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## MISSIONARY HYMN.

At— From Greenland's icy mountains,  
"What servant shall I be?"  
"Is Faith's strong voice that prayeth,  
"My Master, O send me!"  
Send me to tell Thy story,  
Aloud or hush a whisper,  
Send me, O Lord, before Thee,  
Where Thou Thyself wilt come.

Send me, for I have known Thee,  
I would Thy witness be;  
To speak Thy message only,  
My Master, O send me.  
Send me to speak of Jesus,  
Of what my Lord hath done—  
His finished work most precious,  
Of this and that alone.

Tabling the sword and slaying,  
To Thee, the Silesias One,  
To speak of Thy words and wailing,  
Of Christ, the Father's Son,  
Send me to darkest places,  
To many a shadowed home,  
Where with Thy shining grace,  
Lord Jesus, Thou wilt come.

Send me to work appointed,  
Send me, O Lord, to be;  
By Thy own power assisted,  
Thine, Master, O send me!  
Not vain the glory,  
When Thou shalt see their home;  
We only go before Thee,  
Where Thou Thyself wilt come.

## SCRIPTURE ILLUSTRATIONS OF THE SHORTER CATECHISM.

BY REV. A. R. MACKAY, MONTREAL.  
LXXXIII.

"Happy art thou, O Israel, who is like unto thee, a people saved by the Lord?" So Moses sang, and so all the experiences of this people declare. Israel is the miracle of history. They sprang from one as good as dead. They were kept by One who neither slumbers nor sleeps and who said to the nations among whom they passed their pilgrimage, "Touch not mine anointed and do my prophets no harm." He sent a man before them into Egypt to keep them alive in the years of famine. He increased their numbers greatly in spite of the oppression of their enemies. He sheltered their homes and their hearts when desolations swept across the land of Egypt. When the firstborn were slain they feasted in perfect security and stood a-tiptoe in blessed hope of a glorious emancipation. When they marched forth into the trackless desert, God, their body-guard and guide, unfurled His banner, and it floated over them a grateful shade in the scorching day, a cheerful glow in the gloomy night. When they stood on the shore of the watery barrier with Pharaoh pressing fast upon them, He opened up a way through the crystal depths. He overwhelmed their foes, He put a glorious song of praise into their lips. When the water was bitter He sweetened it; when it could not be found He opened the flinty rock and it gushed out. When they were without food He gave them flesh in the evening and bread in the morning; yea, for forty years He commanded the skies above and opened the doors of Heaven to supply their wants. He gave them of the corn of Heaven; man did eat the bread of the mighty.

Surely we might expect that such a people would have been very thankful and very grateful; that wherever God went they would follow with cheerful alacrity; that no hardships would be too great to damp their ardour; that no foe would be too mighty to fill them with fear; that they would make the solitudes of the desert ring with their songs of praise.

We're marching to Zion  
Reverend, beautiful Zion!  
We're marching onward to Zion  
The beautiful city of God.

Yes, we might have expected that, it would only have been so, but how different was the reality. God sighs out His disappointment in the sad words, "Forty years long was I grieved with this generation and said, it is a people that do err in their heart and have not known my ways." He calls it "The Provoction" which made Him swear in His wrath that they should not enter into His rest. They were an ungrateful and thankless generation, a race of discontented murderers whom nothing satisfied. Such conduct would have been bad in any case, but it was much worse in Israel because they had been so highly favoured. Their high privileges greatly increased the guilt of these grumblers. Therefore we should look well to ourselves and not murmur as they murmured. If it was unbecomingly in them, it is more unbecomingly in us, for our privileges are far higher. We have received

the adoption of sons. We are heirs of God and joint heirs with Christ. We are blessed with all spiritual blessings in heavenly places in Christ Jesus. Soon we shall sit with Him on His throne. Fix on us, if we murmur like them. Our thanklessness, our impatience, our querulousness, our peevishness, our discontent, our fretfulness, our fault-finding are exceeding sinful. The more highly we have been favoured the more ill favoured and ill savoured are these things, for "Some sins, in themselves and by reason of several aggravations, are more heinous in the sight of God than others."

