

The Canadian Free Press

TORONTO, CANADA, 1883.

Vol. 11.—No. 48.
Whole No. 617.

Toronto, Wednesday, November 28th, 1883.

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

Books and Stationery.

LUTHER AND THE REFORMATION.

1. "Home Haunts of Luther" By John Stough, D.D., Illustrated \$2 50

2. "Luther and the Cardinal: A Historic-Biographical Tale from the German." 1 50

3. "Luther Anecdotes; Gathered from His Books and Letters." By Dr. Macaulay 50

4. "Luther's Table Talk," selections from 50

5. "Life and Times of Martin Luther." 1 50

6. C. Marlyn 1 50

7. "The Story of Martin Luther." 1 50

8. "History of the Reformation." By C. P. Fisher, D.D., of Yale College. 3 00

9. "History of the Reformation." By J. H. Merle D'Aubigne, D.D. (five volumes in one) 2 25

10. "Story of the Reformation" (an abridgement of D'Aubigne's History) 1 25

11. "The Period of the Reformation (1517 to 1648)." By Ludwig Hauser 2 00

12. "Times before the Reformation, with an Account of Savonarola." By Wm. Dunwiddie 1 25

13. "The Reformation." By T. M. Lindsay, LL.D. (Bible Class Handbook) 70

JOHN YOUNG,
UPPER CANADA TRACT SOCIETY,
107 Yonge Street.

WESTMINSTER SABBATH SCHOOL HYMNAL.

The WESTMINSTER SABBATH SCHOOL HYMNAL is a new book of hymns and tunes for use in the Sabbath school and prayer-meeting, compiled and edited by the Rev. John W. Dalles, D.D. and Mr. T. Seward. It aims to give, both as to hymns and tunes, the young people can sing, will sing, and ought to sing. Price 25 cents.

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

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

BOOKS' BOOKS'—NEW

second hand Theological and miscellane-
ous works, 2 large vols., \$2.50; 14 small
productions, 3 vols., \$1. Theological
2 vols., \$3. "Home Cock Book," fifth edition,
1 vol., \$1.

WM. JOHNSTON, Bookseller,
312 Yonge Street, Toronto.

MUSIC AT HALF PRICE

Prince Imperial Galop, only 5c. Angel
Concertina, slightly damaged, half-price.
(Violin Cases only 75c. The Song Book,
with 214 songs, only 75c. CATA-
LOGUE FREE.

SUTHERLAND'S, 292 & 293 Yonge St., Toronto.

"ROLLIN'S ANCIENT HIS- TORY," 6 vols., \$3.50.

"LANCET," 10 vols., 1844-48.
Half Call (good), \$5.
"MEDICAL TIMES," 10 vols.
Half Call (good), \$5.

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

AT THE DOMINION BOOK- STORE, 286 & 288 Yonge St., Toronto.

Sir Walter Scott's Works, in full sheep, \$45.00; 25c.
A set of Calvin's Works, forty-five volumes, good
order, for \$50; "Matthew Henry's Commentary,"
for \$15; Bunyan's complete works (published 1841),
for \$6. Also a large quantity of Pulpit and Pocket
Bibles on hand, and a great variety of other theo-
logical works cheap. Libraries wanted.

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

FRAMES BY POST.

SABBATH SCHOOL REWARD LABELS,
illustrated in the highest style of chromo-
lithography, by Marcus Ward, and other eminent publicists. In
an assorted packet, containing from 25 to 250 labels. No
two packets alike. 25c per packet.
CHRISTMAS CARDS, in packets, containing
from 10 to 15 cards, at 5c per packet. Five as-
sorted packets for one dollar.

W. STANLEY, 69 & 71 John St., Quebec.

Books and Stationery.

**CHRISTMAS
AND
NEW YEAR CARDS.**

One special feature of these Cards that cannot be
too highly spoken of is that every card, besides the
usual greeting, has an appropriate SCRIPTURE
TEXT OR SACRED VERSE. They are pre-
pared in the very best style, and are put up in neat
packets, assorted, thereby making them especially
adapted to Sunday School Teachers and all Christian
Workers. The prices, too, are wonderfully inexpen-
sive, several as low as twenty cents per packet of one
dozen cards.

COMPLETE DESCRIPTIVE CATALOGUE sent free on
application.

S. R. BRIGGS,
Toronto Willard Tract Depository,
TORONTO.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries can-
not do better than send to

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

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

NEW BIRTHDAY CARDS,

all printed with verses by E. F. Ridley
Havergal. Full. Post free for 25c.
W. STANLEY, 69 John St., Quebec.

Financial & Real Estate.

E. E. KNOTT'S 35/50
Speculator's Mart, 48 Adelaide Street West,
Toronto.

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

FOR SALE AND EXCHANGE

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

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

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

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

HORACE F. ALLKINS, Portrait Painter,

40 CHURCH STREET, TORONTO.

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

WM. R GREGG, ARCHITECT,

NO. 9 VICTORIA STREET, TORONTO.

Medical & Dental.

N. PEARSON, 5/52
DENTIST,
NO. 9 KING STREET WEST, TORONTO.

A. C. MCKINLAY, L.D.S., 1/52
SURGEON DENTIST,
121 CHURCH STREET, TORONTO.

A. W. SPAULDING, L.D.S., 1/52
DENTIST, 51 King Street East
Residence and Evening Office, Jameson Square,
Parkdale.

JOHN B. HALL, M.D., 1/52
OCEOPATHIST, 326 & 328 Jarvis St.
Specialties: Diseases of Nervous System and of
Children. Hours—8 to 10 a.m.; 4 to 6 p.m. Sun-
day—9 to 10 a.m.; 5 to 6.30 p.m.

J. G. ADAMS, L.D.S., 1/52
DENTIST,
Office, 346 Yonge Street. Entrance from Film
Street. Office hours, 9 a.m. to 9 p.m.

C. P. LENOX, DENTIST, 1/52
321 Yonge Street, Toronto, is the only den-
tist in the city who uses the new system of
for retaining teeth absolutely without
danger to the patient.

Best of Artificial Teeth, 1/52
Teeth filled in the highest style of the art and
warranted for ten years.

T. J. FRAME, & CO., 1/52
FACTURER of Medical Batteries, Electric
Bells, Telegraph Instruments and Supplies, 120
KING STREET EAST.

Bakery, etc.

DALE'S BAKERY, 2/20
Corner Queen and Portland Street,
BEST FAMILY BREAD, GRAHAM HOME-
MADE, AND FINE VIENNA BREAD.
Awarded first prize at Toronto Exhibition, 1882.

GO TO WILSON'S, 1/52
497 YONGE ST. (opp. Grosvenor St.),
FOR GENUINE
Vienna, Home-Made, & Brown Bread,
Unequaled for Purity and Sweetness.
Delivered daily at any part of the city.

JAMES LAUTS,

PHRENOLOGY.

It is often supposed that Phrenology is in opposi-
tion to true religion, but there never was a greater
mistake. There is no science that more appoints
out that man is a religious being, and that the Cre-
ator designed him for an intelligent worshiper than
the hands of a competent phrenologist. There is
nothing more calculated to improve and elevate any
individual than a careful examination. A WAL-
LACE MASON has made the subject a life study.
22 QUEEN STREET WEST, TORONTO.
Agent for the "Phrenological Journal" and all
Fowler & Well's publications.

STANDARD LIFE ASSURANCE COY OF EDINBURGH

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

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

Miscellaneous.

A. & T. J. DARLING & CO.,
TORONTO - SPECIALTIES,
"Dressing Axes, Saws, Cutlery, & "Black
Diamond" Files.
W.A.R.D.W.A.R.E.

E WING & CO., TORONTO,
received
TWO SILVER MEDALS
FOR
WOOD MANTELS.

Over Mantels, Mantel Mirrors, Fine Engravings and
Framing. Write for sample photos and prices.

**GO TO
WHITE'S
FOR
SHIRTS.** 2/52

65 King Street West, Toronto.

Legal.

FRANK E. HODGINS, 6/26
Barrister, Solicitor, etc.,
36 KING ST. EAST, TORONTO. Money to Loan

ROBINSON & KENT, 1/10
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, ETC.

Office:—Victoria Chambers, 9 Victoria Street,
Toronto.
J. G. ROBINSON, M.A. HERBERT A. R. KENT.

**MOWAT, MACLENNAN DOW-
NEY & BIGGAR,** Barristers,
MOWAT, MACLENNAN, DOWNEY, BIGGAR,
TON, Barristers, Solicitors, Notaries, Proctors,
of the Maritime Court, Office, 9 Toronto St.,
OLIVER MOWAT, JAMES MACLENNAN, HERBERT
JOHN DOWNEY, W. BIGGAR, THOMAS LANG-
TON.

GEO. MACDONALD, 2/20
Barrister, Solicitor, etc.,
Office: Equity Chambers, 40 Adelaide Street West,
Toronto. Money to Loan.

\$1,000 REWARD

FOR ANY WASHING MACHINE EQUAL TO
THE
Model Washer
and Bleacher.

It saves time, labour, soap and patience. Weights
but 6 lbs. and is indestructible. Price (\$5) five dol-
lars. Agents wanted in every town. Address

C. W. DENNIS,
213 YONGE STREET, TORONTO, ONT.

CHURCH GLASS

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

BRUCE

"THE ART PHOTOGRAPHER"
invites all who want ARTISTIC PORTRAITS to give him
a call. Portraits in OIL, WATER COLOUR, CRAYON,
INDIA INK, etc. Liberal discount to clergymen and
students. STUDIO, 218 King Street West, Toronto.



172 Yonge St. (3rd door from Queen.)

A SPLENDID, WELL-SORTED STOCK OF

Watches, Clocks, Jewellery, Diamonds, Spectacles, Jigs, &c.

ELGIN, WALTHAM, HAMPTON, ENGLISH AND SWISS WATCHES.

Manufacturing and Repairing.

J WANLESS 173 Yonge St., Toronto

Dr. J. Rolph Malcolm, (ESTABLISHED 1863.)

Physician for Affections of Throat, Lungs and all other Chronic Diseases. 387 KING ST. WEST, TORONTO.

SPECIALTY—The Treatment of Affections of the Respiratory Organs by Inhalation

For all those suffering from Catarrh, Bronchitis, Asthma, Consumption, or any other disease of long standing, are cordially invited to call. CONSULTATION FREE.

Books giving full particulars, mailed free, on application.

RHEUMATINE

An Internal Remedy and a SURE CURE for all kinds of

Rheumatic Complaints.



If you are suffering from

KIDNEY COMPLAINTS

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

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

Dear Sir—I have been afflicted some years with Rheumatism, became stiff and almost helpless. I also suffered very great pain. I was in this state when I first saw your advertisement of Rheumatine in the papers. I thought it could do me no harm to try it, which I did with the best results. Now I can move about as well as ever. I had to take quite a number of bottles. Still that is nothing to being cured, which I don't feel any relief from. I had taken four bottles; then I began to feel better. I truly hope anyone else who is suffering from Rheumatism will give your Rheumatine a trial. It was very bad and it cured me. Do not let me die with this letter and believe me to remain your truly, (Signed) ROSA NEEDHAM.

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

See our Change of Testimonials every week in Daily Papers.

SOLD BY ALL DRUGGISTS—

COOK'S SUNDAY SCHOOL SUPPLIES.

INCREASE RAISES! INCREASE IMPROVEMENT! I do not hesitate to commend them as far the best of any... DAVID O. COOK, 48 Adams St, Chicago.

IT LEADS ALL.

No other blood-purifying medicine is made, or has ever been prepared, which so completely meets the wants of physicians and the general public as

Ayer's Sarsaparilla.

It leads the list as a truly scientific preparation for all blood diseases. If there is a taint of Scrofula about you, Ayer's Sarsaparilla will dislodge it and expel it from your system. For constitutional or scrofulous Catarrh, Ayer's Sarsaparilla is the true remedy. It has cured numerous cases. It will stop the nauseous catarrhal discharge, and remove the sickening odor of the breath, which are indications of scrofulous origin.

Ulcerous Sores, Sore Eyes, Catarrh of the Eye, Glandular Swellings, etc. Hutto, Tex., Sept. 28, 1882. "At the age of two years one of my children was terribly afflicted with ulcerous running sores on its face and neck. At the same time its eyes were swollen much inflamed, and very sore. Physicians told us that a powerful alternative medicine must be employed. They united in recommending Ayer's Sarsaparilla. A few doses produced a perceptible improvement, which, by an adherence to your directions, was continued to a complete and permanent cure. No evidence has since appeared of the existence of any scrofulous tendencies; and no treatment of any disorder was ever attended by more prompt or effectual results. Yours truly, B. F. JOHNSON."

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

ESTERBROOK STEEL PENS



Leading Numbers: 14, 048, 130, 333, 161. For Sale by all Stationers. THE ESTERBROOK STEEL PEN CO., Works, Camden, N. J. 26 John Street, New York.

CATARRH

To any suffering with Catarrh of the Prostate, who earnestly desire relief, we furnish a means of Permanent Curative Care. A Home Treatment, with no charge for consultation, by Mail, or by Personal Consultation, by Appointment. Address Rev. T. P. CHILDS, Troy, Ohio.

Good Pay for Agents. \$100 to \$200 per year, made selling our Books and Bibles. C. McCurdy & Co., Philadelphia, Pa.

THE SABBATH SCHOOL Teacher's Companion.

BY REV. JOHN McEWEN. The Teacher and Senior Scholar's Companion to the Old Testament Series of the International Lessons, beginning with the Book of Genesis, on the first Sabbath of July, is now ready. This book will be found to meet a felt want in the International System of S. S. Lessons. It presents the entire Book of Scripture in a connected and progressive form—taking up the dropped links of connection between the lessons. It has a Normal Class Exercise on Bible Investigation, illustrated by the Book of Genesis. Price 5 cents per copy, or \$1.00 per dozen. Sent to any address, post free, on receipt of price. C. BLACKETT ROBINSON, 5 Jordan St., Toronto. Publisher.

HOLIDAY BOOK! WALKS ABOUT ZION.

BY REV. JOS. ELLIOT. 278 pages. Cloth, 50 cents; in paper 30 cents. Mailed to any address, free of postage, on receipt of price. "Among good books for devotional or practical religious use we may mention with commendation 'Walks About Zion,' a series of brief interesting and practical addresses on religious topics."—New York Independent. "These addresses are brief, pointed, eminently practical. Mr. Elliot is well known in his community as an accomplished exponent of the Word of God, and with the gift of saying much in little, much meaning, few words. This is the characteristic of these addresses, which we most cordially commend to the thoughtful reader. We confess to be peculiarly drawn to the brief and terse discourses of our dear old favourite, 'The Fetter.'"—Presbyterian (N.Y.) Weekly. Usual discount to the trade. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

Scientific and Useful.

CUSTARD PIE.—Three beaten eggs, three tablespoonfuls sugar, a little nutmeg and salt, and two large cupfuls rich milk.

APPLE CREAM PIE.—To the above mixture add a cupful of grated sweet apple, leaving out one-fourth the quantity of flour.

ACID PIE.—Two tablespoonfuls flour, one scant cupful water, one-third cupful molasses, one-third teaspoonful tartaric acid, set on the stove and stir until it boils, and bake with one crust.

CREAM PIE.—Stir smooth two large tablespoonfuls of flour in a cup of new milk, add another cupful of very rich sweet cream three tablespoonfuls of sugar, a dash of salt and a little flavour. Bake with one crust.

NOVEMBER SAUCE.—To one quart of cranberry sauce add a handful of chopped raisins; it improves the flavour. It is best to improve the season, also, when cranberries are cheap, by putting them up with a little sugar for fruit tarts or poultry sauce. Use glass or stone jar, not tin.

A QUICKLY MADE DESSERT.—Is an imitation custard pie. Beat three eggs, three large spoonfuls of sugar, a bit of nutmeg, half a teaspoonful of salt, and two scant tablespoonfuls of flour. Add to these enough rich milk to fill a well-buttered square pie tin. Stand five minutes and bake. Or bake without sugar, and eat with sugar and cream.

CAKE WITH NUTS.—The hickory nut season is here now, and the following way of making cake can be tried: Two teacups of sugar, half a cup of butter, one cup of thin cream, three and a half cups of flour, two teaspoonfuls of baking powder mixed with the dry flour, three eggs, the whites and yolks beaten separately, and one large cupful of the hickory nuts chopped or broken in small bits.

It is not every day that either an individual or a business house capture the top of the mast, but Pelley & Pelley, Toronto, have got there without a doubt. They are doing an immense trade. Their shops are constantly crowded with a busy throng, who seem to appreciate the good goods and low prices of this more than popular establishment. Pelley & Pelley are undoubtedly at the top of the mast among the retail dealers of Toronto.

CHRISTMAS PUDDING.—Well stir three-quarters of a cup of butter and the yolks of four eggs together. Add one cup of molasses and two cups of warm milk with two teaspoonfuls of soda dissolved in a tablespoonful of boiling water and added to the milk. Season with a teaspoonful of cinnamon, half a teaspoonful of cloves, a little nutmeg and salt. Add flour to make it as stiff as pound cake, and lastly two pounds of raisins stoned and chopped fine, one quarter of a pound of citron and the whites of four eggs beaten to a stiff froth. Tie in a floured bag, steam for four hours.

BROWN FRICASSE OF CHICKEN.—Clean, wash and cut the chicken into comparatively small pieces. Chop a quarter pound of fat salt pork and half a small onion. Put the chicken with these into a pot with a pint of cold water, and stew slowly until the meat is tender. Take out the chicken, put into a colander and keep hot over a pot of boiling water, throwing a cloth over the colander. Strain the gravy back into the pot, season with parsley, pepper and salt. Thicken with a tablespoonful of browned flour, boil up once, return the chicken to the gravy, simmer ten minutes and serve.

IRISH STEW.—About two pounds of the neck of mutton, four onions, six large potatoes, salt, pepper, three pints of water and two teaspoonfuls of flour. Cut the mutton in handsome pieces. Put about half the fat in the stew-pan, with the onions, and stir for eight or ten minutes over a hot fire; then put in the meat, which sprinkle with the salt, salt and pepper. Stir ten minutes, and add the water, boiling. Set for one hour where it will simmer; then add the potatoes, peeled and cut, in quarters. Simmer an hour longer, and serve. You can cook dumplings with this dish if you choose. They are a great addition to all kinds of stews and ragouts.

INDISCRETION in diet brings on dyspepsia and irregularity of the bowels. Eat only wholesome food, and if the trouble has become permanent—as it is apt to do—try a course of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. The combined effects astonish and delight the sufferer, who soon begins to digest well, regain functional regularity and improve his appetite; the blood becomes pure, and good health is restored.

MISS MARY CAMPBELL, Elm, writes: "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies, but of no avail, until I used this celebrated Dyspeptic Cure." For all impurities of the Blood, Sickheadache, Liver and Kidney Complaints, Costiveness, etc., it is the best medicine known.

A FAILURE IN CROPS.—A species of worm is eating all the leaves from the chestnut and hickory nut trees in many sections, and the crop will be a failure. Worms that afflict children or adults will cause a failure if Dr. Low's Pleasant Worm Syrup is used. It is a safe and sure cure for all worms that lurk in the human system, tape worm included.

ONE trial of Mother Graves' Vermifuge Exterminator will convince you that it is no equal as a worm medicine.

Hard and soft corns cannot withstand Holloway's Corn Cure, it is effectual every time. Among the most efficacious of remedial agents are the medicinal preparations from the laboratory of Mrs. Lydia Pinkham, Lynn, Mass.

HOUSE PLANTS.—Many a beautiful rose had been nipped in the bud by an undischarged worm, and many a young plant has been sacrificed to the depredations of worms in the human system. If you would save those other tender little plants, your children, give them Freeman's Worm Powders, they are safe and Pleasant, and are warranted effectual.

Mr. W. A. Wing, Westport, writes: "I wish to inform you of the wonderful results which follow the use of Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda. A cough of six months' standing had reduced me to such an extent that I was unable to work. I tried many remedies without effect, until I used this Emulsion, and before three bottles were used I am glad to say I was restored to perfect health."

GORDON & HELLIWELL ARCHITECTS, 23 SCOTT STREET, TORONTO.

THE PEOPLE'S FAVORITE

THE OLD-ESTABLISHED Cook's Friend Baking Powder PURE, HEALTHY, RELIABLE. Manufactured only by W. D. McLAREN. Retailed Everywhere. 55 & 57 College St.

PENSIONS

For all Invalids, Widows, Children, Parents. Pension now increased. Charges of Destitution removed. Discharges and other obtained. Horse claims now paid. Send for New Laws and blanks. Col. L. BINGHAM, Attorney since 1865 for Claims and Patents, Washington, D.C.

Bells. MENEELY BELL FOUNDRY.

Favorably known to the public since 1833. Church, Chapel, School, Fire, and other bells; also Chimes and Bells. MENEELY & CO., WEST TROY, N.Y.

THE TROY MENEELY BELL FOUNDRY, CLINTON H. MENEELY BELL COMPANY, TROY, N.Y.

