birkenhead, lately opened the new church at Viewforth, which has been built for Bread Street congregation.

THE Scott liquor law has yielded \$2,000,000, and this sum they are distributing in charities and employing to increase police efficiency in Ohio.

ALTHOUGH Cambridge University is generally regarded as second to Oxford in the classical curriculum, she has educated the principal English poets.

PROF. J. S. NICHOLSON, of Edinburgh, has published an essay on the land question, in which he dismisses the theories of Mr. Henry George with contempt.

PROF. ROTHROCK, of Philadelphia, says that at the present rate of destroying American forests the country will be without woodlands thirty years hence.

AN American missionary, Rev. William Clark, has succeeded beyond his expectations in a scheme for establishing a Protestant college for women in Florence.

THE Forfar Free Presbytery has instructed the ministers within its bounds to give a series of lectures on the Sabbath, with a view to stop the prevalent desecration of that day.

SAMUEL ROGERS, the poet, in his youth wished to be sent to the Manchester Presbyterian College, but instead he became a clerk in his father's bank, and eventually a partner.

MR. GLADSTONE received his first critical congratulation on his recent translation of Cowper's "Hark, my soul, it is the Lord!" into the language of Dante from Cardinal Manning.

THE Boston "Post" says: "President Arthur drinks three kinds of wine at dinner, and asks no blessing. Mrs. Hayes' husband omitted the expense of the wine, and asked a blessing."

AN income of \$350,000 a year, derived from certain old benefactions in "city" of London parishes, where very few persons now reside, is henceforward to be devoted to promote public objects in the Metropolis.

AT Lairg, in Ross-shire, there is said to be at present neither minister, session clerk, nor beadle, and a marriage had to be postponed a few days ago because the bride, who resided in the parish, could not be "proclaimed."

It is said that the largest grapevine in the United States grows on the premises of Mr. Madden, in Pike county, Ga. It is eighteen years old, is thirty-four inches in circumference at its base, is a quarter of a mile long, and yields five waggon loads of grapes.

THE Town Council of Bombay has refused to sanction the vote of \$25,000 granted by the municipality for defraying the expenses of a public reception of the Duke of Connaught, declaring \$1,000 to be the total sum that could be allowed for the purpose.

In some English churches a number of persons make a point of marching out as soon as prayers are ended. Lately a rector caught his congregation by delivering the sermon first. The next Sunday they caught the clergyman by coming an hour later.

REV. E. BRADLEY, popularly known as "Cuthbert Bede," the author of "Verdant Green," has been presented to the vicarage of Lenton, Lincolnshire, worth £700 per annum. He was at one time stationed in Kintyre, on which he has written an amusing book.

THE Bishop of Glasgow, in his charge at the diocesan council, said the great need of the Church at the present time was fit men for the work of the ministry. He thought it better to work with fewer men than ordain men who were incompetent or injudicious.

THE facts are admirably noted by "Society" that, during his stay at the Châlet Cecil, Lord Salisbury is not only a constant attendant at the pretty little church in Dieppe, but actually goes on foot with his children, while a carriage is employed for his servants!

THE Bishop of Brechin, in his charge at the diocesan synod, stated that advance was being made towards union with the English Episcopal churches in Scotland, and that in a short time he expected all these churches, with one or two exceptions, would come over.

THE Mansion House, London, was erected with money wrung from Dissenters by fines exacted under an Act of the Restoration era, by which every person who accepted an office under the corporation without taking the communion according to the rites of the Established Church had to pay a penalty of £500.

MINISTERS AND CHURCHES.

THE Rev. Peter Goodfellow, of Antigonish, is seriously ill.

AT Paisley on Monday afternoon Rev. Dr. Moffat, of Walkerton, moderated in a very unanimous call from St. Andrew's Church to Rev. Mr. Duncan, of Forest.

A VERY pleasant meeting was held last week in St. Paul's Church, Hamilton, where very interesting addresses were delivered by Mr. Joseph Builder, soon to go as missionary to India, and Rev. John Morton, recently returned from Trinidad on a short furlough.

AN eight days' mission was held in connection with the Presbyterian Church, Cobourg. The Rev. P. McF. McLeod, of the Central Church, Toronto, Rev. J. Jamieson, M.A., of Knoxville, and other brethren took part in the services, which were evangelistic in character.

IN Haynes Avenue Presbyterian Church, on September 29th, Mr. Robert McIntyre preached his farewell sermon to a very large congregation. On Monday evening the friends presented him with a purse of \$45 50, and on Thursday he was also presented with a purse of \$15 from his other field in Grantham.

A RECEPTION to Mr. and Mrs. Lyle, Hamilton, was given last week at the residence of Mr. R. M. Wanzer, which was largely attended by the members of the Central Church congregation and other friends. Mrs. Lyle has just returned from a visit to Ireland, much improved in health, and Mr. Lyle has returned from his summer vacation.

ON the evening of the 3rd of October a happy social gathering took place in the Presbyterian Church at Daywood, Ont., a special feature of which was the presentation by the pupils of the Sunday school of a beautiful address accompanied with a well-filled purse to the Rev. James Ferguson, who has laboured in that locality for the last two years.

