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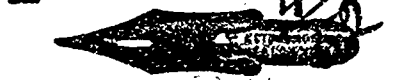
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A GOOD rule to follow when boiling corned beef is to allow half an hour to the pound after it has commenced to boil.

If any refreshments are kept in the sick-room they should be kept well covered. Jellies, Blancmanges and various liquids used as cooling drinks are more or less absorbent, and easily take up impurities which float about a sick-room.

POTATO SOUP.—Put two ounces of butter into a saucepan, cut two large onions into slices and fry a nice brown in the butter; add three pints of milk, and mix smoothly with it one pint of mashed potatoes, pepper and salt to taste; heat it almost to boiling point, and serve with dried herbs.

TO CLEANSE HEN-ROOSTS.—To rid hen-roosts and pigeon-lofts of insect which prey upon the birds, put two ounces of sulphuret of carbon in a bottle and hang it uncorked in the hen-house or dove-cote. Replenish about once a week; the cost is small. It will not injure fowls. It is a French remedy, and said to be infallible.

THE Ontario Government have had the Parliament Buildings cleaned, papered, painted, refitted, and carpeted, the latter being furnished by Pettibone & Pelley, the leading carpet-dealers in Toronto, who are furnishing nearly all of the new houses now being erected in the city, as well as a large number of houses throughout Canada.

CLEANING RAG CARPET.—Take clean boards, or a well scrubbed floor, and lay the breaths of carpet on it. Scrub it with a brush and hot soap suds, first on one side, then on the other, and rinse it in three or four clear waters; then hang it out to dry. A lady says she don't take her carpet up, but cleans a length of carpet at a time, and dries it with a cloth. Another does not rip hers apart, but scrubs it with a broom, as you would a floor.

AN advocate of cotten belts says: "Woven belts give and take. This is in the nature of a woven material. When first put on, they require 'taking up' once or twice more than leather. The stretch is approximately six per cent. as against four per cent. in leather but once well to work, they give less trouble, as there is but one joint to look after. If put on really tight enough, this stretching is minimized to a great extent. Users are afraid to over strain the belt, but the extraordinary result attained by certain experiments made as to tensile strain, shows the impossibility of breaking a belt under a fair conditions."

THE capital advantages claimed for the transmission of power by means of belting are indicated, as it were, by the use of woven bands. Thus with gearing we have cambrousness, noise, and vibration, disaster following upon an obstruction or breakage in the machinery, and unsuitability for high speed. Such liabilities are avoided by the use of leather-belting to some extent, but how much more so if a belt less cumbersome than leather, less weighty, working more quietly and smoothly, with more elastic stretch to sustain a sudden shock, and more suited, owing to its extreme pliability and light weight to high speeds.

A ST. LOUIS gentleman, four years ago, says the "Republican," obtained from the National Department of Agriculture a pint of German amber wheat, and has been experimenting with it each season since, until now he has 100 acres of it on his farm in St. Louis county. Last year the yield was forty nine and a half bushels, and the grain was sown on only fair soil, and he thinks that, sown on rich wheat land, and with the season favourable in weather, the yield would be sixty-five to ninety-five bushels per acre. Sixty to sixty-five berries grow on one head. This wheat weighs very heavy, and the millers who have tried it like it better than any other description.

The Great Dr. Virchow has resigned from the medical association of Berlin. He won't be forced to keep "his light under a bushel." He approves of advertising any remedy or combination that will cure, regardless of medical ethics. The surgeons of the International Throat and Lung Institute, head office London, England, and branch offices Montreal, Toronto, Winnipeg, and Detroit, Mass., use Dr. M. Souville's wonderful invention, the Spirometer, are curing thousands of cases of bronchitis, consumption, catarrh, asthma, and cerebral deafness, and are making it known to physicians and sufferers all over the world. Physicians and sufferers are invited to call and try the Spirometer free. If impossible to call personally, write, enclosing stamp, for list of questions and copy of "International News," published monthly. Address Dr. M. Souville & Co., 173 Church street, Toronto, or 13 Phillips square, Montreal.



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"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family." A lady, in Providence.

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SIRS.—I have been suffering ten years and I tried your Hop Bitters, and it done me more good than all the doctors. MISS S. S. BOONE.

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We are so thankful to say that our darling baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength.—The Parents, Rochester, N.Y.

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CAUTION.—We advise all who are afflicted with a cough or cold to beware of opiates and all medicines that smother and check a cough suddenly, as terrible results surely follow. Haggard's Pectoral Balsam loosens and breaks up coughs and colds in a safe and effectual manner.

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R. C. Bruce, druggist, Tara, says: "I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Electric Oil, and the sale is constantly increasing, the last year being the largest I have ever had. One of my customers was cured of catarrh by using three bottles. Another was taken out of bed, where he had been laid upon a lounge with a lame back by using two bottles. I have lots of customers who would not be without it over night."

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Quick, complete cure, all kinds of Kidney, Bladder and kindred Disorders. 25c. Druggists.

This cause of death. It is known almost to a certainty that in fatal diseases the individual dies either by the brain, heart or lungs. How is it possible for a person to maintain a perfect state of health? Dr. Carson's Stomach and Bowel Pills are a veritable "Health Giver." They purify the system from all impurities; cure Biliousness, Dyspepsia, and all diseases of the Stomach, Liver or bowels. In large bottles at 50 cents. Sold by all druggists.

Dr. Pinker's "Pleasant Purgative Pellets" are sugar-coated and inclosed in glass bottles, the virtues being thereby preserved, and the taste being so pleasant, in any climate, they are always fresh and reliable. No cheap imitations in paste-board boxes. By druggists.

NOTES OF THE WEEK.

TORONTO will hold its jubilee next year. Timely preparations are being considered and arrangements made for the celebration on a scale of great magnificence. A varied and comprehensive programme has been submitted to the committee who have the arrangements in charge. All representative bodies will have a place in the demonstrations, which will last for a week next June.

ADMIRERS of Sir Walter Scott, and all travellers who have visited Tweedside, will rejoice to hear that the beautiful and interesting ruins of Melrose Abbey have been carefully restored during the last few weeks by the Duke of Buccleuch, to whom they belong. The nave, aisles, transepts, and choir have been thoroughly overhauled, and the stone roof of the nave has been put into excellent repair.

COL. WYLIE retires from the management of the Brockville "Recorder." While a consistent reliable and intelligent advocate of the principles advanced by the Reform party, he has merited the respect of his opponents in politics and the cordial friendship of the journalistic brotherhood generally. In his declining days good Father Wylie has the kindly wisher of a wide circle of friends. Mr. J. J. Bell, formerly of the Picton "Times," a gentleman of extensive journalistic experience and political consistency, has assumed the editorship of the "Recorder."

THE Rev. Dr. Ewer, rector of St. Ignatius Church, New York, was in attendance at the recent Provincial Synod of the Anglican Church, Montreal. While preaching on Sabbath week in St. John's Church there, he was stricken down with paralysis. He never rallied after the shock and gradually sank till the end came. Dr. Ewer spent the earlier years of his ministry in San Francisco. Broken down by over-work, he returned to the east, where he soon afterwards was appointed rector of Christ Church, New York. So extremely ritualistic did he afterwards become that he had to retire from his charge. He then commenced the congregation of which he had charge at the time of his death.

THE criminal does not in every case meet with the visible punishment to which his evil courses expose him. The law, though stern, is also humane. In their efforts to escape criminals are sometimes hunted like wild beasts. Last week it was discovered that an escaped convict from Kingston penitentiary was lurking in Port Hope. A policeman was soon upon his track, and in his desperate efforts to get free the hunted man drew his revolver on the pursuer. The latter was on the alert and shot down the fugitive. It was a terrible and tragic ending to a criminal career. Yet it should be borne in mind that not only in the coarse and more repulsive, but in all forms of crime, "the way of the transgressor is hard."

THE annual meeting of the Toronto Young Men's Christian Association was held in Shaftesbury Hall parlour last week. Mr. John Macdonald presided. He stated that the effort to raise funds for making much needed improvements on the building had been very successful. The sum of \$30,000 had been subscribed, \$5,000 of it by young men themselves. The amount of \$8,000 was still required to carry out the contemplated design. The work carried on by the Association during the year had been satisfactory. The officers for the year were elected, Mr. S. H. Blake, Q.C., being president. Brief interesting addresses were delivered by Rev. H. M. Parsons, L. Harris, J. Burton, T. Cullen and others. It is gratifying to know that this Christian agency perseveres in its good work.

In a recent letter Henry M. Stanley says. Since I arrived on the Congo last December I have been up as far as the equator, and have established two more stations, besides discovering another lake, Mantumba.

Having become better acquainted with the country I am really struck with the dense population of the equatorial part of the basin, which, if it were uniform throughout, would give 49,000,000 souls. The number of products and the character of the people are likewise remarkable. The gums, rubber, ivory, camphor, wood, and a host of other things would repay transportation, even by the very expensive mode at present in use. The people are born traders, and are, for Africans, very enterprising and industrious. They are bold in their expeditions, and risk everything to turn an honest penny.

WE are beginning to see the need of some special agency, to bring the Gospel home to the increasing numbers in our cities and towns, who, from unfavourable surroundings are likely to sink morally. In older lands the need has long been a pressing one. The Rev. Dr. Rankine, Moderator of the General Assembly of the Church of Scotland, speaking at a banquet of the Edinburgh Ayrshire Club, said he always tried to remember that he was a minister of Christ before remembering that he was a minister of any particular Church. He did not think the clergy received all the support and assistance from the laity they might reasonably expect. The grand problem of the day was how to recover the lapsed masses, and they must have the co-operation of the Christian laity. A new lay mission was required.

THE energetic action of the prohibition advocates in Ohio, though not resulting in immediate success, has made a powerful impression. The vote cast was a large one, and there is no doubt that, had it not been for the liquor interest in the large cities, the second amendment would have been adopted in the State of Ohio. The tone of public sentiment on the subject of prohibition is so unmistakable that increasing efforts will be put forth to secure its triumph, which now clearly is only a question of time. The contest just ended will be remembered on account of the active part the ladies took in the election. In one way it may be considered harmless that they should dispense coffee and cake to voters, but though coffee is not so demoralizing as whiskey liquid or frozen, it is best, that treating of all kinds should be excluded from election contests.

WHY do so many members of the Anglican Church object to the term Protestant? Prominent Clergymen of the Church of England have been anxiously careful to have it understood that they were not Protestants. The tendency of the High Church is to come as near to the traditions, usages and assumptions of Popery that many are prepared to abjure the good old historic name that marks the most important event in the modern history of the Church. Even in the United States the feeling is growing that the name Protestant Episcopal is too low, and an effort was made to alter the title of a Church that has grown in influence and usefulness, notwithstanding the disunitive appellation by which it has hitherto been honourably known. It is not a discouraging sign of the times that the proposed alteration of the name failed to carry in the Philadelphia convention.

PHILADELPHIA is evidently a desirable meeting-place. The Centennial was held there. The Protestant Church has been holding its centennial convention in the Quaker city, and the American Scientific Association purposes to meet there next year. Last week the Germans held a magnificent demonstration in Philadelphia commemorative of the first settlement of emigrants from the fatherland two hundred years ago. The Pennsylvania Dutch have maintained a well earned reputation for integrity, shrewdness and industry. They have been a law-abiding people. Of late years the German immigration to the States has been very great. The German population all over the Union is large and steadily increasing, and is beginning to exercise an important influence on the political, social and religious life of the community. They are beginning to find their way in large numbers to our own North-West.

A PROVINCIAL Council of the Roman Catholic Church has just been held in New York. The proceedings were conducted both with magnificent displays and secrecy. There were imposing processions gorgeous dresses, high class music, solemn masses and eloquent sermons. The real work of the Council was done in private. Reporters were permitted to see the scenic splendours in the cathedral, and hear the discourses, but the result of the deliberations being announced in Latin the ready writers did not care to encumber their note-books with the unfamiliar vocables of the ancient tongue. The conclusions reached in council have to be laid before the Pope, and on obtaining his sanction they will be published for the guidance of the faithful on this continent. It is supposed that the pastoral will deal with the questions of marriage, education and other social subjects. It is intimated that the virtue of temperance will be strongly commended and enforced.

THE deceased Russian novelist Tourgenoff has been buried at St. Petersburg with imposing ceremonies. The Greek Church was represented by the Archimandrite of the Alexander Nawsky monastery, and a large number of clergy arrayed in vestments of black, ornamented with silver. None were admitted to the service without tickets. All classes of the Russian people were represented. Peasant and noble alike testified their sorrow for the loss of the distinguished writer. Two banners with devices emblematic of hope and freedom borne by a company of students were seized by the police. One hundred and seventy-six deputations representing associations and localities were present. The orations delivered at the grave were mostly of a eulogistic character, avoiding all expression that might have a political significance. This great demonstration at the grave of Tourgenoff is more than an evidence of national admiration for a man of world-wide celebrity, it is a mute appeal for national freedom.

WEEKLY HEALTH BULLETIN.—The weather was in many respects similar to that of the previous week. There was, however, a steadier barometric pressure this week than last, and the temperature was uniformly low. We must, therefore, look for a continuation of the upward tendency of bronchial and other affections of the respiratory organs. Thus we find that Bronchitis has noticeably increased, and although Influenza has somewhat decreased, yet Tonsillitis shows an upward tendency. Consumption shows both in area and degree of prevalence a very considerable advance in its position over that during several previous weeks. Regarding the prevalence of Fevers of a specific character, Intermittent first claims our notice. It has very notably increased both in area and degree of prevalence, appearing in six Districts and amounting to eight per cent of the total reported diseases. Remembering that this disease is said to cause fifty per cent. of the deaths occurring over the whole world, and that the malarial cachexia—or its permanent evil effect upon the system—makes the latter peculiarly prone to other diseases, the evident increase of this disease in some Districts, and its persistence in others, becomes a question of serious import. Fever Enteric (Typhoid), especially referred to last week, again appears with at least equal prevalence, both in area and degree. The urgency of municipal sanitation, especially in the direction of water supplies, must again be emphasized. Diarrheal diseases still prevail to a considerable extent in every District. Cholera Morbus, however, has disappeared from the list of the twenty prevalent diseases. Rheumatism and Neuralgia both show a decided advance. Amongst contagious Zymotics, we have again to record the prevalence of Whooping Cough to a very large extent in District VIII., north of Lake Erie, while it has likewise appeared in Parry Sound district. Scarlatina, for a long time quiescent, has again appeared amongst the twenty prevailing diseases. Its advance, should it take place, will call for the special isolation precautions to which attention has before been so frequently drawn.

OUR CONTRIBUTORS.

THE PRESBYTERIAN PULPIT.

THE REV. JOHN M. KING, D.D.

A slight departure from the chronological order observed in previous sketches, and intended to be resumed in those that follow, has been rendered necessary by obvious reasons. Presbyterianism in Canada—now happily united, not only by external organic unity, but in spirit, aim, and sympathy—at one time was represented in Toronto by three distinct church organizations. There were what was popularly known as the Established, the Free, and United Presbyterian churches, following the dividing lines still existing in Scotland. The origin and progress of what at one time was known as "The Second United Presbyterian Church" shows what earnest and united effort can accomplish. From a very humble beginning a feeble cause has grown to be in many respects a model Presbyterian congregation.

In 1853 four members of the United Presbyterian Church resolved on founding a second church in connection with that body in the city of Toronto. Their endeavour was in due time sanctioned by the Church courts, and a congregation was organized on July 6, 1853. They met for worship in the hall of the old Mechanics' Institute, then standing on the site now occupied by the Police buildings on Court street. The Rev. John Taylor, M.D., D.D., Professor of Theology to the United Presbyterian Church was called to be the minister of the young congregation. Dr. Taylor, a man of rich and varied scholarship, eminent piety, and lovable disposition, accepted the call addressed to him, and was inducted to the charge on the 23rd November, 1853. He continued his ministry till 1861, having resigned in May of that year. Meanwhile what in those days was an elegant church had been erected on Gould street by the congregation, which had steadily increased, though not rapidly, in numbers and influence. Dr. Taylor returned to Scotland in 1861, where, soon after, he was settled in a congregation at Busby, near Glasgow.