Manufacture a superior quality of Bells of all weights, Greatest experience. Largest trade. Special attention given to CHURCH BELLS. Illustrated Catalogue mailed free.

BUCKEYE BELL FOUNDRY

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. WARRANTED. Catalogue sent VANDUZEN & TIFT, Cincinnati.

OUR FITS!

When I cure you of this disease, I will give you a lifetime certificate. If you are a sufferer from Epilepsy or any other kind of seizure, you will find relief in a course of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. The combined effects astonish and delight the sufferer, who soon begins to digest well, regain functional regularity and improve his appetite; the blood becomes pure, and good health is restored.

THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, NOVEMBER 28th. 1883.

No. 48.

NOTES OF THE WEEK.

THE death of the great scientist, Wm. C. Siemens, is announced. He had reached his sixty third year. His name has come frequently of late before the public in connection with inventions for utilizing the electric light. Mr. Siemens was injured by a fall which aggravated an illness from which he was suffering, disease of the heart, resulting fatally. He lived long enough to see the triumph of his invention but not the grand results which his labours and that of others in the same field are destined to produce in the immediate future. Faithfulness to duty is required, the results of labour are not always visible to the labourer. No work for God and humanity fails in its effects. The doer may not see them, but his work abides.

THE Mayor of Dundas has taken a strong stand in opposition to street preaching. Two men, Plymouth Brethren, had taken up a position on a street crossing and were addressing a crowd that had gathered round them. The chief of police requested them to desist but they refused, whereupon they were arrested. When brought before the Mayor they were urged either to use a hall or some vacant lot where they could address the people. The inculpated preachers declined to give any promise that they would desist from the course they had been pursuing. Freedom to preach and civic order are not necessarily antagonistic. A little mutual forbearance and good nature would render these unseemly conflicts unnecessary.

WESTON, of pedestrian fame, appears in a somewhat novel role. He is at present in England. He has undertaken to demonstrate that temperance is conducive to bodily health and muscular development. Mr. Weston has started to walk fifty miles a day and deliver temperance lectures at various places on his route, resting on Sabbath days. This combination of business and morality with pleasure is not by any means reprehensible. Athletes in large numbers have not, except when in training, been eager to shun the cup that inebriates. The ambition of many of the sporting fraternity on retiring from professional life is to run a tavern. If Mr. Weston succeeds in his task he will not only confirm the belief that temperance is most conducive to physical vigour, but that even sportsmen can distinguish themselves on the blue ribbon principles.

OUR Methodist friends are devoting much attention to the subject of higher education. There is now no longer any disposition to disparage an educated ministry. They are losing none of their spiritual devotion, but they wisely recognize the value of intelligence and training for the work of the Christian ministry. Mr. William Gooderham of Toronto, is anxious to secure the establishment of a thoroughly equipped Methodist university in this city. Other places are contending for the honour of its location, Peterborough and Hamilton would be pleased to welcome such an institution, Cobourg and Belleville, as is natural, are desirous of retaining the advantages they have in the possession of Victoria and Albert Universities. What conclusion may be arrived at it would be difficult to anticipate, it is, however, not unlikely that the attractions of Toronto as an academic centre will be too powerful for resistance.

THE Presbyterians of Montreal have adopted an excellent plan for arousing public interest in the various schemes of the Church. For several years they have held anniversary missionary meetings. There is a contagious sympathy in large numbers. The meetings have been hitherto conducted in such a manner that their success is now assured. They were held last week in Erskine Church. Tuesday night was devoted to the interests of Home Missions. It was addressed by the Rev. Principal Grant, of Kingston, and the Rev. J. Barclay, M.A., of St. Paul's Church. Wednesday evening French Evangelization was the topic. The Rev. Principal MacVicar presided, and addresses were delivered by the Rev. Prof. Campbell, the Rev. W. D. Armstrong, M.A., of Ottawa,

and the Rev. Prof. Coussirat. On Thursday evening the Rev. J. Edgar Hill, and the Rev. H. A. Robertson, missionary from Eromanga, spoke on foreign mission work. The plan pursued in Montreal might with advantage be followed elsewhere.

THE Ottawa "Free Press" says. It is now stated that there will be strong opposition to the bill, which will come before Parliament next session, uniting the various Methodist denominations in the Dominion into one body, designated the Methodist Church in Canada. Although the majority of the district conferences as well as the General Conference at Belleville decided in favour of accepting the Basis of Union, not because of its perfection, but as it was the best which our different religious denominations could adopt under the circumstances, yet there was a strong opposition to the union being accomplished, not a few prominent ministers holding that the means employed were illegal. However, there is no reason to apprehend that union will be retarded, as whatever obstacles may be in the way Parliament can remove seeing that a substantial majority of those interested, have declared in favour of one Methodist Church. It was so with the Presbyterian Church, and in all likelihood it will be the same with Methodism.

EXTREME ritualism springs up in the most unlikely places occasionally. At Halifax the vagaries of "missioners" have caused great excitement. The active agents in this mission are described as Cowley and Paulist fathers. Their get-up is said to be a close imitation of the Roman Catholic priesthood. These men are not meeting with great encouragement. The rectors and people generally do not appreciate the doctrines or methods of these extremists. The bishop, however, pronounces in their favour, much to the astonishment and regret of many. One of these "fathers" preached to a crowded congregation on absolution and auricular confession, strongly asserting the necessity of each. He took the ground that the Almighty works through material means and had authorized the regularly ordained priests of Christ to remit by virtue of their office, the sins of all those who confessed to them. After the sermon he gave an address, on preparation for the confessional, and announced certain hours for the next day when he would be in the vestry of the church to receive confessions. The provocation to treat this and similar exhibitions of Anglican aberration seriously is very strong.

VERY gratifying instances from time to time occur of generous hearted individuals establishing handsome charities for the public good. An effort has been made to establish a city hospital in Brantford. A liberal citizen has come forward with an offer to erect a building at a cost of \$12,000 and deed it to the city. He attaches however singular and inconsistent conditions to his benefaction. One of these and very properly is that the hospital shall be strictly non-sectarian. But he goes on to insist that no clergyman, priest, or member of a religious sect, secret or other society, shall hold religious or other services within its walls or grounds except a patient shall request the attendance of such, and then only for that patient's personal benefit. Eloquent things are said about religious bigotry, but it does not appear that irreligious bigotry is one whit less odious. Christian people would respect the conscientious objections of everyone who declines religious services. But it does seem both illiberal and unfeeling, peremptorily to exclude Christian ministers and people from a public institution where the consolations of the Gospel are highly valued and productive of great good. This wealthy Brantford citizen should not permit an illiberal crotchet to neutralize his beneficence.

THERE are reports in Rome that many private documents referring to the Papacy have disappeared from the Vatican. It is feared that the Italian Government may take under its protection those treasures of the Holy See which have been collected with the people's money. To these treasures belong libraries containing more than 180,000 codices and 100,000 manuscripts, among them fifth-six gospels in the

Oriental tongues written on scrolls. To meet the emergency the clergy are said to have been hiding, first, the archives of extraordinary ecclesiastical affairs, second, the archives of the Propaganda, third, the archives of the Inquisition, and fourth, the archives of the Congregation of the Index Expurgatorius. These documents were once kept in the Palace of the Quirinal, but were transferred to the Vatican by a papal emissary, who persuaded the commander of the Italian troops that the said documents were simply baptismal registers, without historical value. Some of them are now well guarded in the old tower near Anagni. The letters of Pope Alexander VI. are still in the Vatican, together with other papers which the Pope would never voluntarily place at the disposal of the public. Many of these volumes are hidden on secret shelves, in walls and behind other papers.

FROM an exchange we observe that the Rev. Chas. Chiniquy, of St. Anne, the noted lecturer addressed the people of Kankakee, on the 11th inst., at the Second Presbyterian (French) Church and in the evening at the First Presbyterian Church, in honour of the four hundredth anniversary of the birth of Martin Luther. He was greeted by large audiences at both churches, spoke in French in the forenoon and English in the evening. Every pew was filled early in the evening at the First Church. The Rev. C. Chiniquy's subject was "The Principles and Results of the Reformation of the Sixteenth Century." It was a carefully prepared analysis of the difference in doctrine and practice between the Protestant and Roman Catholic churches including a sketch of the plan of salvation, growth of the Romish Church, the vast influence exerted by Martin Luther, and the position of the two churches to-day. There was a great curiosity among the greater number of persons present to hear the lecture having never heard him. Although his mastery of the English tongue is not complete, yet his language is choice, powerful and expressive. He gives a hearer much to think about; is original and at times brilliant in his word pictures.

WEEKLY HEALTH BULLETIN.—The weather of the week has been marked by extremes, both of barometric pressure and of temperature. The results upon the public health from these conditions do not show any great change from that of the preceding week, the total number of cases being comparatively small, and their respective relations remaining much the same. In fact a very close similarity exists between the reports for several weeks past. We notice, however, that several diseases, but slightly present last week, show a marked advance, the chief amongst these being Scarlatina. Diseases of the respiratory organs are, as before, amongst the most prevalent; Bronchitis still being the highest of all recorded diseases. Fevers do not show any notable change from last week. Enteric or Typhoid has, however, receded somewhat from its position of a month or so ago, but Intermittent still remains prevalent. Amongst the Zymotic diseases, in addition to the advance of Scarlatina, already mentioned, the prevalence of Diphtheria in the western portion of the Province again claims our attention. There is probably no disease in the whole list which exhibits more evidences of a sporadic nature, and none which seems more arbitrary in its manner of appearance and disappearance, and less dependent upon some well-defined meteorological condition than Diphtheria. Almost all that can be said of it in this connection is that unsanitary conditions are those most commonly associated with its appearance, its fatal character showing itself most markedly when such conditions are actually present, or have previously debilitated and rendered persons anæmic from constant exposure to such. Knowing the wide-spread and fatal nature of Typhoid Fever, and recognizing the fact that last year Diphtheria claimed many more victims than it even, we obtain some idea of how potent are the influences tending to produce fatal results from this disease, and what wide spread municipal action is required to remove those unhygienic conditions, proved to be its very constant attendants.

OUR CONTRIBUTORS.

ISRAEL'S CHOICE OF A KING.

BY REV. R. HAMILTON, FULLERTON.

The people of Israel were very desirous to have a king. They thought a fit opportunity had come for them to press their wish. Samuel was now an old man, and his sons had given evidence that they were not fit to be his successors. They embraced this opportunity and through their elders came to Samuel with the request. "Now make us a king to judge us like all the nations." Samuel was displeased with this action of the people, but wisely carried the matter to the Lord for counsel. The answer he received strengthened his convictions that the notion of the people was sinful, but, at the same time, was told to comply with their request. Samuel told the people of their sin and presented to them some additional burdens which would come upon them should they have a king. Of these additional burdens they had no fear; of these they were willing to run all risk so great was their anxiety to have their desire granted. They would have a king what ever might be the consequence, and answered, "But we will have a king that we also may be like all the nations and that our king may judge us and go out before us and fight our battles."

When they presented this request they seem not to have had before their minds any person whom they thought fit for the duties they specified. None had appeared among them who gave evidence of superior skill to judge the people or lead their armies to victory. There was no hero who had distinguished himself in late contests, whom they could name as the object of their choice, but they make the extraordinary request of Samuel to find a king for them.

Like many who have a wish to gratify, but know not how it is to be done, they seek others to do the work and bear the responsibility. This conduct shows that their wish was one to which they had given little consideration. Apparently the idea of having a king like other nations was that which constrained them to present this request.

This unreasonable state of mind, in which they persevered in the face of all argument to the contrary, the Lord complied with, and, by means of a simple event in His providence, led a man into the presence of Samuel whom He commanded to anoint as king. The young man was sent away to seek his father's asses, and in the course of his fruitless search for the asses, greatly to his surprise and manifest confusion, found a throne.

The Lord well understood that desire which the people cherished and knew what qualities they wished their king to possess, so he provided a man for them endowed with those qualities which they sought. He chose their delusions and let them have their will.

These passages present some important practical thoughts regarding the truth that God sometimes grants the evil desires of men. The first thought in connection with this to which I ask attention is:

I. Men have freedom of choice

We enter not here upon the consideration of the much disputed question of freedom and necessity. With us that is a metaphysical and not a practical question. We desire here to confine ourselves to the truth which is admitted by reasonable men and which is so fully assumed in all God's invitations, warnings, exhortations and dealings.

Whatever mystery there may be about the pre-arrangement of God, and the power of motive over men's wills, the truth is manifest that must be pressed home upon the conscience, *man is free to choose*. As free now as were the children of Israel at any time in their history. Though we do not always get the things we choose we have full freedom to make the choice. No one can compel us to choose, and, generally, men get those things which they themselves have chosen.

We may not have chosen the things in detail as they have come to us, but we have chosen that line of life in which those things were to be found. We have chosen the trade or profession or company in which we find ourselves. In choosing any of these we have placed ourselves face to face with those things which are necessarily allied with these varied paths of life we have chosen to enter. The scholar who chooses to be idle and trifles with his opportunity, of necessity has chosen all the natural consequences which flow from the course of life he has chosen. The man who

chooses to idle his time and allow thorns and thistles to grow and spread over his fields may find many things he did not choose in detail, but he chooses the way in which these things naturally arise. A Christian man or woman makes choice of a partner for life who is godless. And afterwards finds the misery of being allied to one who has no sympathy with the holiest and highest aspirations of the soul. There may not have been a conscious choice of this lonely isolation which is felt in being bound for life to one who has no response to give to the purest sentiment that is felt by the Christian spirit. There may not have been a conscious choice of this spiritual loneliness, yet this is the necessary consequence of the choice which the Christian has made.

The personal suffering and family desolation were not the things the drunkard made choice of when he chose to put the cup to his lips, but when he chose the cup he also embraced the consequences and finds the misery in the way he has chosen. So is it with the criminal shut up in the dungeon, he chose the way which naturally ends there.

On the other hand, the diligent man may not have made choice of all the individual things which have come to him in his prosperity, but he made choice of the path where the hand of the diligent maketh rich. The Christian, when he became a follower of Christ, did not anticipate all the sweet experiences which he afterwards found, and therefore could not then have chosen them in detail; but, having chosen Christ in whom are hid all the treasures of wisdom and knowledge, these experiences were included in his choice. The transgressor and the believer, to-day have therefore very much of that which they have freely chosen. Be not deceived, God is not mocked, that which a man soweth—we may add that which a man chooseth—he shall also reap. If we choose the things of the flesh we shall of the flesh reap corruption. If we choose the things of the spirit we shall of the spirit reap life everlasting.

II. Frequently the choice is made from very inferior motives.

The reason is often one which should have very little influence with reasonable beings. Often it is like rejecting the gold and choosing the tin, as it was with the ignorant Kaffir who gave up the gold sovereign for a tin button. It was so with Israel in their choice of a king. They rejected God and desired a man instead. They desired a king but thought not of the high qualifications required for the office, and seemed so bent on obtaining their wish that they were ready to accept any man Samuel might present. One reason they had for their choice was that they might be like others. This is a reason still by which many determine their choice. It is a powerful argument among men for doing many things. When changes are desired the question is not settled on the ground of need nor on the ground of usefulness, nor whether it will be right in God's sight, but only because it is the way of others. Out of this motive spring many of the evil habits of men which are learned through a considerable amount of self-denial. Men make their lips a smoke funnel because others do it. Men drink strong drink because others do it. Men and women keep themselves in poverty and discomfort in order to be like others in the gay fashions in life; while there is lack of consideration whether these things are in accordance with bodily wants or the will of God.

Again, they desired a king that he might defend them from their enemies. With many this reason would have force, and yet it might not, had they reflected on the past, in which they had been delivered without the presence of the king they now desired. God had saved them whenever they had trusted Him. They were rejecting the Most High and purposing to lean upon an arm of flesh.

Again, they made choice of Saul because he was a head higher than the rest of the people. They were cherishing the prospect of war and when they saw him he was the man they sought. They seemed not to have founded their choice on the fact that God had given him, but because he was a giant who would be a fit match for the sons of Anak.

These surely were very inferior reasons they had for their choice. But let us not suppose these people were singular in so acting. Men still make the outward appearance a reason for choosing and refusing.

The mind which finds its comfort and safety only in earthly things is easily pleased with large portions of material. How often it is men are fighting an imagin-

ary battle with poverty, so that they are looking out for some giant in the form of material wealth to go before them to overcome the foe which may never appear, and when God in His providence gives such a giant they pray for his preservation, then say to their soul, thou hast goods laid up for many years, take thine ease.

These are not misrepresentations of the grounds on which men make their choice. These may be regarded as an example of the reasons all unbelievers in God's superintending providence have for their choice. They choose the inferior and reject the superior. They choose the material and reject the spiritual. They choose man and reject God. They choose their own way of life and reject the way by the Son of God. Being warned by the folly of Israel let us be wiser in our choice.

III. God sometimes chooses to let men have their choice.

We misinterpret God's providence if we conclude that, because success attends our prospects He gives His approval. The facts in history are sufficiently numerous to correct such a mistake. This case in which God granted the desire of Israel, after urgent pressure for a king, is a case in which the misinterpretation of Israel is manifest. Evidently they thought that because the Lord had complied with their desire they therefore had His full approval and felt they had reason to triumph over Samuel and no longer to lean on his judgement. He objected to their having a king, but God had given them one. Was not this a clear evidence that they were right in their desire and that Samuel was wrong. Prosperity attended their effort and is not that a good reason for the conclusion that God has given his approval?

It is true that, God gave them their desire and allowed them their choice; more, by an act in his providence he provided for them a man such as they sought for. Yet we know this was not with his approval, instead of this he has spoken by the prophet; "I gave thee a king in mine anger and took him away in My wrath."

The truth we learn from Isaiah: "They have chosen their own ways. I also will choose their delusions. They chose that in which I delighteth not."

We may believe that the providence of God in the days of Noah was misinterpreted. As far as we know, while Noah built the ark and told the people of the coming flood their crops grew as before, and might be pointed to as evidence that God was approving of their actions.

We can believe that a like misinterpretation was made of God's long suffering as the people worshipped the golden calf in the wilderness. The manna continued to fall every morning. The water ceased not to flow from the rock, and to these men might point as evidence that God was not disapproving of their conduct. Balaam may have so reasoned when he got permission to go with the servants of king Balak.

At the beginning he was plainly told "thou shalt not go with them," but he pressed his request and permission was given but with such conditions that he could not comply with the king's desire, y.e. he went, and seemed to delude himself that he would gain the Lord's approval.

In all these cases we have evidence that success in gaining the objection which our hearts are set, without any visible mark of God's displeasure, does not embrace his approval of our course of actions.

Because Benjamin at the beginning prospered in war against the other tribes; because the southern army succeeded in the first battle with the northern; because a dishonest merchant prospers in his deception; because a robber escapes with his booty; because the sun shines and the rain falls on a wicked man's field so that his crops grow abundantly, it would be a very great misinterpretation of God's providence were we to conclude that in these or in any like cases, prosperity is a proof of God's approval. He may choose to give prosperity in the ways men have chosen though they be ways in which he delighteth not.

IV. God sometimes grants men their choice as a punishment.

He says I will choose their delusions and will bring their fears upon them.

The spirit of Lot had become much engrossed with the world while he was in company with Abraham. His flocks and herds increased, but not so rapidly as the covetous spirit desired. He saw an opportunity by which his wealth might grow more rapidly, so he pitched his tent toward Sodom and forsook all the

valuable spiritual influences which he had in the fellowship of his uncle, and risked all the evil influences of Sodom's inhabitants.

There was no vision from God warning him against the step he proposed for himself. In providence there was no evidence of God's displeasure.

So far as we know he was a successful man. His heart was wrong and delighting in the things of earth. God permitted that for a time Lot might be chastised and punished in the way he had chosen that through the punishment he might behold his own sin. The people in the wilderness with unthankful hearts spoke spitefully of the manna which was so well adapted to their bodily health. In scorn they called it "this light food" and urged for something else. God granted this request and sent among them abundance of flesh and it was to them a punishment because of the spirit they were cherishing. While the flesh was between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people and the Lord smote the people with a great plague.

The man who refuses to hear, the Lord sometimes gives prosperity so that his wealth increases to such a degree that it becomes his tormentor. There are some men who get riches and not by right and leave them in the midst of their days and at the end are fools.

When the soul lives not for God it turns every blessing into a curse for itself. Some men in the days of their poverty and adversity have given great promise of future usefulness in the church but riches have increased and they have become unfruitful. They have turned their prosperity into a punishment, so that their souls have become withered like the heath in the desert and see not when good comes.

Let us regard the liberty of choosing and refusing as a precious treasure committed to our trust, the use of which involves great responsibilities; and seeing that men have determined their choice through wrong motives and that these sinful desires have sometimes been granted by God in accordance with persistent rebellion against His declared will in order that the rebellion might be chastised and punished. Let these great mistakes of man in the past urge us to choose Him who is the wisdom of God; Whom He has sent to work for us righteousness and deliverance. Let us choose Him as our king to go before us to conquer all His and our enemies.

SHOULD WE HAVE A PRESBYTERIAN PUBLISHING HOUSE?