THE Rev. Finlay McCuaig, of Chalmers Church, Kingston, secretary of the Sabbath Reformation Society, had an audience with the Postmaster-General on Thursday last and presented a petition against the Sunday mail service. The petition is 100 feet long and bears 50,000 signatures. It is held that the Sunday service is of no benefit to the public, as formerly the people had a sufficiently convenient mail service.

THE Rev. Joseph Builder, preached in St. James' Square Church, Toronto, last Sabbath evening. He chose for his text Matt. xxviii. 19. In his discourse he sketched briefly the present condition of India, its moral and spiritual needs and the blessings, encouragements and successes of the missionary enterprise. He closed with a reference to his relationship to the congregation of St. James' Square, bidding them and his native land an affectionate farewell.

ON the evening of Sept. 25th a large number of the members and adherents of St. James' Church, Stouffville, assembled at the house of Mrs. H. Urquhart, where a complimentary and congratulatory address, expressive of appreciation of his personal worth and valuable services in connection with the congregation, and cordial well-wishes for his future usefulness and prosperity, accompanied with a well-filled purse, was presented to Mr. Thos. Nixon, student of Knox College.

REFERRING to Mr. Urquhart's departure from Regina to attend Knox College, the "Leader" says: On Sunday evening Mr. Urquhart preached his farewell sermon. We are glad to know that it is not likely to be a long farewell and that we shall probably have this gentleman, at no distant day, settled among us. Mr. Urquhart, during the few months he has been ministering here, has won the esteem and respect of everybody and the affection of many. His return to Regina will be eagerly looked forward to.

THE Presbytery of Hamilton met at Ancaster last week for the purpose of inducting the Rev. Thomas Johnston into the united charges of Alberton and Ancaster. There was a large attendance from both congregations, and the settlement is a most harmonious one. The Rev. Thomas Scouler presided and inducted the new pastor. Rev. Mr. Thynne preached, Rev. Mr. Porteous addressed the pastor, Rev. Mr. Goldsmith the people. At the close of the services, the Presbytery and people sat down to a sumptuous repast in the basement of the church.

It is gratifying to learn that the Rev. Dr. McCul-

loch, of Truro, who has been confined to his house from sickness for some months, is slowly recovering. The doctor has enjoyed the very unusual honour of preaching in one church for forty-six years. He is about the only man in Nova Scotia in active ministerial work, who has been pastor of one congregation for so long a period. Dr. McCulloch is the son of the celebrated Rev. Thos. McCulloch, D.D., the father of education in Nova Scotia, born in Pictou in 1808, and educated in Pictou and Scotland.

LAST week a meeting of ladies belonging to the several Presbyterian churches was held in MacNab Street Church, Hamilton. It was opened by Mr. Joseph Builder. Mrs. J. G. Malloch, President of the Ladies' Presbyterian Missionary Society, occupied the chair. The meeting was a most interesting one. Mrs. Morton, wife of Rev. Mr. Morton, returned missionary from Trinidad, delivered an address. The Hamilton "Times" says she is a gifted lady and thoroughly interested in missions and perfectly acquainted with the work on that island.

THE Rev. T. F. Fotheringham of St. John Presbyterian Church, St. John, N.B., is at present on a visit to Ontario. His pastorate in St. John, begun last January, has been most successful. A large increase in attendance, and in contributions, as well as a gratifying degree of spiritual revival has attended his labours. For the continued prosperity and advancement of the cause there, alterations and improvement on the building are imperatively necessary. The people themselves have responded with hearty zeal and a liberality according to their circumstances, a little aid from the people of the West, would be encouraging to the brethren down by the sea. The action they themselves have taken merits whatever help may be tendered them.

THE Ladies' Aid Society of St. Andrew's Church, Ottawa, welcomed the new pastor by having on the evening of the 5th instant a most enjoyable social in the lecture room of the church. To enable others not belonging to St. Andrew's to become acquainted with the young and talented minister, a general invitation had been given to members of other churches to be present, an invitation which was most heartily responded to. The room was most tastefully decorated with flags and evergreens, whilst the platform had flowers and overhead the appropriate motto "Mizpah." Dr. Grant occupied the chair and discharged the duties thereof with that pleasing "taking" manner so peculiar to him. The room was crowded to its utmost capacity, conclusively proving that the new pastor had already in his short residence in Ottawa taken possession of the hearts of his people and was a most popular citizen. The following programme was most efficiently rendered, and the ladies of the congregation desire to acknowledge the deep obligations they are under to the ladies and gentleman who so kindly assisted in that direction: Address by the chairman, Dr. Grant; quartettes by the choir; song, "The Raft," by Miss James; song, "The Two Grenadiers," by Mr. Chrysler; song, Miss Henning; song, "The Lost Chord," Miss Denzil; God Save the Queen. During the evening refreshments, consisting of tea, coffee, cakes, etc., were liberally supplied. The addresses of Dr. Grant, the Rev. Messrs. Armstrong, Trotter, George, Scott, Wood, Ami, and Dr. Moore were received with well-merited applause. A letter was read from the Rev. Mr. Longley, expressing his regret at his inability to be present. The absence of Rev. Mr. Farries, of Knox Church, was much felt, all the more so as for some time he has been very poorly, and is now from home in quest of health. The kindly allusions by the various speakers to the late pastor, the much esteemed Rev. Mr. Gordon, were received in such a manner as to show he would never be forgotten by an Ottawa audience for his genial and affectionate nature. Mr. Herridge had no easy task before him when he rose to make some fitting reply to the many flattering allusions of which he had been the subject, but his brief speech at the close of the evening was an exceedingly happy solution of the difficulty. He heartily thanked the ladies who had organized the reception, his clerical brethren, whose presence was proof of the cordial welcome, and the hosts of friends not only from his own but other congregations who had gathered to do him honour. He felt deeply honoured and touched by the warmth of their greetings. He did not feel a stranger amongst them, because he had already visited the larger number of his people in their homes and hoped to