## THOUGHTS ON FAMILY RELIGION.

BY REV. JAMES MIDDLEMISS, D.D.

### NECESSITY OF THE EXERCISE OF PARENTAL AUTHORITY—A SCRIPTURE CONTRAST.

In the course of our illustration of the important truth which we sought to impress in last week's Review, we quoted the divine testimony to Abraham's fidelity in the discharge of parental duty, "I know him that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." The reader of this Divine commendation cannot fail to be struck with the prominence that it gives to the exercise of authority. It is not said, "He will command his children to keep," but "He will command them and they shall keep the way of the Lord." That is, not only will he issue his commands, but he will see that they are carried out in the practice of those on whom they are laid. In the management of his family he will act as his ruler. His family will be a little kingdom of which he will be the absolute monarch, all will be in subjection to his. Such, let it be noted, is the distinctive character of the parental authority, conferred directly by God with a view to the welfare of those who are placed under it. It is, of course, subordinate to the authority of Him who confers it, and must be exercised in accordance with His will. More than this, it is conferred for the purpose of teaching subordination to His authority and submission to His will. Parents may sin in using their authority in opposition to the will of God; or they may exercise their authority unwisely. The Divine testimony assures us that it would be far otherwise with Abraham—that his great aim, in the exercise of his authority, would be the promotion of practical godliness in his household, and its transmission to succeeding generations.

The actual fulfilment of the Divine promise to Abraham is a matter of history. All his descendants were not godly. But the "great and mighty nation" that descended from him was distinguished from all other nations by a constant succession, from age to age, of godly men, and by the preservation of the saving knowledge of the only true God and the maintenance of His worship through successive generations, till the coming of Christ; whose coming was to extend to all nations the privileges previously confined to Abraham's children "after the flesh." Not only was the piety of the "father of the faithful" transmitted to his son "according to promise;" but, by the blessing of God on parental fidelity from generation to generation, the succession of true piety never failed, even in the times of greatest degeneracy.

An estimate of the state of things in better times may be formed from the one fact that, when Elijah complained that the whole nation of the revolt had renounced the service of Jehovah for that of Baal, God testified that there were seven thousand who held fast their allegiance.

We cannot but attach an important significance to the prominence given to the exercise of authority in God's testimony to Abraham's faithfulness. That the fulfilment of the promise is ascribed exclusively to the exercise of authority, no reference being made to any of the other means required in the religious upbringing of children, must not be held to imply that these other means are unimportant. They are not only important but essential. And the neglect of any of them on the part of parents is at variance with parental obligation and of evil consequence to their children. Indeed, we cannot but question the piety of a parent who fails to instruct his children in the truths of religion, and in their duty to God and man; or who fails to pray for his children's salvation or to exemplify the practice of piety and righteousness in his own life. The omission, as we apprehend, rather implies that, important and essential as the use of these means may be, it will not suffice to secure the fulfilment of the promise, unless it is associated with the exercise of parental authority on God's behalf. In point of

fact, a failure in this respect on the part of a parent, who is otherwise faithful, is fraught with deadly issues; and only a special miracle of grace will prevent the ruin of the children of Christian parents who fail seriously in the exercise of the lawful authority conferred on parents for the temporal and spiritual good of their children.

In melancholy contrast with that of Abraham, the case of Eli is on record for our warning. Eli was a man of genuine piety, who, we know, both instructed and reproveth his children, and who, we have good reason to believe, was exemplary in his life and a man of prayer. But he failed in the exercise of his authority as a father. We read that he said to his sons, "Why do ye these things? for I hear of your evil doings by all this people. Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress." (1 Sam. ii, 23, 24.) Assuredly, as we are, of Eli's piety, which, but for one exception, appears to have been even eminent in its character, we can hardly but be startled when we listen to the message declaring his sin and announcing its punishment: "Wherefore honourest thou thy sons above me?" "Them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold the days come that I will cut off thine arm and the arm of thy father's house, and there shall not be an old man in thine house. And the man of thine whom I shall not cut off from mine altar, shall be to consume thine eyes and to grieve thine heart, and all the increase of thy house shall die in the flower of their age." It is no small evidence of his deep and sincere piety that he was ready to accept all as the just punishment of sin, in which he was held accessory, in that "his sons made themselves vile and he restrained them not." Let Christian parents seriously consider how much the honour of God is involved in their faithfully and firmly wielding the rod of parental rule. For none can tell how greatly, in any case, He may be dishonoured by its being laid aside, or what chastisements He may see needful, both for the good of the parent himself, and still more for the salvation of those whom he has failed to restrain.