MR. EDITOR,—The question placed at the head of this letter is one to which I should like, with your kind permission, to call the attention of your readers. Various religious denominations in our own, and other countries, have established denominational book rooms and publishing houses, which have done excellent work in furthering the interests of the denominations and of our common Christianity; and, if such institutions have proved eminently useful and successful in other connections, there appears to be a sufficient reason why our young but strong and growing Church should at least give serious consideration to this question. It is this reason which leads me to address to you this and a few following letters.

Look first at the position attained and the work done by other denominational publishing houses. In your own city there is a good example of them in the Methodist Book Room and Publishing House. That institution has been in operation for more than half a century and has prospered financially to such an extent that it has a capital stock worth more than a hundred thousand dollars. During the years of its existence it has dispensed a good healthy Christian literature to the Methodist churches and the general community, which must have been of very great value. It publishes various Sabbath school periodicals, the hymn books and other strictly denominational works required by the body, besides bringing into circulation a great deal of general literature of a good and edifying description. The fact that it has met with such financial success shows that its services have been thoroughly appreciated. People will not support an institution unless it is really worth supporting, and our Methodist brethren who are a highly practical people have testified to the value of this book room by sustaining it in a vigorous and flourishing condition, and it is not without good reason that they have done so; for this publishing house has not only grown wealthy during its past existence, but also annually

contributes a large sum of money to the benevolent funds of the Methodist Church. If we mistake not the superannuation fund of the Church receives annually a large donation from this source. In connection with the same large and enterprising Church there is a branch of the Toronto book-room in Montreal and an independent house in Halifax.

If now we cast our eyes to the neighbouring Republic we have a still more magnificent example of denominational publishing enterprise in the Presbyterian Board of Publication. It would be impossible, in the space to which I wish to confine myself, to describe the good which has been and is being done by this great institution. We are familiar in our Canadian Sabbath schools with the Sabbath school literature, in the shape of helps, periodicals and books, produced and published by the Presbyterian Board. And in addition it is the means of disseminating a very large body of literature of a general kind, and also a great deal partaking more or less of a denominational character. In these days when so much trash in the shape of books is scattered broadcast throughout the land, who can doubt the importance of an institution which offers and brings within easy reach of the people a sound, good and cheap Christian and general literature? The Presbyterian Board does not confine itself to the publication of good literature. It is a great missionary agency as well. It sends its literature by means of colporteurs and cr' 'ists and missionaries throughout the length and breadth of the United States and is thus doing a work of immense value.

In England, too, denominational publishing houses have been established and attained to great proportions and done valuable work.

Now, we of the Presbyterian Church in Canada have entered, but a short time ago, upon a new epoch of our history. We are strong and vigorous; our numbers increasing; our wealth increasing; our territory rapidly growing larger; urgent calls continually made upon us to go on and take up wider possession of the land. Has the time not come when we should consider whether an institution which has been so helpful and so successful in other bodies and other lands might not be established, with great advantage, by ourselves? Will you kindly allow me space in your valuable periodical for a few letters upon this question? And will your readers kindly give their calm and patient attention to its consideration?

Brockville, Ont., Oct., 1883. ROBERT JARDINE.

THE McALL MISSION IN FRANCE.

MR. EDITOR,—The readers of THE CANADA PRESBYTERIAN cannot be altogether ignorant of the McAll Mission and its wonderful success and extension. It began at first in an obscure and apparently unpromising part of Paris. It has now extended itself not only in Paris, but outside the walls as well as in many cities and towns of France. Up to the end of 1882 there were in all eighty mission stations with upwards of 13,000 sittings. In Lyons, Bordeaux, Lille, Boulogne-sur-mer, La Rochelle, Montauban and Toulouse, Biarritz and Bayonne, Dunkirk and a number of other towns. The work has been begun and carried on with very marked success. During the year 1882 upwards of 10,500 religious meetings had been held attended by upward of 717,000 Domiciliary visits had been made to upwards of 12,500 families; while 227,252 Bibles, New Testaments, portions of Scripture, books, tracts and illustrated papers had been circulated. In almost every place the people are not only willing, but eager to receive copies of the Scriptures and evangelical books and tracts.

The blessing of God has, in a most marked way, been vouchsafed to the missionary agents, and doors are opened in every direction. A severe trial was experienced in the removal of the Rev. G. Theophilus Dodds, who died a little more than a year ago; but although this beloved worker was in the providence of God removed, the work still goes on and workers are raised up for the work.

The quarterly report for October, 1883, gives an interesting account of the work done at Boulogne-sur-mer on board the mission boat "Annie" kindly put at the disposal of Mr. McAll by Mr. H. Cook, of Portsmouth. The services on board the "Annie" attracted many sailors and others connected with the sea. They listened attentively to the addresses, joined heartily in the singing of hymns, and received gladly the tracts and illustrated papers which were distributed. English, German, Swedish and Norwegian sailors

were also met with, and many of them were deeply interested.

The same quarterly report gives a most interesting account of a missionary round of visits at Charenton, a suburb of Paris, not wanting in Huguenot memories. The missionary with a friend spent three days in this missionary round, carrying a large haversack well stored with Gospels, tracts and illustrated papers. In almost every case these were thankfully received, and meetings were well attended. At the close a woman remarked "at the church all they give us is holy water; here we get a book and a shake of the hand." At another village they learned that the village church is abandoned, that out of a population of 650 not twenty attend mass. The conclusion they came to was that now is a golden opportunity for winning France to a pure Gospel. Town and country alike are ready for the Gospel.

Any contributions for the McAll missions will be received and transmitted to Paris by the writer of this. P. O. Drawer 2,607. W. REID.

THE LATE REV. D. McCANNELL, B.A., OF CARBERRY, MANITOBA.

In the early removal by death of the Rev. D. McCannell, B.A., minister of Carberry and Petrel, in the Presbytery of Manitoba, after a short illness, on the evening of Tuesday, 30th Oct., the Church sustains a severe loss. Mr. McCannell was a native of Collingwood, Ont., where his parents still reside. Having received the necessary training in the schools of that town, he entered Queen's College, Kingston, where he completed the full course of studies in the spring of 1881. Shortly afterwards he received licence and ordination from the Presbytery of Kingston, with the view of an appointment by the Home Mission Committee as a missionary to the North-West, arriving in Winnipeg a little over two years ago. After supplying Springfield and Sunnyside for a few Sabbaths, he was appointed by the Presbytery at its December meeting to the large and important district known as the Big Plain, where he entered upon duties of the most arduous kind with a cheerful earnestness that secured for him the fullest confidence of the Presbytery and the highest esteem and warmest affection of the people scattered over the large district of which he had charge. Possessed of exceptional strength and vigour of mind and body, he threw himself into his work with an earnestness and enthusiasm that produced the gratifying results of two well organized congregations. One, Carberry and Petrel, over which he was regularly settled in May last, being self-sustaining and having a handsome and comfortable church, and another, Oberon, with associated stations fast approaching the same position.

In addition to the onerous duties of his own charge, a large share of Presbytery work fell upon him. This he always undertook with unvarying readiness and discharged with the greatest cheerfulness and faithfulness. The last work he did was to preach and preside on the occasion of Mr. Wellwood's induction to the charge of Minnedosa. In order to fill this appointment he had to drive a distance of fifty miles. This long journey he undertook, the day being one of the most disagreeable of the season, although feeling very unwell before leaving home. Immediately after returning home, he was prostrated with typhoid fever, resulting after about three weeks' suffering in his death.

The early and unexpected removal of a young minister, just when he had laid the foundation of what promised to be a life of great usefulness in the service of Christ, is indeed a striking proof that God's ways are not our ways, nor His thoughts as our thoughts, and emphasises anew the solemn injunction; "Be ye also ready for ye know neither the day nor the hour when the Son of man cometh."

Neepawa, Manitoba. D. McRAE.

THE Rev. Dr. Cochrane has been notified that the Colonial Committee of the United Presbyterian Church in Scotland have agreed to give £50 for four years, to any two of their preachers who are prepared to devote themselves to the Canadian field.

SINCE I have known God in a saving manner, painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them, for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—Henry Martyn.

PASTOR AND PEOPLE.

SWEARING IN PUBLIC.

Profane language is sinful and useless enough in all cases, but the habit of cursing in the public streets is, if possible, even more reprehensible; for there people who detest the practice are compelled to listen to it, and those are not always absent who are easily led to adopt the custom. The innocent child, the modest lady and the God-fearing man are all at the mercy of blasphemers when in the highways, and are often forced to hear the most terrible oaths and wicked expressions. The laws against profanity have been almost dead letters in many communities for years, and very little restraint in this matter is imposed. In the meantime oaths are frequently heard in all places from the lips of old and young.

Several newspapers have been taking this subject into consideration, and it is to be hoped that the attention of the public will be finally attracted, and popular feeling, which is sometimes more efficacious than the law, be aroused, so that a check at least may be put to this growing evil.

How can the children's mouths be kept free from oaths when they hear them used at every corner as mediums of expressing anger, surprise or joy, as the case may be, by their elders—often respectable-looking and well-behaved people in other ways? Wonder is often expressed at infantile depravity among the children who live in alleys and make a playground of the streets. Is it not even more surprising, all things considered, that they are not much worse? They know little of parents except as tyrants who abuse and curse them. At home they have no restraints, and abroad they are generally allowed to swear and fight without hindrance, provided their wealthy neighbours are not troubled. In a few years most of the boys so raised grow into the roughs who push and use profanity in the streets, loaf at the corners, making remarks on passers by, and supply the deeds of crime and debauchery descriptions of which fill the columns of the daily papers.

But swearing is not confined to the poorer and less educated classes. To their shame be it said, many men who have been taught better allow words to pass their teeth which they know are wicked and useless, and which they would be sorry to hear upon the lips of their children. They forget that as heads of families they are entitled to filial respect they are in some sense also examples. The boy will hardly fail to imitate his father, and when oaths appear to be a part of that father's manly attributes, will be likely to adopt them. He may be reprov'd for it at home by both parents, but out of their hearing the words coming to mind may soon be found upon their lips, and their effect upon other boys will make him think that he has done something remarkable, and feel anxious to display his temerity again. A mother's loving care may in a few cases counteract all this, but it is hard for one parent's counsel to combat with another's example.

Ladies' society has some restraining influence, but if a young man knows that a young ladies father is in the habit of swearing everywhere, her presence will not long act as a check upon him. So it follows that at times oaths may be bandied in parlours as well as on streets.

These are a few of the features of this growing vice, and it is time that the eyes of all good people should be turned upon it in order that they may realize its extent and devise means for its suppression.

DEATH OF THE FIRST-BORN.

This beautiful extract from Dr. Holland's "Arthur Bonnicastle," will be read with deep and tender interest by many whose experience it truthfully portrays:

"I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought that my child could die—that my child could die. I knew that other children had died, but I felt safe. We lay the little fellow close by his grand-father at last; we strew his grave with flowers, and then returned to our saddened home with hearts united in sorrow as they had never been united in joy, and with sympathies forever opened toward all who are called to a kindred grief. I wonder where he is to-day, in what mature angel-

hood he stands, how he will look when I meet him, how will he make himself known to me, who has been his teacher! He was like me. Will his grandfather know him? I never can cease thinking of him as cared for and led by the same hand to which my own youthful fingers clung, and as hearing from the fond lips of my own father the story of his father's eventful life. I feel how wonderful has been the ministry of my children—how much more I have learned from them than they have ever learned from me—how by holding my own strong life in sweet subordination of their helplessness, they have taught me patience, self-sacrifice, self-control, truthfulness, faith, simplicity and purity.

"Ah! this taging to ones arm a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stainless years, is, or ought to be, like living in heaven, for of such is the heavenly kingdom. To no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in amongst its sympathies the world of sorrowing men and women who mourn because their little ones are not.

"The little graves, alas! how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you, I trust with you, I belong to you. Those waxen folded hands, that still heart, so often pressed to our own, those sleep-bound eyes which have been so full of love and life, that sweet, unmoving alabaster face—ah! We have all looked upon them, and they have made us one and made us better. There is no fountain which the healing angel troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe, miss the blessed influence."

"GOOD-NIGHT."

"Until the day break and the shadows flee away."
—Cant. ii. 17.

Good-night, beloved! See, the sun descending
Behind the woodlands of the far, bright West,
And in the glory of the daylight eading
The "light at eventide" brings dreams of rest.

Good-night, beloved! See the pale stars peeping
Through the blue curtain of the shadowy skies;
The lamps the angels hold, their night-watch keeping
O'er souls who wait the call to paradise.

Good-night, beloved! Now the gray-eyed-gloaming
Glides through the valleys with an unheard tread,
And haunts the woodland, where the wild winds moaning
Wail o'er the leaves of Autumn, sere and dead.

Good-night, beloved! See the lingering glory
Of dying daylight glows in parting smile,
Its last kiss lighting all the hill-tops hoary,
As though the hour with brightness to beguile.

So now, I dream, a tender love-light lingers
O'er all the by-gone in a charmed glow,
That hides the marks of time's relentless fingers,
And glids the cherished scenes of long-ago.

How fair it shines! But ah; the West grows dimmer,
The crimson radiance melts to sober gray;
And so, earth's dream-light fades in fitful glimmer,
And its poor brightness beams to die away.

Good-night, beloved! For the shadows darken
In gloom around me, and I cannot see!
Come nearer, nearer still, beloved, hearken!
I hear a far-off voice that calls for me.

Good-night, beloved! A new light is breaking
As earth's light fades to brighten nevermore.
Good-night, beloved! Till the glad awaking
When morning shines upon the other shore.

Mossmin, N. W. T.

M. A. NICHOLL.

OLD-FASHIONED MOTHERS.

Thank God some of us have had old-fashioned mothers. Not a woman of the period, enamelled and painted, with her great chignon, her curls and bustle, whose white jewelled hands never felt the clasp of baby fingers; but a dear old-fashioned, sweet-voiced mother, with eyes in whose clear depth the love-light shone, and brown hair just threaded with silver, lying smooth upon her faded cheek. Those dexter hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us now, like the beautiful perfume from some wooded

blossom. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces may fade away and be forgotten, but hers will shine on. When in the fitful pauses of business life our feet wander back to the old homestead, and, crossing the well-worn threshold, stand once more in the room so hallowed by her presence, how the feeling of childhood, innocence, and dependence, comes over us, and we kneel down in the molten sunshine, streaming through the open window—just where long years ago we knelt by our mother's knee, lisping, "Our Father." How many times, when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.

THE MOODY MISSION IN LONDON.

Having closed their brief Irish campaign by a visit to Waterford, Messrs. Moody and Sankey opened their mission in London on Sunday in the temporary hall erected in Islington at a cost of £2,500. The place is seated for upwards of 5,000, and at the early morning meeting there were about 4,000 persons present. The choir which consists of 200 voices, is chiefly composed of members of the choir originated during Mr. Moody's previous visit. Mr. Moody, in his first address, expressed a sanguine hope of success, declaring that he had a hundred times more faith now than when he visited London eight years ago. He defended revivals as scriptural, and counselled his hearers to give no heed to the croakers. The evangelists, according to the present arrangement, will remain in London till July next. From Highbury the centre of the mission is to be transferred to Wandsworth, and thence to Stepney Green; upwards of a fortnight will be devoted to each district. The Bishop of Rochester, in a letter to one of his clergy, expresses cordial sympathy with "our good kinsmen, the American evangelists, who propose to help us with our overwhelming work in south London this winter." He condemns the "selfishness of well-instructed people who, by their constant attendance at services not intended for them, crowd out those who are wanted to come," and expresses a hope that the evangelists will reach the class which he has "reason to know they did not lay hold of in their last visit to the metropolis and which still baffles the Church's activities." Dr. Thorold, from personal knowledge of the men and their work, expresses the strongest confidence in them, and declares that "to call them schismatics is to trifle with language."—*Christian Leader*.

LUTHER AS A PHILOSOPHER.

Luther's mind was literally world-wide; his eyes were forever observant of what was around him. At a time when science was scarcely out of its shell, Luther had observed Nature with the liveliest curiosity; he had anticipated by mere genius the generative functions of flowers. Human nature he had studied like a dramatist. His memory was a museum of historical information, of anecdotes of great men, of old German literature and songs and proverbs. Scarce a subject could be spoken of on which he had not something remarkable to say.

His table was always open, and amply furnished. Melancthon, Jonas, Lucas, Cranach, and other Wittenberg friends, were constant guests. Great people, great lords, great ladies, great learned men, came from all parts of Europe. He received them freely at dinner, and being one of the most copious of talkers, he enabled his friends to preserve the most extraordinary monument of his attainments and of his intellectual vigour. On reading the "Tischreden, or Table-talk" of Luther, one ceases to wonder how this single man could change the face of Europe.—*J. A. Froude*.

He or she that winneth souls to Christ is wise and must be winsome also. A living, lovable Christian is the best reply to infidelity—the most powerful argument for the Gospel. Paul has painted such a character; the grace of the Lord Jesus Christ alone can produce it. Let us hang the Great Apostle's noble and beautiful portrait of the true Christian up before our eyes, and then strive every hour after its imitation.—*Rev. T. L. Cuyler*.

A CHEAP CHRISTMAS PRESENT.

Gold and Silver Watches Given Free to Those Sending Correct Answers to Those Bible Questions.

What a Toronto Newspaper is doing to Encourage Bible Study.

Here is what appeared in a recent issue of Toronto Truth:

"Some little interest was manifested in the Bible Questions given some weeks ago and a great deal of satisfaction expressed by the recipients of a handsome gold watch and other prizes we gave. We want more of our readers, and every one else, to study up the Bible, the best of all books; and in order to encourage this study, we offer the following valuable prizes for correct answers to the subjoined questions:

1ST PRIZE.—One Gentleman's Heavy Solid Gold Hunting Case Watch, genuine American movement, ordinarily retailed at from \$65 to \$90.

2ND PRIZE.—One Ladies' Solid Gold Hunting Case Watch, retailed at the same figures as above.

3RD PRIZE.—One Gentleman's Solid Coin Silver Hunting Case Watch—a valuable article.

4TH PRIZE.—One Ladies' Solid Coin Silver Hunting Case Watch, retailed at \$15.

5TH PRIZE.—One Aluminium Gold Watch, retailed at about \$12.

6TH PRIZE.—A handsome Nickel Silver Waterbury Watch, which retails at \$5.

7TH PRIZE.—A handsome Solid Gold Gem Ring, retailed at \$5.

The above prizes will be given to the first seven persons giving the correct answer to all of the following five questions—

- 1.—The shortest verse in the Old Testament.
- 2.—The shortest verse in the New Testament.
- 3.—The number of Books in the Bible.
- 4.—The number of Chapters in the Bible.
- 5.—The number of Verses in the Bible.

The Apocrypha is not included in the term "Bible."

The following are the conditions attaching to this competition:—
Each competitor must, with his or her answers, enclose \$2, for which Truth will be sent to any desired address for one year. Competition is open to old or new or non-subscribers. In the case of old subscribers, their term of subscription will be advanced one year.

Each question must be answered correctly to secure a prize.

The first seven persons sending correct answers to all the five questions will win the prize.

The competition will remain open till New Year's day. The name of the winners will appear in Truth of January 5th, 1884.

No information beyond what is contained herein, will be supplied to any competitor. Now we want to give these valuable watches to some one. Who will be first.

As we have had Truth on our exchange list for some time past, we can conscientiously say it is one of the best family papers printed. Its tone is good and pure, its selections carefully made, and its stories of a very high order. It is a 28-page Weekly Magazine, containing in each issue 2 full size pages of newest music, either vocal or instrumental; two or three very fascinating serial stories; a short story; short, pointed, pithy editorial paragraphs on current events; illustrations of the latest English and American fashions with letterpress descriptions; a Young Folks' Department; Health Department; Ladies' Department; Temperance Department; Sport Department; besides a lot of Miscellaneous reading. Just the paper to interest every member of the family. Address S. FRANK WILSON, publisher Truth, Toronto, Ont. Sample copies of Truth sent for five cents. Annual subscription \$2.

JABESH SNOW, Gunning Cove, N. S., writes: "I was completely prostrated with the asthma, but hearing of Dr. Thomas' Electric Oil, I procured a bottle, and it did me so much good that I got another, and before it was used, I was well. My son was cured of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used."

A LITTLE BEHIND HAND.—Some people are always a little behind hand in all undertakings; delays are dangerous, and none more so than in negotiating what seems a trifling cold. Prudent people back up the ill effects by timely use of Hagar's Pectoral Balsam; thus preventing serious lung troubles.

MR. WM. BOYD HILL, Cobourg, writes: "Having used Dr. Thomas' Electric Oil for some years, I have much pleasure in testifying to its efficacy in relieving pains in the back and shoulders. I have also used it in cases of croup in children, and have found it to be all that you claim it to be."

ELEGANT CARPETS.

We show to-day and following days another shipment of Handsome Brussels and Tapestry Carpets, which we will sell at close prices for cash.

Our system of Monthly Shipments is a decided advantage to our patrons, giving them an opportunity to buy all the newest designs that the market affords.

PETLEY AND PETLEY,
—TORONTO.—

Groceries, etc.