The late Dr. Robert Burns, whose self-denying energy and zeal did so much to build up Presbyterianism in Canada, in addition to his academic duties, undertook to supply the Gould Street pulpit for a time. With his accustomed generosity and ability he acted as minister of the congregation from July, 1861, to May 1863, when the present pastor, the Rev. John M. King, D.D., was inducted. The congregation in its earlier days had to encounter difficulties and discouragements, yet in its present prosperity it can with

humility and thankfulness say, "What hath God wrought!"

The steady growth of the congregation under the pastorate of Dr. King, and the rapid increase in the city population rendered the erection of a more commodious church necessary. When this was finally resolved upon a site was wisely chosen not far from that occupied by the Gould Street Church, and in due time the graceful structure of St. James' Square Church was completed. The building is in the style of early English gothic, of which the front is a singularly fine specimen. The south-west corner is flanked by an octagonal tower of admirable proportions and excellent finish. The interior displays thorough good taste and simple beauty of adornment. The auditorium is

much to the beauty of the design. There is a suite of lecture, class, session, board rooms and parlours at the rear of the building. The church and site cost \$54,000. It was opened on the 17th November, 1878. Drs. William M. Taylor, New York, and John Jenkins, Montreal, conducting the services.

On a recent Sabbath the church was well filled by an attentive congregation. After the summer holidays most of the members, with their families, had found their way back to their accustomed pews in their own place of worship. Dr. King ascended the platform and began in a simple, earnest, and impressive manner the devotional exercises of the sanctuary. Though the congregation some months since voted to introduce an organ, the instrument has not yet made its appearance. The service of praise is conducted by an efficient and well-trained choir, under the able leadership of Mr. Douglas, who has served the church in this capacity for many years. There is a notable heartiness in the congregational singing—a feature not too common at the present time. On the Sabbath morning referred to Dr. King preached from the text—

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—1 Cor. xv. 3.

The statement in the text should be viewed in its connection. The context lifted it into a position of importance. It contained the message that formed the foundation of apostolic preaching—"for I delivered that which I also received." The inference warranted by the context is that the Gospel as divinely appointed in its first and main constituents is the death of Jesus. He died for our sins, not as a martyr or confessor, but as a sacrifice. Some profess to understand the atonement better than Paul or John. They eliminate the purely Jewish element. The text expresses Paul's conception of the Gospel. It begins with the death of Christ. There is no Gospel for poor lost men without this. It is not the Son of God becoming incarnate; not the Son of God teaching with authority, or healing all manner of sickness; but the Son of God as offering up His life on the cross. It is on this that men are to rest their hopes of salvation. It gives to the cross the central, the fundamental, place by which man is to be saved, if he is to be saved at all.

Notice that the apostle in this passage does not simply assign to the Gospel or Jesus Christ a central place. He gives peculiar evidence for the death of Christ as its chief characteristic. The epistle to the Corinthians was without doubt written by Paul. The authorship of several epistles is called in question by unbelieving critics, but the authorship of Corinthians is unchallenged. Again, it was written by a man of undoubted veracity. Its author was an intelligent, truthful, sober-minded man. And in this undoubtedly genuine letter, this truthful man testifies that he had received the Gospel doubtless, as he says in the Epistle to the Galatians, from God; we have thus his independent testimony both to the fact and the contents of the Gospel. The grand central fact so authenticated throws light on our sin, our danger, and our duty.

I. Look at the fact of sin in the light of our Saviour's death on the cross, as exemplified in this passage. We see men and women more or less inattentive to the claims of duty. They disregard the divine commands. There are departures from truth, righteousness, and purity. We see



ST. JAMES' SQUARE PRESBYTERIAN CHURCH, TORONTO.

constructed on the most approved recent models, and its acoustics are perfect. Bronze pillars rise to a lofty height, supporting the finely arched ceiling. There is a happy absence of the tawdry frescoing which a few years ago disfigured many otherwise fine specimens of church architecture. The colouring is subdued, and yet cheerful, while the ecclesiastical associations are sufficiently preserved by the harmony of details and the tasteful and appropriate stained windows. The ventilation and lighting have been carefully considered, and a fine gasolier, the gift of a member of the congregation, sheds a full but mellow light during the evening service. The material of which the church is built, a light grey limestone, adds

Injustice, oppression, intemperance, uncleanness, covetousness, envy, and hatred. Looking within we see the same tendencies to evil, similar wrong feelings. The fact of sin is undeniable. What is it?—what the significance of the fact? Is it a necessary stage of development? or is it a misfortune, regrettable indeed, but not absolutely ruinous? What are we to make of the sense of guilt and the apprehension it causes? Are these realities to which only a fool can be insensible; or, can I dismiss the question what does sin mean and to what does it lead?

I see the Son of God suffer. One standing in most intimate relationship with God. One on whom the heart of the Father rests. He suffers. His sufferings are not an unforeseen calamity, but a need be. This divine, this Blessed One suffers not only through sin but for sin. Sin made the sufferings of Jesus unparalleled. Sin erected the cross. Its erection was necessary if man was to be saved. When sin is viewed in the light of all this what a hideous aspect it takes on! What humbling, saddening, alarming thoughts it awakens in the heart of every sinner! I find God's thoughts about it in the cross of Christ. We cannot look upon it as a little thing. Of all things in human life it is the most terrible. In this light scarcely any statement can be regarded as too extravagant. We are so accustomed to sin that familiarity exerts its baneful influence upon us. How difficult for us to believe and feel that it is so wicked or ruinous. But let the blood speak. Let the light of the cross of Jesus fall upon sin and will you cling to sin unrepentant and unforgiven?

II. Contemplate the fact of redemption in the light of the death of Christ. Redemption is not a fancy, not a myth, but a great and undeniable reality. God had not left us to deal with sin as we could by tears, penances, good resolutions. God Himself has dealt with it in the gift of His Son for a propitiation. He has not left us to say with a popular preacher of the day "Wait and see what eternity will say to it." That is not the Gospel. That is not God's view of sin. I dare not let the light of the cross rest on this part of the subject and let the other rest in the shadow. He is a fool who can laugh at sin in the light of the cross.

Christ died for our sins, not only through them but on account of them, for our sin. The preacher has not to make a philosophy. This is the Gospel—for our sins. Christ by His death has opened up a channel of mercy guarding all the claims of law and justice, giving us the hope of salvation. Christ is—not was—a propitiation for our sins, "for he is a propitiation for our sins, and not for our's only, but for the sins of the whole world." Propitiation does not become a past event. It is ever near to the eye of God, and near to the need of man. It is as near to you now and as available as it was to the penitent thief. We have systems of government that change and pass away. Human creeds perhaps are not always sufficient to express the faith of generations that succeed those in which they were formulated, but the glory of the cross of Christ remains undimmed through all the ages.

"Dear dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God,
Be saved to sin no more."

III. Contemplate duty in the light of this fact. Christianity is a religion of facts. Its doctrines are the explanation of the facts. Take this fact as it bears on individual responsibility. Admit the fact of sin and of Christ's sacrifice. I ask, then, what a pressure of responsibility rests upon every one of us; what an obligation lies upon us! We are to look upon it not merely that it may stimulate our religious emotion, but to be moved by it to a courageous act of faith. That the cross of Christ was once raised, that the death of Christ is admitted does not simply afford an opportunity of escape. The sacrifice of Christ does not leave us at liberty to do with it as we choose. It lays on every one of us the obligation to believe and be saved; as there is a necessity laid on many to preach the Gospel. Paul said: "Woe is unto me if I preach not the Gospel." So there is a necessity for all men to believe the Gospel. Each must say, woe is unto me if I believe not the Gospel. Alas for an earnest and impressive personal appeal, Dr. King said the hope of heaven upon bound up with a philosophy of the atonement, but with the fact of it. When the Roman ambassador went to the Carthaginian commander to negotiate terms of peace, the latter asked time for consideration, this being denied, he asked to be permitted to consult with his generals. This also was refused. Then said the Carthaginian give me one hour to decide. The Roman ambassador drew a circle on the sand where the Carthaginian stood, saying you do not cross that line till you have said whether it is to be peace or war. Like to this but very different in spirit is the way in which the Gospel presents its claims to you. Now, then, as ambassadors for Christ, we beseech you in Christ's stead, be ye reconciled unto God."

Dr. King is a native of Yetholm, a romantic village at the foot of the Cheviots. He attended the parish school till he attained his thirteenth year. The two succeeding years he spent at Mertoun parish school, having for his teacher the Rev. Thomas Carter, cousin of the well-known New York publisher. While in his fifteenth year he matriculated in Edinburgh University, where he studied with exemplary diligence and success for five sessions, when he graduated with distinction, taking the degree of M.A. at the same time with Rev. Dr. Schoolbred, U. P. missionary to India, and Professor Charteris, of Edinburgh University. During his student days he taught for one year in Dornborton Academy, and was also employed in private tuition in Edinburgh and in the Argyleshire highlands. He took the full course of theological study in the U. P. Hall, Edinburgh, under Professors Brown, Harper, McMichael, Eadie, and

Lindsay, all of whom have finished their course, after serving their generation according to the will of God. Among his fellow-students may be named Dr. William M. Taylor, New York; Professor Calderwood, Edinburgh University; Messrs. Walker, of Chatham, and Hamilton, of Fullarton. He was licensed to preach the Gospel by the Presbytery of Edinburgh in the spring of 1855. The following year was spent on the continent. At first he travelled in France and Switzerland; and then, having reached Halle, he there commenced a course of study under such illustrious men as Julius Müller, Dr. Tholuck, Rüdiger, the successor of the famous Hebraist, Gesenius, and another great specialist in the same branch, Dr. Hupfeld. After visiting Saxon-Switzerland, Dr. King resided some time in Berlin, attending the lectures of Hengstenberg and Dorner.

On his return to Scotland Dr. King offered his services to the Mission Board of the U. P. Church for work in Canada. His offer being accepted he left his native land for that of his adoption in the autumn of 1856. The first twelve months of his life in Canada were spent in missionary work. During that time he traversed the country from Kincardine on the west to New Glasgow in the east. He was stationed for three months in Galt, where he formed a new congregation. Several calls were addressed to him, among others, one from Columbus and Brooklin, till that time forming a part of the late Dr. Thornton's congregation. His call he accepted, and was ordained on the 27th October, 1857. During his brief ministry in this charge Dr. King laboured with great diligence and success. Here he began the work of Bible class instruction, in which he has ever since particularly excelled. The church at Columbus had to be enlarged and a new one built at Brooklin. When he received the call from Gould Street the membership in his first charge had doubled.

In addition to great pastoral fidelity Dr. King has always been an indefatigable worker. His activity has not been confined to one department. No detail, however minute, was overlooked by him. On all sides there has been growth and development. By patient and laborious devotion to duty he has built up the congregation to which he has ministered for more than twenty years. When he entered on his present charge the membership numbered 105; the last statistical report gives the number as 520. In 1863 the congregation offered him a salary of \$1,000; now they pay him \$3,000.

In every department of the Church's work Dr. King has taken a warm interest. He has been a devoted friend of her educational institutions, and has done much to promote the welfare of the students. After Knox College had obtained the power of conferring degrees it bestowed the first honorary distinction at its disposal on John M. King, at the close of the session 1881-2—a well-merited honour.

During the present year the Church elected him to the highest position in her gift—the Moderatorship of the General Assembly—and at the same session called him to the office of Principal and Professor of Theology in Manitoba College. To the universal satisfaction of the Church, though to the great personal regret of his attached people, following what he believes to be the path of duty, he has accepted the call, and a pastoral relationship of more than usual happiness and mutual attachment is about to be dissolved, amid mingled regrets and well-wishes. May he be long spared in health and strength to labour for the advancement of that sacred cause to which he has consecrated his attainments, his heart and life.

THE SHADY SIDE OF POLITICS.

MR. EDITOR.—It recently fell to my lot to give a few weeks of ministerial labour in a district whose isolation was somewhat relieved by a beautiful bay, extending inwards for miles, and situated on which was a lively village and port of call for a well-patronized line of steamboats. Traveller and trader and visitor of one kind and another would come and go; but why, it was occasionally asked, should the missionary of the Gospel from the Church to which we are attached be such a stranger in the land? It just so happened that my arrival was at a time when a political contest was in course, and some of our meetings were spoiled, if not on the Sabbath, at any rate on week evenings by a political gathering coming in the way. As one steamer after another called in on its way it was stated that as many as thirty political

canvassers were on board one, on another twelve, and so forth, to distribute themselves in twos and threes all along the line, as needed. Just think of it—a Church with great resources able to supply but one or two solitary workers to these benighted parts while political agencies could afford to send in their representatives by the score.

Resting in the middle of a long journey at a wayside house the landlady, a well-known and kindly dame informed me of an aged couple residing in a secluded part, one to two miles off, and greatly interested in religion. At once I started and made my way over field and bush, and found the old woman all alone, the husband being busy in the field cutting his grain. A shrill shriek that would have startled the eagle in his eyrie caused the old man to stop, and, after steadily looking for a minute towards the old woman and myself he quietly resumed work. Hurrying down the field half-way I called him by name, when he dropped his sickle and came on, remarking that he had thought my business was of a political nature.

As usual in such contests there was not a little unfriendly feeling aroused which years may not heal. Happening in a company amongst whom were two prominent business men, one of whom remarked to the other: "Do you know, the Rev.—(a resident clergyman) has been doing all he could against us; now, you don't give one cent of subscription when his people call upon you." One other indication of the kind of moral element characterizing this contest was the betting freely indulged in, and instances of a similar kind to that now to be noted were unhappily but too common. A church member and head of a family made a bet and lost \$10 on the number of votes his party would poll. A pertinent question arises, would the same amount be as freely given away for the sustaining of Gospel ordinances and to avert what in those parts is almost a famine of the bread of life. On the evening of the polling day the crowd was sweltering with excitement; drinking and drunkenness, with their vile offspring, riot and profanity, were rampant and scarcely knew bounds. It was, to say the least, impossible to avoid the conclusion that in some localities of our Dominion there is great need of purity of manners and morals; but the query remains to be put. How shall this be secured? D.

PRESBYTERY OF STRATFORD.—This Presbytery met in Stratford on Oct. 2nd. Mr. McAlpine intimated his desire to adhere to his resignation of the charge of Widder Street, St. Mary's. It was agreed to cite the congregations to appear for its interests at the next meeting of Presbytery. Mr. Kay declined the call to Knox Church, Paisley. A call to Rev. John Anderson from the pastoral charge of Avonton and Carlingford was sustained, and ordered to be transmitted. A deliverance in reference to the visitation of Widder Street congregation, St. Mary's, held on September 11th, was prepared and ordered to be read to the congregation on Sabbath, Oct. 7th.—W. A. WILSON, Pres. Clerk.

AN esteemed correspondent sends the following: How long! How long! A poor drunkard has just died of *delirium tremens* in the village tavern of Ashburn, Ont., shrieking, while three men struggled to restrain his violence, "I'm going—going—to hell!" These were his last words. Let their echo summon the lovers of souls and haters of evil to fresh efforts for the removal of the drink curse from our land.

DR. REID has received the following anonymous contributions, viz.: For Formosa Church Building—friend and wife, \$10; D. McL., \$1; friend, \$1; Amateur Farmer \$10, and \$5 for Erromanga; Maple Shade, \$40; Paris, a wedding present, \$10; also \$10 for Home Mission in the North-West; Lady Friend in Toronto, \$25; per Dr. King: Wellwisher, \$1; With, \$1 for Trinidad; Anonymous, for Trinidad \$1.

THE triennial convention of the Protestant Episcopal Church, which began its sessions last week in Philadelphia, was an interesting occasion from the fact that it was the centennial anniversary of the consecration of Bishop Seabury, the first American bishop of that Church. It met in old Christ Church, the venerable edifice where the first convention was held in 1785. That convention was composed of forty-five delegates from seven States, and no bishop. In this convention there are sixty-three bishops and about four hundred clerical and lay deputies from all parts of the country representing the expansion of this denomination, which, by its churches, schools, and magnificent charities, is doing so great a work for the spread of the Gospel.