shake hands with them all before he left, and after this evening's events he could not but feel that he was one with them. Wherever he met his people he would seek to proclaim and uphold the truth it was his duty to teach. He would deliver his message to the best of his ability. That message was theirs, and he hoped they would all take it to their hearts, even though they did not the messenger. He was leaving them for a little time, but it would soon pass, and admirable arrangements had been made for supplying his place during his absence. He had put off his going to the last possible moment; and, assuring them that he would return as soon as possible, he wished all present a hearty good night, and concluded amidst deafening applause. The welcome was in every respect one worthy of the gentleman to whom it was tendered, the church of which he is pastor, and the citizens of the capital. We understand Mr. Herridge leaves for Edinburgh University on the 20th instant to carry out arrangements made prior to his call to St. Andrew's. During his forced absence his place will be occupied by the old and warm friend of the congregation, Rev. Dr. Jenkins, of Montreal, and by Rev. Mr. Archibald, a young minister from Nova Scotia, who has a high reputation as being an eloquent preacher.—COM.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held at Kingston on October 4th. A call from the congregation of Brock Street Church, Kingston, in favour of Rev. Samuel Houston, M.A., of Athelstane, etc., was tabled, signed by 117 communicants and fifty adherents. Salary promised, \$1,000. The call was sustained, and the usual steps taken to issue it. Mr. Gallaher was appointed moderator *pro tem.* of the Glenvale, etc., session *vice* Mr. Chambers resigned. Mr. Gracey, convener, presented a report specifying two plans for the re-arrangement of the Lansdowne field. The Brockville Presbytery is to be corresponded with respecting the matter. An assessment of twelve cents per family was decided on in the interests of the Presbytery Fund. In compliance with the recommendation of a committee, congregations that are paying less than the minimum salary are to be visited by deputations. Mr. Kelso was empowered to moderate in a call at St. Columba, etc., when the people are ready for such a step. Mr. Wilkins reported that he had visited Matawatchesan, etc., and found the cause in that field in a flourishing condition. Arrangements were made for the organization of the Mississippi station.—THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF SAUGEEN.—This Presbytery met in Priceville, on the 18th ult. Messrs. Campbell and McLean each read a discourse and gave reports of their labours during the summer. Others not able to be present sent theirs to be read. The clerk was instructed to certify all of them to the college authorities. The Rev. William Forest, at present supplying Knox Church, Durham, being present was asked to sit with the Presbytery. Mr. Wilson tendered his resignation as moderator of Dundalk and Fraser Settlement which was accepted. Mr. Chisholm was appointed in his place. Mr. Campbell, convener of the Home Mission Committee, was instructed to secure, if possible an ordained missionary to labour in the mission fields during the winter. The Rev. Mr. Forest was appointed as an ordained missionary to Knox Church, Durham, for one year and to act as moderator of Session. The matter of supplement of stipends was referred to the Home Mission Committee to report at next meeting of Presbytery. Mr. McMillan was appointed to moderate a call in St. Andrew's congregation, Arthur, as soon as they are prepared. The next meeting of Presbytery is in St. Andrew's Church, Mount Forest, on the 18th December next, at eleven a.m.—S. YOUNG, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—This Presbytery met within Westminster Church, Teeswater, on the 18th of September. The report of the committee appointed to draft regulations went the order of business was adopted, and copies order to be printed for the use of the members. Messrs. Currie and Mackenzie, who had been deputed to visit portions of the Presbytery's Mission Field in Algoma District, submitted and read very interesting reports of their work in visiting and dispensing ordinances on Manitoulin Island, St. Joseph Island, Tarbut, Algoma Mills, etc., setting forth the urgent necessity there was for having the different stations supplied as soon as possible, by