Jaffray & Ryan,
GROCCERS AND IMPORTERS.

New Teas! New Teas! New Teas!

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

- FINEST ENGLISH BREAKFAST, 80c.
- FINE ENGLISH BREAKFAST, 60c.
- FLAVOURY ENGLISH BREAKFAST, 50c.
- MON-INO, 40c.
- FINEST EXTRA CHOICE YOUNG HYSON, 80c.
- FINEST YOUNG HYSON, 70c.
- EXTRA FINEST 60c.
- SUP. ERIOR, 50c.
- FINE, 40c.

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

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

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

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

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

NEW SEASON'S

- Muscatel Raisins in Cartoons,
- Jordan and Valencia Almonds,
- Eleme Figs,
- French Plums and Prunes,
- French Peas and Mushrooms,

Light Red Lisbon Wines
FOR COMMUNION.

A supply of FRESH CREAM CHEESE received weekly.

FULTON, MICHIE & Co.,
7 KING STREET WEST,

R. MERRYFIELD,
PRACTICAL BOOT & SHOE MAKER
THE OLD STAND
374 YONGE STREET.
Order Work a Specialty.

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

Jewellery & Fancy Goods.

W. WHARIN & CO.,



Established 1855.

Watches, Clocks

JEWELRY
And Silverware.

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

Jewellery and Silverware manufactured, and repairs neatly executed.

47 King Street West, Toronto.

J. S. RUSSELL,

FANCY GOODS (WHOLESALE)

Work Boxes, Desks, etc., in Wood and Leather; Dressing Cases, Jewel Boxes, etc., in Wood and Leather; Pursets, Ladies' Satchels, etc., of Pearl, Tortoise Shell, and Leather Cases; Swiss Wood Carvings; Gold and Silver Lace, Fringe, etc.; Tinsel Thread and Ice Wool.

122 BAY ST. (a few doors north of "Mail" bldg.)

Dry Goods.

SPECIAL AND IMPORTANT SALE OF

Fine Table Linen

JOHN CATTO & CO.

Offer for sale a very large lot of Fine and Extra Double Damask Tablecloths, NAPKINS, TRAY CLOTHS, DOVILIES, and SLIPS, in the following sizes, at SPECIAL PRICES:

- TABLE CLOTHS, 22 1/2 yds., 22 1/2 yds., 22 1/2 yds., 22 1/2 yds., 22 1/2 yds., 22 1/2 yds., 22 1/2 yds., 22 1/2 yds.
- TABLE NAPKINS, 5-12 1/2, 6-12 1/2, 6-12 1/2, 6-12 1/2.
- FRINGED DOVILIES, Round, Oval, and Square.
- SLIP CLOTH, 20 in., 27 in., 24 and 27 inch.
- TRAY CLOTHS, various sizes.

The present is a most favorable opportunity to secure really elegant TABLE LINENS at low prices. Letter orders receive prompt and careful attention.

JOHN CATTO & CO.,
Linen Warehouse,
KING STREET, OPP. THE POST OFFICE.

Wyld, Broek & Darling,
IMPORTERS AND DEALERS IN
DOMESTIC, BRITISH AND FOREIGN

Woollens and General Dry Goods.
WAREHOUSE—COR. OF BAY AND WELLINGTON STREETS,
TORONTO.

W. H. FERGUSON,
CARPENTER,
28 Bay Street, corner Melinda, Toronto. Jobber of all kinds promptly attended to. Printers and Engravers' work a specialty.
AMERICAN PATENTS. SOLE AGENTS FOR CANADA,
L. BINGHAM & CO., Fleet Alley, W. London, D. C.

Coal and Wood.

COAL AND WOOD

of all Kinds at Lowest Rates for Cash.

JOHN KEITH,
111 FRONT STREET EAST.



A. J. S. NAIRN,
WHOLESALE AND RETAIL

COAL.

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

ESTABLISHED 1855. ESTABLISHED 1856

P. BURNS.

Coal and Wood.

GREAT REDUCTION IN PRICES.

Best Hardwood, Beech and Maple delivered in any part of the city (per cord)..... \$3.25
and Quality, Beech and Maple, delivered in any part of city (per cord)..... \$3.00
Beech and Maple, by car-loads, in T., G. & R. yards (per cord)..... 4.50

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

Orders left at offices, cor. Bathurst and Front Sts., 51 King Street East, Yonge Street Wharf, and 332 Queen Street West, will receive prompt attention.



ST. LAWRENCE CANALS

Notice to Contractors.

THE letting of the works of the upper entrance of the CORNWALL CANAL, and those at the upper entrance of the RAPIDE PLAT CANAL, advertised to take place on the 13th day of November next, are unavoidably postponed to the following dates:—
Tenders will be received until TUESDAY, the FOURTH day of December next.

Plans, specifications, etc., will be ready for examination at the places previously mentioned on and after TUESDAY, the TWENTIETH day of NOVEMBER. For the works at the head of the Galops Canal, tenders will be received until TUESDAY, the EIGHTEENTH day of DECEMBER. Plans and specifications, etc., can be seen at the places before mentioned on and after TUESDAY, the FORTIETH day of DECEMBER.

By order,
A. P. SLADLEY,
Secretary,
Department of Railways and Canals,
Ottawa, 20th October, 1883.

MISSES McLAREN,

French, English, and American Millinery; Dress and Mantle Making; Dress and Mantle Trimmings; Flowers, Feathers, etc.

445 1/2 YONGE STREET, TORONTO.

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

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, Proprietor.
Office—No. 3 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, 25 cents per line; 6 months, 45 cents per line; 1 year, \$1.50. No advertisement charged at less than 4 lines. None other than unobjectionable advertisements taken.

WESTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, NOVEMBER 28, 1883.

"WOULD men die for Christ who never pray to Him? Would men fight for the Bible who never read it?" These ringing questions formed part of a peroration of a memorable speech delivered many years ago by Dr. Willis. The Doctor had been speaking in most eloquent terms of the principles of the Reformation, and he gave his speech a practical turn at the close in the way described. We have lately heard a good deal about Martin Luther and the Reformation. The privileges secured for us by the great Reformer have been thoroughly discussed in the press and pulpit. It might be a good thing now to ask what use are we making of these privileges. The Bible is open; do we read it as much as we should do? We have the right of free speech; is not that right often most grossly abused? We have the liberty of the press; is not this liberty often used for the destruction not only of men's morals but of their souls? We have the right of self-government; is a man fit to exercise this right who sells his vote for a glass of whiskey? Go through the list of privileges that flow to us directly or indirectly from the Reformation and it will be found that every one of them is most grossly abused by many in the very countries in which they are most enjoyed. Now that so much time and labour have been spent, and well spent, in the glorification of the Reformation here, it would be a good thing to spend some time in humiliation on account of the way we abuse Reformation blessings.

A LITTLE discussion, a little litigation, a little palling, and a little common sense have fixed clearly the legal status of the Salvation Army in Ontario. They are to have precisely the same rights as other citizens—no more, no less, no other. The man who says they should be put down as a nuisance, even when they create no nuisance, does not understand the constitution of this country. The other man who contends that they should be allowed to disturb a community unnecessarily, and who bellows about persecution when the Army are not allowed to interfere with the rights of citizens, is equally ignorant. The law has nothing to do with their teaching so long as they manage to steer clear of the enactments against blasphemy. Their methods are their own and anybody who does not like their style may keep away. While exercising the rights which the laws of Ontario guarantee them, the Army must not infringe on the rights of others. Good, peaceable, tax-paying citizens who prefer worshipping without uniform and without a drum must not have their worship or their rest interfered with by the Army or any other collection of people. The people who made this country and who live here have some rights as well as strangers who come and beat drums on their streets. Wonderful the number of people who are ready to shout about the rights of those who have very little interest in anything here, but who are perfectly willing to see the rights of their own neighbours trampled upon.

AN Episcopal minister writing in the "Mail" says it is "sheer mockery" to propose that the Episcopal Church should join in the general exchange of pulpits as suggested by THE PRESBYTERIAN a few weeks ago. To do so, he says, would "mean the acknowledgment of an equal ecclesiastical right and status." "Any real scheme of unity," it is alleged, "must make room for Episcopacy." Quite so. Presbyterians, Methodists, and others must begin the work of unity

by acknowledging that they have not "an equal ecclesiastical right and status" with Episcopallians. In the proposed united Church there *must* be room for Episcopacy, and room will be made in Episcopacy, we presume, for the other bodies, provided they are willing to become Episcopallians. And this, forsooth, is to be the basis of the united Church. The proposal has at least the merit of simplicity. The lion and the lamb may lie down peaceably together, but the lamb must be inside of the lion. If the gentlemen who are writing on this question cannot see their way clear to preach in a Presbyterian pulpit as a preliminary step towards union negotiations, we take the liberty of making another suggestion. There are practically two or three Episcopal churches in Toronto. We have two divinity schools, two organs, and two main divisions usually known as the "High" and the "Low." Let the "High" and the "Low" and the "Reformed" and the "Broad" dwell together in unity and show us a good example. So long as they put each other in gaol, as they sometimes do in England, we must be excused if we prefer for the present our own status.

CHRISTIAN HOME TRAINING.

HOME life is still one of the most powerful influences in the formation and development of character. Parental instruction and example possess a value peculiarly their own. They can neither be replaced nor superseded. Social conditions change, but the paramount necessity of family training is not removed by the altered conditions of social existence. Do Christian people generally over-estimate the importance of the domestic sanctities? Are there not in these days strong tendencies moving in an opposite direction?

In every branch of the Christian Church the Sabbath school is an important institution and a high place is assigned it in popular esteem. It is doing a grand work, and is doubtless destined to accomplish results more important than any it has yet achieved. Those who value it most, and who with intelligence and consecration seek the promotion of its efficiency are the readiest to confess that it is not intended to interfere with parental obligation in the training of the young. It is no doubt in many instances supplying the place of parents to numbers of children. This is no reproach to earnest Sabbath school teachers, but it is a reflection on too many professing Christian parents. There are thousands of self-denying earnest and intelligent instructors engaged in our Sabbath schools. Yet the best of them cannot do the work which Christian parents can delegate to no other. Without, in the faintest degree, seeking to lessen the value or weaken the claims of the Sabbath school, it is but right to urge that parents should realize more vividly their own personal responsibility in imparting religious education to their own children.

There is a general appreciation of the need for this. It finds expression in various forms. Ministers and others are alive to the importance of the religious and moral training of the young. They see that to permit successive generations of children to grow up without moral and religious instruction is to endanger the society of the future. Hence earnest appeals for religious instruction in our common schools, and the earnest efforts to promote the efficiency of the Sabbath school. While these discussions are in progress it would be foolish for parents to wait listlessly till politicians and moralists arrive at a mutual agreement likely to lead to practical results. Even if a method could be satisfactorily agreed upon by which Christian ethics could be taught in every common school in the Dominion, the parents' personal responsibility would remain undiminished. Neither the Sabbath school nor the common school can supply the parents' place.

It would be easy to state objections to this contention. Many could no doubt plead inability to impart religious instruction to their children, and with equal truth urge that they lacked time and opportunity. These, however, are pleas that Christian parents should not have to present. Christians profess a desire to grow in religious knowledge, and the study of the Scriptures with their children would be a valuable incentive and aid. A portion of the Sabbath afternoon or evening might be profitably devoted to this most important and weighty duty. The blessing accompanying the effort would be manifold.

Several Presbyteries in the United States have adopted a scheme of lessons for home study. It is simple and comprehensive, being arranged in a pro-

gressive series. The four parts of which the scheme is composed may be gone through in the course of a year; but its projectors say that it will be regarded as satisfactory if the course is thoroughly mastered in two years, while, in the case of the youngest children, a year for each series will not be considered too slow progress.

A better idea of the scheme will be obtained by an examination of one of the series, and for this purpose series "A" is appended:

"Commit Accurately.—1. The Lord's Prayer, Mat. vi. 9-13. 2. The Ten Commandments, Exodus xx. 3-17. 3. Psalms the first and twenty-third. 4. The Beatitudes, Mat. v. 3-11. 5. The Apostles' Creed. 6. The number, names, and order of the Books of the Bible. 7. The names of the Twelve Patriarchs, Genesis xxxv. 23-26. 8. The names of the Twelve Apostles, Mat. x. 2-4. 9. Key-note of the Gospel, John iii. 14-16. 10. Shorter Catechism n. 1-26th question. 11. The three hymns beginning 1. Joy to the world, the Lord is come; 2. All hail the power of Jesus' name; 3. From Greenland's icy mountains!"

THE FALSE PROPHET IN EGYPT.

A FEW weeks ago it was announced that El Mehdi, the false prophet of the Soudan, had been defeated, and his army annihilated. It was at that time further surmised that he himself was either a fugitive or had been slain. The telegraph conveys speedy intelligence, but it is not always correct. Its accuracy is vulnerable. It now turns out that the latest pretender to supremacy over the Moslem world is one of the most prominent men in Egypt. For the past few days ominous reports of disaster to the Egyptian army have been current. They now turn out to be only too well founded.

In most cases where there is fighting the respective strength and movements of the combatants are generally known. The press keeps the public well informed of the incidents and fluctuations of a campaign wherever it is carried on. In the present case there has been a singular silence as to the fortunes of the war against the false prophet. The news of the overwhelming disaster has taken people generally by surprise. The full extent of it is not yet known, but it is of sufficient magnitude to cause dismay.

The accounts of the three days' fight are at present contradictory. The forces under command of the respective leaders are variously represented. Those of Hicks Pasha are approximately about 10,000, while the hordes of El Mehdi are represented as ranging from 200,000 to 20,000. Several regiments of the former army are composed of troops who were engaged in the rebellion under Arabi Pasha. It is not said that they were mutinous, but they fought without enthusiasm, while those following the green banner of the prophet bore themselves like men inspired. One account of the conflict leaves the impression that the Egyptian forces were victorious after a hard fought fight of three days at El Obeid and were afterwards led into an ambush by a treacherous guide and there massacred. Another report represents that Hicks' army was borne down in the three days' fight in the open field and annihilated. Of the utter defeat of the Egyptian army there is no doubt. The results of this unexpected occurrence may be very momentous.

There are no forces in Egypt capable of resisting this formidable following of El Mehdi. Flushed with victory they may advance northward. Egypt slowly recovering from the effects of Arabi Pasha's rising, is in no condition to deal effectively with this new danger that menaces her existence. There is also the added danger of Turkish intrigue. Though the claims of the False Prophet are incompatible with those of the Sultan it is not impossible that an understanding might be arrived at between them. There certainly was such an understanding between the Porte and Arabi Pasha. England has a deep interest in Egypt at the present time. The work of crushing the late rebellion and restoring peace and order to a distracted country is undone. Will she permit affairs to take their course in Egypt, or will she take prompt and effective measures for avenging the defeat of the Egyptian army in the Soudan and arresting the victorious march of El Mehdi? In any case the disaster of El Obeid will lead to important consequences not dreamt of a few weeks ago.

The Egyptian question emerges again as an important element in existing complications. These are both intricate and threatening. The great nations of Europe are armed to the teeth. In view of French aggression in the east China is defiant. The outlook is anything but reassuring to the interests of peace. It

is possible that even yet the ominous clouds may scatter. It is equally possible that they may explode involving the nations in the miseries and desolations inseparable from a great war.

THE REV. SIR HENRY WELLWOOD MONCRIEFF.

ANOTHER of the disruption worthies of the Free Church of Scotland has passed away. The Rev. Sir Henry Wellwood Moncrieff died at Edinburgh on the morning of Sabbath, the fourth of November. He had attained a ripe old age. He occupied a place of honour and influence in the Free Church and was much respected far beyond his own ecclesiastical communion.

Sir Henry began his ministry in the Parish of Baldernock in 1836. Next year he was settled in the pastorate of East Kilbride, where men who have risen to distinction in the ranks of the ministry began their labours. Taking a deep interest in the burning questions that led to the disruption of 1843 he cast in his lot with the Free Church. In 1852 Sir Henry accepted a call to Free St. Cuthbert's, Edinburgh, in which city he remained till the close of his life. His intimate acquaintance with all questions of Church constitutional law was widely recognized and led to his appointment in 1869 as clerk of the Assembly which office he held at the time of his death.

The Rev. Sir Henry Moncrieff possessed a singularly clear and logical mind. He was distinguished by a spirit of great fairness and impartiality. He had but little sympathy with the younger progressive school of the Free Church. When the negotiations for union with the United Presbyterian Church were in progress Sir Henry took an active part in the interesting discussions that characterized the union movement. Since its failure he has acted cordially with the more conservative section of the Free Church, working in pretty close harmony with Dr. Begg. The movement in the direction of disestablishment did not commend itself to his mind, and it met with his consistent though temperate opposition.

In the death of Sir Henry Wellwood Moncrieff the Free Church has lost one of its most distinguished and worthy sons. His life and attainments were devoted to its services, but his fine Christian sympathies were not confined by denominational restrictions. His Christianity was large-hearted, catholic and evangelical, and his name will be associated with Chalmers, Cunningham, Candlish, Guthrie and Begg in the history of the Free Church of Scotland.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The forty ninth public meeting of the Knox College Metaphysical and Literary Society was held on Friday evening, Nov. 9th, in Convocation hall. The attendance, as usual, was very large, the hall being completely filled by an intelligent and appreciative audience. The chair was occupied by the Rev. Dr. Proudfoot, who, after devotional exercises, called upon the Glee Club to open the programme with the selection, "Onward to Battle" which was well received by the audience.

Mr. J. S. McKay, M.A., President of the society, read his inaugural address, the subject being "The Secret of Success in Study." The address, which was characterized both by clearness of thought, and beauty of expression, pointed out that the aim of a student might be either study for its own sake or study with a view of preparing himself for life. Having shown that the latter was the highest, and only true motive, he dwelt briefly on the uncertainty of the class lists, as the list of a student's success in after life. He then proceeded to show that success consisted simply in doing our best, in whatever circumstances we are placed. The address concluded by showing that success could be attained, only by systematic hard work, which was better than natural ability, or great genius. The reading of Mr. J. A. Jaffray, B.A., "Coming and Going," was rendered with good taste, and received with applause by the audience. The second selection of the Glee Club, "Moon Light on the Lake," brought forth an encore, to which they responded by giving "The Sleigh-riders' Serenade," which was also highly appreciated. The subject of debate for the evening was: "Resolved, that Mohammedanism has done more good than evil in the world." The affirmative was supported by Messrs. Alex. Hamilton, and J. S. Campbell, B.A., in speeches showing close-

ness of reasoning, and a comprehensive grasp of the subject; while the negative was upheld with equal spirit and ability by Messrs. W. S. H. Rowand, B.A., and Arch. Blair, B.A. The chairman after summing up the arguments with care, decided in favour of the negative. Dr. Gregg then pronounced the benediction and the meeting was closed.

The next, the jubilee meeting of the society, will be held on the evening of Friday, December 7th. The Rev. R. M. Croll, of Simcoe, the first president of the society will occupy the chair. The subject of debate will be "Resolved, that the denominational divisions of the Church are opposed to the progress of Christianity." The remaining part of the programme will present unusually interesting and varied attractions.

THE Presbyteries of Quebec, Ottawa, Toronto, Guelph, Hamilton and Huron had been visited and addressed by deputies from the committee on Augmentation of Stipends. The reception of the deputies has been very hearty, and there is good reason to expect a successful prosecution of the work by the committees which have been appointed in the several Presbyteries. The remaining Presbyteries in Ontario and Quebec will be visited at their earliest meetings. The result of Rev. A. B. Mackay's visit to Knox Church and St. James' Square Church, Toronto, is that in each of them it is thought that \$2,000 can be raised for this fund for the current year, and \$2,000 for 1884. Upwards of \$1,200 have already been subscribed by members of Knox Church, for 1883. Mr. Mackay waited also on a few of the members of Old St. Andrew's, Central and Charles Street Churches with very satisfactory results. St. Andrew's, Toronto, has been appropriating one fifth of each Sunday collection since 1st July to this object, and special contributions will be added for the present year in order to help in the successful launching of the scheme. Central Church, Hamilton, which was visited by Mr. Macdonnell on the 18th inst, will probably give at the rate of \$2,000 a year, and MacNab Street, Hamilton, it is hoped, at the rate of \$1,000. Thus the work goes bravely on, and while the stronger city congregations are taking the lead in devising liberal things in this matter, it is earnestly hoped that many of our large country congregations will follow not very far behind.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton, on the 13th of November. In considering the financial returns of congregations it was discovered that difference of opinion prevailed as to whether families who call themselves Presbyterians, but who seldom or never attend Church, should be returned in the statistics to the Assembly as Presbyterian families. The matter was remitted to a committee to consider and bring in a report thereon at next meeting. Dr. Cochrane of Brantford was heard in support of the scheme for the Augmentation of Stipends, setting forth in detail said scheme and the necessity for it. The following is the deliverance of the Presbytery on the matter: "Having heard Dr. Cochrane, the representative of the Assembly's Home Mission Committee, on the Scheme for the Augmentation of Stipends, the Presbytery record their great satisfaction with the manner in which Dr. Cochrane discharges his duty in this matter, express their entire sympathy with the plan proposed and resolve to take action in the matter forthwith. It was agreed to defer consideration of the remits till next meeting. Mr. Paterson resigned his charge at Bayfield. The resignation was accepted, the congregation being notified, the pulpits of Bayfield and Bethany to be declared vacant on the 25th inst., Mr. Turnbull to be moderator, of session. A committee was appointed to draft a suitable minute antecedent this resignation. A call from the congregation of Summerstown in the Presbytery of Glengarry to Rev. Hugh Cameron, of Kippen, was taken up, when it was agreed to hold a special meeting in the church at Kippen on the first Tuesday of December, at eleven a.m., to dispose of the call, all parties to be cited to appear at the aforesaid meeting for their interest. It was agreed to hold a Sabbath School Convention on the third Wednesday of January in Union Church, Brucefield. A committee consisting of Messrs. Turnbull, Stewart, Musgrave, and R. Y. Thompson, ministers; J. R. Miller, Wilson, Clark, and Scott (Hensall), elders, was appointed to carry out the resolution of the Presbytery in the augmentation of stipends. The Presbytery adjourned to hold the next regular meeting in Union Church, Brucefield, on the third Tuesday of January, at half-past ten, a.m.—A. McLEAN, Pres. Clerk.

