

Professional and business cards one inch space under per year... CANADIAN BANK OF COMMERCE, DURHAM. Capital \$6,000,000; Reserve \$1,400,000.

BUSINESS DIRECTORY.

LEGAL. E. D. MACMILLAN, ATTORNEY AT LAW, &c.—OFFICE opposite Parker's Drug Store, Upper Town.

JACKES & PRINGLE, ATTORNEYS AT LAW, Solicitors, &c. Office—Lower Town, Durham.

Frost & Frost, BARRISTERS and Attorneys-at-Law. Office in Chambers, Conventers, etc.

MEDICAL. J. S. JEROME, Licentiate in Surgery, will visit Durham—Office, British Hotel—from third Tuesday (Fair Day) to the end of every month.

F. Z. NIXON, VETERINARY SURGEON, Will visit Durham, Ont., every Monday and Friday, from 10 o'clock a.m. to 5 p.m.

MISCELLANEOUS. JOHN MOODIE, LICENSED AUCTIONEER for the County of Grey.

HUGH MACKAY, LICENSED AUCTIONEER, for the County of Grey.

H. STEVENSON, GENERAL AGENT, London and Ontario Loan Company.

W. M. CLARK, Architect and Builder, MARKDALE.

REVERE HOTEL, MARKDALE. T. SPOULE, Proprietor.

JOHN ROBERTSON, TAILOR AND CLOTHIER, DURHAM ST., DURHAM.

Alexander Robertson, TAILOR, Residence at the Old Post Office, Lower Town, DURHAM.

GEO. KRESS, New Furniture Warerooms, Opposite Parker's Drug Store.

The Grey Review.

Vol. V. No. 37.

DURHAM, Co. Grey, OCTOBER 26, 1882.

Whole No. 241.

CANADIAN BANK OF COMMERCE, DURHAM.

Capital \$6,000,000; Reserve \$1,400,000.

DEPOSITS OF \$4 and upwards Received, upon which the current rate of interest will be allowed.

COLLECTIONS MADE On reasonable terms, and a General Banking Business TRANSACTED.

Money to Loan.

Durham Planing Mill, SASH, DOOR, AND Blind Factory.

ROBT. BULL, DURHAM, keeps on hand a large stock of Sash, Doors and all kinds of Building Materials.

COLGANS, IMMENSE STOCK OF FOREIGN AND DOMESTIC LEATHERS.

Lumber, Lumber, Shingles, Shingles, Lath & Lime.

G. WARNER, Carpenter and Contractor, DURHAM.

Changed Hands. THE business formerly carried on by T. Easton as Waggon Carriage Shop has been changed hands and is now superintended by E. M'CRACKEN.

FOR SALE, Building Lots. TOWN OF DURHAM, County GREY, No. 3, 4, 5, 6, 7, 8, Hunter's Survey, East Side Garrafrax St., North of Jackson St.

POETRY.

HOUSEHOLD TREASURES.

What are they? Gold and silver, Or what such they can buy! The pride of silken luxury, Rich robes of Tyron dye, Guests that come thronging in, With Lordly pomp and state, Or thankless servings, To stand about the gate.

Or are they dainties meats Sent up on silver tines, Or golden chased cups or brimmed, With rich Bavarian wine, Or parchments setting forth Broad roads our father held, Pinks for our deer, ponds for our fish, And woods that may be felled.

Not so! they are not these or else God help the poor man's need, When sitting 'mid his little ones He would be poor indeed. They are not these, our household wealth Belongs not to degree, It is the love within our souls The children at our knee,

My heart is filled with gladness, When I behold how fair, How bright are rich men's children With their thick golden hair; For I know mid countless treasures, Glens and from the east and west, These living loving things, Are still the rich man's best.

But my heart overflows to my eyes And a prayer is on my tongue When I see the poor man's children Gathering with sunburnt hands The dusky waste flowers, Alas, that past time symbolize Life's after darker hours.

My heart overflows to my eyes, When I see the poor man's child, After his daily work is done, With children by his hand, And that sweet names do call, For I know he hath no treasures Like those dear children small.