ordained missionaries. In particular, attention was called to the fact, that there was no missionary of our Church on Manitoulin Island last winter, and that the people were becoming disheartened at this seeming neglect. Mr. Tolmie submitted the Home Mission Report, in connection with which he stated that missionaries had been appointed to Manitoulin Island, but they had declined to go. Notice was given to Mr. Henderson's resignation of the stations of Bruce Mines, etc. It was agreed to apply to the Home Mission Committee for four ordained missionaries, viz.: two for Manitoulin Island, one for Tarbut and St. Joseph's Island, and one for Thessalon River and Bruce Mines. A committee consisting of Dr. Scott Messrs. Tolmie and Gourlay, was appointed to draft an application to the Assembly's Home Mission Committee, regarding the importance of having ordained missionaries sent to this field, and Dr. Scott was requested to accompany the convener to the next meeting of committee and place the matter before them in the strongest light possible. A vote of thanks was tendered to the deputies for their diligence in carrying out the instructions of the Presbytery; Mr. Wardrope who was absent through illness, and Mr. Duff, who is still at Manitowaning, are expected to report at next meeting of Presbytery. Mr. W. L. H. Rowand, B.A., was present and read a discourse with which the Presbytery expressed its high satisfaction, and agreed to certify him, together with Messrs. J. C. Smith, Elliot, Thompson, Gilchrist, Hamilton, Beattie, and Campbell, students labouring within the bounds of the Presbytery to their colleges. Dr. Scott submitted a plan for dividing the Presbytery into districts to be canvassed on behalf of Knox College Endowment Fund, and reported that two congregations had already been partially canvassed, viz.—North Bruce and Port Elgin, in the former of which \$361 has been subscribed, in the latter \$255; and it was expected that, in both cases, the amounts would be considerably increased at the completion of the canvass. The next meeting of Presbytery was appointed to be held within Knox Church, Paisley, on Tuesday, 11th December, at two o'clock, p.m.—JAMES GOURLAY, M.A., *Pres. Clerk.*

PRESBYTERY OF SARNIA.—This Presbytery met at St. Andrew's Church, Strathroy, on the 18th ult. There was a full attendance of members. The moderator, Rev. J. W. McLintock, of Mandaumin, presiding. Records from the Kirk Sessions of Nairn, Adelaide and Arkona were referred to committee to examine and report. Intimation was received from Glengary Presbytery, that Mr. Patterson had declined the call from the congregation of Parkhill and McGillivray. The amounts required in aid of supplemented congregations and mission stations were considered. A call was presented from the congregations of Dover and Chalmers Church, in Chatham Presbytery, to Rev. John McAlmon, Moore Line and Burns Church. Rev. Mr. Becket and Messrs. Jellatt and Campbell were heard in support of the call. Messrs. Maitland, Simpson and McDougall appeared as commissioners from Moore Line and Burns Church. Mr. McAlmon intimated his acceptance of the call. A grant of \$50 to the church of West Adelaide and Arkona, and a deputation was appointed to meet the congregation on some Sabbath at an early date, and after service to make a strong appeal to the people, urging them to the exercise of a more liberal support of their church and its ordinances. Rev. Mr. Wells and Thomas Gordon, of Strathroy, were appointed. The report of Mr. Johnston in relation to the state of the congregation at Oil Springs and Oil City, excited some attention. After much discussion a deputation was appointed to visit this congregation, with a view to organize a building committee for the purpose of erecting a church in that locality. The supplement asked for was granted. A letter from the missionary, Mr. Ballantyne, was read, asking for a guarantee of \$300 from the Presbytery, and promising to raise an additional \$400 for the erection of a Church. Messrs. Thompson, Blaikie, Duncan and McRobbie were appointed as a deputation to visit Oil Springs and Oil City in connection with the effort being made for the erection of a new church. Rev. W. Burns addressed the Presbytery on present movement to endow Knox College. It was agreed that the Presbytery recommend this matter of raising the endowment fund as early as possible to the careful consideration and sympathy of the congregations of Sarnia Presbytery. Rev. Hector Currie, convener, presented the reports of the Home Mission and treasurer. The assessment for the Presbytery fund for the year has been \$189, of which

\$117 has been paid and \$72 to be collected. The reports were received and their recommendations adopted. At the evening meeting the Rev. John Wells, M.A., of Allsa Craig, read an essay on "Presbyterianism and Modern Forms of Civil Government," and the Rev. George Cuthbertson, Wyoming, read a paper on "What Has Presbyterianism Done For Canada." The Rev. Messrs. T. Macadam, Hector Currie and others took part in the discussions suggested by the papers read. The next meeting was appointed to be held in St. Andrew's Church, Sarnia, on the third Tuesday of December at three o'clock p.m.