BOOKS AND MAGAZINES.

ASTRUM ALBERTI. (Belleville. Printed by E. Chisholm.)—The students of Albert University have a very creditable college journal. It is conducted with ability and good taste. Its get up reflects credit on all who are associated with its production.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal: The Alma Mater Society.)—The "College Journal" comes out in new and improved style. Artistically the new cover is a decided improvement upon the old one. The contents of the November number do honour to the gentlemen who conduct the "Journal." Its varied contents include a French Department which will be interesting and linguistically instructive to many of its readers.

QUEEN'S COLLEGE JOURNAL. (Kingston. British Whig Printing House.)—The November number of "Queen's College Journal" is the second of the eleventh volume. It has obtained a vigorous and robust development. A genial sprightliness characterizes much of the writing that finds its way into the pages of the "Journal." There is also a due proportion of solid and vigorous thinking in several of the contributions appearing in the present number. The paper, printing and general arrangement of the "Journal" are of the best.

OUTLINES OF SERMONS TO CHILDREN, WITH NUMEROUS ANECDOTES. (New York. A. C. Armstrong & Son.)—To speak effectively with interest and instructiveness to children is a rare and precious ministerial gift. There is a vast difference between being childish and childlike. The former repels, the latter attracts. This publication, another volume of The Clerical Library, contains ninety-seven outlines of sermons to children on a wide variety of topics. They are by men of acknowledged eminence in possessing the happy faculty of preaching interestingly to the young. As an evidence of this as well as of the character of the teaching it is only necessary to mention such names as those of William Arnot, the Bonars, Principal Cairns, John Edmond, D.D. Drs. Oswald, Dykes, and J. Marshall Lang, besides many others.

ANCIENT EGYPT IN THE LIGHT OF MODERN DISCOVERIES. By Professor H. S. Osborn, LL.D. (Cincinnati: Robert Clark & Co.)—This work is, perhaps, the most comprehensive, accurate and recent epitome, of any work in the English Language, on the subject of which it treats. The author has had in view, the putting of the whole subject into the hands of those who wish to be introduced to the true state and advance of Egyptology in a critical, but popular light. The great result will be, to present the value of this branch of historic science, as it bears upon the earlier Scriptures, the books of the Pentateuch, and of the prophets, although not written from the theological standpoint, but from a truly scientific and unbiased one, it shows, incontrovertibly, the true historic value of those earlier and later works. An excellent map of Egypt and Ethiopia accompanies the book.

INDEX of Presbyterian Ministers of the Presbyterian Church in the United States of America, with reference to the pages in which their names are found in its records and minutes from 1706 to 1882. Compiled by the Rev. W. J. Beecher, D.D., assisted by Mary A. Beecher. (Philadelphia: Presbyterian Board of Publication. Toronto: James Bain & Son.)—This is a goodly volume of 600 pages, the compilation of which must have entailed on the author an incalculable amount of patient and continual labour. The volume contains all names of ministers found on the records from 1706 to the organization of the General Assembly in 1788, and the names of all ministers found in the minutes of the Assembly from 1789 to 1881. To those who have copies of the minutes the volume will be a most valuable companion, and it will be very useful to those who have not full copies of the minutes, but who may wish to look up the history of individual ministers.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: A Friend for Foreign Mission, \$3; W. O. B., Montreal, special for Foreign Mission, Formosa, \$20; Mary Kellie, special for Foreign Mission, Formosa, \$10; A Friend, Ingersoll, Foreign Mission for Oxford College, Formosa; A Friend of Missions, Lanark for Foreign Mission, Formosa, \$10.

CHOICE LITERATURE.

ALDERSYDE.

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

CHAPTER VI.—Continued.

Doctor Elliot cast a keen glance at his daughter when she entered the dining-room, and motioned her to come and sit by his side, which also happened to be the seat next Hugh Nesbit. It was a curious and painful thing to observe how Doctor Elliot's women-folk relapsed into subdued silence in his presence, and seemed to be in a state of nervous dread and fear of him all the time. In general he either remained silent, or monopolized the conversation; but that day he seemed anxious that Mary, at least, should take part in it. She answered Hugh Nesbit's remarks only in monosyllables, till her father said half-jokingly:

"Unless you find something more to say, Mary, Captain Nesbit will come to the conclusion that you are either an ignoramus or a painfully bashful country girl."

"Whether she speaks or remains silent, Miss Elliot must always be charming," said Hugh Nesbit gallantly.

Mary knew well that her father's seemingly playful speech was in reality a command, so with her customary submission to his will, she forced herself to carry on a conversation with the young man beside her. Sitting by Mrs. Elliot at the foot of the table, Miss Nesbit observed her dim eyes fill with tears, which she strove to hide by bending over her plate.

You will notice that the feminine relatives of coarse, unfeeling men, are generally women of refined and acute sensibilities, to whom their home life is almost always a species of martyrdom.

None present at Doctor Elliot's dinner-table that Sabbath day, save perhaps Hugh Nesbit, enjoyed the meal. When it was over the ladies retired, and the Miss Nesbits begging to be excused, as Marget would be anxious about them, went away home at once.

"What would you think if Mary Elliot became lady of Aldersyde, Janet?" asked Tibbie as they turned up the steep road to Windyknowe.

"I wadna wish tae see her the wife o' Hugh Nesbit, Tibbie."

"See it ye will, Janet," said Tibbie shrewdly. "Doctor Elliot has got the plan in his head. Did ye no see how he made Mary sit beside Hugh Nesbit, and scolded her for not speaking to him. It angers me to see how Mrs. Elliot and Mary fear Doctor Elliot: I never saw man that would fear me yet."

"He's maybe tae come yet, Tibbie," said Miss Nesbit with a slight smile.

"I canna bide Doctor Elliot," said Tibbie. "Can you?"

"There's some I like better," answered Miss Nesbit with characteristic caution.

"Like better!" echoed Tibbie. "He's, a mean, graspin', ill-natured man. They say he married Mrs. Elliot for her gear, an' he'll try tae make Mary do the same."

"Wheesht, Tibbie," said Miss Nesbit gently. "If ye canna say ony guid o' a body, dinna say ony ill."

"Look here, Janet," said Tibbie suddenly. "I dinna ken what Mrs. Riddell o' Ravelaw said tae ye that day she came tae Aldersyde, but d'ye mean tae say ye bear her nae ill-will for the way she has treated us since we kened her first."

"Wad it better us tae keep up a spite at her, Tibbie?"

"Maybe no," returned Tibbie impatiently. "An' I ken the Bible bids ye forgive yer enemies. But for a' that, an' I must say'd though it anger ye, Janet, if Sandy Riddell had treated me as he has treated you, I would hate him, an' live but tae be revenged on him."

The fiery, implacable spirit of the Nesbits was roused in Tibbie's breast. Looking at her, Janet almost trembled. For what tribulation might it not lead her into in years to come?

"Speak o' the deil, Janet," cried Tibbie. "Here's Sandy Riddell comin' ower the brae, on that black beast o' his—a bonnie like thing on a Sabbath afternoon."

Miss Nesbit cast one glance at the horse and rider, and then helplessly round, as if seeking a way of escape from the inevitable meeting.

"Janet, for ony sake dinna let the man see ye care sae much," said Tibbie sharply. "Wait till he comes up, an' I'll gie him a word he'll no forget in a hurry."

"Tibbie, if ye daur!" said Janet, and gripped her sister's arm with fingers that had no faltering in them, and which effectually silenced Tibbie.

The Laird of Ravelaw looked well on horseback. He rode a great, powerful black animal, which chafed under bit and bridle, but carried his master superbly. His purpose in coming that unfrequented way, was solely to see Janet Nesbit. It did not suffice him that he had treated her shamefully, he desired to see for himself how she bore it. He actually drew rein in front of the Miss Nesbits, and lifting his cap, bade them good afternoon.

Tibbie kept her head down, lest she should be tempted to forget Janet's "daur!" But Miss Nesbit drew herself up in her proudest way, and putting back her veil, looked straight into his face. The curl in her long upper lip, the matchless contempt in her clear eyes, the haughty calm of her whole demeanour, left him in no doubt of what she thought of him. This was scarcely what he had looked for, and it made him shrink into himself, and curse himself for coming in the way of such humiliation. After that one look, which had not the shadow of recognition in it, Miss Nesbit drew down her veil and passed on. Then the Laird of Ravelaw dug his spurs into the black charger's sleek sides, causing him to rear, and afterwards to plunge forward in a mad gallop.

Faithless Riddell had got a lesson at the hands of a woman, which he would not forget for many a day. Not being a person of much discrimination, he concluded that

Janet Nesbit must have received his attentions as they were offered, to wile away an idle hour.

The first Sabbath evening in their new home passed but drearily for the Miss Nesbits. They had little in common, and did not talk much together, after the manner of other sisters.

They lingered long over their early tea; then Tibbie threw herself on the sofa, and folding her fair arms above her head, built her castles in the air. Miss Nesbit sat in the window, watching with yearning eyes the night creeping over Bourhope to envelop Aldersyde in its grim shadows. Her feelings being like to get the better of her, she rang the bell and bade Marget bring in the lamp, and took up a book. At nine o'clock it behoved her to call Marget again, to listen to the lesson she must read, as their father had done every Sabbath night since they were little toddling bairnies, who could not comprehend what it was all about. It was no wonder her voice faltered; for it is a sore thing for a woman to feel that she is the head of a house, and responsible for the well-being of its inmates. But I trow not many take up the charge with so earnest a spirit as Janet Nesbit.

Thus the Sabbath closed. Upon the Monday afternoon, when Miss Nesbit was sitting alone in the dining-room, Tibbie having gone to Aldershope, Marget showed in Mr. Bourhill, the minister. Miss Nesbit rose from her seat, and held out her hand to him in frank welcome, but for the moment neither cared to speak. The memory of bygone days, and other greetings never more to be heard this side the grave, rose up before them, and made words difficult to come.

"I met Miss Isabel at the manse gate," said Mr. Bourhill after a little. "She is looking well, Miss Nesbit."

"Yes, she is weel. I was just sittin' when ye cam' in, Mr. Bourhill, wonderin' what I wad dae wi' Tibbie. She's a restless, thochtless lassie; I'm jist fear'd Windyknowe will be ower quiet a hame for her."

Mr. Bourhill's heart beat quicker at this evidence of her perfect faith and confidence in him. He knew well there was no other to whom she would have spoken with such unreservedness.

"Could you not take her to Edinburgh for the winter months?" he suggested. "The change would do you both good."

Miss Nesbit lifted up her head and smiled slightly.

"Sixty pounds a year 'll no pay for mony changes, Mr. Bourhill."

The minister heard her in no little surprise.

"Miss Nesbit, is it possible *that* is all your income?"

She nodded.

"I'm no ashamed o'd; why should I be? As I said tae Tibbie, mony a puir gentlewoman hasna as muckle. It's plenty for us if Tibbie—"

She paused, and a sigh escaped her.

"She has a constant cravin' after a gay life, an' a' the luxury that money can buy, Mr. Bourhill—a very natural thing in a young an' bonnie lassie."

"Is that work not trying for your eyes, Miss Nesbit?" asked the minister in a queer, abrupt way.

Miss Nesbit laid her lace work down on her lap, a little humorous smile rippling about the corners of her mouth.

"I maun tell ye the meaning o' this, Mr. Bourhill. When Mr. Douglas tell'd us what was left, Tibbie an' me cam' tae the conclusion that we wad hae tae let Marget gang, an' I said sae till her. I wish ye had seen her, Mr. Bourhill; her honest wrath fairly took the breath frae Tibbie an' me. She just refused tae gang. So tae fill up my time, an' help tae pay Marget's wages, I mak this lace, which my mother learned me tae dae long ago, an' send it tae a shop in Edinburgh. It's aween you an' me, Mr. Bourhill; for if Marget suspect it, she wad tak my head aff. I've tae stow'd away in my apron pocket whenever I hear her comin'."

While she was speaking, the minister of Aldershope had risen and gone over to the window. He could not always force back from outward sight that which filled all his heart.

"We can see the den o' Aldersyde frae here, ye see," said Miss Nesbit cheerfully; "no tae speak o' Dryhope Tower, an' Bourhope. So we dinna feel a' thegither awa frae hame."

Then Mr. Bourhill turned about, and Miss Nesbit, happening to look at him at the moment, knew what was coming. She rose up trembling, and let her work fall down to the floor.

The deepest feelings do not find their expression in a multitude of words. Mr. Bourhill held out his hands to Janet Nesbit, and said in tones which his great emotion made hoarse and tremulous:

"Janet, I love you next to God. Let me make your happiness my greatest earthly care!" That was all.

A lesser nature might have misjudged him, and though his offer was the outcome of pity. But Janet Nesbit's great heart read that other like an open book, and knew, ah! none better, the priceless value of the love she could not take.

There was no coquetry about her, no shrinking from telling the truth; she answered the question as it had been put, in words grave, true, and earnest, coming from the heart.

"Mr. Bourhill, I would to God I could come, kennein' what it is ye offer, an' that there's no muckle love like yours in this weary world. But I hae nane tae gie, an' I could be wife tae nae man unless my love could match his ain." Then she broke down and covered her face with her hands.

To a true woman it is terrible to refuse the offer of a good man's love; because, if she has loved herself, she knows what her answer must mean to him.

It was no light thing for the minister of Aldershope; for, when love comes to a man for the first time, late in life, it is no child's play, but terrible earnest.

"In time to come," he said slowly; but Miss Nesbit held up her hand deprecatingly.

"Never, never! Mr. Bourhill. I'm a woman to whom love can come but aince. I hae gien mine already, an' though unworthily for a', she said. "Ye ken what I think o' ye when I bring mysel' tae tell ye this; and ye were my father's freend an' mine."

Then Mr. Bourhill went away over to the window, and stood there for what seemed a very long time to Miss Nesbit. Yet she dared not disturb him, nor go away out of

the room. These were sharp moments for the minister of Aldershope. When he turned about by and by, it seemed to Miss Nesbit that never before had Mr. Bourhill's face so reflected the light of his great heart and meek, unselfish soul. He went up to her, and taking both her hands in his firm yet gentle clasp, looked full into her eyes.

"It was too much happiness for me, and God has willed it otherwise. Forgive me if I have distressed you—nay, I know I have; but there are moments when a man is not altogether master of himself."

"I wasna worthy," faltered Janet, unable to say more.

"You will forget this, Miss Nesbit, and let the old friendship grow deeper and stronger between us," he said with his true bright smile; "and only remember me as the one to whom your father ever accorded a warm welcome in happier days at Aldersyde?"

"I hinna that mony freens that I should care tae lose the best o' them," Miss Nesbit made answer with brimming eyes. "God bless ye, Mr. Bourhill."

The minister bent low over the clasped hands, and touched them with reverent lips: "God bless you, my friend!"

CHAPTER VII.

"She was a leddy o' high degree,
An' she was proud as proud could be,
An' she had siller, an' gear, an' a,
An' mony a servant in her ha',
But aye her life was dreary, dreary,
An' aye her heart was sad an' weary!"

After meeting the Miss Nesbits on the Sabbath afternoon, Sandy Riddell rode home to Ravelaw in a great rage. At the dinner-table he was so rude and sulky, like some school-boy who had been whipped for transgression, that his mother found it necessary to remonstrate with him, and ask him what had happened to ruffle his temper. Whereupon her gentlemanly and respectful son swore at her, and Mrs. Riddell retired to her chamber in hysterics.

In the lifetime of Sandy Riddell the elder, such scenes had been of so frequent occurrence that the domestics thought nothing of them. Since the young Laird had grown to manhood he had given large evidence of having inherited his father's coarse, rough nature, rather than the courtesy which had ever been characteristic of his mother's family. This was the price my lady had had to pay for the wealth and stately home she had won. She did not appear down stairs again that evening, which mattered little to her son, he being in the stables smoking and talking familiarly with the groom.

On Monday morning Mrs. Riddell did not feel herself equal to the exertion of rising at the usual hour, but rang for her waiting-woman to bring her a cup of strong tea, and thereafter remain in the next room till she was again required. At eleven, Mrs. Riddell pulled her bell-rope again, and Rebecca, who had been down-stairs gossiping with the maids, came running up in breathless haste.

"You've been down-stairs, Rebecca," said her mistress peevishly. "I might have fainted or died while you were gone."

"I had the toothache, ma'am," said Rebecca, telling her lie as glibly as her mistress could have done, "and just ran down for a mouthful of whisky to deaden it."

Mrs. Riddell did not believe her serving-woman's statement. There are no greater suspects of the veracity of others than those who have little regard for the truth themselves.

"Dress me, then, Rebecca," she said languidly "and then go down for some vinegar and water to bathe my head; it aches intolerably, the result of the wretched night I have had."

Rebecca had passed the night on a couch in her mistress's bedroom, and knew she had slept soundly till the dawning. But being only a poor waiting-woman, it did not behove her to have any opinions of her own. There was a bit of news burning her tongue; but she dared not breathe it, lest she should betray that even in the agonies of toothache she had been able to gossip down-stairs. Having got her mistress into her clothes, she went away for the vinegar and water, with which she bathed her lady's head, she lying back in her easy chair the while.

"When did the Laird breakfast, Rebecca?" asked my lady.

"At six o'clock, ma'am," answered Rebecca; "and away driving to Galashiels to catch the coach for London."

Mrs. Riddell gave a faint scream.

"You are talking sheer nonsense, Rebecca," said she sharply.

"I beg pardon, ma'am; I had it from Gibson's own lips when I was down just now," said Rebecca smoothly.

"Go and send Gibson to me directly; I cannot comprehend what you tell me, Rebecca," exclaimed her mistress with considerable energy.

Rebecca departed at once, and returned shortly with the housekeeper, a stately personage in stiff black silk, with a bunch of keys jingling at her side.

"What is this Rebecca tells me about the Laird, Gibson?" asked Mrs. Riddell.

"I don't know what Rebecca may have told you, ma'am," said Gibson sullenly, who still resented being ordered up-stairs by my lady's maid.

"Don't exasperate me, Gibson. Has the Laird gone to London, or has he not?"

"I gave him his breakfast myself at six o'clock, ma'am, and packed his bag while he ate it; and I saw him drive away at half-past six. Duncan has just returned from Galashiels."

Mrs. Riddell bit her lip.

"He must have taken a sudden whim in his head," said she. "Did he make any allusion to his return?"

"As he was going out of the door, ma'am, he turned about and said to me, 'Gibson, tell my mother I'm off for a holiday, and she may expect me when I come.'"

Again Mrs. Riddell bit her lip. To leave such a message for her with a servant; it was intolerable!

"He only took one change of linen, ma'am," went on Gibson, "and said he would get what he needed in London." "You may go," said Mrs. Riddell haughtily, and Gibson withdrew, secretly delighting over her mistress's humiliation. No dependent ever became attached to the house of Ravelaw, being made to feel that they were dependents, and as such must keep their place.

Being left alone, Mrs. Riddell began to think over this extraordinary proceeding of Sandy's. She made her head ache in earnest, trying to fathom his motive for this sudden journey, but was obliged in the end to give it up in despair.

(To be continued.)

WINTER EVENINGS IN THE COUNTRY.

A generation ago, the long winter evenings were the brightest part of the twenty-four hours. Great logs of maple and hickory were laid across the andirons, and the mighty flames surged up the wide-throated flue, and filled the room with a glare of light that made the home-dipped candles fade into insignificant paleness. Around the table, the family gathered with books and knitting or sewing. The children roasted nuts and apples or popped corn by the open fire, and an air of good cheer and cosy comfort pervaded the room. No outside attractions lured the young people away, unless for a moonlight sleigh-ride, a neighbour's quilting-party, or a district singing-school. There was much solid reading carried on by the family circle; and, as a rule, there was companionship in all literary matters. Individual taste could not be gratified, because of the paucity of books. What one member read the others read.