## POPULAR PREACHERS.

—The Rev. C. M. Spurgeon was a popular preacher. One third voice and personal presence, one third sensational topics, and one third heresy are the ingredients for a "popular preacher." We are afraid this is true in certain religions. We are sure some young preachers think so. The last third is easiest to obtain, and so they make it secure. Any pretender can be heretic; you need neither study, nor think nor pray, in order to surpass all others in this line. Notoriety can be gained at once by being singular, and setting up to know better than those around you. Everybody will talk about you at once. You can impress yourself upon their memories by saying something very cunning and impudent, and as nearly blasphemous as you dare to make it. But is this a noble ambition? Can this be the course of a man of God? We think not. Perish the popularity which comes of any doctrine but the truth, or by any means but that of solemn, earnest well-doing! Empty sensationalism perfumes like the green herb and heresy dies like a noxious weed; but the faithful preacher of the Word shall be had in everlasting remembrance.—*Sydney Presbyterian.*

## UNSEEN PROTECTION.

"A lady was awakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. But, all the while, the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

"Thou shalt have peace, and thy going out and thy coming in shall be safe, because the Lord thy God shall be with thee, and He shall prosper thy way."—*James Taylor, in "Waymarks for Pilgrims."*

## DURATION OF FUTURE PUNISHMENT.

It is still objected that endless punishment for the sins of this short life is excessive and therefore unjust? The objection assumes that sin is an isolated act, and not a state of the will; whereas until there is true repentance and a radical change of character, every sin is continuous—a permanent condition of the will, just as ill-deserving a thousand years hence as to-day, and so a continuous punishment fits a continuous sin and is not unjust.

The Supreme Court of Vermont was once embarrassed about their jurisdiction over a thief who stole a horse in Canada, took him through Vermont and sold him in Massachusetts. But her celebrated "Armer-Judge, Harrington" decided that "although he stole the horse first in Canada, he repeated the stealing every step of the way through Vermont," and he might have added: "He stole him anew in Massachusetts, and when he sold him he put stolen money in his pocket, and continued to steal as long as he kept the money or what the money bought."

Judge Harin, 1853's decision was accepted as good law. The principle holds in the Court on High. The soul who repeats his sins every step of the way through eternity, "is guilty of an eternal sin" at the Resurrection has it, and so deserves an eternal punishment.—*Rev. H. L. Hammond.*

## Mission Work.

### HEBREW-CHRISTIAN WORK IN NEW YORK.

—The Hebrew-Christian Church, 17 St. Mark's P. C., was well-filled with Hebrews, converted, and unconverted, and Gentile Christian friends. After a service of song, and the customary devotional exercises, the pastor, Rev. Jacob Freshman, preached from the words: "And the disciples were called Christians first in Antioch." Acts 11:26. He showed how a Christian was to be an imitator of Christ, and drew a vivid comparison between the real and formal Christian. He was most emphatic in declaring that Jew and Gentile alike must be born again to become members of God's true Church. The entire audience paid the strictest attention.

After the sermon a Hebrew was baptized. This new convert is a talented and cultured young man, speaking fluently German, French, Spanish and Italian, and is rapidly acquiring English. He seemed fully to realize the importance of the step he was taking and gave intelligent answers to the questions propounded.

It is a very noticeable fact that the majority of the converts of this Hebrew-Christian work are men of more than usual ability. Mr. Freshman has been instrumental in placing ten of them in theological seminaries, where they are preparing for the Christian ministry; of these, three finish their course next spring.