PRESBYTERY OF BARRIE.—This Presbytery met at Orillia on the 25th Sept., and was attended by a large number of ministers, elders, and others having business with the court. The Rev. Professor McLaren, and Rev. W. Blain of Presbytery of Bruce being present were associated. Three calls were sustained. First, from Bradford, etc., in favour of Mr. James Bryant, formerly of Guelph Presbytery. Mr. Bryant accepted the call, and the Presbytery agreed to induct him to the pastoral charge of the congregations meeting at Bradford on Tuesday the 9th Oct., at one p.m. On this occasion W. S. Acheson is to preside, Mr. D. H. McLennan to preach, and Messrs. McConnell and Rodgers to address the newly inducted minister and congregation respectively. The second call was from East Nottawasaga in favour of Mr. John K. Henry, who accepted it. It was agreed to meet at Creemore and induct him to the charge on Wednesday 10th Oct., at one p.m. Mr. A. McDonald to preside, Mr. Rodgers to preach, Messrs. Gray and Burnett to address the newly inducted minister and the congregation. The third call was from First West Gwillimbury and Cookstown in favour of Mr. James Carswell, of Adelaide and Arkona, Presbytery of Sarnia. The call was transmitted to his Presbytery, and arrangements made for induction should he accept. Yet another call was laid before the Presbytery, namely, that from the Assembly's Foreign Mission Committee to Mr. John Jamieson, ordained missionary at Magnetawan, to be follow-labourer with Dr. Mackay in Formosa. Dr. McLaren on behalf of the committee explained what steps had been taken in the matter, and pleaded for the release of Mr. Jamieson from his present charge. Though regret was necessarily felt at the prospect of losing the services of Mr. Jamieson, there was a unanimous response, admitting the claim of the committee and agreeing to release him. A resolution was passed expressing the Presbytery's high appreciation of the services of Mr. Jamieson in the Home Mission Work in its bounds, and the conviction that his appointment to the Foreign field is a suitable one, also assuring Mr. Jamieson of the interest with which his co-presbyters will follow him to his distant field of labour. The Presbytery further arranged to meet for ordinary business on Wednesday, 17th Oct., at two p.m., at Orillia, and to hold an evening sederunt for services designating Mr. Jamieson as missionary to Formosa. The moderator, Mr. Dawson, will preside, Mr. D. James preach, Mr. Gray lead in the designation prayer, Drs. Warúrope and McLaren afterwards addressing severally the missionary and the congregation. A very large amount of Home Mission business in view of the meeting of the Assembly's Home Mission Committee in October, was attended to. A petition for organization of a station at Mitchell Square was granted, the station to be attached to Mr. Fairbairn's charge of Esson and Willis churches. Knox and Guthrie churches in Oro were united as one pastoral charge. A petition from Huntsville group of stations to be recognized as a congregation, and to receive supplement for support of a minister was granted. Reports were received from ministers who had been appointed to visit congregations and administer ordinances to stations in Muskoka. It was agreed that the Presbytery renew its former application to the Assembly's Home Mission Committee for the appointment of a superintendent of missions in the bounds, without his having charge of any particular group of stations. Re-arrangement of the Waubaushe and Midland groups was made, Mr. James to continue at Midland and Pene-tanguishene; Mr. Stevenson to take charge of Wye-bridge, Vasey, Victoria Harbour and Medonte Centre. Waubaushe, Severn and Sturgeon Bay returning to the care of the Knox College Students' Missionary Society.—ROB. MOODIE, *Pres. Clerk.*

HAD I read as much as others I might have been as ignorant.—Hobbes.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIII

Oct. 21, 1883. ASKING FOR A KING. { 1 Sam. viii. 1-10.

GOLDEN TEXT.—"It is better to trust in the Lord than to put confidence in princes.—Ps. 118. 9.

CONNECTION. About twenty more years had passed. It had been a time of peace and prosperity. Once the Israelites had proposed to Gideon (Judg. 8 : 22) the idea of his being king, but he would not listen to it. Now again the thought took possession of the public mind, and a ready excuse was found in the "actually bad" conduct of Samuel's sons.

NOTES. Beer sheba, situated in the southern extremity of Palestine, in the tribe of Simeon, about twenty-five miles south-west of Hebron. Ramah: the residence of Samuel, five miles to the north of Jerusalem.

I. GOD REJECTED.—Ver. 1.—Samuel was old: we suppose about seventy. Made his sons judges. He needed help in his old age; but instead of searching out the best men for assistant judges, his partiality led him to appoint his sons.

Ver. 2. They were judges in Beer sheba. he appointed his sons Joel and Abiah to have jurisdiction at the extreme south of the land.

Ver. 3.—His sons walked not in his ways: he was a righteous judge; but his sons loved money, and received bribes from suitors, and gave corrupt judgment. And such conduct would soon become notorious. In Spain—I have it on excellent authority—it is a universal thing for a suitor in an important cause to give the judge a "gratification," in plain words, a *bribe*. And generally the man who gives the largest bribe gains his case.

Ver. 4 : 5.—Elders of Israel gathered: the elders seemed to be the hereditary chiefs or heads of families. These representative men came together, and came to Samuel. Thou art old, and thy sons walk not in thy ways: this was very true, and they should have asked him to have other judges appointed in place of his sons. Now make us a king. here their corrupt desires came out. They wanted to be like the nations around. The very plea the sinner has for his impotence: he "wants to be like other people."

Ver. 6. The thing displeased Samuel. the good and aged judge was grieved, because he saw it was a weariness of being governed by God, and a desire to have the government pass over to a king. And Samuel prayed: the best thing he could do. He wanted to know what God thought about it. So with the Christian: he "goes and tells Jesus."