But in spite of the glamour of the fire-light, and the stronger glamour that memory and association cast over the quiet evenings of thirty years ago, few are the wise people that would return to those days. The better illumination that the modern lamp affords is suggestive of the brighter lustre that the present gives to other things.

The open fire we may be permitted to regret, though freakish fashion, for once tinged with common sense, is tearing out the bricks and restoring the fireplace where she can. But the other advantages of to-day make the past seem narrow and confined. What a flood of literature has been poured out upon the world since the days of tallow candles! What revelations in science, what an unlocking of the mysteries of nature, what unscaling of musical fountains, and unveiling of the recesses of art!

To be sure, a noble literature was at the disposal of the last generation, if they had the means to possess it. But the free public library was an unknown boon. Now, every town that pretends to ordinary intelligence has its library, large or small, or, if it has not, it should and may have it. Indeed, in town, where none exists, there could not be a better winter's work than to organize one.

This introduction of libraries grants a greater range to individual taste in families; and, while it has its advantages, it has its compensating disadvantages. Into even the country farm-house cellar, the iron furnace has found its way; and the hot-air pipes which radiate from this genial centre carry with them the various members of the family. The daughter with her novel seeks the snug comfort of her warm bed-room, the boys with their magazines go to their own chamber, and the father and mother are left to the quiet of the sitting-room. It is a pity to break up the unity of the family group in this way, unless the younger members are really engaged in serious study. If all read for recreation, books could easily be found which would entertain all, and at the same time revive the good old habit of reading aloud.

Few country homes now-a-days are without musical instruments of some kind. Evening is the time to out-sing the storm in a chorus of family voices supplemented by the neighbouring lads and lassies. It is the time to form little orchestras of such instruments as the village affords; and the piano played by the daughter on a winter evening sounds sweeter to the mother, who has denied herself all luxuries to give her child musical instruction, than any concert she could attend.

These long, quiet hours when the world is wrapped in silence and cold are just the time for cultivating the social graces of home. One may not be an artist; and yet, whether he will or not, he daily paints upon his memory pictures that will never fade. None of these are brighter and fairer than that of the home circle. The parents have their part to do in making this picture complete. It lies in their power to choose the books that shall be read for profit and recreation, to invite the mates that shall unite with their own young folks in music and mirth, in games and recreation, and, in short, to make the long evenings pass away as rapidly as the nights sped to the Sultan who first heard the Arabian Tales. But, with the best will in the world, they cannot do this without the grateful co-operation of the girls and boys and the older sons and daughters.—*Christian Register*.

ANIMAL INTELLIGENCE.

At the north side of Dublin there is at Clontarf a sea inlet where the water at certain times of the tide is very shallow. A little stream flows under the road into the sea at this place. The bridge beneath which it passes has pretty high parapets. A huge dog, a frequent companion during my student days, used to mount one of these parapets, employing it as a lookout when he happened for the moment to lose sight of me. Mrs. Comerford, widow of a distinguished barrister, was my landlady. This dog aided by an accomplice named Bran, slew Mrs. Comerford's red cat, a great favourite, and buried him, all but the point of his tail, in the garden. The accomplices demeaned themselves in the most innocent manner, but betrayed considerable confusion when their delinquency was detected. It did not seem to occur to their canine minds that the mere tip of the poor cat's tail, when the body itself was out of sight, could possibly incriminate them. But to return to Clontarf. It was the practice among the lads about, when the depth of water suited, to wade out and catch little flat-fish. These abound in great numbers, and lie commonly on the sea-bed. The waders went in bare-

legged, and when they happened to tread upon a fish, kept the foot in position until they could stoop down and secure their prey. One of the fisher-boys was one day attended by his dog, and, when the intelligent creature saw the work in which his master was engaged he proceeded to help him by plunging about, and whenever he felt a fish kept his paw upon it until his master should come up and place it in his creel. This curious method of catching flat-fish is not confined to Clontarf. I was walking one day along Con's Water, called after the old chieftain of the name, Con, or Constantine O'Neill, when I observed a bare-footed lad wading in the shallow water—for the tide was out—and from time to time casting something on the bank. He was catching flat-fish with his feet. I did not detect his occupation, in which he seemed pretty successful, until I went close up in order to see what he was about.—*Nature*.

AT THE GRAVE OF CHARLES WOLFE*

Where the graves are many, we looked for one,
Oh, the Irish rose was red,
And the dark stones saddened the setting sun
With the names of the early dead.
Then a child who, somehow, had heard of him
In the land we love so well,
Kept lifting the grass till the dew was dim
In the churchyard of Clonmel.

The sexton came. "Can you tell us where
Charles Wolfe is buried?" "I can.
See, that is his grave in the corner there.
(Ay, he was a clever man
If God had spared him!) It's many that come
To be looking for him!" said he.
But the boy kept whispering, "Not a drum
Was heard"—in the dusk to me.

(Then the gray man tore a vine from the wall
Of the roofless church where he lay,
And the leaves that the withering year let fall
He swept with the ivy away;
And, as we read on the rock the words
That, writ in the moss, we found,
Right over his bosom a shower of birds
In music fell to the ground.)

Young Poet, I wonder did you care,
Did it move you in your rest,
To hear that child in his golden hair
From the mighty woods of the West,
Repeating your verse of his own sweet will,
To the sound of the twilight bell,
Years after your beating heart was still
In the churchyard of Clonmel?

—S. M. B. Piatt, in the *December Century*

THE LESSON OF PETER COOPER'S LIFE.

In an anecdotal paper on Peter Cooper, in the *December Century* (the frontispiece of which is a portrait of the philanthropist) the writer, Mrs. Susan N. Carter, says: "The highest lesson taught by Mr. Cooper was the lesson of his own life. As much as, or more than any one I ever knew, Mr. Cooper solved the problem: 'Is life worth living?'"

"Observing him carefully for a long series of years, it appeared that certain parts of his nature were cultivated intentionally, as the result of a wisdom which discriminated what was really worth caring for from what was not worthy of pursuit. Personal ambitions or selfish aims had no weight with him, and disappointments and annoyances which would have left deep wounds with many passed off from him with scarcely an observation. He was most kind and loving; but if he were usefully employed, no domestic loss or separation from friends seemed to touch his happiness seriously. He spoke often of his preference for plain living, and his habits were as simple as those of a child. Love of pomp or display never touched him in the slightest, and he had an innocent openness of character which concealed nothing. Never, under any circumstance, did he show a particle of malignity, revenge, or meanness. If people disappointed him, he passed over the wound it made and let his mind dwell on something more satisfactory. Swedenburg's phrase, 'the wisdom of innocence,' often occurred to my mind in observing Mr. Cooper. He knew what was wise, and to that his heart was given. Sensitive as any young man in all works of sympathy or kindness, the mean and bad ways of the world fell off from his perception.

"So his life passed in New York and in the Cooper Union, serene, happy, and contented. With 'honour, love, obedience, hosts of friends,' he was an example and encouragement to those who had not gained the quiet heights on which his inner self habitually dwelt."

RELIGION stands upon two pillars, namely; what Christ did for us in his flesh and what he performs in us by his Spirit. Most errors arise from an attempt to separate these two.—*John Newton*.

LUMBERMEN are preparing to go into the woods of Maine for the winter. On the Penobscot they will get from \$20 to \$30 a month and board. The pay last year was from \$18 to \$23. Within the past eighteen years they have cut, on the Penobscot, 3,142,902,124 feet of lumber, mostly spruce.

In the parish church of Oa, Islay, lately, two elders would not allow the minister, Mr. MacDougall, to dispense the Lord's Supper, because no proper intimation had been made of the service and no fast-day observed. Some high words, it is said, were used; but although the sacred elements were on the table no communion took place.

*Wolfe, the poet, is buried in Clonmel Parish Churchyard. Queenstown, of which this is the cemetery, was early a resort for consumptives.

BRITISH AND FOREIGN ITEMS.

ONE-HALF of the entire export trade of France is made up of intoxicants.

MRS. MAX MULLER presided at a woman's meeting held in Oxford in connection with the municipal elections.

THE Rev. John Macnaughtan, Rosemary Street, Belfast, is suffering from a severe attack of congestion of the lungs.

MR. HENRY SEDGWICK, LL.D., has been appointed to the professorship of moral philosophy at Cambridge, vacant by the death of Mr. Birks.

It is proposed to re-erect the old church of St. John in the Fort at Ayr which was destroyed by Cromwell, and of which only the tower is extant.

THE venerable Mr. Mursell of Leicester, who succeeded Robert Hall in that town, is the subject of much suffering, with his mental powers mournfully impaired.

THE splendid Audubon collection of the birds of America has been purchased and presented to Amherst College by Mr. Elbert E. Farnham, who graduated there in 1855.

THE Rev. Hugh Price Hughes, M.A., Oxford, has commenced an evangelistic mission in Dublin. Mr. Hughes is said to combine in a remarkable degree culture and evangelistic fervour.

THE Hon. Mrs. Atkinson and several other ladies have been delivering addresses at the evangelistic services at Longsight, Manchester, in connection with the "Church Army" movement.

THE living of St. Peter's, London Docks, having been sequestrated under an order of the court of arches a guarantee fund is being raised for the maintenance of the vicar, Mr. Mackonochie, and his clergy.

AT Nottingham, Canon Tebbutt, in a recent sermon, informed his flock that "Presbyterianism began in 1582, when John Knox, himself a layman, assumed the ministry on the simple call of the congregation!"

MR. WHITTIER is said to have received \$100 dollars for his latest sonnet, and the publishers of the American "Youth's Companion" are to pay Mr. Tennyson 1,000 dollars for a poem which they will publish presently.

AT a tithe sale lately at the instance of the rector of Halstead, Kent, the auctioneer was maltreated and pelted with soot. There were no offerers, and he himself had to purchase the stack of hay he had received instructions to sell.

IT is a fact, as Archdeacon Farrar remarked last week at Leeds, that many eminent statesmen of the day, and authors like Carlyle and Ruskin, have used stronger language about the drink traffic than the most "fanatical" of total abstainers.

THREE missionaries in connection with the Irish Presbyterian Church were ordained recently. Mr. W. W. Shaw to China, and Messrs. H. Scott and Steele to India, and five missionaries from the Church are about to leave for the East.

IN the Baptist Conference, in Boston, the Rev. C. J. Baldwin, speaking of church architecture, assailed the Gothic on the ground that its pointed arches, clustered columns and elaborate ornamentation tend to divert attention from the preacher.

ATTENTION has again been directed to the Old Meldrum manse dispute by the public sale of a cow belonging to one of the feuars who is himself a member of the Established Church. Other feuars are to be forcibly compelled to pay the amounts charged against them.

DR. KAY'S congregation in Edinburgh have asked him to take and the Presbytery to grant him three months' leave of absence. The chairman expressed the hope that Dr. Kay "might soon be restored to more soundness of mind and to his usual physical condition of health."

DURING his stay in Cork, Mr. Moody, with some of his fellow-labourers visited the cathedral while service was being held. The bishop, invited the evangelist to unite with the clergy in the Holy Communion; and both Mr. Moody and his friends gladly accepted the invitation.

AN eccentric San Francisco millionaire, left a pretended widow, while a girl from England was imported as a daughter by his first wife and coached to weep over the coffin at the funeral. The real relatives, a sister, nephews, and nieces, have just been heard from in Wales.

A BENEVOLENT gentleman has offered £1,000 to any hospital, having at least 100 beds, the managers of which will give to the treatment of diseases and surgical cases without alcohol, either in diet or medicine, a trial as full as is now given to the use of alcoholic compounds in such cases.

"THERE are six authors of the first rank, and I am one of them," once wrote old Dumas to a General who complained of not having received a visit from him. "There are six Marshals of France, and you are not one of them. It seems to me, therefore, that it was for you to call first upon me."

BLACK BART has robbed more than a score of stages in California single handed. He had a habit of writing doggerel verses and pinning them to rilled express boxes. The rewards offered for his capture amounted to nearly \$15,000, and a stray bit of his versatility finally betrayed him.

THE Bishop of Lichfield desires the clergy in his diocese not to call upon their younger brethren to compose more than one sermon in each week. If they are required to preach more frequently they are to be allowed to read a sermon from one of certain volumes which Dr. MacLagan names.

PROF. PLAFF, of Erlangen, declares as the result of his investigations (1) that the age of man is small, extending over only a few thousand years; (2) that man appeared suddenly, the most ancient man known to us, being not essentially different from the now living man; and (3) that transition from the ape to the man, or the man to the ape, is nowhere to be found.

MINISTERS AND CHURCHES.

THE Rev. R. Pettigrew, of Weston, has received a unanimous call to the congregation of Glenmorris.

THE Rev. Dr. James, of Hamilton, conducted the anniversary services at St. James' Square Presbyterian Church on Sabbath last.

THE twelfth anniversary services of the East Presbyterian Church were held last Sunday. Rev. Prof. McLaren preached in the morning and evening, and Rev. Dr. Thomas in the afternoon.

THE Presbytery of Saugeen met in St. Andrew's Church, Arthur, on the 6th inst., and ordained and inducted Mr. Thomas as pastor of that congregation. Mr. Thom enters on his work under very favourable circumstances.

LAST Thursday evening a soiree under the auspices of the Young People's Christian Association was held in the College Street Presbyterian Church. The Rev. Alexander Gilray presided. Addresses were delivered by Rev. Messrs. D. J. Macdonnell, R. Wallace, and J. Holmes. The proceedings were enlivened with excellent music by the choir.

A JOINT meeting of representatives of the congregations of West Adelaide and Arkona, Presbytery of Sarnia, was held on the 20th inst. under the presidency of Rev. Thomas MacAdam, of Strathroy, interim-moderator. In view of the present vacancy it was unanimously agreed to aim at raising a salary for the minister of \$750 in addition to the manse, and without asking a supplementary grant from the Home Mission. This is a most hopeful resolution and likely to be carried out successfully, if one can judge from the fine spirit displayed. It is very encouraging for the movement to raise the salaries of ministers.

THE week before last Mrs. Harvie, of Toronto, addressed a very large gathering of the ladies of Uxbridge under the auspices of that section of the Woman's Foreign Mission Society of the Presbyterian Church. A pleasing feature of the occasion was the presence of many ladies from all the other Protestant churches of the town. The address was replete with valuable information and contained many earnest and touching appeals in behalf of the millions of women perishing in heathen lands. The effects of Mrs. Harvie's address are already apparent in the increased interest awakened in a cause so dear to every true Christian.

THE first entertainment of the season of the Parkdale Presbyterian Young People's Association was given last week to a crowded and enthusiastic audience in the Presbyterian Church, Duan avenue. The following programme was very excellently rendered. Piano solos by Mrs. Dickson and Miss Gray. Piano Duets by the Misses Little and the Misses Beattie. Readings by the Rev. W. A. Hunter, M.A., Mr. Alexander, and Mr. Ness. Songs by Miss Maggie Little, Messrs. Alexander, Baxter, Harvey, and Laidlaw. Miss Baxter and Mr. Hall acting as accompanists. The entertainment is to be repeated in a few weeks at the Home for Incurables.

THE Rev. J. Douglas, formerly missionary in India, was inducted on the 14th inst., to the pastoral charge of the Presbyterian congregation at Brandon, Manitoba. The Rev. H. M. Kellar presided. Rev. Mr. Davidson preached an appropriate discourse from 2 Cor. iv. 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Rev. Mr. McKellar, after referring to the events which led to the call of the Rev. Mr. Douglas, and the steps taken, put the usual questions to the pastor elect, having answered these, and prayer being offered, he was inducted to the pastoral oversight of the Brandon congregation. Thereafter Mr. McKellar addressed the minister and Mr. Campbell the people.

THE new Presbyterian Church in Victoria, in connection with the Greenwood group of stations, Manitoba, was opened for divine worship, on Sabbath, Nov. 11th, 1883. Rev. John M. King, D.D., principal of Manitoba College, Winnipeg, conducted the dedicatory services. His sermons, forenoon and afternoon, were earnest and impressive, and listened to with marked attention. The social held on the following Monday evening was quite a success. After justice had been done to the good things provided by the ladies, an intellectual treat was enjoyed in the shape of addresses, recitations, music and singing. Rev. Mr. Lawrence from Stonewall, whose address was interesting and amusing, was the only minister present besides the

pastor. The Balmoral choir supplied excellent music. The amount realized from the collections on Sabbath, and the proceeds of the social, was about \$70. The Church is a neat frame building 22 x 38, and the whole cost of it is covered by subscription.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on the 20th November. Twenty-four ministers and twelve elders were present. A call from Flamboro' was extended to Rev. S. W. Fisher and accepted by him. The induction is appointed for December 6th, at one p.m. A call from St. Anne's and Smithville was extended to Rev. George Crombie and accepted by him. The induction is appointed for December 17th, at two o'clock p.m., at St. Anne's. A call from Jarvis and Walpole to Rev. J. Wells, M.A., of East Williams was sustained and transmitted to the Presbytery of Sarnia. The scheme for Augmentation of Stipends was considered by the Presbytery, and a small committee was appointed to put it in operation, within the bounds of which Rev. S. Lyle is convener. Conferences on the State of Religion and on Sabbath Schools were appointed to be held at the January meeting of Presbytery in Hamilton. Mr. Yeomans was requested to give supply to Wellandport for two months and report.—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF QUEBEC.—This Presbytery met in Morrin College, on the 13th inst. The attendance was fair. The Rev. R. H. Warden, being present, was asked to sit as a corresponding member. Action was taken to increase the circulation of the "Record" and to make it of more interest and value to the congregations of the Presbytery. Mr. MacLeod reported that the Home Mission Committee had given the grants asked for by the Presbytery. Mr. Warden made a clear statement regarding the Assembly's Scheme for the Augmentation of Stipends. The thanks of the Court were tendered him for his address and a committee consisting of J. R. MacLeod, F. M. Dewey and C. G. Amaron, was appointed to visit all the congregations interested in the scheme. Interesting and encouraging reports were received from the mission stations, both French and English. The deputation appointed to visit Metis reported through Mr. J. R. MacLeod. The report gave a detailed statement of the way in which the work of the deputation was done and of the state of the field, and concluded by recommending that a change in the ministerial supply of Metis be made at an early date. The report was received and its recommendations were adopted.—F. M. DEWEY *Pres. Clerk*.

PRESBYTERY OF SARNIA.—The Presbytery held a special meeting in St. Andrew's Church, Sarnia, on the afternoon of the 6th inst., to consider calls coming before them. There was laid on the table and read a call from the congregation of St. Andrew's Church, Paisley, to Rev. J. B. Duncan, of Forest, promising \$800 with rented house. The clerk intimated that he had cited all parties to appear. When called for, there appeared Mr. Cuthbertson, for the Presbytery of Bruce; Messrs. Scanlan and Steele, for the congregation at Forest; Mr. McMillan for the congregation at Aberarder, and Mr. Duncan for himself. These were heard in order. Resolutions expressive of regret at losing the services of Mr. Duncan and expressive of their high appreciation of his ministerial faithfulness and ability, were read by the commissioners. Mr. Duncan intimated his acceptance of the call, expressing deep regret at the same time, at parting with the congregation, which he esteemed very highly; yet he felt confident that he was following the path of duty in accepting the call from Paisley. Parties were removed, when, on motion of Mr. Thompson, it was agreed to grant the translation in terms of Mr. Duncan's decision; express regret at parting with Mr. Duncan; appoint Mr. Currie to preach and declare the church vacant at Forest and McKay's on the 18th inst., and act as interim moderator of session thereafter. There was laid on the table and read, a call from the congregation of Parkhill and McGillivray to Rev. Alexander Henderson, of Hyde Park and Komoka, in the Presbytery of London. In the absence of Mr. Lees, who moderated in the call, Mr. MacKenzie, commissioner from Parkhill, reported in reference to the same. It appeared that the call was hearty and unanimous, accompanied with a promise of \$1,000 stipend per annum. After questions were put, it was agreed to sustain the call as a regular Gospel call; instruct the clerk to transmit the same, with relative documents to the clerk of the Presbytery of

London, and further appoint the clerk to prosecute the same before that court when the call comes up for consideration. The Presbytery closed with the benediction.—GEORGE CUTHBERTSON, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Alexandria on the 18th ult. with a very full attendance. After disposing of elders' commissions, Mr. Fraser read a report with reference to Sabbath desecration on the Canada Pacific Railway which was received and the convener thanked for his diligence. The congregation of Summerstown petitioned for moderation in a call. After hearing commissioners the prayer of the petition was granted, and Mr. Burnet was appointed to moderate in a call on the 9th day of October. This congregation was recommended for a grant in aid of \$150, as also Alexandria, Dalhousie Mills, Glen Sandfield for \$200, \$150 and \$200 respectively. The last named grant was recommended subsequently to this meeting by a committee of Presbytery having Presbyterial power—consisting of Mr. Wm. Ferguson and the clerk. There was produced and read a petition from members and adherents of Knox Church, Lancaster, worshipping in the second concession, and at River Beaudette asking to be disjoined from said congregation and erected into a separate congregation. The petition, not being regularly transmitted, was referred to a committee with instructions to visit the locality, cite the adjoining sessions if necessary, and report in December. The moderator read a letter from the president of the Woman's Foreign Mission Society in connection with this Presbytery—detailing certain facts and asking the sympathy and co-operation of the Presbytery. The Rev. John Ferguson moved that the Presbytery express satisfaction with the facts brought before the Presbytery and appoint a committee to inquire into this matter—and report—said committee to be the moderator, F. A. McLennan, and Mr. Cormack. The motion was seconded by Dr. McNish and unanimously carried. The Rev. Mr. Cormack, on behalf of the treasurer, read a report and the attention of defaulting congregations was ordered to be directed thereto. The Rev. Geo. McArthur was appointed moderator of the session of Roxborough. Dr. McNish reported *re* the adverse decision in the Côte St. George suit, that the committee were in correspondence with the Assembly's committee on Church property, and the further consideration of this matter was left over until next meeting. All the students labouring within the bounds read exercises—except Mr. N. Campbell who was unable to attend and the clerk was instructed to certify them to their respective colleges. The Presbytery now entered upon the consideration of the matter of Presbyterial visitation of which the Rev. John Fraser had given previous notice. Mr. Fraser thereupon left the chair and moved that a Presbyterial visitation of one-third of all the congregations, or as many as may be reached, especially these giving less than \$750 per annum, take place before next meeting. Mr. Cormack moved in amendment that in the meantime a deputation be appointed to visit the congregations referred to in the motion and that Mr. Fraser's scheme be left over until next meeting. Mr. Fraser's motion not being seconded fell through, and the amendment thus became a main motion, was put and carried. The following committee was appointed to attend to this matter, viz., Rev. Alexander McGillivray, John A. G. Calder, ministers, and Messrs. F. D. McLennan and A. J. Grant, elders. Mr. Lang, convener, reported on behalf of the Home Mission Committee. The Presbytery appointed its next ordinary meeting at Lancaster on the third Tuesday of December (18th), at two o'clock. Alexandria, 25th Oct: This Presbytery met *pro re nata*. The moderator of the session of Summerstown reported he had moderated in a call there in favour of Rev. Hugh Cameron of Kippen; said call was sustained and ordered to be transmitted to the Presbytery of Huron. There was read an extract minute of the Presbytery of Chatham, stating that said Presbytery had sustained a call from Florence and Dawn addressed to the Rev. Dr. Lamont of this Presbytery. The usual steps were ordered to be taken so as to have this matter issued at next ordinary meeting.—HUGH LAMONT, *Pres. Clerk*.