O Children young, I bless ye, You keep such love alive, And the house can never be desolate Where love has room to thrive, O precious household treasures, Life's sweetest, holiest claim, The Savior while on earth,— I bless you in His name.

He Had a Heart.

"As heartless as a Jew" is an expression that long since passed into a proverb, but why "as heartless as a Jew" would probably puzzle the inventor of the expression were he now living.

Its survival only shows that we have not even in the Nineteenth Century, outgrown the blind and unreasoning prejudices of the Middle Ages.

The story of Abraham Levi, dealer in second-hand clothing and purveyor of cast-off trifles, is a notable example showing that the much-abused Israelite has a heart.

His place of business is a tumble-down old house in Webster avenue, in the smoky city of Pittsburg. The exterior of his shop and dwelling reminds one of the tenements of the Five Points, while the interior presents a veritable curiosity shop, filled with every imaginable second-hand article, as though a whole colony of enthusiastic Mrs. Toolless had consolidated their auction transactions for the purpose of giving a grand exhibition.

Overcoats and dress coats in various stages of depletion, broken winded Pianos and melodions, torn music and broken-backed books, door plates and boot-jacks, and every imaginable odd and end of domestic or personal appointment are to be found piled up on boxes, shelves and in dusty corners.

Every day Mr. Levi sallies forth with a dirty black and green piano cover under his arm, and comes back with a laden miscellaneous collection of books, broken crockery, dilapidated old hats, old boots, and all manner of cast-off articles to add to his collection, and meet the wants of his customers who live "on the hill."

Mr. James Harrison was one of the iron kings of the Smoky City, a widower with one son and two daughters, and a million in solid cash.

Emma Harrison was not a favorite with her brother Arthur and her sister Samantha, she had been her mother's favorite, but her father never exhibited much partiality for her. She was as reserved and shy as her brother and sister were forward and boisterous.

Mr. Harrison had removed to Pittsburg from the interior of the State upon the death of his wife, while his children were yet small, and Emma, as she grew up, still kept the rural ways of her early childhood, which gave mortal offence to her fashionable brother and sister. Fashionable life, and flash society had no charms for her, and she was soon ignored in the household; even her father lavished all of his attentions and paternal regards upon his two oldest children.

At length Mr. Harrison died, and was buried, and the will, which he had taken good care to make, was admitted to probate. It was short and to the point: "To Emma Harrison I bequeath the work-box that belonged to my dear wife, with the trinkets it contains. To my dear children, Arthur and Samantha, I bequeath all the remainder of my estate, bonds, stocks, lands, tenement and property of whatever kind."

"It is also my wish that my two children, Arthur and Samantha, give Emma a home until she marries."

The friends of the family were astonished at the provisions of the will, and were still more astonished when Arthur and Samantha openly proclaimed that Emma

was not their sister at all, but a pauper whom their father had adopted out of charity.

And as such they treated her and made her the household drudge. For months she acted the part of a servant almost uncomplainingly, and then she was discharged from service and turned out upon the world, her only earthly possession being a little bundle of clothes, her mother's work-box, and ten dollars, her earnings during six months of slavery.

She went forth fully resolved to maintain herself by her labor, but misfortune still followed her. Being trail and delicate she found it impossible to keep her place as a house servant, and she could get no other employment.

At length her last penny was gone, and starvation stared her in the face. Hunger at last drove her to the shop of Abraham Levi. She must put up with her mother's work box for bread!

"Mr. Levi," she said, "I am in great need, and am compelled to part with this box for a little ready money."

Mr. Levi looked at it critically, and inquired: "Vot you ask for it?"

"I could put no value on it, as it is price less to me. Let me have five dollars on it, and I will redeem it in the future."

"Oh! Mein Gracious! five dollar? Vy, it would bankrupt me if I give you a dollar, I not care to take him at that."

In vain did Emma Harrison plead the sacredness of the keepsake. Mr. Levi was inflexible, and at last she parted with her inestimable treasure, receiving a single dollar in change. But this pittance only kept off starvation for a day or two, and at last she was picked up one night by the police, wandering in the streets, and taken before an alderman.