PASTOR AND PEOPLE.

WHAT LAYMEN SHOULD DO.

The Rev. Dr. Scud'er in his address at the Chicago Christian Convention, said:

What shall laymen do to make the church attractive? There are three effective things they can do.

1. Set a good example in attending church yourselves. See how it is now in most churches. The members come in the morning. The house is full. But to a great extent they have abandoned the evening service. They require their minister to preach, as well as he can, to empty pews, unless he can manage to draw in strangers that shall occupy them. When these church members called this minister to be their leader they promised to support him. Instead of fulfilling their promise they break his heart by their absence. They tell him to lead, they call him their captain, they push him to the front, they put the banner of the church into one of his hands, and bid him take the sword of the Spirit, the Word of God, in the other; and yet they who are his soldiers, who have vowed to stand by him, desert him, and from a distance, the distance of their respective homes, cry out to him and say: "Fight it out, be plucky, do not give in, be valliant; we admire what you are attempting." What can be more disheartening than this? It puts a burden upon the minister he cannot carry. He staggers under it. I was not long since in a church which has a distinguished, eloquent, devout, and learned pastor. He has a good audience in the morning, and about a hundred in the evening. His health gave way last winter, and an officer in his church said to me: "This is what broke him down."

How can we expect outsiders to come in, when the insiders set such an example of indifference and disloyalty? It is no wonder if people say: "Christians stay out, why should we go in?"

If the laymen would attend church in the evening as they do in the morning, the minister would be greatly encouraged. The presence of his people, the thought that they were praying for him, would be a stimulus to him. He would preach ten times better than he does.

2. Not only attend the services, but assume the right attitude towards strangers.

There is a tendency in the churches to degenerate into aristocratic religious clubs, a tendency to welcome the rich and to repel the poor. This is an evil spirit. Exorcise it. Open your pews freely. Open your hearts. If you see a stranger in the audience, go to him at the close of the service, speak a kind word to him, give him a cordial grasp of the hand. He will not forget it. He will come again. In a church where I was the other night, five young men were sitting in a pew in front of the deacon. When the service was over he went and shook hands with them all. They will remember that.

Honour the poor. Let the fact that you are better off than they lead you to pay them special attention. Do it, not as though it were an act of condescension, but with a loving heart. Choose as ushers your best men; the kindest, the aptest, the most courteous, the men who possess the most social qualities. Thus make the church as attractive as possible.

3. Let each member try to bring in some who are not accustomed to attend church. Do you know one such? Invite him. Set your heart on him, pray for him, go for him.

In order to accomplish any great achievement two things are needful. First, a definite purpose. Nothing worthy can be attained at hap-hazard. There must be an aim, a goal towards which we intelligently, resolutely, prayerfully, and persistently strive. Let this be the aim; let pastor and people unite in this determination: "We will fill our church with people, and by God's grace endeavour to convert all that come into it."

And there is a second thing, for, though we propose this to ourselves, we shall not succeed without enthusiasm. Revert to the origin of this word, which means, "inspired by God," "fall of God." Christ is our God. He is our Immanuel, God with us. But he must be even more than that to us. He must be Christ in us, dwelling in us by His Holy Spirit quickening, guiding, and sustaining us. This is the divine baptism, perpetual and effective. If we have this, the church will be attractive, and it will become the place where many souls shall be re-born.

THE HERD LASSIE.

Ae morning very early,
I had risen frae my bed,
And gaen out tae the sheep fauld
Tae get them early fed.
And Collie he gaed wi' me,
Companion of my way,
For we were sune to tak' the road,
As it was market day.

With pleasure there I fed them,
For they were a' my care;
Then sat me down to read a verree,
And offer up a prayer.
For the sun may rise in splendour,
And every thing look bright;
Yet darkness may surround us,
And trials, ere 'tis night.

The place where I was reading
Was the second Book o' Kings,
And mony a bonnie picture
Before my mind it brings.
I saw a lassie greeting,
And she was all her lane;
For she was now a captive,
And far away frae hame.

For a company of Syrians
Had invaded Israel's land,
And they had been victorious,
And brought a captiye band.
The kindred of this lassie
May hae fallen in the strife;
But the captain he had pity
And saved the lassie's life.

This captain he was honourable,
And had baith wealth and fame;
And if you turn to chapter fifth,
You'll there find out his name.
He had taen the lassie wi' him,
And brought her tae his wife;
And tell't her a' the story,
How he had saved her life.

The leddy list'ent tae him,
And saw the lassie fair,
She said, she'd keep her wi' her,
To dress and braid her hair.
She thanked him for the kindness,
That he had thus expressed,
Then sent the lassie tae a room,
Where she wad be refreshed.

And this was where I saw her,
When I began to tell;
For when she entered in the room
Down on her knees she fell.
She asked God tae keep her,
An lead her by the hand,
For she was now a captive,
And in a stranger's land.

And this bit o' the lesson
Was what cam hame to me,
That God will hear and answer prayer,
Wherever we may be.
He'll guide us when we're wakin'
And guard us when we sleep,
He'll bless each one who fears him,
Though a keeper of the sheep.

St Mary's, Oct., 1883 MARGARET MOSCRIP.

DIVINE PROTECTION.

David says in the eighty-fourth Psalm and twelfth verse, "O Lord of hosts, blessed is the man that trusteth in Thee."

Such a man is blessed, not only because he has from God a supply of all his wants, but because *he has protection in every time of danger.* "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." "He that hath a hiding place under the shadow of the Almighty, shall be delivered from the snare of the fowler and from the noisome pestilence. All the saints are in the hand of God and He keepeth them as the apple of His eye. God is a refuge and fortress, a tower of strength, a shield and buckler. He is the strength of our life; of whom then need we be afraid? If God be for us, who can be against us?" If we make the Lord our refuge, even the Most High our habitation, there shall no evil befall us, neither shall any plague come nigh our dwelling. For He shall give His angels charge over us to keep us in all our ways. He makes His angels ministers, whom He sends forth to minister to them who are the heirs of salvation. They are said to bear us up in their hands, lest we dash our feet against a stone.

"How oft do they their silver bowers leave,
To come to succour us that succour want!
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant."

How great then and all sufficient is the protection of the people of God: Great and numerous are their enemies, for they wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But then they can say: "The Lord keeps me night and day. He is continually at my right hand, therefore I shall not be moved."

"To the hills I'll lift my eyes,
Whence my hopes of succour rise;
From the Lord comes all my aid,
Who the earth and heaven hath made."

Oh, the blessedness of the man whose trust is in the Lord! With his faith firmly fixed on his Redeemer's righteousness, his soul stands secure like a house built upon a rock, even when the tempests of sin beat upon him. He has nothing to fear in health or sickness, in joy or in sorrow, in life or death. With the hope of a blessed immortality beyond, he is animated and cheered in his descent into the grave, and can say of death, his last enemy: "O death, where is thy sting?" Think of it my friends, what peril can there be to him whose God is the Lord, whose Saviour is Jesus Christ, whose Comforter is the Holy Spirit, whose guardians are the holy angels, and whose holy religion teaches him to say, "Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee."

David was right when he said, "O Lord of hosts, blessed is the man that trusteth in Thee."—*Associate Reformed Presbyterian.*

SPEAK NOT OF YOURSELF.

Speak not often of your own actions: nor even, when it can properly be avoided, make allusion to yourself as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of inordinate self-love or vanity; but it cannot be denied that by such a course we expose ourselves to temptations and dangers in that direction.

It is much safer, and is certainly much more profitable, to speak of what has been done for us—to speak, for instance, of ourselves as the recipients of the goodness of God—than to speak of what we have ourselves done. But even here also, although it may often be an imperative duty, there is no need of deliberation or caution.—*Prof Upham.*

LESSONS FROM THE OYSTER.

Would that we could all imitate the pearl oyster. A particle of sand intrudes itself into its shell, and this vexes and grieves it. It cannot eject the evil, but covers it with a precious substance extracted out of its own life, by which it turns the intruder into a pearl. Could we do so with the provocations we receive from our fellow Christians, there would be bred within us pearls of patience, gentleness and forgiveness by that which else had harmed us.—*Spurgeon.*

THE USEFUL—NOT THE SHOWY.

We should be careful not to be "dazed" by a "big thing." The north star has been of more use to mankind than all the comets that have so gorgeously swept athwart the sky since the world was finished. Working on quietly, keeping God's commandments, doing no evil that good may come, is the safest, if not the most sensational way of accomplishing the highest good. Those who aim at the sensational make more failures than successes.—*Western Christian Advocate.*

TO-DAY is not yesterday: we ourselves change, how can our works and thoughts if they are always to be the fittest, continue always the same? Change indeed is painful, yet ever needful.—*Carlyle.*

SOMETIMES "the heaviest wheat of all" may spring up from seeds dropped in an incidental way. What a motive to the maintenance of a personal holiness: The incidental is the shadow of the intentional. Influence is the exhalation of character.—*W. M. Taylor.*

THERE is no life which in the past has testified to the power and beauty of the Gospel, but what lives today and shall continue in our future, unfolding life. There has been no shrinking from duty or sluggishness, but what has left its impress on us; and, on the other hand, no gift, no act of self-denial, which does not still work in us as a beneficent power.—*R. S. Storrs.*

MR H. F. MACCARTHY, Chemist, Ottawa, writes: "I have been dispensing and jobbing Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphite of Lime and Soda for the past two years, and consider that there is no better preparation of the same kind in the market. It is very palatable, and for chronic coughs it has no equal."

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MR. GEORGE TOLEN, Druggist, Gravenhurst, Ont., writes: "My customers who have used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, say that it has done them more good than anything they have ever used." It has indeed a wonderful influence in purifying the blood, and curing diseases of the Digestive Organs, the Liver, Kidneys, and all disorders of the system.

A COMMON ANNOYANCE.—Many people suffer from distressing attacks of sick headache, nausea, and other bilious troubles, who might easily be cured by Burdock Blood Bitters. It cured Lottie Howard of Buffalo, N. Y., of this complaint and she praises it highly.

A MAYBE, Merchant, Warkworth, writes: I have sold some hundreds of bottles of Dr. Thomas' Electric Oil, and it is pronounced by the public "one of the best remedies they have ever used;" it has done wonders in healing and relieving pain, sore throats, etc., and is worthy of the greatest confidence.

A REMARKABLE RESULT.—W. A. Edgars, of Frankville, was a terrible sufferer from Chronic Kidney and Liver Complaint, and at one time was so bad that his life was despaired of. He was cured by four bottles of Burdock Blood Bitters.

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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.

MR. SUTHERLAND: 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 Rheumatism in the paper. 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 am happy to say I am. I did not feel any relief until I had taken four five bottles; then I began to feel better. I truly hope anyone else who is suffering from Rheumatism will give your Rheumatism a fair trial, for I was very bad and it cured me. Do as you see fit with this letter and believe me to be true. Most gratefully yours, (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.

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PRESBYTERIAN

TORONTO, WEDNESDAY, OCTOBER 17, 1883.

A CORRESPONDENT whose communication bears the Brantford post-mark remits \$6, and another mailing from Milliken sends \$2, yet both, singularly enough, omit giving their names and proper addresses.

IN connection with the departure of the Rev. Dr. King for Manitoba a farewell meeting will be held in St. James' Square Presbyterian Church, on Monday evening next, 22nd inst. The Hon. Oliver Mowat is announced to preside. The Revs. Dr. Cochrane and R. H. Warden are expected to attend on behalf of the Home Mission Committee. From arrangements already made an occasion of a deep and impressive interest is anticipated.

THOSE who wish to see an admirable discussion of the Female Franchise question in small bulk will find it in the current number of "The Bystander." The writer sums up in this way:—

At all events, woman must make her choice. She has hitherto been man's partner and complement, as he has been hers; if she now means to be his rival, she must face the consequences of that change. If she chooses to become a man she is likely to find herself a weaker man. But she cannot be at once man and woman; she cannot have at once equality and privilege, independence and the guardianship of affection. Privileges she will not deny that she has at present, privileges which she values, and which she would be unable to extort. But they depend upon existing relations. Mere sex is nothing, the feminine character is all. Why should a man retain any feeling of chivalry for a being who is jostling him in the struggle for subsistence, operating against him on the Stock Exchange, wrangling with him in the law courts, encountering him on the platform and at the polls? Admirably put. Ladies had better think before they become enthusiastic over the professed friends who promise them votes. The woman who dabbles in stocks, wrangles at the bar, and joins her voice with the roar around the hustings may find out that she pays very dearly for these "rights" by the sacrifices she must make to exercise them. She cannot expect to enjoy the undoubted privileges of a woman and be a man.

THE death of Dr. Hatfield, Moderator of the General Assembly of the American Presbyterian Church, places the Supreme Court of that body in a peculiar position. One of the General Rules for judicatories provides that "if the Moderator be absent, the last Moderator present being a commissioner, or if there be none, the senior member present, shall be requested to take his place without delay until a new election." These general rules, however, do not bind successive General Assemblies until formally adopted by each and they cannot be adopted until the court is duly constituted. The question then arises who should open the new Assembly? This question is of some interest to us as we have a somewhat parallel case occasioned by the death of the late lamented Mr. James Cameron, moderator of the Synod of Toronto and Kingston. We are not aware that a similar case has ever occurred in any of the superior courts of our Church. Dr. Topp opened the Assembly of '78, but the moderator was only absent through illness, and no doubt asked Dr. Topp to act for him. Principal Willis was absent in the old country while moderator, but he returned to open the Assembly of '71. If there is no precedent to meet the case in the history of any of the former branches of the United Church no doubt one can be found in Scotland. We are not aware that the constitution of the United Church makes any provision for such an emergency.

THE case now pending between the Episcopal vectors of this city and St. James' Cathedral brings out in bold relief the difference between a fact and legal proof of a fact. No sane man doubts the fact that the Episcopal parishes—parishes is not a Canadian term—of the city were made parishes by an Act of Synod, but half a dozen Queen's counsellors have hard work to prove the fact. The difficulty arises from the absence of the "solemn and original canon" as one of the lawyers called it—by which the Synod divided the city into parishes. A minute book of the Synod containing an entry of a resolution setting forth the effect of the "original canon" was put in as evidence but that would not do. The lay secretary produced a "printed compilation" compiled from the minutes, but that was not enough. The thing wanted was the "original canon." What is an original canon? "We may judge from the fact that the secretary could not produce the canon because he had lost his "original notes," an original canon is nothing more nor less than the scroll minutes taken by the clerk while the Synod, or Presbytery is in session. If a written copy of these minutes or notes is not evidence; or even a printed copy is not evidence, it would go very hard with any of our Church courts had they to appear in Chancery. We doubt very much if there is an "original canon" original resolution—three months old, in the hands of a half dozen clerks in our Church. Those neatly written records that come up in Synod and Presbytery for examination are all copies and the printed minutes are copies of copies. It may be quite necessary for the courts to deal with original documents of this nature but the moral is that Synods should keep out of Chancery.

OUR INDIAN MISSION.

NOTICES have just been received that the East India Mission of the Presbyterian Church in Canada has had to encounter serious obstacles. Unfortunately the details as yet are so meagre that it is not possible to arrive at a definite conclusion regarding the unhappy state of affairs now existing at Indore. The State in which it is situated possesses a native government. The Maharaja, an Indian ruler, exercises, so far as domestic government is concerned, an almost absolute sway. Only his foreign relations—that is, in reference to neighbouring States—is British authority supposed to interfere. The Maharaja is evidently opposed to the missionaries and their work. A series of vexatious interferences has at length culminated in the suspension of active missionary effort at Indore. The Durbar, in December, 1879, issued an order forbidding all missionary work. Notwithstanding the discouragements thrown in their way, the mission band persevered for a few months more; but in May of the following year the Durbar ordered the closing of the mission school because the missionaries declined to sign an agreement to refrain from imparting religious instruction to the pupils. Nothing daunted, Mr. Wilkie rented a house in another part of the city, and recommenced his work there. The police again interfered. Entering the place, they dispersed the people, threatening with arrest all who should enter the house occupied by the missionaries. In another part of the city a mission agent was arrested and detained in custody because he refused to discontinue the work in which he was engaged.