II. A KING GRANTED.—Ver. 7.—Hearken unto the voice of the people: the Lord intended they should have their own way in this matter; just as He often lets the sinner run his own way, to his own chastisement. They have not rejected thee: Samuel need not feel grief on his own account. He had never been Supreme Ruler. It was not he they were rejecting. So when a minister's words are despised, it is not the servant but the Master who is insulted. They have rejected me: instead of being thankful that they were unlike heathen nations, they desired to copy them. They wanted more of this world's splendour, and to obtain it they were willing to part with God's favour.

Ver. 8.—According to all the works, etc. they, in this matter, have just done what they have continually—done ever since they were in Egypt: shown their rebellious heart. So do they also unto Thee. even as Moses had to bear with them (for when rebelling against God, they also rebelled against him), so also Samuel.

Ver. 9.—Hearken unto their voice: let them have a king. Show them the manner of the king: Samuel was to discharge his duty by showing them solemnly how wrong was their desire, and how much oppression and service would be put upon them by their kings: words which came true every day for many ages. (8 : 10-18.)

Ver. 10.—Samuel told all the words: the Lord seemed to talk familiarly with Samuel; probably by an audible voice, while nothing appeared to the eye. And Samuel faithfully repeated to the people all that God had said. It ought to have changed their determination, but did not.

PRACTICAL LESSONS.

1. A common sin of children is to despise parents: a common sin of parents is to over-indulge their children.
2. According to Fuller—A father's piety cannot be entailed, that is bad news for a man! But neither is the burden of his own sins hereditary, that is good news for the man's son!
3. If men want to do wrong, it is easy to find an excuse. (Ver. 3.)
4. The reason urged may be quite true as a matter of fact, and yet lame as a reason. e.g., Samuel's sons were corrupt; yet that was no reason for rejecting God!
5. It is a great comfort to the Christian whose good offices and counsels are rejected, that God feels the rejection, too, and sympathizes with him. (Ver. 3.)

KING OF KINGS REJECTED.
INDIGNANT AT REBELLION.
GOD NOTES ISRAEL'S INGRATITUDE.
GRANTS A KING.

THE "Pall Mall Gazette" asserts that Mr. Spurgeon is one of the most popular authors in England, judged by the double test of the circulation of his works and his personal popularity. His most popular book is "John Ploughman's Talk," published in 1868, now in its 320th thousand.

OUR YOUNG FOLKS.

DO BIRDS THINK?

"Do birds think? Let me tell you of a little bird I once owned. The little bird was a female mocking bird, who had a nest of young ones about a week old. The baby birds were never healthy, inheriting weakness from their father, who had asthma. Early one morning, I was awakened by the mother bird standing on my pillow, pouring into my ear the most mournful notes I ever heard. I knew something was wrong, and arose at once. The little mother flew to her nest, then looked to see if I was following, which I was. As soon as I reached her nest, she took hold of one of the baby bird's wings, pinched it gently with her beak and watched it eagerly, I think, to see if it moved. Then she took hold of one of the little feet and pinched it in the same manner, and, finding it did not move, she looked up at me in a pleading way, as if she wanted me to try to waken them. I reached my hand out toward the nest. She stood aside and looked on with as much interest and feeling apparently as any young human mother.

"I examined the lifeless little bodies, and when I withdrew my hand the mother hastened to hover over the little ones, seeming to think that if she could warm them they would awaken. In a few moments she hopped off the nest, looked at her babies, held food close to their mouths, and coaxed and called them, but in vain. She then flew all around the room, as if in search of some untried remedy. Several times she perched on my shoulder, and looked so distressed and pitiful I could scarcely keep from crying. I put her in a cage, and hung her in the sunshine to see if she would become quiet. She took a bath, but still remained nervous and seemed anxious, and by and by grew so restless I had to take her out of the cage and let her go to her nest again.

"She stood quiet a while looking at her dead children. Then she went over all the little bodies—pinched them gently and watching them closely to see if they moved. When she saw no signs of life she seemed puzzled. She seemed at last to make up her mind the little ones were dead. And one by one she lifted them tenderly in her beak and laid them side by side in the middle of the room. She looked at them lovingly a moment, then flew to her empty nest and gazed wonderingly into that. Finally she perched on my shoulder and looked into my eyes as if to ask: What does all this mean? What a lesson of love and devotion that little bird taught? She always fed the little ones before taking a mouthful herself, and sometimes she would stand coaxing them to take one more mouthful, and finding they had enough would swallow it herself."—*Chicago Times.*

"I WAS GOING TO."

Children are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss and

excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet and sits for hours without changing his shoes, catches a severe cold and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in and he was going to do it, but did not. A girl tears her new dress so badly that all her mending cannot make it look well again. There was a little rent before, and she was going to mend it, but she forgot. And so we might go on giving instance after instance, such as happen in every home with almost every man and woman, boy and girl. "Procrastination is" not only "the thief of time," but is the worker of vast mischiefs. If a mister "I-was-going-to" lives in your house, just give him warning to leave. He is a loungeur and nuisance. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mister "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.