Mr. Freshman's work is not limited to the 100,000 Jews in this city. Here are his headquarters, but he has already established branch missions in other cities, each under the oversight of one of the converts from the Home Mission. Your readers may, perhaps, have heard of the brother who was labouring among the Jews in your city during the summer.

It is Mr. Freshman's intention as soon as the right man offers, to employ him as a regular missionary among the Jews in the different cities of Canada. Besides all this, Mr. Freshman has assisted Pastor Hirsch in carrying on Hebrew-Christian work for the past two years, among the 50,000 Jews in Paris, France.

New York, Chicago, Pittsburg, Philadelphia, Canada and Paris, in all six stations already established.

What next? With this year, Mr. Freshman completes the seventh year of his Hebrew-Christian work. Among the Jews the seventh year was to usher in a time of release from work. He designs to celebrate this epoch by taking a missionary tour to Jerusalem to proclaim Christ to the Jews there, and also to establish a seventh station in that city, putting it under the charge of one of the converts from home. Is not his record of labours more abundant? Besides the preaching services on Sunday evenings, there are a weekly prayer meeting and a Saturday afternoon service in German. A reading-room containing religious literature adapted to the special use of Hebrews is open every Tuesday and Thursday evening. Mr. Freshman and his assistants are present to answer questions, or explain difficulties. Many inquirers are found here. A Sunday-school for Jewish children is held on Sunday afternoon. Mrs. Freshman, who warmly seconded her husband in every undertaking, has charge of the music, and teaches the Bible class. She also holds afternoon meetings for Jewish women.

The difficulties incident to such a work are countless—the prejudice, hatred and opposition of the Jews on the one hand, and the unbelief of the Christian world on the other.

Then, the financial needs of the work are to be considered. Mr. Freshman has no salary, is supported by no Church organization. For the means to prosecute his work and for his own living he trusts to the Lord and the Lord's people.

It has been the writer's privilege for the past four years to have constant opportunities to mark the growth and progress of this work. Mr. Freshman expects to spend Sunday, Nov. 18, in Toronto. His many friends there will be glad to see and hear him.

M. C. S.

## MISSION NOTES.

At Mr. Moody's recent meetings at Northfield, 90 young men decided to give their lives to missionary work.

Rev. KENNETH J. GRANT of our Trinidad Mission reports 122 additions to the roll of baptisms since the beginning of the year.

ABERDEEN alone is said to have one hundred and five missionaries in the field, thirty-two in India, twenty-two in China, twenty-one in Africa, nine in other parts, and twenty-one wives of missionaries.

The students of the Presbyterian College in London, who have a missionary of their own, and take up some definite object each year, are now engaged in raising \$2,500 for the Medical Mission in Formosa.

MISS EMILY WHITE, daughter of the Rev. Dr. Verner M. White, of South Kensington, left Liverpool for Calcutta September 28, to take charge of the Normal School there for the Training of Female Native Teachers, under the direction of the Free Church Mission.

A REVIVAL has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

The press is being employed with great advantage in Formosa by the representatives of the Presbyterian Church of England. At present they have three composers at work. *Church News* is published monthly and has a circulation of 700. Scripture portions also for circulation and revision are receiving attention, and a useful geography in the vernacular by Mr. George Ede has been published for the use of his students. To Mr. George Ede belongs the honour of having taught the first blind person to read in Formosa by means of the type devised by Rev. Wm. Campbell.

Owing to the large growth of the Auxiliaries in connection with the Women's Foreign Missionary Society of the Presbyterian Church, Guelph, a dissolution has taken place. A society will be formed in each church. Churches' church branch will be known as "Wardrobe Auxiliary," out of compliment to their esteemed pastor, the Convener of the Foreign Mission Committee, and because there are other "Chalmers" churches in the Presbytery. Its officers are Mrs. White, president; Mrs. W. H. Wardrope and Miss Forbes, vice presidents; Miss J. McCrae, secretary, and Mrs. Tytle, treasurer. Knox church auxiliary will be conducted by M. A. T. Goldie, president; Mrs. R. J. Keattie, Mrs. S. Hodgkin, Mrs. Hugh Walker, vice presidents; Miss Hoskin, secretary, and Mrs. G. W. Field, treasurer. St. Andrew's have not yet organized, but will do so very shortly.