She told her pitiful story to the magistrate, and her brother and sister were sent for. They came and disowned her, and declared her an imposter, and she was consigned to the House of Refuge, which was then under the superintendence of the worst tyrant that ever disgraced a reformatory institution.

A Legislative committee, years ago, brought to light the horrible practices that had been carried on for years. How delicate girls were horse-whipped, and tied up by the thumbs, and subjected to every conceivable torture at the caprice of the officials. Poor Emma, gentle and uncomplaining, came in for a share of the punishment, and her recital before the committee made strong men weep in very indignation. A wealthy lady, hearing the story of the poor girl's wrongs, adopted her, and gave her a home full of every comfort, and her young life became joyous once more.

But how faded it with the unparoled brother and sister? For a while they led the fashionable portion of society, and lived magnificently. They outdid all in the magnificence of their entertainments and splendor of their equipages.

Arthur prided himself on his financial sagacity, and invested his and his sister's fortune in paying stocks that brought handsome dividends.

But the financial crash of 1878 brought ruin to him. The collapse of the National Trust Company, Brady & Co.'s banking house, and other banks where Arthur had invested, leagued them, and swept almost a million dollars out of their selfish grasp.

They were in as great straits for the necessities of life as poor Emma had been, and lived solely on the charity of a few of their wealthy friends, a little less heartless than the most who had once fawned upon them, but knew them no more.

Abraham Levi valued Emma's work box at ten dollars, but found no purchaser. After trying vainly to sell it one day, he shook it indignantly at the customer as he was leaving the shop, and was surprised to hear something move inside of it. Taking the key he unlocked it, but it was empty. Holding it open he again shook it, and again heard something moving. Examining the interior more closely he obtained a minute spring, against which he pushed, and a false bottom sprang up.

And such a sight as met the astonished eyes of the Jew. Spread out on the bottom of the box was a ten-thousand dollar United States bond with ten year's coupon unclipped. He picked it up and one precisely like it met his gaze. Grasping the second the third appeared, and so on until they numbered thirty-five. Here was a greater fortune than Abraham Levi had ever dreamed of. He seized a pencil and calculated the interest. The bonds and coupons were worth more than six hundred thousand dollars in the money market. They were his. He was wealthy at last. He replaced them in the box, put down the false bottom and locked it up in his safe.

But Abraham Levi's peace of mind was gone. He no longer took any interest in his business and began to lose his customers. Several times he had taken the box and started to New York to get the bonds exchanged, but his heart always failed him.

He knew that he ran no risks, and yet he had not the courage to realize on his fortune.

One day, after waiting for nearly an hour a strange smile crossed his face, and he said: "Dot'st shut vat I will do!"

He opened his safe, took out the box and placed it under his arm. Just as he reach-

ed the street a carriage stopped in front of his store and Miss Emma alighted.

"Oh, Mr. Levi," she exclaimed, "I am just in time. I see you were going out to sell my box. I have come to redeem it."

"No, Miss, replied Levi, "I not go out to sell him. I go to take him to you. But come in young lady. I wish to explain."

Emma entered the dingy place, and Mr. Levi told her the whole story in a straight forward way, and then showed her the fortune he had guarded so carefully and so ignorantly for so many years and which he had tried to sell for ten dollars.

"And how can I ever reward you, Mr. Levi?" asked Emma, grasping his hand.

"Vell," said he, "I think ash you might gif me a ho nedred dollar."

"No no!" said Emma, and seizing one of the bonds, said, "you shall take one of these at least."

But Levi hesitated for a long time, insisting that one hundred dollars was a sufficient reward. Finally Emma induced him to take a ten-thousand dollar bond, to-day Abraham Levi is one of the happiest of men, although he still keeps up his endless variety of odds and ends, and goes from house to house in search of "old clo's."