Mr. Wilkie has shown at all events that he is not easily discouraged or intimidated. After all these efforts to reduce him to inactivity, he set about the establishment of a high school. To aid him in this endeavour he appealed to the British Agent-Governor-General, Sir Lepel Griffin. There is a disposition to attack the missionaries for want of tact and suave submission, but certainly the tone of the Agent's reply does not convey the impression that he possesses eminent gifts of that nature. Whatever may have been the style of his communications with the Maharaja and his officials, his rejoinder to the missionary presents no traces of those courtesies that adorn the language of diplomacy. There is no indication that he has the slightest sympathy with the missionaries and their self-denying work. He characterized the request addressed to him as unnecessary and inexpedient, and declined to forward any memorial on the subject for the consideration of the Indian Government.

All subsequent efforts by the missionaries were continually hindered by police interference, so that pardonably they complained to the Agent that their rights were interfered with. To this a Captain Robertson replies in a note which the utmost latitude could only construe as barely civil. He tells them that the Agent-Governor-General cannot understand what they mean by the "infringement" of their rights. He presumes that missionaries, like the apostles and early teachers, who choose to preach in native states where their doctrines are distasteful to princes and people, might expect opposition. Very true, no doubt. But it is scarcely reasonable to expect that the officers of a Christian country having influence and authority should decline to exercise both to lessen difficulties needlessly thrown in their way. People

will be tempted to ask if it had been a commercial or political, instead of a Christian enterprise, in which these men were interested, would British officials at Indore or anywhere else have ventured to talk in strains so cold and repellent. The next step taken by the missionaries was to memorialize the Viceroy. This is the stage which the matter has reached at present. Whether Lord Ripon will dispose of it before his return to England, or leave it to be dealt with by his successor is as yet uncertain.

Messrs. Wilkie and Campbell have issued a pamphlet on the subject stating their case, and with a view to arousing public attention. What the contents of the pamphlet are we do not know, but from a lengthy extract from a recent issue of the "Times of India" its effect is evidently felt by those who do not cherish friendly feelings to the mission. The article referred to has obviously been written for the purpose of neutralizing the force of what from certain allusions is evidently a vigorous statement of facts concerning the present state of the Canadian Presbyterian mission in Central India, and the attitude not merely of the Durbar, but more especially of the British officials in relation thereto. Their passive indifference, if not hostility, is sufficient to fasten on them a grave responsibility in permitting the city of Indore to be closed against the Gospel, if they possess any power or influence to prevent it.

Let us hope, however, that what seems a hard trial for our missionaries in India will turn out in the end a blessing to themselves, and be the preparation for a greater degree of success for the Gospel in a region where its freedom and elevating power are so much needed.

DISSOLVING VIEWS.

AN article which appeared in a New York paper last week gives an insight as to the manner in which the pastoral relationship is viewed by some of our American neighbours. Many influential business men have their wealthy homes over in New Jersey. The churches are fashionable and fashion is contagious. In a Methodist Episcopal Church in Orange county the pastor announced that he was to leave his congregation at the end of the year for another in the same county. This unusual announcement given prematurely created a sensation in both congregations. All kinds of rumours were started as to the cause of his unwelcome proceeding. The reasons for intimating his intention were to be given to the congregation, but the commotion caused by his statement induced him to be silent on the matter. However, a persuasive interviewer succeeded in getting an explanation from him that the congregation was a very old and very conservative one, and that he was too radical for the place. Another could do better work there than he could, therefore he had resolved to change his sphere of labour.

A member of another church said that while these wealthy New York business men do not attend church very often, they want the best talent to be had, and when they get the idea that the clergyman is not quite smart enough for his congregation they want a change made before the next Sunday. And yet it is not recorded in the New Testament that "smartness" was a qualification specially recommended by the apostles. Peter and Paul and John even might have failed to satisfy a fashionable New York congregation in that respect.

In a fashionable Congregational church in the same county where Dr. George B. Bacon ministered for many years a young man of fine literary attainments and strongly recommended became his assistant. The young man was elected pastor after the death of the senior minister. The novelty passed and the attendance and income began to diminish. A private meeting was held, and the strictest secrecy as to its proceedings was to be observed, but in a few hours the minister was acquainted with all that had transpired, and on the following Sabbath intimated his resignation. A few of the members had resolutions of regret already carefully prepared. A meeting was held and a vote taken which stood 27 for accepting the pastor's resignation, 140 against its acceptance. He adhered to his resolution and terminates his pastorate with the year. The reason given for their action by one of his opponents is that a more vigorous man was wanted. He is a poet of a nature so refined that he would not give offence to anybody. But he did offend Mr. Westcott, of Westcott's express, who

left and went to another church. Then, added this pious malcontent he has remained a bachelor and that is against our judgment. A clergyman should have a wife. Every maiden woman and every mother of marriageable daughters in town has been after him. No wonder he seeks refuge from such a flock.

In the staid old Episcopal Church such a condition of things finds no countenance? Vain delusion. It too is a fashionable church, and so are the doings therein. In St. Mark's Church, same county, the venerable rector who had preached the Gospel for forty years to his congregation died a month ago. He satisfied High and Low alike. For assistant he had a young man very energetic and who was a successful mission worker. It was the wish of part of the congregation that he should be appointed rector, but a vigorous opposition succeeded in obtaining a vacancy.

The largest Protestant church in the locality is the First Baptist. Its pastor was a son of Adoniram Judson. He did not remain long in the pastorate which he relinquished to undertake mission work in New York city. Here also wealthy business men worshipped. They gave Mr. Judson a salary of \$6,000 in Orange while he labours in New York for \$1,000. His successor has after a brief pastorate also tendered his resignation.

One of the Presbyterian churches had a young man settled a short time since and it was thought he was doing a good work, but he soon went westward. A young college professor was asked to become a candidate. He preached one Sabbath after which he returned contented to his professorial work. The pastor of a neighbouring Presbyterian Church also left lately for the west. A large committee of influential men went to hear a minister they had heard well spoken of. They agreed that he was the man they wanted, and they thought that the congregation would be satisfied likewise. But they were not and the candidate withdrew. A member explains their requirements thus. We want a duplicate of the gentleman we heard, a man of parts, ability, cultivation, and fine social qualities. We could get the pastor of Orange Valley Congregational church, the poet already referred to, and a nice part of his congregation with him, but he lacks spice. We want a first class man and I presume we shall decide to pay a first class salary. This is one side of the pastoral relation. It is gratifying to know that it has still other and better aspects. Is it at all wonderful that a dearth of ministers is feared by many of our American neighbours? "The fashion of this world passeth away!"

BOOKS AND MAGAZINES.

CHOICE LITERATURE. (New York. John B. Alden.)—This magazine contains an admirable selection of the best articles as they appear in the principal magazines and reviews. The number for October is a treasury of excellent reading. The price of this publication is merely nominal.

THE MINNEHAHAN. Edited by Prof. W. R. O'Byrne. (Minneapolis: Jaffray Bros.)—A new monthly illustrated magazine with the above title has been commenced in Minneapolis by enterprising Canadians who have gone to reside there. The first number gives evidence that it will be conducted with vigour and ability. Its contents are such as will prove interesting to a large class of intelligent readers.

DIO LEWIS'S MONTHLY. (New York. Frank Seaman.)—The October number of this new aspirant for popular favour surpasses in attractiveness those that preceded it. It is designed to promote health and happiness. Its varied contents—several of the articles are of more than average excellence—have a unity of design; yet there is no monotonous harping on one string. Its mission is to instruct its readers in the laws of health, and to diffuse a knowledge of sanitary science. From its real excellence, as well as the good it seeks to accomplish, it is certain to secure a wide circle of readers.

THE HOMILETIC MONTHLY. I. K. Funk, D.D., editor. (New York. Funk & Wagnall.)—The October number of the "Homiletic Monthly" is the first of a new volume. This serial has grown in usefulness and value. The present number equals, if it does not surpass, any of the previous issues we have seen. The contents are as varied as ever. The principal contributors are men of wide reputation and

influence. The thoughts of the best living preachers in America and Europe are to be found in its pages. In addition to sermons in full and in outline there is a large amount of useful and suggestive reading for ministers and others engaged in Christian work. The publishers announce a very attractive programme for the coming year.

RECEIVED. "Home Missions of the Presbyterian Church in Manitoba and the North West." (Winnipeg. Printed by McIntyre Brothers.)

THE PRESBYTERIAN COLLEGE, MONTREAL.

The winter session of the Montreal Presbyterian College was formally opened last week by a crowded public meeting in Morrice Hall. Rev. Doctor King of Toronto, took the chair, and among those also present on the platform were Principal MacVicar, Principal Grant of Kingston, Professors Campbell, Scrimger and Coussirat, Revs. J. W. Dey, dean of residence, A. B. Mackay, J. S. Black, J. McCaul, W. Shearer, F. Cumming, John Ferguson, R. Campbell, and J. Fleck, Messrs. D. Morrice, chairman of the Board, etc. The meeting was opened by the singing of the 67th Psalm. The Rev. A. B. Mackay then read part of the 68th Psalm, and the chairman led in prayer. The Rev. Principal MacVicar then delivered the opening lecture of the session, the subject being, "The Office and Work of the Elder." Three views have been held regarding the office and functions, of the elder.

First—That there is but the one office with two specific functions, viz., teaching and ruling. The teaching elder is to preach the Gospel, administer the sacraments, ordain others to office, and exercise pastoral care and control over the flock. He is the highest functionary in the Church of God. The ruling elder is limited exclusively to the work of government and not permitted to preach or dispense the sacraments.

The second view asserts that the modern elder is not identical with the apostolic elder, that he is not an ecclesiastic, but simply a layman—or as it is expressed in the fifth chapter of the American Presbyterian Form of Church Government, he is "properly the representative of the people, chosen by them for the purpose of exercising government or discipline in connection with pastors or ministers."

The third view regards the apostolic and modern elder as identical, and makes no difference between the preaching and ruling elder—both have precisely the same functions. That is to say, all elders, say the elders of any of our congregations, should preach, rule, administer the Sacraments and ordain others to office.

Looked at in the light of Scripture we note the following points.

1. They are called by God's Spirit to this office.
2. That elders are called to this office by the voice of the people.
3. that elders thus called of God and elected by His flock are also ordained to office.
4. They are the highest permanent functionaries of the New Testament Church, and as such, are called to organize, to rule, to teach, to edify the body of Christ, to ordain others to office, and to administer the sacraments.

After a lucid description of the qualifications and functions of the eldership Principal MacVicar concluded an able and exhaustive discussion of a subject very appropriate to the occasion and of great practical interest by saying: the truth is that the strength and growth of our Church, under God, is very largely dependent upon our having a vast army of able, enlightened progressive teaching and ruling elders, harmoniously working together for the glory of God and the salvation of souls. Let young men, baptized with the Holy Ghost, inspired with the necessary faith, courage and self-denial to do the work of the ministry be forthcoming in sufficient numbers, and let them be supported by large-hearted elders, ready, like some among us, to devise liberal things, and soon our Zion shall spread with commanding influence and life-giving power over this great country and far beyond its limits.

The Principal announced that the Senate had decided to begin a course of Sunday afternoon lectures on questions of the day. He also welcomed the chairman, and spoke of his self-denial in going to Manitoba to undertake the difficult work of estab-

lishing and consolidating the Presbyterian College of that Province.

The chairman, in returning thanks, expressed his great satisfaction at his being able to be present. The state of their Church in Ontario has certainly been improved by the existence of the Montreal College. Mentioning the opinion that they had too many colleges, he said he would be glad to see the wise consolidation of separate institutions. As to his own mission in Winnipeg the task of clearing off the debt of \$41,000 was certainly difficult, but he had great faith that this would be all done away with; this faith was strengthened by the help he had received in Montreal. The reverend gentlemen, in most modest and impressive words, urged the claim of the Christian work on ministers and students.

The Rev. Principal MacVicar announced that eighteen new men had applied for admission—more than ever before—making a total of seventy, and as many as the new and old buildings could accommodate.

The proceedings closed by singing the Doxology, and the benediction was pronounced by the Rev. J. S. Black.

THE HOME MISSION COMMITTEE.

The Home Mission Committee, Western Section, met in the lecture room of St. Andrew's Church, Toronto, on Tuesday week. The Rev. Dr. Cochrane, convener, presided. The Rev. R. H. Warden, Montreal, secretary, was present. There was a very full representation of the various Presbyteries, the Rev. C. B. Pitblado was present in behalf of the interests of Manitoba and the North-West.

The Assembly's scheme for the augmentation of ministerial salaries received careful consideration, much time being devoted to perfecting the details with a view to making the effort successful.

The total amount necessary for this purpose will be somewhere in the neighbourhood of \$40,000. In addition to this the sum of about \$30,000 will be required for carrying on mission work properly throughout the country, nearly one-half of this sum being needed for work in Manitoba and the North-West. Mr. Wm. Alexander, of Toronto, who has recently returned from a lengthened visit to British Columbia, appeared before the committee, and gave an interesting statement in respect to the prospects of Presbyterianism in that Province.

In response to a letter from the office-bearers of St. James' Square Presbyterian Church, Toronto, the committee appointed Rev. Dr. Cochrane and Rev. R. H. Warden to attend, as representing the Home Mission Committee, the farewell meeting to Rev. Dr. King, on 22nd inst., prior to his departure to undertake the duties of Principal and Professor of Theology in Manitoba College, Winnipeg.

The committee revised the grants to the North-West and appointed additional missionaries to the field. The reports indicate encouraging progress, and show that the Church is maintaining the position which it has held for the past few years in that country and is extending its operations into all the new settlements. The contributions of the people in the respective congregations show an encouraging increase and afford indications that many congregations now largely aided from the Home Mission Fund will soon be self-supporting; already there are fifteen or sixteen self-supporting congregations in the North-West.

The Rev. James Sieveright, who has for the last three years been a Presbyterian missionary at Prince Albert, addressed the committee giving an account of the progress attained in the district in which he has been labouring.

The following appointment of ordained missionaries was made:—To Barrie, Rev. G. B. Grey; to Manitoba, G. B. Rogers and D. C. Johnson; to Thessalon River and Bruce Mines, Rev. H. Crozier; to St. Joseph Island and Tarbut, Rev. James Ferguson. It was decided to grant \$6,000 annually to the Manitoba Presbytery and allow that body to have entire control of the North-West mission work. The amount of business coming before this one of the most important committees of the Church was very great. There is no waste of time in ornamental but profitless oratory. The members are practical business men. Whatever demands their notice, is carefully considered down to the most minute details. The Home Mission Committee is rendering most valuable service to the most important department of the Church's work. The session closed with the benediction on Friday morning at two a.m.

CHOICE LITERATURE.

SOME OF THE FINE ARTS OF SOCIETY.

SPEAKING WELL OF OTHERS.

If the fine accomplishment of speaking well of others were taught in every household, it would become almost a paradisaical land. But, alas! the opposite accomplishment prevails. How many heart-burnings, quarrels and estrangements in families have arisen from this disposition of speaking evil of each other! Each of us has his faults. "There is none that doeth good; no, not one," and in the actions of the best of persons there will be occasional errors which others will perceive, and, if they are evil-minded, will publish; and before they have passed through half a dozen mouths, they are so changed that they are hardly recognizable.

The art of speaking well of others can be easily acquired, and it is a good rule to make in a household, that the one who criticizes others unkindly in the family circle, or among friends, shall pay a small fine to be used for some good object. The common and unchristian practice of talking about our relatives' and neighbours' faults is really taught in the household by parents and friends, and the children catch the habit only too quickly.

THE ART OF SOCIABILITY.

Learn to be sociable wherever you go, and to speak your lightest words in tones that are sweet, and with a spirit that is genial. Think how much pleasure you can give to others by a kindly word, or a cheerful conversation, and reflect how much sunshine such sociability throws back into your own soul!