This Presbyterian church at Alma was packed to the doors on Thursday evening, September 27, on the occasion of a gathering of friends, acquaintances and others in sympathy, to bid farewell to Mr. James Gale, of Pilkington Township, near Alma, and Mr. Robt. Harkness, from near Clifford, both County of Wellington boys. They are graduates in Arts of Toronto University, and have been led to devote their lives to the missionary work in Corea, a country on the east coast of Asia, near Japan, which has only been recently opened up to foreigners. The support of the new Missionary Y.M.C.A. and of the other by citizens of Toronto. Rev. J. Davidson, pastor of the church, occupied the chair, and stirring and deeply interesting addresses were given by Rev. J. McL. Gardiner, of Erasmus; Rev. J. B. Mullen, Fergus; Rev. A. D. McDonald, of Seaforth; Rev. Mr. Leach, Methodist minister, of Alma; and Messrs. Gale and Harkness. A choice programme of music was rendered, the school children's pieces being especially pleasing. At the conclusion of this meeting, at ten o'clock, an adjournment was made to

the school room opposite where an hour and a half was spent in a social farewell tea meeting, which could not fail to be most successful under the circumstances. Messrs. Gale and Harkness will leave this city at an early day for their mission field.

LADY ABERDEEN, at the annual meeting of the Scottish branch of the Christian Woman's Education Union, held at Perth, said they might give a sigh for the old times when woman's one realm was home, and when men surrounded her with a sort of tender protection—half chivalrous, half contemptuous. These times had gone forever. There was an ever-increasing number of women who had to work for their living. There was a strong call for women to take part in philanthropic, religious, and mission work; and was it not essentially a Christian thing for them to try to help girls to be prepared for this change in woman's position. If Christian women did not do so, others would; and then could they complain, if, in their various efforts to raise the people, Christianity was left out? They bewailed the ever-increasing number of young people disposed to unbelief, or to a want of definite belief, and to a frame of mind which became easily depressed by such books as *Robert Elmer*, showing a lack of knowledge and an absence of study of God's Word, and who thought that Christianity was all founded on emotion, and not on reason. The Women's Education Union came in here and helped all such by giving them a definite course of study and books which would help them to solutions of their difficulties.

The first monthly meeting for the season of the Canadian Auxiliary, McAll Mission, was held in the Y.M.C.A. rooms, Thursday, October 4. The President gave a very interesting account of her visit this summer to two of the McAll stations in Paris. She was pleased to meet Mr. McAll, Mr. Soltan and several of the workers, and was much impressed with the love they seemed to have for the work. The first station she visited was the "Salle Philadelphia," situated in a good part of the city, those attending being of the more respectable class; she was present at a meeting of the Bible-class for the workers held every Saturday afternoon. The second was the opening of the first hall built by the Mission in a poorer part of Paris, the ten being in their smocks and the women with their white caps and aprons—a purely Gospel service. All seemed very attentive. A letter was read from M. Dubreilman, missionary at Rochefort, and J. A. Rochelle. He spoke with confidence of the work there, giving some details of conversions. On Easter Monday they had an all day praise, prayer and testimony meeting at Rochefort. A letter was also read from the Baptist W.F.M. Society asking for a delegate to be appointed in the interest of the Mission to their annual meeting, held October 25 and 26, in Toronto. It was decided by the meeting to be advisable to correspond with some of the larger cities or towns in Ontario with a view to forming Auxiliaries.