Emma Harrison was too sensible to act like the girl in the story and divider fortune with her ungrateful brother and sister. She did nothing of the kind. She secured the position of shipping clerk in a rolling mill for Arthur, and the position of music teacher for Samantha. She treats them in the most sisterly manner, but insists that they shall earn a living for themselves, and to this all who know the trio, says amen.—Cleveland Ledger.

Ministerial Culture.

NO. I.

Prepared specially for the Review.

It is a requirement of holy writ as well as of common sense, that a man ought first to be taught himself before he can presume to teach others. This is borne out by common practice in the affairs of life, as well as by the dictates of reason and by the sanctions of Divine preceptor in the matter. A man requires first to learn art before he can become an artisan; a man requires first to go through a course of law before he can become a lawyer; a man requires first to be taught the great principles of religion, before he can become the religious instructor of others. Again the more complex is the work, in which we engage, the longer must be our apprenticeship to it, in order to acquire the experience and skill necessary to perform it aright. Severe, indeed, as well as long is the course of preparation, through which a man must pass, before he can become a civil engineer, or a mechanician or a druggist, inasmuch as he requires to gain an accurate knowledge of things in their distinctive properties, in their fine proportions and in their nice adjustments. All this is certainly a matter of difficult attainment; but it is still more difficult to be done in the proper sense of the term, a religious instructor—A workman that needeth not to be ashamed, rightly dividing the word of truth. This assertive statement is founded not on fancy, but on the difference between mind and matter—the subjects, with which the parties compared will be respectively occupied in their future labors. Now, the great subject, on which the preacher requires to work, is not matter but mind; and it is beyond doubt far more difficult to deal with the various subtle and intricate operations of the mind than to deal with the laws, properties and forms of matter. Hence, to acquire the qualifications necessary to perform the functions of the ministry with skill and efficiency, young men must pass through a thorough course of intellectual training in all the various branches of a liberal education, preparatory to a complete course of systematic instruction in the things of God. This was in substance the case as we have already seen, not simply during one but during all the periods of the church in the days of olden time. This, too, was in substance the case as we are about to show, in the early days of christianity. We now proceed to argue out what we have just affirmed by placing it before the mind of the reader in these salient points—

1. The special training of the twelve to initiate the christianization of the world.— Jesus Christ gathered the twelve around Him for the purpose of educating them, not so much by formal methods as by His life and conversation, to enter on the christianization of the world; and He thus taught them the economy of grace for three years, that they might be qualified to proclaim unto men the peculiar doctrines of the Cross with distinctness and accuracy. When they first came under His instruction and discipline, they had much to unlearn in order to learn the principles and to catch the spirit of the truth, which He came to teach; for their ideas as to his real character, mission and Kingdom were then very rude, chimerical and false; but by the intellectual influence He exerted over them in His daily intercourse with them, He gradually cleared away their gross ignorance, palpable misconceptions, erroneous impressions, crude notions and narrow views in regard to Himself as the Messiah come to seek and to save that