Who does not feel more cheerful and contented for receiving a polite bow, and a pleasant "good morning," with a hearty shake of the hand? Who does not make himself happier by these slight expressions of good will? Silence, or stiff, unbending reserve, is selfish and churlish. The generous and polite man has a pleasant recognition and cheerful words for every one he meets, and he scatters sunbeams on his pathway through life, lights the path of others with smiles, and makes the world bright to those who are apt to find it cold and forlorn, while what he gives is but a tithe of what he receives, as his own heart is kept fresh and warm by the cheerfulness he expends upon others. Life would not be half as cheerless and lonely if sociability were cultivated as a fine art.

THE ART OF LIVING PEACEABLY.

The art of living in peace in the family is greatly promoted by the constant exchanges of the little courtesies of life, which are never unacceptable and never unimportant. Shall husbands and wives be less mindful of injuring the feelings of each other than those of strangers? Should there be less effort to maintain suavity of manner, gentleness of deportment, and courtesy of expression in the family circle than is extended to visitors?

It is the neglect of these little courtesies in home life which fills the saloons and billiard rooms with young men. There all is bright, gay and pleasing to the senses; and soon they are drawn into dissipation, and only look upon their homes as boarding places, where the physical necessities of eating and sleeping are procured. In early life brothers and sisters should be taught to be kind, obliging and attentive to each other, to perform little offices for each other, and learn the suavities of deportment which are so essential to the happiness of their own lives, and of those with whom they are connected. Brothers and sisters thus taught can rarely fail to make pleasant homes of their own, where words of bickering or strife are never heard. Sweet smiles and kindly actions are the small coins of life, and in their aggregate consist

the happiness and well-being of the whole family. Where such households become the rule, then peace and prosperity reign. "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."—*Daisy Eyebright, in Country Gentleman.*

HEALTH ALPHABET.

The Ladies' Sanitary Association, of London, gives the following simple rules for keeping health, which we find copied in the *Sanitarian*:

A—s soon as you are up shake blanket and sheet;
 B—etter be without shoes than sit with wet feet;
 C—hildren, if healthy, are active, not still;
 D—amp beds and damp clothes will both make you ill;
 E—at slowly and always chew your food well;
 F—reshen the air in the house where you dwell;
 G—arments must never be made too tight;
 H—omes should be healthy, airy and light;
 I—f you wish to be well, as you do I've no doubt,
 J—ust open the windows before you go out;
 K—eep the rooms always tidy and clean;
 L—et dust on the furniture never be seen;
 M—uch illness is caused by the want of pure air,
 N—ow, to open the windows be ever your care;
 O—ld rags and old rubbish should never be kept;
 P—eople should see that their floors are well swept;
 Q—uick movements in children are healthy and right;
 R—emember the young cannot thrive without light;
 S—ee that the cistern is clean to the brim;
 T—ake care that your dress is all tidy and trim;
 U—se your nose to find if there be a bad drain;
 V—ery sad are the fevers that come in its train;
 W—alk as much as you can without feeling fatigue;
 X—ercises could walk full many a league.
 Y—our health is your wealth, which your wisdom must keep;
 Z—eal will help a good cause, and the good you will reap.

FARMING IN DALECARLIA, SWEDEN.

Rise when you like in the morning, and you will always find the farmer already at work. In the heat of high noon he may be asleep in his wooden bunk in the living room, but most of the day the house is deserted, and the key hangs on the door-jamb or is stuck in the shingles of the low porch. The labourers come in for their dinner after hours of dusty work in the fields. A huge copper pot is brought out in the middle of the court-yard and filled with water. The girls take off their kerchiefs and bathe their arms and necks, huddling together in the shade of the porch. Men follow and repeat the operation. Then the girls dip their feet in the bath, and dry them on the embroidered towels hanging in the sun, and finally the men and boys likewise finish their dinner toilet in the same water. The meal is a simple one—porridge, milk, unleavened bread, and perhaps some dry or pickled fish. Weak fermented drink is handed round in a clumsy wooden firkin, with side and cover painted or carved two generations ago. At the close of the meal they sit around the room and sing a hymn together before they return to the fields. Everything in the house is of the most primitive order. In a single large room on the ground-floor are chairs made of hollow tree-trunks, tables of rough-hewn planks turn up on folding legs against the side of the room, and there are bunks on the wall, with curiously carved and painted trimmings. Beside the rude stone fire platform, where the smoke curls up under an overhanging hood, stands the well-worn chopping-block, where during the long evenings of the winter months the farmer sits by the hour splitting kindling-wood and whittling. From the smoky beams overhead hang tools, baskets, and poles draped with great bunches of folded rye bread, about the appearance and texture of coarse brown paper. To lighten up the dull toned interior the farmer's wife has hung her embroidered towels and brilliant coverlets along the front of the straw-filled bunks, and spread a richly coloured piece of soft home-woven wool over the painted chest where the Bibles and hymn-books are carefully stored. On the floor she has sprinkled fresh birch leaves or stretched a piece of home-made rag carpet. Geraniums and roses bloom in the long low win-

downs, where the green toned glass set in lead lets in a mellow light. The rakes which hang by the door are whittled out of tough wood. The beer-mug, the old hand-mangles, and the saddle-bows are carved in grotesque forms or covered with intricate ornamentation. Among the few pieces of coarse crockery is found perhaps a quaint silver cup, and sticking in the same rack with the clumsy wooden ladles is a battered but serviceable silver spoon which has fed a half-dozen generations. The only literature in sight is a bundle of Swedish newspapers from far-off Minnesota, carefully preserved, and read again and again.—FRANK D. MILLET, in *Harper's Magazine* for October.

A PETRIFIED FOREST.

The visitor to the petrified forest near Corral, on the Little Colorado, will begin to see the signs of petrification hours before he reaches the wonders; here and there at almost every step in the road small pieces of detached limbs and large stumps of trees may be seen almost hidden in the white sand.

The petrified stumps, limbs, and, in fact, whole trees, lie about on all sides. The action of the waters for hundreds of years has gradually washed away the high hills round about, and the trees that once covered the high table-lands now lie in the valley beneath. Immense trunks, some of which measure five feet in diameter, are broken and scattered over a surface of 300 acres. Limbs and twigs cover the sand in every direction, and the visitor is puzzled as to where he shall begin to gather the beautiful specimens that lie within easy reach. There are numerous blocks or trunks of this petrified wood that have the appearance for all the world, of having been just cut down by the woodman's ax, and the chips are thrown around on the ground so that one instinctively picks them up as he would in the log camps of Michigan or Pennsylvania.

Many of the small particles and even the whole heart of some trees have now become thoroughly crystalized, and the beautiful coloured cakes sparkle in the sunshine like so many diamonds. Every colour of the rainbow is duplicated in these crystals, and those of an amethyst colour would pass the eye of a novice for a real stone. The grain of wood is plainly shown in nearly every specimen—making the pieces more beautiful than ever.

Although the party went well armed with picks and crowbars, they were entirely unnecessary, for thousands of broken fragments can be gathered all about you, and the sunlight striking upon the crystalized particles point out their hiding places to the eager searcher after curiosities.—*Albuquerque Journal.*

AN ITALIAN SUMMER.

Let us pause then and look at this view than which few can be more suggestive since these are the plains of Tuscany, and eastward beyond those hills lies Umbria. It is early morning, and the whole land, diversified and softened by bright sunshine and deep shadows, looks rich, verdant, and even romantic. Far away the mist in exquisite gradations of gray defines line after line of graciously undulating hilly outline, where later on will appear only the sun bleached pallor of a shadowless plain. In front, the abrupt angle of the old wall, marked by its ruined tower, stands in deep shadow against the sunlit blue of the misty hills. The vines show a richer green, a more leafy luxuriance, than they will later on; the fruit trees are of a deeper verdure; the shadows of the olives soften the brown and furrowed earth on which they stand; the hills show a darker blue, a clearer outline against the eastern

sky. Shadow-filled depths suggest leafy coolness, fresh retreats among the trees; amid the olives and vines rise the black spires of the cypresses. A little later and all this had disappeared. The country lies flat-looking, shadowless, each accident or surface almost lost in the broad and uniform sunshine. The distant hills are whitish-blue against the white horizon, the nearer ones hot and misty, showing bare spaces of earth. The trees look small and shrunk on a wide expanse of brown land, and the olives are little grey clouds, the vines narrow green lines drawn on the soil, the cypresses black spikes. Sunburnt yellow, gray-green, gray-blue colouring prevails, suggesting nothing but heat and light—a pale, hot, mist-tinted land beneath a pale, uniform cloudless blue sky. In the garden below a water-lily has opened on the small, stone-bordered pond, geraniums and marigolds bask in the sun, the shrill chirp of the cicadas never ceases. As the day declines and the sun sinks westward, the country will again gather colour and light; and later still, a moon will come to bathe it in a white and blue and green mystery inexpressible by words; a plain of pale-green trees faintly shadowed and silvered, melting into a white distance through gradations of exquisite and wonderful softness. So through the short summer night, till in the red dawn of another day, behind the vast foreground of deep, mysterious unlighted green, the blue hills rise against the new splendour of the eastern sky, as though carved in lapis-lazuli; a divine, an etherealized lapis-lazuli, of a blue never yet painted, transparent and yet solid, glowing as with light from within.

ANECDOTES OF ABRAHAM LINCOLN.

Mrs. Alice D. Shipman's "Reminiscences of Illinois Pioneers," published in the September number of the *Phrenological Journal*, state of Colonel W. H. Davidson that, though he supported Douglas in the contest of 1860, nevertheless "Lincoln, after his inauguration, wrote to Colonel Davidson offering him any office he might think fit to name, proposing himself the secretaryship of the treasury." The origin of Lincoln's intimacy with Joshua F. Speed is thus related: "Mr. Speed began his business life as a merchant in Springfield, Illinois, where he was settled when Mr. Lincoln came there to open a law office. One day as he was sitting in his store in an interval of leisure, Mr. Lincoln, whose ingrained awkwardness was then aggravated by youth, came up to the counter, and accosted him with visible embarrassment. 'I want to know, Speed,' he said, 'the cost of a bedstead and bed,' adding a rough description which indicated the cheapest kind of both. 'What you want,' answered Mr. Speed, 'will cost you about \$17.' At this Lincoln's jaw dropped, and a painful expression of sadness and perplexity spread over his countenance. Mr. Speed, noticing the look, and rightly interpreting it to signify that the price exceeded Lincoln's means, quickly added: 'Mr. Lincoln, I have a proposition to make you. My partner has just got married, and his bed in my room upstairs is vacant. If you are willing to occupy it, and share my room with me, you are more than welcome.' The painful expression instantly vanished from Lincoln's face as, with a few simple words of thanks, he accepted the offer and disappeared. In a short time he reappeared with a pair of old-fashioned saddle-bags on his arm, and, directed by his friend, shambled up stairs to the designated room. A minute had scarcely passed before he shambled down again, and, as he reached the shop, cried out, his face beaming with jocund content, 'Well, Speed, I've moved.' Henceforth unto death, Lincoln and Speed were bosom friends."

OLD CUSTOMS.

Old customs! Well, our children say
We get along without them;
But you and I, dear, in our day
Had other thoughts about them.
The dear old habits of the past—
I cannot choose but love them,
And sigh to think the world at last
Has soared so far above them.

We had not, in the years gone by,
The grace that art discovers;
Our lives were calmer; you and I
Were very simple lovers.
And when, our daily duties o'er,
We strayed beside the rushes,
The only gems you ever wore
Were bright and blooming blushes.

Our rustic way was slow, but yet
Some good there was about it,
And many ills we now regret
Old habits would have routed.
I know our children still can see
The fifth commandment's beauty—
May they obey, as we once did,
From love and not from duty.

The world to-day is far too high
In wisdom to confess them,
But well we know, dear, you and I,
For what we have to bless them.
Though love was in the heart of each,
I trembled to accost you;
Had you required a polished speech,
I think I would have lost you.

No doubt our minds are slow to gauge
The ways we are not heeding;
But here upon our memory's page
Is very simple reading.
It says the forms we still hold fast
Were wise as well as pleasant—
The good old customs of the past
Have leavened all the present.

STRAW LUMBER.

The *American Architect* says: It is said that 8,000 feet of lumber can be made from an average acre of straw. If this is true we shall not need to cut another tree for the ordinary uses of builders. The trees on an acre of land will not average more than 20,000 feet of boards; and it is easy to see that if seven acres of wheat will produce 20,000 feet, the straw crop would vastly exceed all the lumber demand. It requires a hundred years to produce an acre of timber; in seven years the straw of an acre would make the same amount of lumber. The Fargo imagination may have outdone the exact facts in the case, but if it does not magnify more than ten diameters—if an acre of straw will produce 800 feet of lumber—the Fargo achievement is one of the greatest events of the century. The *Architect* says that this new lumber can be made for about the cost of the finer kinds of pine lumber, and for half that of walnut, and it is enthusiastic over its qualities as a finishing material.

WHAT RUM WILL DO.

J. B. Gough says: A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation come home, for the first time in his life, intoxicated, and his boy met him upon the doorstep, clapping his hands and exclaiming, "Papa has come home!" He seized the boy by the shoulder, swung him around, staggered and fell in the hall. That minister said to me, "I spent the night in that house. I went out, bared my brow that the night dew might fall upon it and cool it. I walked up and down the hill. There was his child dead! There was his wife in convulsions, and he asleep. A man about thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple, where the corner of the marble steps had come in contact with the head as he swung him around, and his wife on the brink of the grave! Mr. Gough," said my friend, "I cursed the drink. He had told me that I must stay until he awoke, and I did. When he awoke he passed his hand over his face and

exclaimed, 'What is the matter? Where is my boy?' 'You cannot see him.' 'Stand out of my way! I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse he uttered a wild shriek, 'Ah, my child!' That minister said further to me: "One year after he was brought from the lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral." The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in the city of Boston. Now tell me what rum will not do. It will debase, degrade, imbrute and damn everything that is noble, bright, glorious and God-like in a human being. There is nothing drink will not do that is vile, dastardly, cowardly and hellish. Then are we not to fight till the day of our death?

MEDICINAL VALUE OF VEGETABLES.

Asparagus is a strong diuretic, and forms part of the cure for rheumatic patients at such health resorts as Aix-les-Bains. Sorrel is cooling, and forms the staple of that *soupe aux herbes* which a French lady will order for herself after a long and tiring journey. Carrots, as containing a quantity of sugar, are avoided by some people, while others complain of them as indigestible. With regard to the latter accusation, it may be remarked, in passing, that it is the yellow core of the carrot that is difficult of digestion—the outer, or red layer, is tender enough. In Savoy the peasants have recourse to an infusion of carrots as a specific for jaundice.

The large, sweet onion is very rich in those alkaline elements which counteract the poison of rheumatic gout. If slowly stewed in weak broth, and eaten with a little Nepaul pepper, it will be found to be an admirable article of diet for patients of studious and sedentary habits. The stalks of cauliflower have the same sort of value, only too often the stalk of a cauliflower is so ill-boiled and unpalatable that few persons would thank you for proposing to them to make part of their meal consist of so uninviting an article. Turnips, in the same way, are often thought to be indigestible, and better suited for cows and sheep than for delicate people; but here the fault lies with the cook quite as much as with the root. The cook boils the turnip badly, and then pours some butter over it, the eater of such a dish is sure to be the worse for it. Try a better way. What shall be said about our lettuces? The plant has a slight narcotic action, of which an old French woman, like a French doctor, well knows the value, and when properly cooked is really very easy of digestion.—*Medical Record*.

FLOOR COVERING.

A new process for covering floors is described as follows: The floor is thoroughly cleaned. The holes and cracks are then filled with paper putty, made by soaking newspapers in a paste made as follows: To one pound of flour add three quarts of water and a tablespoonful of ground alum, and mix thoroughly. The floor is coated with this paste, and then a thickness of manila or hardware paper is put on. This is allowed to dry thoroughly. The manila paper is then covered with paste, and a layer of wall paper of any style or design desired is put on. After allowing this to dry thoroughly, it is covered with two or three more coats of sizing made by dissolving half a pound of white glue in two quarts of water. After this is allowed to dry, the surface is given one coat of "hard oil finish varnish," which can be bought already prepared. This is allowed to dry thoroughly, when the floor is ready for use. The process is represented to be durable and cheap; and, besides taking the place of matting, carpet, oilcloths, or like covering, makes the floor air tight, and permits of its being washed.