PRESBYTERY OF OTTAWA.—The Presbytery of Ottawa met on the sixth day of November. Rev. George McKay, of Osgoode, moderator. There were sixteen ministers and six elders present. Messrs. Warden, Christie, Archibald and A. McLaren, being present were invited to sit as corresponding members.

Messrs. White, Armstrong and Ami were added to the committee on the studies of Mr. P. S. Vernier. The session records of Daly Street Church, Ottawa, Rochesterville, Hull, Carp and Kinburn were attested in the usual form. The committee on the Revision of Questions for Presbyterial Visitation not being prepared to report was continued. In the absence of Mr. Clark, Dr. Moore reported that East Gloucester had been declared vacant. Mr. Farries, convener of Home Mission Committee of Presbytery, submitted his report. He called attention specially to the Scheme for the Augmentation of Ministers' Stipends. Mr. Warden, of Montreal, present as a deputy from the Home Mission Committee was heard on this scheme. He gave a full explanation of the scheme, and answered such questions as were proposed in connection with it, after which Mr. Armstrong moved, seconded by Mr. Farries and agreed: "that the Presbytery thank Mr. Warden for his lucid explanation of the Assembly's Scheme for the Augmentation of Ministers' Stipends, and assure him that this Presbytery will use their best endeavours to carry out the Assembly's directions." Deputations in connection with the augmentation scheme were appointed as follows:—Fitzroy Harbour, etc., Dr. Moore; L'Orignal, etc., Mr. Caven; Cumberland, Mr. Caven; Russell and Metcalfe, Mr. Armstrong; Nepean and Bell's Corners, Dr. Moore and Mr. White; Manotick and South Gloucester, Mr. Clark; Richmond and Stittsville, Mr. Bennett; Alymer, Mr. Farries; Osgoode and Kenmore, Mr. Farries; North Gower, Mr. Clark; Aylwin and Desert, Mr. Whillans; Rochesterville, Messrs. Farries, Armstrong and E. H. Bronson. The reports of these deputations to be all in by the 25th of December. East Gloucester, being vacant was left in the hands of Mr. Clark, interim moderator of session, to be dealt with when a call is moderated in. It was also agreed that certain congregations self-supporting should be visited; and that Messrs. Farries (commissioner), Dr. Moore, Armstrong and E. H. Bronson be a committee to take charge of the whole work in connection with the augmentation scheme, and report to Presbytery from time to time till the work is completed. A Presbyterial certificate was granted to Rev. Mr. S. Oxley, B.A., and letters of transference to the Rev. A. F. Kemp, LL.D., from this Presbytery to the Presbytery of Hamilton. The report of the committee to prepare minutes on the removal of Messrs. McDiarmid and Bayne from this Presbytery to the Presbytery of Brockville was received and the clerk instructed to forward copies of said minutes to Messrs. McDiarmid and Bayne. Mr. McCusker, who appeared for examination with a view to entering upon a course of study preparatory to the work of the holy ministry, was examined and his examination sustained; and the Presbytery agreed to certify him accordingly. A resolution of condolence with Mr. Clark in his great sorrow was passed in the following terms:—"That the Presbytery of Ottawa have heard with deep sorrow of the great affliction which has befallen their brother, the Rev. G. M. Clark, in the death of his wife. They assure Mr. Clark of their heart-felt sympathy with him in his bereavement, and their prayer that it may please the great Head of the Church to grant him such support in his trial that he may be able by his holy resignation to the divine will to witness a good confession of his faith, so that this affliction may in the end be both to his own spiritual profit and the good of the Church. Mr. Caven was appointed convener of the committee on education in the Province of Quebec in the stead of Mr. Bayne. It was agreed to hold Conference on Sabbath Schools and French Evangelization at the February meeting. Presbytery adjourned to meet on the first Tuesday of February, in Knox Church, at half-past seven p.m.—JOSEPH WHITE, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in Knox Church on the 20th inst., was largely attended and a great amount of business transacted. After reading and sustaining the minutes of last meeting, and inviting the Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, to sit as a corresponding member, the Presbytery proceeded to take up the statistical and financial returns from congregations in the bounds as they are published with the minutes of the General Assembly. The clerk submitted a tabulated statement he had prepared of the average sums contributed by families and communicants towards stipend, the schemes of the Church and all purposes, and showing the comparative proportion by each. After some deliberation it was agreed to thank him for the labour he had expended, and to refer the report to a committee with instructions to report thereon at next ordinary meet-

ing. Mr. Cameron reported from the Committee on Conferences, recommending that said Conferences be held in Knox Church, Acton, beginning on the third Tuesday of January, 1884, the one on the State of Religion in the afternoon of that day, the one on Temperance in the evening, and the one on Sabbath schools beginning on Wednesday forenoon. A Committee was appointed to consider matters contained in the proceedings of the General Assembly calling for Presbyterial notice. Reports of missionary deputations were delayed till meeting. Mr. Torrance reported that he had moderated in a call in Knox Church, Guelph, which had come out unanimously in favour of Mr. R. J. Beattie, of Port Hope. The call and relative documents were produced, and commissioners from the session and congregation were heard. The call having been sustained was ordered to be forwarded to the Presbytery of Peterborough with the request that they take all necessary steps to have it placed in Mr. Beattie's hands, and Mr. Torrance was appointed commissioner from this Presbytery to prosecute it before that court. The Presbytery took up the resignation by Mr. Fisher of his pastoral charge of the congregation of Knox Church, Elora. Proof was produced that the congregation had been cited to appear for its interests at this meeting. Commissioners were heard who spoke in warm terms of the value set upon Mr. Fisher's labours, in which he had been abundant, and of the attachment of his people to him, and the same thing was stated in a resolution adopted by the congregation, a copy of which was read. After due deliberation, in the course of which several members of the court expressed their esteem for Mr. Fisher, the resignation was accepted, and the clerk was authorized to take steps for having the pulpit declared vacant on the first Sabbath of December. Mr. Mullan was appointed moderator of session during the vacancy. Mr. D. J. Macdonnell who was appointed for the purpose by the sub-committee of the General Assembly's Home Mission Committee, addressed the Presbytery on the scheme proposed for the Augmentation of Ministers' Stipends, explaining the nature of the scheme, entering fully into the details of its working, showing the amount required to be raised in the western section of the Church in order to its successful operation, and the proportion of this that should be contributed by congregations in the bounds of the Guelph Presbytery, namely \$4,500. Afterwards a Committee was appointed to take charge of the matter. A memorial was read from certain persons in Garafraxa, declaring their adherence to the faith, doctrine, worship and discipline of the Presbyterian Church in Canada, and desiring to be admitted to the status of a congregation, with a statement of the amount they were willing to pay for supply of preaching. Parties were heard in explanation and support of the memorial, after which it was resolved that it be received, and that the clerk be instructed to notify sessions likely to be effected if its request were granted. A report was presented from the Committee to Preston, containing recommendations, one to the effect that the sale of the church there be allowed to proceed, the second that the Presbytery press its claim of right to the two lots originally purchased as a site for a manse, but which had been disposed of without their authority, and the third that, as the English speaking portion of the congregation had raised their allowance for the supply of preaching, the treasurer of the Presbytery be authorized to pay any balances that may be due for that supply. The auditor's report and the report of the Committee on Church Property were submitted and approved. Some other matters of minor importance were disposed of, after which the Presbytery adjourned to meet in Knox Church, Guelph, on Friday the 7th December, at ten o'clock, forenoon, and the next regular meeting was appointed to be held in Knox Church, Acton, on the third Tuesday of January, 1884, at the same hour. The Roll having been called and marked, the proceedings were closed in the usual way.—ROBERT TORRANCE, Pres. Clerk.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

Dec. 9, 1883. DAVID'S FRIEND—JONATHAN. { 1 Sam. 20: 37-42.

GOLDEN TEXT.—"A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother."—Prov. 18: 24.

CENTRAL TRUTH.—True Christians make true friends.

CONNECTION.—David had become Saul's son-in-law. Saul had turned against him, and sought his life. He fled to Samuel, and it would seem that Samuel thought his own life in danger, for he went with David to dwell at Naloth. David then privately returns, and confers with Jonathan. They two made a solemn covenant of love and friendship. (20: 16.) Jonathan was of opinion there was no danger to David, or his father would have shown it to him. But David suggested that Saul kept his designs from Jonathan, so as not to grieve him (20: 2, 3.) But the morrow was the feast of the New Moon, and whatever his father should say about David, he (Jonathan) would report it to David (who was in hiding) by shooting arrows. (See 20: 18-22.) At the feast Saul enquired for David; and when Jonathan excused his absence Saul tried to kill his son.

I. SAUL'S ANGER.—Ver. 32.—Wherefore shall he be slain? This was Jonathan's enquiry of his father. There ought to be a reason for all things, but there could be no proper reason for slaying a faithful and capable young man of David's character and acquirements.

Ver. 33.—Cast a javelin: Saul must have had a javelin always beside him—perhaps using it sceptre-like, as a symbol of royalty. But it was dangerous for a passionate man to have deadly weapons within reach. The young man who foolishly and wickedly carries a revolver in his pocket puts himself, in fits of sudden passion, directly in Satan's hands, and Satan can easily provoke the sudden passion! Whereby Jonathan knew: if Saul tried to kill his son because he was David's friend, it was quite sure that Saul would have slain David if he could.

Ver. 34.—Arose from the table in fierce anger: Saul had openly insulted Jonathan (ver. 30) and had tried to kill him; and in great turbulence of feeling Jonathan left the table. Grieved for David: he felt sad at the injustice done David, who had deserved none of it. Are we grieved when shame is put upon David's great Son, Jesus?

II.—THE MESSAGE OF THE ARROWS.—Ver. 35.—Went out into the field "the field" always means the open country. Jonathan took a little lad and went out to practice with the bow. He wished to warn David, who was hiding near, waiting to learn how Saul was disposed toward him.

Ver. 36.—He said unto his lad, what he called out to the lad was intended as a signal to David. It had been all arranged beforehand (ver. 21, 22). Arrows were considered of too much value to waste when they could be gathered up. When a little lad I lost a good arrow I had shot at a wild pigeon. I went back and shot a second arrow at the same branch and found the two arrows sticking in the ground within a yard of each other. Shot an arrow beyond him: over his head; arrows are not aimed point blank.

Ver. 37.—Is not the arrow beyond thee? by this calling out to the lad Jonathan let David know that there was danger for him. They are our best friends who warn us of danger—especially danger to our souls.

Ver. 38.—Make speed, haste, stay not: the words were called out to the lad, but were intended for David that he might lose no time in escaping. Gathered up the arrows: the lad did what he was told.

Ver. 39.—The lad knew nothing of the real purpose of Jonathan in coming out. Only Jonathan and David knew: mark, Jonathan's name was put first. He was the king's son, and the elder of the two.

Ver. 40.—Gave his artillery unto his lad. "artillery" originally included all implements and machines for war. We use the word in a more restricted sense now. To the city: to Gibeah, where Saul resided.

III.—THE COVENANT RENEWED.—Ver. 41.—As soon as the lad was gone, David arose: the two friends, when they arranged to convey information by signals, did not know but others might be near. But now, when no one was in sight or hearing, David came out of his concealment. Bowed himself: he gave Jonathan the honour that was customarily paid to his rank. We lose nothing by courtesy. Kissed one another and wept: they were brothers by marriage, they were brothers still more in heart; both in danger of their lives from the same source, and both innocent. Yet there was no plotting, no revenge. They acted in an eminently "Christian" manner. David exceeded, and no wonder. He was now an outcast, debarr'd from home and its happiness, and from religious principles. He was young, and it was a tough storm at the very beginning of his public life. He had nothing left but God's love. Thank God, he had that!

Ver. 42.—Go in peace Jonathan gave him his blessing. We have sworn, he recalls the solemn covenant they had made. They had pledged their word before the Lord that there should be love between them, and their children after them. It makes us better men and women to read of such true love and unselfish generosity. He arose and departed: that is, David hastened away, unseen by any one, and escaped. Jonathan went into the city: it was his duty to stay by his father, and he did his duty—striving to forget the injuries done to himself. Jonathan is one of the noblest characters in all history.

PRACTICAL LESSONS.

1. Expressions of love and fidelity between Christian friends are not snares, but rather helps.
2. Tears are mingled on earth (ver. 41); but all tears are wiped away in heaven. (Is. 25: 8.)
3. There can be no true friendship that will last "for ever," unless the parties can truly say: the Lord is "between me and thee." (Ver. 42.)
4. One of the parts of David's example safest for us to follow is his choice of friends.

Two large wolves were killed in Essex Swamp, Conn., last week.

OUR YOUNG FOLKS.

"WELL DONE."

Not what you say,
Or wish, or hope,
While through the darkness
Here you grope;
But what you do,
And what you are,
In heart and thought
And character—
This only makes you great;
And this,
If clothed in Jesus' righteousness,
Will open Heaven's gate.

Sell all and buy
This precious gem,
And wear it as
A diadem;
A heart that's clean,
A mind that's pure,
Will prompt to deeds
Which shall endure,
So God will own you as His son,
And say
To you when ends life's little day:
"Well done!" my child; "well done!"

SUSIE'S MISTAKE.

The town clock had struck four. School was over for the day. After stopping for a few moments in the shawl-room, to put on hats and cloaks, the girls ran out of the house, down the streets leading to their homes.

Maria Rogart, Susie Roberts, and two or three other girls, went together along Main street. As usual, they had a great deal to say to one another.

Susie Roberts was telling about her cousin, lately arrived from Europe—how the steamer had just escaped striking against an iceberg—how her cousin had brought several trunks, full of beautiful things, and what a time she had getting them through the Custom House.

"She is a grand lady," said Susie. "She knows all about French and German, and Italian, and she has just the whitest little hands that I ever saw! I do not suppose that she knows how to do a bit of housework. I got up early this morning, so that I could get my room in order, and do my dusting before she came down to breakfast."

"Why, Susie, are you ashamed to have her know that you dust the parlours and take care of your own room?" asked Maria Rogart, laughing.

"Oh, I would not have her know it, on any account," said Susie. "As it is, I dare say she will think my hands very brown."

"I would not care," cried Ella Redman. "My mother said beautiful hands are the hands that obey that Bible verse:—'Whosoever thy hand findeth to do, do it with thy might.' The king who said that was very rich, and very great."

Susie tossed her head, and assumed what she considered a grand air.

"I think the servants should do all the house-work," she said.

Little Mary Jamison wondered if it really were not "respectable" to sweep and dust a room, and wash the breakfast china. She took a peep at her brown hands, and drew on her gloves as quickly as possible. The girls were quiet for the remainder of the walk. Susie's words had set them all to thinking.

That evening, when Edith Grey's mother reminded her that, as Ellen, the housemaid, was out, it was time for her to set the tea-table, instead of running to do so with her usual willingness, she pouted, and muttered something about doing a servant's work.

She handled the pretty china so carelessly that two cups fell, and broke into ever so many pieces. They were the first of the set to be broken. It was a set of china, too, that her mother prized very much, because it had come to her from her grandmother.

"I am a horrid, careless girl," Edith said, bursting into tears, and ready to put the blame on some one else—"it all comes from listening to that foolish Susie Roberts' ridiculous notions. My grandmother was a lady, and yet I dare say that she took care of her china, and polished her furniture!"

Meanwhile Susie was having what she thought a very hard time. She was in the sitting-room, with her mother and cousin, when Mrs. Roberts said:

"By the way, Susie, before I forget it, after you have done your dusting to-morrow, if you have time before school, I would like you to polish the dining-table. You have neglected that a great deal lately. I do not know what your grandmother would say if she could see her old furniture."

Susie's cheeks flushed. She did not dare to look at her cousin, she could only trust that she had not heard.

Next morning Susie was up very early, determined to get all done before breakfast. With dust-cap and apron on, she was working away very industriously, when, to her dismay, she saw her cousin pass the door, on the way to the library.

"Good morning, Susie," she said, "let me help you. I shall forget my skill if I do not get to housekeeping soon."

Susie was so much surprised by this remark, that she stood for a moment in silence, looking at her cousin.

"You see," continued to bright little lady, "it is quite two years since I made a cup of coffee or a loaf of bread—just think of it! I dare say, Susie, that you know a good deal about housework? When I was a little girl I was delighted to help my mother"—she began to rub the old-fashioned sideboard so vigorously that Susie was sure it would outshine the table—"I have a great fancy for women who are good house-keepers," continued the lady, talking and laughing, and using the wax and brush—all at the same time. "My favourite is that Queen Bertha, who lived in Burgundy about nine hundred years ago. She kept house so beautifully that they stamped her likeness on a coin; they represented her as sitting at her spinning-wheel."

Susie could scarcely believe her ears.

"I have heard of persons who were ashamed of work, but I consider them very silly—don't you, Susie? I think they forget that nice chapter in Proverbs about the industrious woman. There is a very pretty verse in that chapter—I went hunting through it once for a birthday verse—and I was ever so much pleased to find this: 'She looketh well to the ways of her household,' and 'She is not afraid of the snow nor her household, for all her household are clothed with scarlet.'"

THREE BAD BARGAINS.

Once a Sabbath school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy: "Esau sold his birthright for a mess of pottage." A second said: "Judah made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed: "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."

FANNIE'S PARTY.

Davy was a very pretty little boy. He had one fault though; he was very selfish. He did not like to share anything with his little brothers and sisters. One day he went into the kitchen where his mother was at work, and saw on the table a saucer of jelly.

"Can I have that jelly?" asked Davy.

"Mrs. White sent it to me," said Davy's mother. "She has company to dinner, and made this jelly very nice. But I don't care for it; so you can have it if you won't be stingy with it."

Davy took the saucer of jelly and went out into the yard; but he did not call his little brothers and sisters to help him eat it.

"If I divide with them there will be a spoonful apiece," he thought. "It is better for one to have enough than for each to have just a little!"

So he ran to the barn and climbed up to the loft, where he was sure no one would think of looking for him.

Just as he began to eat the jelly he heard his sister Fannie calling him. But he did not answer her. He kept very still.

"They always want some of every thing I have," he said to himself. "If I had just a ginger-snap they think I ought to give them each a piece."

When the jelly was all eaten, and he had scraped the saucer clean, Davy went down into the barn-yard and played with the little white calf, and hunted for eggs in the shed where the cows were. He was ashamed to go into the house, for he knew he had been very stingy about the jelly.

"O Davy!" said Fannie, running into the barn-yard, "where have you been this long time? We looked everywhere for you."

"What did you want?" asked Davy, thinking that, of course, his sister would say she had wanted him to share the jelly with her.