PERSEVERANCE.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow and constant motion,
Have built those pretty islands
In the distant dark-blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

Then do not look disheartend
On the work you have to do,
And say that such a mighty task
You never can get through:
But just endeavour, day by day,
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain!

"Rome was not builded in a day,"
The ancient proverb teaches,
And nature by her trees and flowers,
The same sweet sermon preaches.
Think not of far-off duties,
But of duties which are near,
And having once begun to work,
Resolve to persevere.

THE OLDEST CITY IN THE WORLD.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel—an island of verdure in the desert; "a presidential capital," with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street, which is called Strait, in which it was said "he prayed," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass, and the waterwheel; the merchants

of the Euphrates and the Mediterranean still "occupy" these "with the multitude of their wares."

The city which Mahomet surveyed from a neighbouring height, and was afraid to enter, "because it was given to man to have but one paradise, and, for his part, he was resolved not to have it in this world," is to-day what Julian called the "eye of the East," as it was in the time of Isaiah, "the head of Syria."

From Damascus came the damson, our blue plums, and the delicious apricots of Portugal, called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised up on a smooth, bright ground; the damask rose, introduced into England in the time of Henry VIII; the Damascus blade, so famous the world over for its keen edge and wonderful elasticity, the secret of whose manufacture was lost when Tamerlane carried the artist into Persia; and that beautiful art of inlaying wood and steel with gold and silver, a kind of mosaic, engraving and sculpture united—called damaskeening—with which boxes, bureaus and swords are ornamented. It is still a city of flowers and bright waters; the streams of Lebanon, and the "silk of gold" still murmur and sparkle in the wilderness of the Syrian gardens.—*Exchange.*

THE LOST KITTEN.

Some years ago in a sermon one Sunday morning, says Mr. Spurgeon, I told my congregation about the awful stir that was in my house one night, and all because the kitten had been lost. I added, "If we feel happy over a found kitten, and if we feel sad over a lost one, what sadness the Lord must feel about a lost soul and what must be his joy over the finding of it. One afternoon last month an old lady came to join the church and brought to me a sermon all yellow and worn, which she had carried in her pocket for some time, and there was this little bit about the kitten marked. Sir," she said, "you introduced that story with an apology, but you need not have apologized." And then she told me a story about two kittens that were lost when she was a little girl, and described what a fright she was in when they were lost, and what joy she experienced when they were found. "And so, sir," she added, "I found peace with God from reading this, for I recollected my own joy as a girl over the finding of my kittens; and I thought, God must think more of me; and be willing to save me, and so I came to Him, and here I am."

"HATRED stirreth up strifes: but love covereth all sins."—*Prov. x. 12.*

"WEALTH maketh many friends; but the poor is separated from his neighbour. A false witness shall not be unpunished, and he that speaketh lies shall not escape."—*Prov. xix. 4, 5.*

THE little girls of the wealthier class in Calcutta, India, have their hair arranged in a plaited coil at their back of her head, and adorned with gold or silver pins, having a bunch of little chains hanging at one end, to which tiny bells are attached.

PUBLISHER'S DEPARTMENT.

AMERICAN TRIUMPH AT AMSTERDAM.

The Mason & Hamlin Organ and Piano Company have just received the following cable dispatch from Mr. C. C. Bender their agent in Holland...

ADVICE TO MOTHERS.—Mrs. WINDLOW'S SOOTHING SYRUP could at ways be used when children are cutting their teeth. It relieves the little sufferer at once...

MEETINGS OF PRESBYTERY.

- OTTAWA.—Next quarterly meeting in Bank Street Church, Ottawa, on the first Tuesday of Nov., at ten o'clock a.m.
LINDSAY.—At Uxbridge, on last Tuesday of November, at ten o'clock a.m.
LONDON.—On the second Tuesday in December.
HURON.—In Clinton, second Tuesday of November, at half-past ten a.m.
WHITBY.—In Oshawa, on the 16th October, at eleven o'clock a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of November.
KINGSTON.—In St. Andrew's Church, Belleville, on the third Monday in December, at half-past seven p.m.
HAMILTON.—An adjourned meeting will be held in Ancaster, on Tuesday, the 2nd October, at two p.m.; also, a second adjourned meeting in Watford, on Tuesday, the 16th October, at two o'clock p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two o'clock p.m.
CHATHAM.—In First Presbyterian Church, Chatham, on the second Tuesday of December, at eleven o'clock a.m.
PARIS.—In Knox Church, Woodstock, on the second Tuesday of December, at twelve o'clock noon.
TORONTO.—In the usual place, on the first Tuesday of November, at eleven a.m.
OWEN SOUND.—Regular meeting in Division St. Church, third Tuesday of December, at half-past one p.m.
SAUGEEN.—In St. Andrew's Church, Mount Forest, on the third Tuesday of December, at eleven a.m.
PATERBORO.—In Mill Street Church, Port Hope, on the third Tuesday of January, at ten a.m.
MONTREAL.—In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.
BARRIE.—By induction, at Bradford, Tuesday, 9th Oct., at 6 p.m.; for induction, at Creemore, Wednesday, 10th Oct., at one p.m.; adjourned, and for designation of Mr. John Jamieson as missionary to Formosa, at Orillia, 17th Oct., at two p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on the third Tuesday of December, at three o'clock p.m.