MINISTERS AND CHURCHES.

THE Rev. Robert Torrance, Guelph, has given a scholarship of \$50 to Knox College.

THE fourth of the series of socials in aid of Knox Church, Dundas, Building Fund took place at the residence of Mr. R. McKechnie, on the evening of Tuesday week. A large number of people attended who were much pleased with the arrangements made for their entertainment. The proceeds amounted to over \$35.

THE teachers and scholars of the New Edinburgh Presbyterian Sabbath school were received by the Governor-General and Princess Louise at Rideau Hall. The Superintendent read a farewell address from the school, to which the Marquis of Lorne made a kindly reply, and concluded by hoping that they would all turn out to be loyal and patriotic Canadians. His Excellency and Her Royal Highness then passed around among the pupils and entered into conversation with a number of them, after which pupils and teachers departed, greatly pleased with the kindly reception they had met with.

A VERY pleasant social and farewell meeting took place at the Wentworth Street Presbyterian Mission Church last week. Mr. W. A. Duncan, student of Knox College, who has supplied the pulpit during the summer months, returning to college, was the special guest of the evening. The superintendent of the Sabbath school, Mr. A. A. McKillop, occupied the chair. Rev. Thos. Goldsmith, pastor of St. John's Church, delivered a very appropriate and well timed address. Reading and music, instrumental and vocal, were supplied by friends from Knox Church and others. Refreshments were served by the ladies and gentlemen connected with the mission. A very interesting part of the programme was the presentation of a large number of valuable books to Mr. Duncan. In accepting the gift Mr. Duncan thanked the congregation for the substantial way in which they showed their appreciation of his labours amongst them, and also for the kindness of all during the summer.

AT an adjourned meeting of Manitoba Presbytery, the clerk read letters from Rev. Dr. Reid, clerk of the General Assembly, and Rev. R. Monteith, clerk of the Toronto Presbytery, announcing that the release of Rev. Dr. King from his charge would take effect on the 21st of October. Arrangements were accordingly made for the induction of Rev. Dr. King to the office of Principal of Manitoba College and Professor of Theology. The induction will take place in Knox Hall, on Wednesday, 31st inst., at half past seven p.m., when Rev. Messrs. Gordon, Pringle, Pitblado, McKeller, Bell, Profs. Bryce and Hart, and Hon. G. McMicken, will take part in the induction, and an address will be delivered by the Rev. Dr. King. Rev. Mr. Gordon, on behalf of the committee appointed to secure the salary of the Professor of Theology, presented an interim report. The report was received and the committee appointed as a standing committee to attend to this business and secure \$3,000 per annum, the salary mentioned by the Assembly for the new chair.

THE opening and dedicatory services in connection with the Presbyterian church at Stonewall were held recently. The Rev. C. B. Pitblado, of St. Andrew's Church, Winnipeg, preached both morning and evening, impressive and eloquent sermons, to crowded congregations. On Sunday afternoon a children's meeting was held, when all the Sunday school pupils were in attendance. Addresses were delivered by Rev. Messrs. Lawrence and McFarland, also Messrs. Clark, Watts, and Baxter. On Monday evening a most successful tea-meeting was held, the proceeds being applied towards reducing the church debt. Rev. Mr. Lawrence read the financial balance sheet, showing that the church, exclusive of the furnishing, cost \$2,200. The lots on which the church was erected were the joint gift of Mr. Jackson and another gentleman not mentioned. Earnest and suitable addresses were made by Rev. Messrs. McFarlane, of Balmoral, Jackson C. M., and Greene, Church of England, of Stonewall, and Prof. Bryce of Winnipeg. The Presbyterians of Stonewall are to be congratulated upon the completion of their neat and cosy place of worship in the midst of so much financial depression.

A MOST pleasing event in connection with the life of Rev. Thomas Lowry, Secretary of the Foreign Mission Board of the Presbyterian Church, took place last week and will long be remembered by that gentle-

man and his family. The day was, besides being Mr. Lowry's golden wedding day, the 50th anniversary of his entering into the ministry. There was a pleasant gathering at Mr. Lowry's residence, in Toronto to celebrate the double event, when the following ladies and gentlemen were present:—Mr. J. T. Lowry, son of Mr. Lowry, and member of the Detroit City Council, with Mrs. J. T. Lowery and daughter; Mr. Moriel, G. T. R. agent at Stratford, son-in-law of Mr. Lowery, with Mrs. Moriel; Mr. and Mrs. Whaley, Milverton; Mr. and Mrs. Cochran, Tara; Mrs. Stodders, Dobbington; Mr. and Mrs. Williamson, Oakville; Rev. Mr. Stuart, wife and daughter; Dr. Stuart and wife, and Mrs. Porter and daughter. During the day a *recherche* dinner was served to the party, when congratulations and good wishes were showered on Mr. and Mrs. Lowery. They were also the recipients of numerous presents. Rev. Mr. Lowery came to this country in 1845, and was a successful minister in Barrie, Bradford, and Brantford. He resigned the last named charge to become secretary of the Foreign Mission Board.

THE Kingston "News" states that the funeral of the late Mrs. Machar took place on Tuesday week at St. Andrew's Church. The cortege was lengthy and was composed of old and most respected citizens. The funeral services were conducted by the Rev. Dr. Williamson, who also preached the sermon from the text, "Blessed, saith the Spirit, are the dead who die in the Lord, that they may rest from their labours, and their works do follow them." After referring to the various forms of Christian usefulness in which Mrs. Machar delighted to engage, Dr. Williamson said: No one could fail to recognize in our dear departed friend a person of remarkable soundness of judgment, as well as of largeness of heart. In all her character she was thoughtful and judicious, as well as most tender and loving. In her was beheld a rare combination of the capacity to devise well considered plans for the relief and spiritual welfare of those around her, and of the greatest self-sacrifice in carrying them out into action. She did not leave it to others only, but spared no efforts of personal toil to accomplish them, denying herself many things and saving from her own means in order that she might be better able to give to those who needed. Thus labouring, she was ever the same simple and unaffected Christian herself and ever hoped the best of others, "believing all things, hoping all things, enduring all things." Her beautiful character became fully more lovely and attractive with advancing years, and she died, as she had lived, in the faith and joy of her Lord, a bright example to others of what the grace of God can effect. "Being dead she yet speaketh."

ON the morning of Sabbath, September 23rd, St. Paul's Church, Turtle Mountain, Manitoba, was opened for public worship. The church is a neat frame building; and will, when finished, be very comfortable. On the afternoon of the same Sabbath the Congregation of Knox Church, Deloraine, worshipped in their fine new church for the first time. It too is a frame building, 26 x 40. Both congregations deserve great credit for the energy they have displayed in erecting churches so early in the history of the settlement. It is only about three years since the first settler took up his abode in the district in which those churches now stand; and even yet the surplus grain has to be teamed fifty or sixty miles to market, so that the profits on raising grain are reduced to a minimum. Yet, undeterred by the disadvantages of their situation, both congregations went to work with a will, and now they have the satisfaction of seeing their churches so far completed as to be opened for public worship. In connection with the opening services, a social was held in Knox Church, Deloraine, on the evening of Monday the 24th, and one in St. Paul's Church on the afternoon of Tuesday the 25th. The viands prepared for these socials show that Ontario ladies forget not the art of cooking, even while enduring the privations of pioneer life in the Prairie Province. The chair was, on both occasions, ably occupied by the Rev. John Mowat, the missionary in charge. The entertainment consisted of vocal and instrumental music, which was well rendered; and speeches by the local ministers and others. Both socials were highly successful. The proceeds were appropriated to the building fund.

THE induction of the Rev. James Barclay, M.A., to the pastorate of St. Paul's congregation, Montreal, took place last Thursday. The Rev. John Jenkins,

D.D., presided. The sermon was preached by the Rev. Thomas Cumming, of St. Joseph Street Church. The charge to the newly-inducted minister was delivered by the Rev. Principal MacVicar, and the people were addressed by the Rev. Robert Campbell, of St. Gabriel Church. In the evening of the same day the basement of St. Paul's Church was the scene of a very pleasant gathering. The occasion was a public welcome to their new pastor, the Rev. Mr. Barclay. Flags, evergreens, mottoes, and flowers gave the room a festive appearance. Of spare room there was not much. It need not be said that the ladies were very conspicuous by their presence. A strange thing it would have been if they had not. At eight o'clock, the guests partook of refreshments. At nine o'clock, the intellectual part of the exercises began. Dr. Jenkins, the late pastor, who occupied the chair, opened with a short religious service. Mr. Mitchell representing the elders, and Mr. Hope the trustees, ordained the new pastor. The Rev. Mr. Black, of Erskine Church, welcomed him on behalf of the Presbytery of Montreal, and Drs. Potts and Stevenson on behalf of the other evangelical churches in the city. The Rev. Mr. Paton from Scotland, who had much to do with the settlement, was another of the speakers. Many were the kind words uttered by all, and not a few were the droll ones. The last address was given by the pastor, who expressed in suitable terms his thanks for the very warm welcome which he had received. A few pieces of music were a pleasing variety. Every one present spent a sleepless evening during the proceedings. After Mr. Barclay pronounced the blessing, the guests again partook of refreshments.

PRESBYTERY OF PETERBOROUGH.—The Presbytery of Peterboro', met in St. Paul's Church, Peterboro', on the 25th September. There were twenty ministers and thirteen elders present. The Rev. C. H. Cooke was chosen moderator for the next six months. Mr. Tulley, of Mitchell, being present, was invited to sit with the Presbytery as a corresponding member. The delegates who had visited the mission fields within the bounds gave very interesting reports regarding the state of matters in the several districts. Great progress, both spiritually and financially, has been made during the last six months. The mission fund has never been in such a healthy condition. The grants to the supplemented congregations and mission stations were revised, and fresh applications agreed upon. Presbytery received notice that provision had been made to wipe off arrears of stipend due by the congregation of Ballyduff to their late pastor. Cartwright and Ballyduff, the only vacancy within the bounds, have received liberty, conditionally, to moderate in call. The Rev. W. C. Windel was authorized to attend to this duty, so soon as the condition is complied with. A number of session records were examined, and ordered to be attested. On motion of Mr. Carmichael, seconded by Mr. Bell, a committee, consisting of Messrs. Cameron, Bell, Torrance, Beattie, Cleland and Bennett, ministers; and Messrs. Pritchard, Tulley, Taylor, M.D., Clarke and Tisdale, elders, was appointed to carry out the recommendations of the Assembly, in the matter of the augmentation of the stipends of ministers whose income is less than \$750. The above committee was instructed to take action at once, with the view of bringing the matter before all the congregations. The committees who had been appointed to hold presbyterial visitation meetings in the congregations presented very full and gratifying reports. These showed that every pastoral charge, with only two exceptions had been visited. The findings of the several committees based on the answers returned to the questions used, were all read. It appeared also that in most cases these findings had been read from the pulpits of the several congregations and that the instructions of Presbytery had been complied with that they should be engrossed in the session records. Much good is hoped for from these visitation meetings. The Presbytery resolved to enforce regulation No. 17 of our Book of Forms in reference to the renewal of the commissions of elders. In virtue of this, no elder will be entitled to a seat at next meeting of Presbytery whose commission dates prior to the time of the meeting of Assembly in June last. The Presbytery, upon request, sanctioned the sale of the manse property at Cobourg on the understanding that another manse or its equivalent be made to take the place of the present one. The next meeting of Presbytery was appointed to be held in the Mill Street Church, Port Hope on the third Tuesday of January, 1884, at ten o'clock a.m.—W.M. BENNETT, Clerk.

PRESBYTERY OF MONTREAL.—This court met in the David Morrice Hall, Presbyterian College, Montreal, on Tuesday, the 2nd October, at ten a.m.—present thirty-six ministers and ten elders. Rev. T. Cumming, moderator. After reading the minutes, calling the roll, receiving elder's commission and appointing committees to examine session records, and other matters of routine, Rev. D. Paterson, of St. Andrew's, reported that, according to instructions, he had taken the necessary steps to have elders nominated and ordained in connection with the united stations of Avoca and Maskinonge, viz.: Alex. McPhee, Colin Fraser and Gldeon Galliard. Mr. Mackay, convener of the committee on the augmentation of stipends, reported that all the congregations requiring aid had been visited with one exception, although all had not yet reported results of canvass. He moved, seconded by R. H. Warden, secretary-treasurer, that, pending the action of the General Assembly's Committee, the principles underlying the scheme as adopted in January last be held in abeyance, the committee meanwhile being empowered to pay on the 1st January next, to the ministers of those congregations complying with the regulations adopted in April, the amounts necessary to make their salary \$750 and \$1,200 per annum for the quarter then ending, together with an allowance for house rent at the rate of \$50 a year in the country and \$200 in the city, when no manse is provided by the people. Motion adopted. Special attention was called to the regulation requiring congregations to contribute an average of \$7 per family or \$4.50 per communicant for salary before a grant can be received from the fund. Mr. Alexander Mitchell appeared as commissioner from St. Paul's Church, Montreal, and asked that the usual steps be taken to induct the Rev. James Barclay, M.A., as minister of the charge. The Presbytery appointed a special meeting to be held for this purpose in St. Paul's Church on Thursday, the 11th, at eleven a.m., Dr. Jenkins to preside, the moderator to preach, Principal MacVicar to address the minister and Mr. Campbell of St. Gabriel, the people. Rev. Donald Ross, B.D., having been appointed Professor of Apologetics and Greek Exegesis in Queen's College, Kingston was released from his present charge of Lachine. The following minute was unanimously adopted: "That whilst rejoicing at Mr. Ross' appointment to a chair in theology, this Presbytery deeply regrets the loss of one who has laboured within the bounds during eighteen years and testifies with pleasure to the fidelity and success of his ministrations. The Presbytery will long feel the removal from among them of a brother distinguished by geniality, courteousness and scholarly attainments. At the same time they will follow him to his new sphere of usefulness with earnest prayers that the Lord may continue to bless him and his and prosper him abundantly in all his work. Mr. Robert McNab, B.A., student in divinity, having successfully passed his trials for license, was licensed by the moderator and suitably exhorted as to his important duties. Mr. Warden, convener of the Presbytery's Home Mission Committee reported, recommending that certain congregations be supplied from the probationers roll, that a deputation visit Avoca, Maskinonge and parts adjacent, with a view to the settlement of a minister over the district to report to next meeting. The Presbytery adopted the recommendations; appointed Rev. Daniel Paterson and Rev. James Fraser a deputation to visit as above; also renew their commendation to the liberality of the congregations in the bounds of the effort being made at West Farnham to build a new church there. The following students were recommended to the Senate of the Presbyterian College, Montreal, at this meeting: Arch. Lee, B.A., David Mackay, B.A., Robert McKnight, B.A., Howard S. McAzeal, B.A., George J. Thompson and Murray Watson as students in theology, and Paul N. Cayer, Albert J. Lods, Joseph E. Coté, Peter A. McLeod, Murdock McKenzie and Jas. A. McLean to the literary department, also Albert B. Groulx and William D. Roberts. Mr. Campbell, convener of the Presbytery's City Mission Committee, reported as to the work done during the past quarter in connection with the mission, the steps taken to receive and provide for the spiritual wants of strangers coming to the city, also to find out and deal with those in any way belonging to the Church residing in the city not in actual connection with any of the congregations. The report was received. Mr. Warden gave notice of a motion for next meeting, anent the printing of the minutes of Presbytery for the use of members. JAMES PATTERSON, *Pres. Clerk.*

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIII.

SAUL CHOSEN KING.

Oct. 18, 1883.

1 Sam. x. 17-27.

GOLDEN TEXT.—"And all the people shouted and said, God save the king."—1 Sam. 10. 24.