On Monday evening Sept. 24, a large number of friends and those interested in Foreign Mission work, assembled in St. Mark's Mission Church, King St. West, Toronto, to say "good-bye" or rather "God be with you till we meet again," to Miss Jessie Gardiner, one of their number who was about to leave the city for China with Hudson Taylor and his band of China Island missionaries. In the unavoidable absence of Mr. Macdonnell of St. Andrew's, Mr. Gardiner, missionary in charge of St. Mark's, occupied the chair. Dr. McTavish of Central Church, and Mr. Hamilton Cassels, secretary of the F. M. Committee gave addresses in which they congratulated Miss Gardiner upon her call and appointment to a work so arduous and so exalted. The friends had gathered not to console with her, but to rejoice with her and send her on her way rejoicing. During the evening Miss Gardiner sang that touching missionary appeal, "Go ye into all the world," and afterward spoke of the joy she had in consecrating her life to Jesus Christ for this service. In behalf of the "Willing Helpers" of St. Andrew's and the "Daughters of the King" of St. Mark's, Mr. Gardiner presented Miss Gardiner, with a portfolio and purse, as a token of their affection and esteem, saying that they could wish for her no better blessing than that which the Master had promised, "An hundred fold now in this time, and in the world to come everlasting life." Then all united in prayer, commending the young lady missionary to God and the word of His grace, and the meeting was closed by the choir singing "God be with you till we meet again." From the interest taken in Miss Jessie Gardiner's departure, it seems evident that there will soon be others to follow her from St. Mark's. An aggressive mission church is a good training-school for foreign missionaries.





Our Story.

TWO WINTER NIGHTS IN THE HIGHLANDS.

WILLY Dugald reached the hut that night he sank heavily upon the cot to await his boy's coming. Their collie and a young lamb (the last of a small flock of Cheviot sheep that they had tried to inure to the acid highland winters, in hope of supplanting the coarser-wooled black face) lay coiled, as was their wont, on the foot of the bed. The shepherd bared his chilled feet, laid one on the collie's fur and buried the other in the woolly stomach of the lamb and sank detectably asleep. When he awoke the little smoky window had the amber tint of his usual tiring hour. The low, pleasant murmur of the fire made him look thither. Reclining on a sheepskin, with his back to the fire, whose light outlined an unfamiliar expression on his face, was his son, reading, the gray cheek of the lamb on his arm. The father looked steadily on his son's face and on the book in his son's hand. He recognized the book, and slowly came the recognition of the new look on the bowed face. It was the look that had fallen on the mother's face when she knelt nightly in prayer for her own—a look that softened the hard features, and seemed even to veil them. The son, looking meditatively upward caught his father's searching look. He easily read the questioning bent of the brows. "Father," he said, rising and extending the Bible explanatively, "ye ken the book—Mithers? These brun spots," he added, looking upon the stained page, "they're her puit tears, I'll bet a pot o' strunt."

singing to fill her empty hours. The song was one that readily found way into the Scotch heart: "But one was out on the hills away, far out— Away—mountain, wild and bare, Away from the shepherd's tender care, Away—"

wound down the pathway, then turned sharply from it, evidently following the track of the lamb. Here the boy had paused, having, it seemed, lost the trail. Then—as if guided and hurried by the lamb's bleating—the steps wind down in wide leaps. With still wider bounds the shepherd leaps down the track. Now he has stopped. He is on the edge of a ledge that juts out over a shallow ravine. In the crushed snow, on a rock beneath, is a scarlet stain. Shutting, for an instant, his soft dimmed eyes, he mutters, scarce audibly with the instinctive, exquisite modulation of the controlled passion: "The puller lad." It is but an instant's pause. The next moment he has slipped down into the gully. Here he observes, in the confused prints, the tracks of the lamb. But from here are only the boy's foot-prints winding around the sharp corner of the ledge. The stalwart shepherd flounders heavily through the drifted snow to the ledge's corner, turns it and stops—the blood leaping back to the swollen heart. At his feet is the still form of his child. It lies evidently as it had fallen, the face bare, and half drifted over with snow. As the father lifts the head and turns it upward, he sees the wound in the temple, sealed with dark blue cloths. He quickly loosens the shawl on the still bosom. He does so something silks under the folds, and, as they fall back, the white face of the lamb is lifted. Drawing the lamb hastily aside the shepherd lays his hand over the heart. He can feel no beating there. His hand is thrust in under the woollen shirt to the naked breast. The heart is motionless. Alone in the white solitude the old man kneels long beside his dead, his hand kept over the still heart, his eyes meeting the empty stare of the half-shut eyes of his child and brother. There is tumultuous sorrow around the desolate old heart, but into it is slowly coming a thought—and a presence—of peace. The waves that crush hardest upon his soul are the remembrance of his own drunken neglect. To his simple nature comes none of the palliations that might have tempered his self-judgment. To him remorse stands naked and condemning. This sorrow comes not, as his other griefs had come, to a proud, but to a humble heart. Moreover it is to a heart now utterly desolate. His love looks out into a vacant world. It is inevitable that love so pure-eyed should look beyond the emptied world and above it. A quick and radiant intelligence fills the eyes that had bent so vaguely on the dead. To the still dumb but listening faith come words that break unconsciously from the lips: "Th' shepherd layeth doon his life for th' sheep."