which was lost, while He at the same time opened up their mind to expansive thought on the subject of His great work among them. As the lapidary cuts and polishes precious stones by the processes of his art in order to bring out their rich veins, fine streaks and varied beauties; so Jesus drew out, strengthened and developed the intellectual, moral and spiritual powers of His disciples by the immediate contact of His own mind with their mind—A great stimulus to the intellectual activity of their mind, by the plastic influence of His social life on their life—A great factor in the moral elevation of their mind and by free converse with them on the deep things of God concerning the work of redemption—A potent means in the assimilation of the mind of man to the mind of God in spirituality. Such a course of training, which Jesus carried on in the heart and understanding of the twelve, began and ended with His public ministry; and the outcome of it was the transformation of the Disciples or scholars into the mould of their Master so as to take his place and prosecute His work to the ends of the earth. The personal presence of Jesus among them was sunshine to their soul, which imparted unto their mind a healthy condition indispensable to the vigorous exercise of its faculties in the service of God. His words and deeds were in them the seeds of thought and springs of action to advocate and advance the cause of God in the world. The tones of his voice, the glances of His eye and the expressions of His countenance were to them the suggestive means of reflection and improvement to deepen their zeal and to quicken their activity in the propagation of the truth among men, or to feel the flock of God. The tenor of his whole life among them taught them to know Him as the impersonation of the truth, to know themselves, to know men and things, that they might be fully qualified to preach Christ as the Wisdom of God and the power of God unto salvation, to preach Christ not in their own strength but in the strength of God, and to preach Christ with the knowledge of what constitutes men and things, as well as by the dictates of reason and by the sanctions of Divine preceptor in the matter. A man requires first to learn art before he can become an artisan; a man requires first to go through a course of law before he can become a lawyer; a man requires first to be taught the great principles of religion, before he can become the religious instructor of others. Again the more complex is the work, in which we engage, the longer must be our apprenticeship to it, in order to acquire the experience and skill necessary to perform it aright. Severe, indeed, as well as long is the course of preparation, through which a man must pass, before he can become a civil engineer, or a mechanician or a druggist, inasmuch as he requires to gain an accurate knowledge of things in their distinctive properties, in their fine proportions and in their nice adjustments. All this is certainly a matter of difficult attainment; but it is still more difficult to be done in the proper sense of the term, a religious instructor—A workman that needeth not to be ashamed, rightly dividing the word of truth. This assertive statement is founded not on fancy, but on the difference between mind and matter—the subjects, with which the parties compared will be respectively occupied in their future labors. Now, the great subject, on which the preacher requires to work, is not matter but mind; and it is beyond doubt far more difficult to deal with the various subtle and intricate operations of the mind than to deal with the laws, properties and forms of matter. Hence, to acquire the qualifications necessary to perform the functions of the ministry with skill and efficiency, young men must pass through a thorough course of intellectual training in all the various branches of a liberal education, preparatory to a complete course of systematic instruction in the things of God. This was in substance the case as we have already seen, not simply during one but during all the periods of the church in the days of olden time. This, too, was in substance the case as we are about to show, in the early days of christianity. We now proceed to argue out what we have just affirmed by placing it before the mind of the reader in these salient points—

(2) They were taught by Him to understand the great principles of christianity. With the intent of dechristianizing His disciples in the great doctrines of christianity set forth in the Scriptures, Jesus made said principles the frequent theme of His instruction and shed a volume of pure light upon them, as he brought out what is contained in them and showed them to be all fulfilled in Him. In this way, which is a great help to the mind in the pursuit of the truth, they were taught to search the scriptures as for hidden treasures, to value the precious things there found according to their own individual worth and to view them in their relation of one to the other and to the whole system of the truth. They were taught by Him not to be content with a superficial and literal sense of the scriptures but to comprehend them in all their depth and spirituality. They were taught by Him not to attach a narrow and constructive meaning to the Scriptures but to think them out in all the breadth and intensity of their significance. They were taught by Him not to regard the scriptures as so many abstract principles collected together to advance the common interests of society, but great truths setting forth the end and purposes of His mission on earth to save man from sin and misery. The great principles of christianity, they were taught by Him, are the reflex of himself as the Crucified One—The grand, central truth of the Scriptures and the key to all the truths that are contained in them.

(3) They were endowed by Him with extraordinary gifts to proclaim the message of the cross among men. They were subjected by Him to a course of mental discipline, and they were trained by Him to a knowledge of the truth in its various phases but besides this culture necessary to know and to present the truth to the mind of men, they were also endowed by Him with the gift of tongues to proclaim the gospel of Christ unto men of different nations in their own language, and to spread out before them the unspendable riches of His grace. This fact is pregnant with significance as to the subject in hand and, when taken in connection with the above mentioned processes of education, it marks out with emphasis the great preparation needed to perform the functions of the apostolic office. O. S.

(To be Continued.)

The By-Elections.

(From the Guelph Mercury.)