INTRODUCTION.—In the providence of God, Saul was brought to Samuel's house; and, before he parted from Samuel's company, was by him privately anointed to be king. Our lesson shows how, in a more public manner, he was chosen and acknowledged.

NOTES.—*Mizpeh*. a watch tower, a high point of land in a plateau of considerable elevation above the sea level. Five miles north from Jerusalem. Family of Matri though not mentioned among the families of Benjamin in 1 Chron. 8, the omission there does not contradict the statement here. Some suppose it to be a corruption of one of the names given in the list of families belonging to the tribe, while others regard it as a substitute for the same. *Gibeah*: about six miles from Jerusalem, in the southern part of Benjamin. *Children of Belial*: lawless, worthless persons.

I. SAUL CHOSEN KING.—Ver. 17.—Called the people together: though Saul was secretly anointed, it was proper he should be publicly recognized as king; and Samuel called all the grown men of the tribes together to Mizpeh.

Ver. 18.—I brought up Israel out of Egypt: Samuel is well called a prophet. Here he had a direct revelation from God. and the Lord reminds them, as in a great many other places in the Bible, of the great works He had done for their nation. It is well for us in our prayers to follow the same model, and first remember and praise God's mercies to us and others.

Ver. 19.—Ye have this day rejected your God: God reminds them, through His prophet, of the great sin they were committing. They desired a king; because they were unwilling to be ruled by God. Nay, but set a king over us: this had been their answer to God's warnings and exhortations. They were, as they had always been, a "rebellious house." Since all warnings were unheeded, they were now commanded to draw near to the altar, to have the "lot" taken by tribes and thousands. The latter were subdivisions of a tribe; probably in every case embracing only those of common family descent. Ver. 21 shows that "thousand" and "family" may be used interchangeably.

Ver. 20.—The tribe of Benjamin was taken. mark the Divine wisdom in this choice. Ephraim and Judah were powerful and rival tribes: but Benjamin was always small, and some time before nearly exterminated. And one from that little tribe would not be likely to excite the jealousy of the more powerful tribes. Of all the passages that speak of the "lot" only one indicates anything of the mode.—Prov. 16: 33, "The lot is cast into the lap, but the whole disposing thereof is of the Lord." The ballot or lot was drawn from the lap, or from an urn, after a solemn appeal to God to direct. If the Lord directed us to use "the lot," as He did the Israelites, it would be our duty to use it.

Ver. 21.—The family of Matri was taken: a division of the tribe, equivalent to one of the "hundreds" or "thousands" of Benjamin. Saul, the son of Kish, was taken: when the lot came to be drawn, man by man, among the descendants of Matri, first Kish would be taken, and then Saul. He could not be found: it was a good sign for Saul that he modestly shrank from publicity. He did not refuse to reign, but he did not seek the honour.

II. SAUL'S RECEPTION BY THE PEOPLE.—Ver. 22.—Enquired of the Lord: perhaps by Samuel; but the phrase generally means through the high priest, by Urim and Thummim. Hid himself among the stuff: among the baggage; or, as in one or two places, the "carriage." The Lord kindly answered their inquiries.

Ver. 23.—Ran and fetched him: they insisted on his presenting himself before the people. Higher than any of the people. Saul, being a head taller than any of the people, must have stood nearly seven feet high. In those rude ages, bodily proportion and vigour were more valued than now. These would gain him favour with his followers.

Ver. 24.—Whom the Lord hath chosen. it was not an election by the people: it was the Lord's doing. Yet God was angry with them. (See Hos. 13: 11) None like him: for commanding stature and noble bodily presence. God save the king: or, "Let the king live!" An admiring shout, when they saw him. They gloried in Saul, when they should have gloried in the Lord.

Ver. 25.—Told the people the manner of the kingdom: not as in chap. 8, where he told them what they should suffer under their kings; but rather laying down a "constitution" for Saul and for them to be guided by. And this he wrote in a book, and deposited it beside the ark, or in the tabernacle, for future reference. And then Samuel sent the people home.

Ver. 26.—A band of men whose hearts God had touched. "Who feared God, and regarded allegiance to their king as a conscientious duty."—*Jamieson*. He was thus honourably escorted home by God-fearing men. Gibeah was Saul's capital during his lifetime. Not long after, he had to leave his quiet retirement and take the field. (11: 4.)

Ver. 27.—Children of Belial. Belial is not a person, supposed or real, but a quality (though it is once used as a name for Satan, 2 Cor. 6: 15). It means "worthlessness." So, "children of worthlessness" just means "exceedingly worthless people." Brought him no presents: homage without a present was an unknown thing in the East. They despised him, but he nobly overlooked it.

BRITISH AND FOREIGN ITEMS.

Mr. Spurgeon's publications have an enormous sale in Scotland.

SEVEN new hotels, four with 1,000 rooms each, are being built in London.

THE will of the late Dean Boyd of Exeter has been proved at upwards of £134,000.

MR. POOLE, was consecrated as first bishop of the Anglican Church in Japan on the 29th ult., at Lambeth Palace.

It is stated that Rev. R. H. Lunde, of Liverpool, is to be moderator of the next Synod of the English Presbyterian Church.

THE Rev. Dr. Monroe Gibson is delivering a series of lectures begun at the Young Men's Christian Association in Aldersgate.

MR. GLADSTONE positively refused to consent to newspaper correspondents being on board during his recent cruise.

THE "Singing Pilgrim," Mr. Philip Phillips, gave an evening of song in Glasgow lately, under the presidency of Sir William Collins.

DR. W. M. TAYLOR, of New York, has been preaching in Liverpool on the subject of Munkascky's remarkable picture of "Christ before Pilate."

THE proportion of human drones in Paris is large. There are 1,263,480 persons who work in some way or other, and 84,506 who have no known means of subsistence.

A LARGELY-ATTENDED meeting was held lately in Exeter Hall, London, to protest against the imprisonment in Switzerland of Miss Booth, of the Salvation Army.

THE learned Hartwell Horne, on examining the Scottish Episcopal question, satisfied himself that the succession of the Scottish bishops is of no more value than three cyphers.

ACCORDING to the "Cologne Gazette," Russia puts all sorts of vexations in the way of Germans desiring to enter her borders. Even children cannot enter without a passport.

THE origin of the term "Band of Hope" is attributed to the late Mrs. Carlisle of Dublin. She suggested it at a meeting of young people held in 1844 at South Parade Chapel, Leeds.

THE little Island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult on the island is a member of the Church on confession of faith.

THE tone of the Melbourne newspapers, it is said, is so decidedly anti-Christian that many of the citizens are desirous to establish a daily journal with a more wholesome spirit.

THE population of Monaco, now reaches 9,108 souls, including "strangers of all nations." In the days before the establishment of Monte Carlo, viz., in 1867, they mustered 1,700.

DR. WILLIAM CHALMERS, principal of the English Presbyterian Theological Hall, in deference to the opinion of his medical advisers, is to take no part in the work of the hall till after Christmas.

A NEW work by Carmen Sylva, the Queen of Roumania, is announced to appear in the course of a few days. It is entitled "Meine Ruh" (My Rest). It consists of 365 poems, one for each day in the year.

REV. JOHN MEE, vicar of Westbourne, Hants, formerly Dean of Grahamston, South Africa, was taken ill with symptoms of sunstroke between Inverness and Banavie lately and died without recovering consciousness.

THE Strome Ferry prisoners state that they heard some very good sermons in prison, and were most favourably impressed with the ministrations of Rev. Dr. Rogers, who acted during the chaplains absence on leave.

THE death of Thomas Gilchrist, Presbyterian elder in Birmingham, is announced. While a young man, he was converted under a sermon preached in Dr. James Hamilton's pulpit by an obscure minister from Scotland whose name he never learned.

THE visitors of the London Presbyterian College, desire that greater prominence should be given to homiletics and practical theology, and also suggest the establishment of a permanent elocution fund. The students object to the proposed removal of the college to Cambridge.

THE Shakers and Mother Girling of whom so much was once heard, continue to live in tents on the borders of the New Forest, in England. The heavy storms make havoc of their lairs, but their health does not seem to suffer. Their number, however, has dwindled from 100 to 60.

REV. SAMUEL GARRATT says that Bishop Ryle, by his preaching in the Presbyterian kirk at Pitlochry and his letter defending that action, has "planted his foot on the Redan," and that any evangelical clergyman who does not manfully follow the good example is inexcusable.

MR. A. GRANT, M.P., laid the memorial stone in connection with the reconstruction of Newhaven church lately. The singing was led by a choir of young women in full fish-wife costume. Several of them wore the gold medal presented at the opening of the International Fisheries Exhibition.

AN English collector of curios wants to buy the Pope's old gala coaches, and it seems that the Pope's business manager is quite ready to sell a magnificent railroad car made specially for Pio Nono and only used once when he inaugurated a new line. This carriage is very richly decorated.

ACCORDING to the "St. Petersburg Gazette," a bill has been sent in to the imperial treasury (and paid) for 115,000 roubles, this being the cost of conveying by railway, housing, and feeding the foreign correspondents who, in compliance with the Emperor's invitation, attended the coronation festivities at Moscow.

OUR YOUNG FOLKS.

"YOU CAN'T COME IN SIR."

If you would not be a drunkard
You must not drink a drop:
For if you never should begin
You'll never have to stop.

The taste of drink good people say,
Is hard in driving out;
Then, friends, in letting in that taste,
Why ' what are you about ?

Out of your house to keep a thief
You shut your door and lock it
And hang the key upon a nail
Or put it in your pocket.

So, lest King Rum within you should
His horrid rule begin, sir,
Just shut your lips and lock them tight,
And say " You can't come in, sir "

A PRETTY WAY TO MOUNT PICTURES.

We commend the following advice from *Mastery* to our young folks, and feel sure they will be interested in working out the details:

A mounted picture has ten times the effect of an unmounted one, and the art of mounting enables one to preserve small chromos and engravings that would otherwise soon become soiled or torn, and the engravings in some of our magazines and illustrated papers are well worth preserving.

Now as to the process. For materials you will need Bristol board, a drawing-pen and ink. India ink is best, but good common black ink will do very well. Bristol board comes now in a great many tints, and can be obtained at any stationers, at from eight to twelve cents a sheet. Cut out a piece about two inches larger all around than the picture you wish to mount; cover the back of the picture thinly with starch-paste or glue, and lay it on the card-board evenly, taking care to let none come over the edge, as it would look shiny on the card-board and spoil the effect of your work. To insure getting the picture exactly even, you had better lay it on the card-board first, and put little pencil marks at the four corners to serve as a guide when you paste the picture down.

Now comes the decoration of the card. If you have never tried making straight lines with a drawing-pen, you had better practice a little before attempting to decorate your card frame. The use of the drawing-pen is easy to learn, and there is much less danger of blotting than with an ordinary writing-pen. Adjust the pen so that it will make a line about one-sixteenth of an inch thick; then with the help of a ruler make along all four edges of the Bristol board such a line; next make a narrow line on either side of the broad one, and your work is finished. Do you not think the picture is an improvement?

There are innumerable ways of lining these frames. I have seen them with the lines close into the picture, leaving the outer part of the card-board blank.

The pretty little chromos that are sold in the streets, when mounted in this way are worth twice their original value, and often make charming presents. I once mounted for such a purpose two small chromos of fruit

on white board, lined with one broad and one narrow band, altogether they cost about ten cents apiece, a cheap enough gift, but when I saw them on the wall of my friend's room, I was astonished. I remember seeing in a gentleman's office in the city, a series of engravings which had served as illustrations for an article on the White Mountains in a popular magazine, they were mounted on gray Bristol board, and were worthy of a place in the handsomest room. A good way of putting up these frames to avoid spoiling them with tack holes, is to drive the tacks below and above them so that the tack heads will overlap the edges and hold the cards in place very nicely.

TOMMY LEARNS ABOUT TOADS.

"Oh, papa, see what a great ugly toad! Do get a stick and kill him before he gets away," said little Tommy Gray, as he was walking in the garden along with his father.

"Why do you wish him killed?" said his father.

"Oh' because he is such an ugly thing and I am afraid he will eat up everything in the garden. You know we killed several bugs and worms here last evening. I am sure this toad is much worse than they."

"We killed the bugs and worms because they were destroying our flowers and vegetables. This poor toad never destroys a plant of any kind about the place; beside, he is one of our best friends. These insects that are doing so much harm in our gardens are just what he uses for his food. I have no doubt that he kills more of them every day than we did last evening. If you can find a live bug, place it near him and see what he will do."

Tommy looked about, and soon found three bugs which he placed near the toad, and then stood back a short distance to see the result. Soon the bugs began to move away. The toad saw them, and made a quick forward motion of his head. He darted out his tongue and instantly drew them, one by one, into his mouth. Tommy clapped his hands with delight,

"How can such a clumsy-looking fellow use his head and tongue so nimbly?" said Tommy; and he ran off to find more food for him.

The next evening Tommy went again into the garden and soon found the object of his search ready for his supper. At first the toad was shy, but he soon learned to sit still while Tommy placed his food near him. Then he would dart out his tongue and eat the bugs while Tommy was close by. Finding that the boy did not hurt him, he soon lost all fear, and became a great pet. Tommy named him humpy, and says he would not have him killed now for anything.

SOME CURIOUS FISHES.

I don't suppose you think there are any fishes that can either walk or live any time out of water. Yet there are.

The gurnard is one of the most important of the walking fish. M. Deslongchamp had an artificial fish-pond on the shores of Normandy, in which several of these creatures were. When he waded in the pond he could easily see all these movements.

On one occasion, when he was watching them in this way, he saw them close their fins against their sides, and walk along the ground by means of six slender legs, three on each pectoral fin. By these they can walk very fast.

The square-browed malthe can also walk, and can live out of water. Sometimes it spends two or three days creeping over the land. The reason that all fishes cannot stay out of water is, because they are so made that they have to breathe air through water. All fishes are this way, but some can carry water in their gills, both for breathing and drinking purposes for several days.

The grouper fish is very queer in that it will swallow such curious things, which you would not think it could possibly digest. One was caught on the coast of Queensland which, when opened, was found to have in its stomach two broken bottles, a quart pot, a preserved milk-tin, seven crabs, a piece of earthenware encrusted with oyster shells, a sheep's head, some mutton and beef bones, and some oyster shells.

There is a crab in the Keeling Islands that lives on the land all day, returning to the water only at night to moisten its gills. It also eats coconuts, opening the shell with its huge claws, and the natives of the islands say that it climbs the trees to get them. This however is not known.

A CHINESE BOY.

About fifty miles from Shanghai, in the city of Quin San, there is a little church. One of the members is a boy sixteen or seventeen years old now, who before his conversion had formed the habit of drinking wine. He soon saw that this was sinful, so after asking God to help him, he decided upon the following plan of overcoming the sin which had gotten hold of him. A small wooden box was made, closed all around except a hole in the top, and every day at the usual hour of drinking wine, "wine man" inside (as he chose to call his appetite) would bite him and want wine. Then he would run to the box and put into it the money he used to spend for wine, exclaiming, "There now! you can't get any wine to-day for your money has gone into the box." Each day this process was repeated until he ceased to want wine; and, when the little box was opened, he was surprised to find how much money was there, all of which was then given to the church as a thank-offering to that God who had saved him from a strong and wicked habit.

Let us see how many lessons there are in this true story. First, God will give us power to overcome great sins, if we only ask Him and do all we can *ourselves*. Again, we see that much money that is spent in sinful and unsatisfying pleasures might be made to do lasting good by a little self-denial. But there is still a third lesson our story teaches us, and it is this. The Gospel of Christ can do for the little boys and girls of China what it does for those in America. Does it make your home bright and give cheerfulness to every passing day? So it does for other homes. When the Saviour said, "I am the light of the world," He intended that the message of love and pardon which He came to bring should be carried by His people to all nations.

FORTY BILLION GERMS.

A Wonderful Theory that Concerns the Welfare, Happiness and Life of Everyone.

In his quiet and cosy library at the close of a busy day...

"John, what is the germ theory?" "The germ theory—well—yes; just look in the encyclopaedia under 'Germ'; that will explain it so much better than I can."