Seats and Pulpit for Sale at a Bargain.

The subscriber has twenty-four first-class seats, made from good chestnut with neat mountings, and a neat pulpit of modern design, which he will sell at a bargain. Both are new and only in use a short time. Address: JAS. LEES, Aylmer, Ont.

W. H. STONE, FUNERAL DIRECTOR, YONGE—187—STREET (nine doors north of Queen Street). Open every day and hour in the year. Telephone.

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ST. LAWRENCE CANALS

Notice to Contractors.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 13th day of November next, for the construction of a lock and regulating weir and the deepening and enlargement of the upper entrance of the Cornwall Canal.

Also for the construction of a lock, together with the enlargement and deepening of the upper entrance of the Rapide Plat Canal, or middle division of the Williamsburg Canals.

Tenders will also be received until TUESDAY, the 27th day of November next, for the extension of the pierwork and deepening, etc., of the channel at the upper entrance of the Galops Canal.

A map of the head or upper entrance of the Cornwall Canal and the upper entrance of the Rapide Plat Canal, together with plans and specifications of the respective works, can be seen at this office, and at the Resident Engineer's office, Dickenson's Landing, on and after Tuesday, the 30th day of October next, where printed forms of tender can be obtained.

A map, plans and specifications of the works to be done at the head of the Galops Canal can be seen at this office, and at the lock-keeper's house, near the place, on and after TUESDAY, the 13th day of November next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms—except there be attached the actual signatures, the nature of the occupation and residence of each member of the firm, and further, an accepted Bank cheque for the sum of Two Thousand Dollars must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Dept. of Railways and Canals, Ottawa, 28th Sept., 1883.

PATENTS BOUGHT OR PROCURED. A. W. MORGAN & Co., Patent Attorneys and Brokers, Washington, D. C. By return mail, Full particulars of Moody's New Tailor System of Dress Cutting MOODY & Co., 110, 6.

D. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA CHOLERA INFANTUM DIARRHOEA, AND ALL SUMMER COMPLAINTS. Sold by all Dealers.

TO BIBLE STUDENTS.

A Prize of a Gold Watch Offered by the Publisher of the "Ladies' Journal" to Any One Giving Correct Answers to Three Bible Questions.

The following liberal and munificent offer appeared in the last issue of the "Ladies' Journal," published at Toronto. It may interest some of our readers, so we give it in full:

"We assume that you all read the Bible, more or less, and no doubt you are all more or less interested in it. In order that you may study it still more closely we will give THREE PRIZES to the first three persons sending the correct answers to each of the following questions: 1st. If the word 'Reverend' appears anywhere in the Old or New Testament; if so, where? 2nd. Which is the middle verse of the Bible? 3rd. If the word 'girl' occurs in the Bible; if so, where? Please remember that not more than three prizes are given, and those only when all the answers to the three questions are correctly given; and as more than three may be given, the first three correct ones in the order received will be the successful ones. So don't delay in sending your answer. We will not say which are first or which are correct till our January issue, when the names and addresses of the successful prize winners will be given."

"The first prize, to the first sending a correct answer to each of the three questions will be a LADY'S VALUABLE GOLD HUNTING CASE WATCH, a reliable time-keeper, and one which any lady would be proud to carry. To the second person sending a correct answer to each of the three questions, an ELEGANT NECK CHAIN, HEAVILY PLATED, a very pretty article. To the third sender of a correct answer to each of these questions will be presented a beautiful imitation DIAMOND RING. The prize winners will be required to send in three-cent stamps for postage and registration of the watch, and four three-cent stamps for each of the chain or ring. If your name appears in our January issue as one of the prize winners, send on the requisite postage and the prize will be promptly forwarded."

"The only conditions attached to the above offers are that you must send along with this slip, cut from this paper, fifty cents in scrip or coin, along with your answer, and you will receive the 'Ladies' Journal' for one year. If you are already a subscriber your term of subscription will be extended one year from the end of the time you have paid for. So you see, in any case you will get full value for your half dollar, besides the possibility of getting a really valuable gold watch, neck chain, or ring. Please remember we will not say who sends the correct answer, or in what order it is received, or any information other than what is contained in this notice, until our January issue, when the names and addresses of the successful competitors will be given."

"The 'Ladies' Journal' is a 20-page fashion monthly, containing in each issue two full-size pieces of music, always the latest thing out, besides the sum and substance of all the leading high price American fashion papers. There are full-page illustrations of the newest designs in fashions, with full descriptive letterpress; house-hold hints, items on domestic matters, a short story, young folks' department, besides numerous other interesting matters specially for ladies. You make no mistake in entering into the competition for these valuable prizes. If you do not get the Gold Watch, the Chain, or the Ring, you will certainly get full value for the money in getting the 'Ladies' Journal' for one year. Do not delay. Address Editor of 'Ladies' Journal,' Toronto, Ont."

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