The by-elections took place on Wednesday in seven of the constituencies whose seats in the Ontario house were rendered vacant by the retirement of their representatives to contest the elections for the Dominion Parliament. In North Renfrew one of the seven, Mr. McAllister was chosen a compromise candidate by the two parties on promising to give the Government an independent support, and was elected by acclamation. In the other six when the seats became vacant in June last, three were held by each party. Reformers represented East Simcoe, South Bruce, and South Waterloo, Conservatives holding the seats for West Hastings, Gengary and South Essex. By the election of Wednesday the Reformers have made a gain of two, five out of the six constituencies which are contested and in every case by decided majorities. The election of Mr. McAllister as an independent supporter of the government virtually means that the Reformers have carried six out of the seven constituencies! And even in the strong Tory Riding of West Hastings the Conservative majority has been considerably reduced as compared with that by which the previous member was elected.

The result is an unmistakable endorsement of Mr. Mowat's administration. While it is an overwhelming expression of confidence in the general policy of the Government, it is especially a declaration that the purely Provincial affairs of Ontario must be administered by those whom the Province elects to administer them, and that our Provincial autonomy must not be interfered with by any set of Federal authorities. The discussion turned principally upon the Boundary Award and the Rivers and Streams Bill, and the decision on these questions is at once a rebuff upon the Dominion authorities who disallowed them, a condemnation upon the Local Opposition who forsook the interests of their Province to help their party in the Dominion elections, and a vindication of the action of the Mowat Government which cannot be ignored by the Conservative party.

These elections are only to choose members for one session—all that remains of the present Parliamentary term. Next year we shall have a general election and the result of the present contest must necessarily have an important bearing upon that campaign. This was a fact recognized by the Conservative party. It accounts for the persistent and reckless charges of incompetency and dishonesty with which the Tory press has bristled since the 20th of June. It accounts for the stubborn rigidity to which leading Tory speakers were depicted to spend, and as it turned out, waste their eloquence. Even the great Conservative Convention was held at Toronto in time to have its effect upon the election. As the result has shown it requires something more substantial than these empty things to inspire enthusiasm, and the Conservative party may take it as a foreboding of the next year, which is in store for them next year, unless they can muster up some sounder cause before that time.

Artemesia Council.

This council met at Plesherton on Oct. 2nd, at the Town Hall. Present—Messrs. Christler, We' after, H. Holt, Wright and Pedlar. Minutes of September session read and confirmed.

A letter from E. Wragge, Esq., manager T. G. & B. R., presented and read. Orders as follows for payment of road jobs were issued:—Henry Wilson, \$16; Patrick Butler \$7, being special grant on townline Artemesia and Glenelg; Henry Fenwick, \$20, being special grant on townline Artemesia, and to Clerk for quarters salary; \$27.50.

Council adjourned to meet on first Monday in November.

W. J. Bellamy, Clerk.

Badly Burned.—Willie, a young son of Mr. Henry Metcalf, a soldier who is employed in the finishing department of Wm. Bell & Co.'s organ factory, Guelph, met with a rather peculiar and very painful accident on Thursday evening. After finishing his work for the day he washed the varnish off his hand and arms with benzine and when drying them got so close to the gas jet that it ignited the benzine. In an instant the flames had spread from the tips of his fingers up both arms above the elbows. In order to drown the fire he stuck his arms into a tub of composition containing turpentine and other inflammable ingredients, used in filling the grain of the wood of organ cases. The result was that this composition became a mass of flames in a moment, and before the boy could withdraw his arms and quench the fire the injury he had received by the first mishap had been greatly increased by the second. After reaching home medical attendance was procured, a lotion was applied to the arms and they were securely bandaged up. Though the burns are severe and the boy suffered greatly at first he has now no feeling in them. At present he is confined to bed but no doubt will soon be around again.—Guelph Mercury.

One farmer, says the Berlin News, obtained 224 gallons of syrup from one acre of cane. This syrup is worth \$1 a gallon and from that farmer may judge of the profitability of the industry.

An eagle swooped down on a child playing in the street at Belleville Thursday, and seized it in its talons. The child's sister was fortunately near at hand, and drove the bird off.

At Bonheville village a bridegroom of eight days arose early in the morning walked into the river and held his head under the water until he was drowned.

The contract has been awarded for the erection of a new Presbyterian Church in West Lynne. It is to be completed this season.

A number of Brockville laines have formed a walking club.