Accordingly, his wife opened the book at the word named and read: Germ Theory of Disease—A theory advanced by the ablest and best investigators and scientists of the times. It supposes the surface of the earth, the air and water to be inhabited to a greater or less extent with a peculiar growth of the lower form of fungi—commonly termed bacteria, whose power of reproduction, under favourable conditions, is so great that a single germ will increase to fifteen million in twenty-four hours' time, and unchecked in its increase would grow to a mass of eight hundred tons in three days' time if space and food be furnished. There is no condition under which it can be said to be absent, unless it be from fire or air filtered through cotton-batts in numerous layers. A single drop of water containing a germ, put into water boiled, filtered, and thus freed from bacteria, will grow murky in a day or two from the development of new germs. When it is considered that it requires about forty billions to weigh one grain, some remote idea can be had of the capacity of germ reproduction. Professor John Tyndall, in a late work, elaborately treats of the influence of germs in the propagation of disease, and charges upon this cause the inception and development of very many of the ailments most injurious to man. Professor Pasteur, an eminent French savant, has carried his original and beautiful experiments so far, and from them deduced such practical results as very greatly to diminish the number of cases of anthrax among sheep and chicken cholera among fowls—proving his theory that these are essentially and actually germ diseases. These germs are carried into the system through the lungs, the stomach and possibly the skin, but through the lungs chiefly. Once in the system, they begin to develop, poisoning the blood, invading the nerve centres, disturbing the functional activity of the great organs of the body, and inducing a general impairment of the vital processes. They are the cause of fevers, rheumatism, Bright's disease of the kidneys, pneumonia, blood poisoning, liver disease, diphtheria and many other ailments. Lately Professor Koch, a famous German physician, has proved that consumption of the lungs is due to this cause—the presence of a peculiar germ.

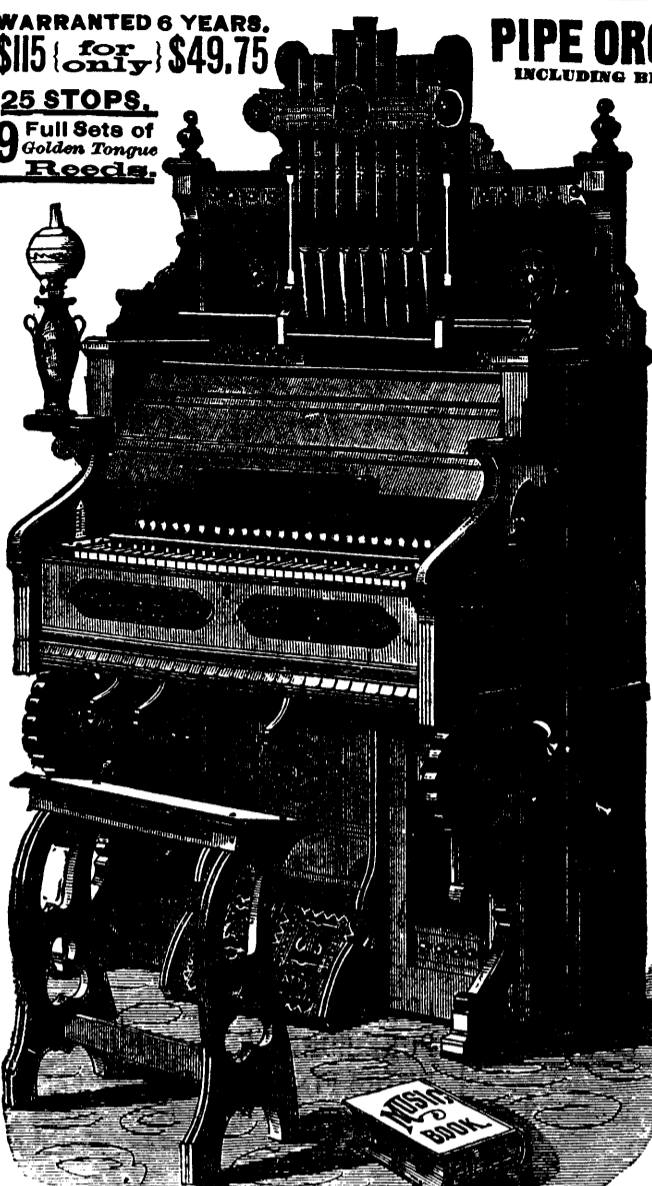
When the circulation is bounding, the nerves elastic and the system all aglow with life and energy, the germs seem to develop poorly, if at all. But with weakened nerves, poor digestion or malassimilation of food, or a lowering of vitality from any cause, a change ensues, and in this impoverished and weakened fluid the germ finds a genial home and develops until symptoms of disease are distinctly manifested. This is seen in the every-day experience of all. The healthy man resists the influences around him and does not take cold, while those whose systems have become weak from any cause readily contract cold. This is on the same principle as the germ theory. The germs attack any weakened spot in the body, and, fixing themselves upon it, begin their propagation. It is plain therefore that it is only by fortifying the weak portions of the body that the germs of disease can be resisted and driven from the system. But this has proved almost an impossibility heretofore, and it has been the study of physicians for years how best to accomplish it. Within the past few years, however, a preparation has been attracting great attention, not only throughout the entire land but among the medical profession and scientists generally, which is based upon this theory, and it may safely be said, no remedy has ever been found which can so successfully place the system in a condition to resist the germs of disease as Warner's Safe Cure. This article has unquestionably the best and most efficient that has ever been discovered for this purpose, and—"John, say, John! does the encyclopedia advertise Warner's Safe Cure?" "I should not wonder, dear, it's a grand remedy, and that pamphlet we received the other day stated that Dr. Gunn of the United States Medical College endorsed it. At all events the wonderful cures it is accomplishing entitle it to be honourably noted among the great discoveries of the present century." However the facts above stated may be, the truth remains, that the germ theory of disease is the correct one, and that the great remedy mentioned is the only one which has ever been found that can put the system in a condition to kill these germs before they obtain a hold upon the body, and undermine the life.

A WHOLESOME CURATIVE. NEEDED IN Every Family. NELEANT AND REFRESHING FRESHENING FROLOZENGE for Constipation, Biliousness, Headache, Indisposition, 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.

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WARRANTED 6 YEARS. \$115 for only \$49.75

25 STOPS. 9 Full Sets of Golden Tongue Reeds.



PIPE ORGANS [25 STOPS] ONLY \$49.75

INCLUDING BENCH, BOOK AND MUSIC, provided you order within thirteen (13) days from date of this newspaper, or if you order within five days a further reduction of four dollars (\$4) will be allowed. I desire this FIANO UPRIGHT PIPE PARLOR ORGAN introduced WITHOUT DELAY, hence this GREAT REDUCTION.

REGULAR PRICE, \$115.00

ment, or if you are unable to buy now, write your reasons why. Remember, this offer cannot be continued after the limited time has expired, as the AUTUMN and WINTER MONTHS are fast approaching, when I sell thousands at the regular price for Holiday Presents. Read the following brief description and let me hear from you anyway, whether you buy or not.

25 USEFUL STOPS AS FOLLOWS:

- 1-Vox Celeste.—The sweet, pure, exalted tones produced from this Stop are beyond description. 2-French Horn.—Imitates a full ORCHESTRA and BRASS BAND. 3-Diapason.—Draws a full set of Golden Tongue Reeds. 4-Dulciana.—A full set of Paris Reeds drawn by this Stop. 5-Vox Humana.—Tremulant, which, by the aid of a FAN WHEEL, imitates the HUMAN VOICE. 6-Vox Jubilans.—When used in conjunction with Stop Nos. 3, 4, 5 and 6 peals forth most delightful music. 7-11-Zolian. 12-Clarinet. 13-Cello. 14-Violina. 15-Clabella. 16-Grand Forte. 17-Melodia. 18-Bourdon. 19-Viol di Gamba. 20-Viola Dolce. 21-Grand Expression. 22-Harp Zolian. 23-Echo. 24-Aerostatic Expression Indicator. 25-Grand Organ. The last fifteen (15) Stops are operated in direct conjunction with above ten (10) Stops, at command of the performer, most charming music, with beautiful arching tones, as if from a mere whisper, as if a grand burst of harmony. Its MELODIOUS TONES, while using the full Organ, must be heard to be appreciated. Height, 46 inches. Depth, 24 inches. Five (5) FULL SETS OF GOLDEN TONGUE REEDS, as follows:—1st, Five (5) Full Sets of Golden Tongue Reeds; 2d, Five (5) Full Set "Paris" Reeds; 3d, Full Set of Golden Tongue Reeds; 4th, One (1) Full Set of Golden Tongue Reeds; 5th, Two (2) Full Set of Golden Tongue Reeds; 6th, Two (2) Full Set of Golden Tongue Reeds; 7th, Set Soft Cello Reeds; 8th, Set Violina Reeds; 9th, Set Clarinet Reeds. Above Nine Sets of Reeds are original, and are of the highest quality. Five full Octave States Patents. Illuminated Pipes, Receptacle for Book and Sheet Music, Lamp Stand, Handicaps, Rollers, Treble Upright Bellows of immense power, Steel Springs, &c. Right Organ may be obtained at pleasure, by use of the knee, without removing the hands from the keyboard.

IMPORTANT NOTICE.—This Special Limited Offer is positively not good on and after the limited time has expired, and to secure the Special Price the following NOTICE must accompany your order:— Given under my Hand and Seal, this 17th day of October, 1883.



Daniel F. Beatty, 1883.

This notice, if sent by any reader of the CANADA PRESBYTERIAN, together with only \$45.75 or \$49.75 CASH or Bank Draft, money order, Registered Letter, Check or any other form of payment, will secure the above ten (10) Stops, at command of the performer, most charming music, with beautiful arching tones, as if from a mere whisper, as if a grand burst of harmony. Its MELODIOUS TONES, while using the full Organ, must be heard to be appreciated. Height, 46 inches. Depth, 24 inches. Five (5) FULL SETS OF GOLDEN TONGUE REEDS, as follows:—1st, Five (5) Full Sets of Golden Tongue Reeds; 2d, Five (5) Full Set "Paris" Reeds; 3d, Full Set of Golden Tongue Reeds; 4th, One (1) Full Set of Golden Tongue Reeds; 5th, Two (2) Full Set of Golden Tongue Reeds; 6th, Two (2) Full Set of Golden Tongue Reeds; 7th, Set Soft Cello Reeds; 8th, Set Violina Reeds; 9th, Set Clarinet Reeds. Above Nine Sets of Reeds are original, and are of the highest quality. Five full Octave States Patents. Illuminated Pipes, Receptacle for Book and Sheet Music, Lamp Stand, Handicaps, Rollers, Treble Upright Bellows of immense power, Steel Springs, &c. Right Organ may be obtained at pleasure, by use of the knee, without removing the hands from the keyboard. My sole object is to have it introduced, without delay, so as to sell thousands at the regular price for CHRISTMAS PRESENTS, and to this end I am willing to make a sacrifice, as every one sold sells others. All I ask in return of you is to show the instrument to your friends, who are sure to order at REGULAR PRICE, \$115.00. The instrument speaks for itself, it sings its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER, WRITE ME YOUR REASONS WHY. Friends of yours may desire an ORGAN, call their attention to this advertisement. If they are from home mail this offer to them, and I will be glad to help me extend the sale of these POPULAR INSTRUMENTS I shall certainly appreciate your efforts. My sole object is to have it introduced, without delay, so as to sell thousands at the regular price for CHRISTMAS PRESENTS, and to this end I am willing to make a sacrifice, as every one sold sells others. All I ask in return of you is to show the instrument to your friends, who are sure to order at REGULAR PRICE, \$115.00. The instrument speaks for itself, it sings its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER, WRITE ME YOUR REASONS WHY. Friends of yours may desire an ORGAN, call their attention to this advertisement. If they are from home mail this offer to them, and I will be glad to help me extend the sale of these POPULAR INSTRUMENTS I shall certainly appreciate your efforts. My sole object is to have it introduced, without delay, so as to sell thousands at the regular price for CHRISTMAS PRESENTS, and to this end I am willing to make a sacrifice, as every one sold sells others. All I ask in return of you is to show the instrument to your friends, who are sure to order at REGULAR PRICE, \$115.00. The instrument speaks for itself, it sings its own praises. IF YOU ARE UNABLE TO ACCEPT THIS OFFER, WRITE ME YOUR REASONS WHY. Friends of yours may desire an ORGAN, call their attention to this advertisement. If they are from home mail this offer to them, and I will be glad to help me extend the sale of these POPULAR INSTRUMENTS I shall certainly appreciate your efforts.

You should, if possible, order within Five Days, thus securing the \$4 extra. Remember, positively no orders for this handsome Pipe Organ will be executed for less than the regular price, \$115, after the limited time, as specified above, has expired; thus, if you order within 5 days it costs \$45.75; within 13 days, \$49.75; after that date, \$115 each. Address or call upon the MANUFACTURER, DANIEL F. BEATTY, Washington, New Jersey.

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For all other diseases of the bowels...

MEETINGS OF PRESBYTERY.

- OTTAWA.—Next quarterly meeting in Bank Street Church, Ottawa, on the first Tuesday of Nov., at ten o'clock a.m.
LINDSAY. At Uxbridge, on last Tuesday of November, at ten o'clock a.m.
LONDON.—On the second Tuesday in December.
HURON.—In Clinton, second Tuesday of November, at half past ten a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of November.
KINGSTON.—In St. Andrew's Church, Belleville, on the third Monday in December, at half-past seven p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday of December at two o'clock p.m.
CHATHAM.—In First Presbyterian Church, Chatham, on the second Tuesday of December, at eleven o'clock a.m.
PARIS.—In Knox Church, Woodstock, on the second Tuesday of December, at twelve o'clock noon.
TORONTO.—In the usual place, on the first Tuesday of November, at eleven a.m.
OWEN SOUND.—Regular meeting in Division St. Church, third Tuesday of December, at half-past one p.m.
SAUGHER.—In St. Andrew's Church, Mount Forest, on the third Tuesday of December, at eleven a.m.
PETESBOROUGH.—In Mill Street Church, Port Hope, on the third Tuesday of January, at ten a.m.
MONTREAL.—In David Morrice Hall, Presbyterian College, Montreal, on the second Tuesday of January, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on the third Tuesday of December, at three o'clock p.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday of November, at ten a.m.
MAYLAND.—In Knox Church, Ripley, on the third Tuesday of December, at half-past two o'clock p.m.

Births, Marriages, and Deaths.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At the residence of the bride's brother, on Tuesday, Oct. 9th, by the Rev. H. McKellar, assisted by the Rev. D. Stalker, B.A., the Rev. Wm. Mullins, of Dunfermline, Manitoba, to Miss Elizabeth Hargrave, of High Bluff, Manitoba.

DIED.

At Ferncliff, Chanoque, on October 6th, Margaret, widow of the late Rev. John Machar, D.D., of St. Andrew's Church, Kingston.

St. James' Square Presbyterian Church.

A FAREWELL MEETING

TO THE

Rev. John M. King, M.D.,

prior to his departure for Manitoba, will be held in the CHURCH EDIFICE on

MONDAY, 22ND OCTOBER,

THE SERVICE WILL BE TAKEN BY HON. OLETER MOWAT, ATTY-GENERAL,

AT 7:30 P.M.

The public cordially invited.

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Important Announcement! TO THE TRADE.

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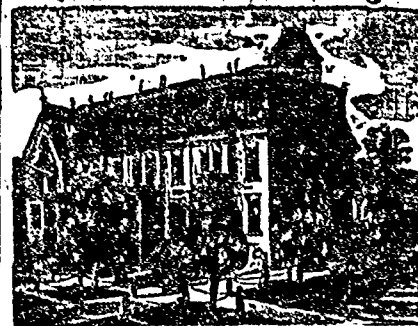
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ST. LAWRENCE CANALS

Notice to Contractors.

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

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

Tenders will also be received until TUESDAY, the 13th day of November next, for the extension of the pierwork and deepening of the channel at the upper entrance of the Galois Canal.

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

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

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

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Dept. of Railways and Canals, Ottawa, 28th Sept., 1883.

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