"Mother gave us a party," said Fannie; "we had all the doll's dishes set out on the little table under the big tree by the porch; and we had strawberries, cake and raisins. Just as we sat down to eat, Mrs. White saw us from the window, and she sent over a big bowl of ice-cream and some jelly, left from the dinner; we had a splendid time; you ought to have been with us."

Poor Davy! How mean he felt! But he was well punished for eating his jelly all alone.—*Our Little Ones.*

THE lips of the righteous feed many: but fools die for want of wisdom.

FOR BIBLE READERS.

The following liberal offer appeared in the last issue of the Ladies' Journal, published at Toronto, Canada: "We presume you all read the Bible more or less, and no doubt you are all interested in it. That you may study it more closely we offer THREE PRIZES to the first three persons sending correct answers to the following questions:—1st. Does the word Reverend appear anywhere in the Old or New Testament? 2nd. Which is the middle verse of the Bible? 3rd. Does the word Girl occur in the Bible? Not more than three prizes are given, and those only when the answers to the three questions are correctly given; the first three correct ones in the order received will be successful. The names of the successful prize winners will be given in our January issue. The first prize, to the first sending a correct answer to each of the three questions will be a LADY'S VALUABLE GOLD HUNTING-CASE WATCH, a reliable timekeeper. To the second person sending correct answers an ELEGANT NECK CHAIN HEAVILY PLATED, a very pretty article. To the third will be presented a beautiful SOLID GOLD GEM RING. The only conditions attached to the above offers are that you must send fifty cents along with your answer, for which you will receive the Ladies' Journal for one year. So you see, in any case you will receive full value for your half dollar, besides the possibility of getting a really valuable gold watch, neck-chain or ring. The Ladies' Journal is a 20-page fashion monthly, containing in each issue two full-size pieces of music, always the latest thing out, besides the sum and substance of all the leading high price American fashion papers. Full-page illustrations of the newest designs in fashions, full descriptive letterpress; household hints, domestic matters, a short story young folks department, besides numerous other interesting matters especially for ladies. If you do not get the Gold Watch, the Chain or the Ring, you will certainly get full value for the money in getting the Ladies' Journal for one year. Do not delay. Address Editor of Ladies' Journal, Toronto, Ont., Canada."

MASON & HAMLIN ORGANS.

A CABLE DISPATCH ANNOUNCES THAT AT THE International Industrial Exhibition (1883) NOW IN PROGRESS (1883) AT AMSTERDAM, NETHERLANDS, THESE ORGANS HAVE BEEN AWARDED THE GRAND DIPLOMA OF HONOR, Being the VERY HIGHEST AWARD, ranking above the GOLD MEDAL, and given only for EXCEPTIONAL SUPER-EXCELLENCE.

THE RECORD OF TRIUMPHS of MASON & HAMLIN ORGANS in such severe and prolonged comparisons by the BEST JUDGES OF SUCH INSTRUMENTS IN THE WORLD, and at PARIS, VIENNA, SANTIAGO, PHILA., PARIS, MILAN, AMSTERDAM, 1867, 1878, 1875, 1876, 1878, 1881, 1883 FRANCE, AUSTRIA, CHILL. U. S. AMER. FRANCE, ITALY, NETHERLANDS

The Testimony of Musicians is Equally Emphatic. THE NEW WORLD SAYS "MUCH THE BEST" MUSICIANS GENERALLY SO REGARD THEM THEO. THOMAS AND THOUSANDS OF OTHERS. THE OLD WORLD SAYS "MATCHLESS" UNRIVALLED FRANZ LISZT AND HUNDREDS OF OTHERS.

A NEW ILLUSTRATED CATALOGUE FOR 1883-4 (dated October, 1883) is now ready and will be sent free. Including MANY NEW STYLES—the best assortment and most attractive organs we have ever offered. ONE HUNDRED STYLES are fully described and illustrated, adapted to all uses, in plain and elegant cases in natural woods, and superbly decorated in gold, silver, and colors. Prices, \$22 for the smallest size, but having as much power as any single reed organ and the characteristic Mason & Hamlin excellence, up to \$900 for the largest size. SIXTY STYLES between \$78 and \$200. Sold also for easy payments. Catalogues free.

THE MASON & HAMLIN ORGAN AND PIANO CO., 154 Tremont St., Boston; 46 E. 14th St. (Union Square), New York; 149 Wabash Ave., Chicago

PARSONS' PURGATIVE PILLS. And will completely change the blood in the entire system in three weeks. Each night from one to twelve weeks, may be resorted to sound health, if such a thing is possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for 25 cents in stamps. Send for pamphlet. I. S. JOHNSON & CO., Boston, Mass.

THOSE INTENDING TO PURCHASE WATCHES should examine the stock of RYRIE, THE JEWELLER, 113 YONGE ST., TORONTO.

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

EGGLESTON'S ELASTIC TRUSS. This new Elastic Truss is a Pad different from all others in its shape, with self-adjusting principle, adapts itself to all positions of the body while one ball in the cup presses back the inflamed tissues just as a person does with the finger. With light pressure, the truss is in place day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

CHRISTMAS DECORATIONS. Glazed paper, assorted colors, in strips, 1/2 inch wide, 1/2 inch long, for paper chains; 600 strips, assorted, enough for 30 feet. Gold and Silver Paper, four sheets assorted for 25c. Flags, 8 inches, 15c. per dozen; 11 inches, 30c. per dozen. Paper Lanterns, fancy colored paper, bucket shape, small size, 5c. each; large size, 12c. each. Decorations, Flocks, size 3 1/2 feet, Christmas Bell and Holly, in colors, with motto: "Glory to God in the highest, on earth peace, good will toward men." Price, 16c. All postpaid. Illustrated catalogue free. DAVID C. COOK, 46 Adams St., Chicago.

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

CHRISTMAS ENTERTAINMENT MATERIAL. Price Christmas Greetings, with music, etc., 20 copies for 50c. Santa Claus, 50c. per dozen. Santa Claus fare, long white beard, 40c. Entertainment Tickets. Blanks in colors, 50c. per 100 (sample free). Programme Blanks, in colors, 40c. per 100 (sample free). Costume Motives, or bouquets, 30c. per dozen. Tableau Fire, assorted or all one color, five pastilles for 30c. Complete catalogue free. D. C. COOK, 46 Adams street, Chicago.

FOR the 7th edition "Life and Labor of the century. By Geo. C. Needham, the Evangelist. Endorsed by all denominations. The best selling Family book ever published. Agents are wanting with wonderful success. No competition. Any man or woman wanting a good business, address, for extra terms and special territory.

SOLID SILVER BROOCH. \$1.50. 39/40. Solid Silver Brooch MADE IN ANY NAME.

We advertise extensively and wish to ascertain the relative merits of different papers, as not five per cent. of our patrons refer to the paper in which they have seen our advertisement.

The public will readily understand the value of the information we get and why we can afford to pay liberally for it. We wish to impress upon our many thousands of patrons throughout the Dominion that this is a bona fide offer, and not a trade trick to sell goods.

Send by mail prepaid, and guarantee satisfaction. PRESBYTERIAN COUPON, VALUE 50 CTS.

CHARLES STARK, 52 CHURCH STREET, TORONTO. Send for our 96 page Catalogue, containing over 600 illustrations of Firearms, Silverware, Watches, Jewellery, etc.

PATENTS BOUGHT OR PROCURED. A. W. MORGAN, Patent Attorneys and Brokers, Washington, D.C.

AGENTS wanted for The History of Christianity, by Abbott. A grand chance. A \$1.00 book at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by any. Terms free. STANSON & CO., Publishers, Portland, Maine.

CANADA BUSINESS COLLEGE. HAMILTON, ONT. A superior Business College, the largest in Canada. Offers young Men and Ladies a thorough and complete course of ACTUAL BUSINESS TRAINING. Students enter anytime. For Catalogue apply to R. E. GALLAGHER, Principal.

SUNDAY CHRISTMAS GIFTS. SCHOOL BOOKS, 1c. each and upwards; beautiful books, 10c. to \$1.00. Christmas Book-Marks, 8 1/2 inch, with motto, 10c. each. Christmas Cards, Fans, Palettes, Embroidered, 10c. to 25c. each. Fringed Cards, Long silk fringe, 25c. each. Real Flowers, Real pressed flowers, on card, holiday mottoes, 15c. Basket Fillers, of best quality, for candy bags (very pretty), 45c. Pocket Knives, 25c. imported, 12c. Scissors, 5c. Construction Sheets, colors (10c. style), 4c. Folding Box Fillers, for candy, with handles, 25c. and upwards. Cornucopias, fancy gilt paper, large size, 3c. Gift Bibles, gilt edges, 40c. Lovely Bibles, \$1.50 per set for \$1.25. Family Bibles, 500 illustrations, Dictionary, 50c. \$3.20. Large Illustrated Catalogue free. DAVID C. COOK, 46 Adams street, Chicago, Ill.

FLORIDA Illustrated. Colored illustrations of Florida scenes. The handsomest work of the kind published. For mail postage free on receipt of 50c. postal note. Address ASHMEAD BROS., Jacksonville, Fla.

BACKLOG SKETCHES, our latest 16 page paper filled with charming serials, sketches, stories, choice puzzles, riddles, etc., is sent 3 months FREE. Our new Holiday Package, consisting of 11 POPULAR SONGS, with music, 10 NEW EVENING GLEANINGS, pack of AGE AND FORTUNE-TELLING CARDS, pack "LIGHT TO LIGHT" CARDS, pack FUN AND FLIRTATION CARDS, 10 CHROMO CARDS, 13 NEW TRICKS IN MAGIC, 5 NEW PUZZLES, HELLER'S CONJURING PACK, MYSTIC ORACLE, GAME OF FORTUNE, 5 beautiful PAGE PICTURES, set TRANSFORMATION PICTURES, 25 WAYS TO GET RICH, etc. Endless Amusements! AGENTS WANTED. Sample paper for stamp. BACKLOG PUBLISHING CO., AUGUSTA, MAINE.

BOOK AGENTS. The Canadian Home, Family and Business Cyclopaedia, is a decidedly Canadian book. Some department by a well known Canadian journalist; some by Prof. Wm. Brown, superintendent of the Normal School, Toronto; some by George Mackenzie, Editor of the Toronto Daily Mail. 810 pages, 60 cents. Includes some of the best of the illustrated, 16 page portraits of Lord Wellington, Sir John A. Macdonald, Hon. Sir John A. Macdonald, Hon. Sir John A. Macdonald. Sells to 70¢ per copy. Sold by subscription only. For information apply to J. C. ROBERTSON & BROS., the publishers, Toronto and Montreal.

MORSE'S MOTTLED. A large advertisement for Morse's Mottled product.

HEADACHES. Are generally induced by Indigestion, Foul Stomach, Costiveness, Deficient Circulation, or some Derangement of the Liver and Digestive System. Sufferers will find relief by the use of

Ayer's Pills. to stimulate the stomach and produce a regular daily movement of the bowels. By their action on these organs, AYER'S PILLS divert the blood from the brain, and relieve and cure all forms of Congestive and Nervous Headache, Bilious Headache, and Sick Headache; and by keeping the bowels free, and preserving the system in a healthful condition, they insure immunity from future attacks. Try Ayer's Pills.

CONSUMPTION. I have a positive remedy for the above disease, by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so certain is its efficacy, that I will send TWO BOTTLES FREE to any sufferer with a VALUABLE TREATISE of the disease, to any sufferer. Give Express and P. O. address. DR. T. A. SLOCUM, 181 Pearl St., New York.

A WHOLESOME CURATIVE. NEEDED IN Every Family. AN ELEGANT AND REFRESHING FRUIT COZENGEE for Constipation, Biliousness, Headache, Indisposition, &c. SUPERIOR TO PILLS and all other system-regulating medicines. THE DOSE IS SMALL. THE ACTION PROMPT. THE TASTE DELICIOUS. Ladies and children like it. Price, 30 cents. Large boxes, 60 cents. SOLD BY ALL DRUGGISTS.

PUBLISHER'S DEPARTMENT.

For sufferers from chronic constipation, 36 pills, symptoms, remedies, how to use, and a full statement of the value of the pills. Price 25 cents. Sold at all drug stores.

MEETINGS OF PRESBYTERY.

KINGSTON.—In St. Andrew's Church, Belleville, on the third Monday in December, at half-past seven p.m. BRUCE.—In Knox Church, Paisley, on the second Tuesday of December, at two o'clock p.m. CHATHAM.—In First Presbyterian Church, Chatham, on the second Tuesday of December, at eleven o'clock a.m.

Births, Marriages, and Deaths.

BIRTH. A fine male, Cobourg, on the 19th inst., the wife of the Rev. D. L. McCrac, of a son.

WANTED, BY THE MONTREAL Woman's Missionary Association of the Presbyterian Church in Canada, a trained Nurse to labour both as Nurse and Bible Woman among the English-speaking poor in Montreal.

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

T. W. KAY & CO. The leading undertakers of the west. 349 Queen Street West and Park Street. Funerals furnished and conducted at reasonable prices. Open Day and Night.

Golden Hours FOR THE YOUNG. A BEAUTIFULLY ILLUSTRATED NON-DENOMINATIONAL Sunday School Paper, PUBLISHED MONTHLY. TERMS FOR THE PRESENT YEAR: 10 Copies to one address \$3.00, 25 Copies \$7.50, 50 Copies \$12.00. Any number exceeding one hundred at same rate. It is sure to be a great favourite with the children of CANADIAN SABBATH SCHOOLS. C. BLACKETT ROBINSON, No. 5 Jordan Street Toronto.

PATENTS NO PATENT! S. A. L. LACROIX, Attorney, 175 Wellington Street, Full Instructions and Hand-Book by Talbot's.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, New York.

THE SELECT TAILORING & GENTLEMAN'S FURNISHING HOUSE. R. J. HUNTER, 30 COR. KING AND CHURCH STS. TORONTO. Stock is now complete in both departments, and, as I have made great effort to secure the latest designs and most reliable texture gentlemen will find it very much to their interest to visit my establishment when about to purchase.

TO MINISTERS, Marriage Certificates, BAPTISMAL REGISTERS, COMMUNION ROLLS, ETC., ETC., ETC. MARRIAGE CERTIFICATES. Suitable for any Province, and may be used by the clergyman of any denomination, beautifully printed on fine heavy paper in carmine, blue and gold, constantly on hand, 60 cts per dozen. Twenty-five copies mailed to any address, free of postage, for ONE DOLLAR.

USE A BINDER. Subscriber wishing to keep their copies of the PRESBYTERIAN in good condition, and have them on hand for reference, should use a binder. We can send by mail. A Strong Plain Binder for 75 Cts. POSTAGE FREE-PAID. These binders have been made especially for THE PRESBYTERIAN, and are of the best manufacture. The paper can be placed in the binder week by week, thus keeping the file complete. Address: OFFICE OF THE PRESBYTERIAN, 5 Jordan Street, Toronto.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rhoum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS. T. MILBURN & CO., Proprietors, Toronto.

THE CATHOLICITY OF THE Presbyterian Church. By Rev. Professor Combs, M.A., Presbyterian College, Montreal. It is well reasoned throughout, contains passages of great eloquence, and proves its author to be a master in Ecclesiastical History. It is in the form of a neat little Pamphlet of thirty-two pages, being the first of a series of "Tracts in Presbyterian Topics" which the Publisher intends giving to the world; and we must say that he has made a good beginning. CANADA PRESBYTERIAN. Price 10 cents, or \$1 per dozen. Mailed to any address, postage prepaid on receipt of price. C. BLACKETT ROBINSON, Jordan Street, Toronto, Publisher.

JUST PUBLISHED. DOCTRINES OF THE PLYMOUTH BRETHREN. By Rev. Professor Crookery, M.A., Magee College, London. A comprehensive and very complete exposition in short space of the Errors of Plymouthism. Mailed to any address, postage prepaid, on receipt of price. Wherever Plymouthism is trying to get a foothold within the bounds of Presbyterian congregations, parties will do well to circulate copies of this pamphlet. In quantities, \$3 per 100. C. BLACKETT ROBINSON, Jordan Street Toronto, Publisher.

RECENT PAMPHLETS. "A Plea for Popular Instruction in the Evidences of Christianity." By Rev. James Middlemiss, Elora. Price 10 cents. "A well-reasoned, well-written, and convincing essay, which cannot fail to be of service."—Presbyterian Record. "We can very highly recommend this essay. It is altogether timely, and it is written with depth, acuteness, and discrimination. It clearly points out the way in which earnest minds, of every class, may attain to the assurance that God hath indeed spoken to us by His Son from heaven."—PRINCIPAL CAYEN, in Canada Presbyterian. "The Rule of Faith and Private Judgment." A Lecture delivered at the close of the session of Knox College on 7th April, 1880, by the Rev. Prof. McLaren. 44 pages. Price 10 cents. "A more extended circulation which will thus be given to it is not greater than it deserves."—Canada Presbyterian. "Hindrances and Helps to the Spread of Presbyterianism." By Rev. D. H. MacFicar, L.L.D. Price 10 cents of \$6 per 100. "It should be read by every Presbyterian in the land."—Bowmanville Statesman. "Worth a score of pastoral letters."—Rev. David Wishart. "Clear in thought, correct in expression, and cogent in argument and appeal."—Halifax Chronicle. "Doctrines of the Plymouth Brethren." By Rev. Prof. Crookery, M.A., Magee College, London. Price 10 cents. "A comprehensive and very complete exposition in short space of the errors of Plymouthism."—Canada Presbyterian. Mailed to any address post free, on receipt of price. C. BLACKETT ROBINSON, 5 Jordan Street, Toronto.

CHRISTMAS TREE DECORATIONS. For \$1.10 we send set for medium-sized tree containing 18 candles, 18 stars, 18 balls, 18 pieces. For \$2.50 we send 32 large stars, 18 fancy ornaments, and 47 gilt balls, and either 15 ornaments, some very beautiful, with 18 ball chains, candle holders, and 4 holding 18 very brilliant colored reflectors; also colored tree lights, reflectors, brilliant chains, gold moss, etc., at lowest prices. Illustrated on separate free. Address, DAVID C. COOK, 46 Adams street, Chicago.

\$5 to \$20 per day at home. Same as at \$5 per day. Address Srixon & Co., 107 St. Paul, Md. FREE. By return mail, Fall Dressing, Hood's New Tailor System of Dress Cutting HOODY & CO., Gaiters, etc. \$72 A WEEK, \$12 a day at home easily. Costly Outfit free. Address: Taylor & Co., 107 St. Paul, Md.

R. R. CHRISTMAS ENTERTAINMENTS. Suggestions for Decorations, Entertainments and Games. A collection of suggestions for holding Sunday-school entertainments in various parts of the country, containing suggestions for interesting every Sunday-school with a special thing like it ever issued before. Price, 25 cents. Will send free to any one who sends a list of all the Sunday-school Superintendents in the place. DAVID C. COOK, 46 Adams street, Chicago, Ill.

THE MARVELLOUS WEBBER SINGING DOLL. A MECHANICAL WONDER.—Last year we first introduced this CHARMING novelty to the children of America, and it is safe to assert that no toy ever devised attained such immediate popularity. Fully aware of its merits and its value for the holidays, we have, notwithstanding the fact that the supply was exhausted early in December, and hundreds of children who came to our store were disappointed, we have been accumulating delicately tinted paper, and small candles, or this year to all orders the day of receipt. The Doll has been improved in every way since last year. Instead of the body being made of all imported Dolls, it now has an AMERICAN MADE BODY, with lumber joints, so that it will easily and gracefully in any position. The arms of the Doll are put in a Doll, they are graceful and natural shape, and much better and more extensively than the last imported bodies which they will outwear many times. The Waxers made with long hair of the best French and German make, made especially for this Doll, and they are as beautiful as life, long hair, beautiful eyes, and the most delicate complexion. We consider them the finest Dolls ever imported into this country, and they are the Wonderful Singing Attachment to the Doll. ALONE IS WELL WORTH THE ENTIRE PRICE. THE SINGING ATTACHMENT is concealed within the body. It is one of the most ingenious inventions of the age. Its shape and location are shown in the right-hand engraving. It is a perfect instrument, finely made, not liable to get out of order, and so arranged that slight pressure causes the Doll to sing one of the following airs: "Hail, Sweet Home," "Greenwillow," "I Want to be an Angel," "There is a Happy Land," "Sweet Bye and Bye," "Home, Sweet Home," "How can I Leave Thee," "A. B. C. Song," "America," "Home, Sweet Home," "The Goodnight Song," "The German," "The Irish," "The English," "The Scotch," "The French," "The Italian," "The Spanish," "The Portuguese," "The Dutch," "The Russian," "The Chinese," "The Japanese," "The Hindoo," "The Mohammedan," "The African," "The Australian," "The Antarctic," "The Arctic," "The Equatorial," "The Polar," "The Subtropical," "The Subarctic," "The Subequatorial," "The Subpolar," "The Subantropical," "The Subarctic," "The Subequatorial," "The Subpolar," "The Subantropical," "The Subarctic," "The Subequatorial," "The Subpolar," "The Subantropical." Full instructions and Hand-Book by Talbot's. Price, 25 cents. Address: DAVID C. COOK, 46 Adams street, Chicago, Ill.