He has risen now and, lifting the stiff form, mounts slowly and thoughtfully up the path. The lamb, with its broken limb, struggles to follow, falls, struggles again, and again sinks bleating in the snow. The shepherd pauses as the cry of the lamb falls painfully on his tense sensibility. He starts again but soon again pauses under a sheltering ledge. He looks back at the floundering lamb, then at his child. He slips his hand in again to the icy bosom, the heart is no more now than any other frozen clod. Gently he lays the still form on a jutting shelf of the ledge, spreading over it his shawl. "Waulie would wush me tae do it," he whispered, retracing his steps, lifting the lamb and passing up the path to the hut. The rising sun is burning redly in the pines on Ben Knaggle's shoulder when the shepherd returns. It light fills the rude sepulchre and—when Dugald puts back the shawl—lays a faint flush on the face of the child. It almost seems the glow of returning life, and as the father bends, kneeling over the loved face he says, as if to cars that hear: "My bairn, the Laird—is my shepherd, the noo."—*W. H. Macdonald, in New York Independent.*

CIRCUMSTANCES.—This lesson is a continuation of the last, beginning with a review, and then proceeding with the story till the people are safely settled in Gilgal, their first encampment in Canaan. HELPS OVER HARD PLACES.—10. Stood in the midst of Jordan: 2,000 cubits above the crossing place of the people. 11. Halted: not so much from fear as from a desire to actually take possession of the land so long sought. 12. Parted over armed: i. e., only the soldiers, to aid their brethren in battle. 13. About 40,000: their whole number of men fit for war was about 110,000 (compute from Num. xxvi. 7, 18, 34). The others remained behind to protect the families and possessions on the east of Jordan. 19. First month: Abib, called also Nisan, comprising parts of our March and April. 20. Twelve stones brought up by twelve men, one from each tribe, from the place where the priests stood firm in Jordan (iii, 12; iv. 3). Pitch: set up, probably on some hill or mound. 24. All the people of the earth might know: the Israelites did not receive all these blessings for themselves alone, but for the world. The memorial was an invitation to all to come and trust and serve God. The hand the instrument of action and of power—God's power. SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The crossing of the Jordan—Joshua magnified.—Gilgal.—The twelve stones.—The memorial in Gilgal and its teachings.—Memorials of Christianity.—Setting up memorials and keeping memorial days. QUESTIONS. INTRODUCTORY.—Where were the Israelites at the time of our last lesson? What time of the year was it? SUBJECT: MEMORIALS OF PAST MERCIES. I. THE MIRACULOUS PATH THROUGH JORDAN (vs. 10-18).—By what miracle did God enable the Israelites to cross the Jordan? How many whole tribes went over? Why did they haste? The soldiers of what other tribes went with them? Was this the whole number of soldiers in these tribes? (Num. xxvi. 7, 18, 34.) Where did the priests stand with the ark? What good effect did this miracle have? (v. 14.) What took place when the priests left the river bed? II. THE MEMORIAL MONUMENT (vs. 19-24).—Where did the Israelites make their first encampment? Where was Gilgal? Who were appointed to bring some large stones from the river bed? (iii. 12.) From what part of the river were they taken? (iv. 3.) Where were these stones set up? What was one object of setting up this memorial? What would the children learn from it? How would it give them courage and faith in times of difficulty and danger? Should children inquire and study about such things? What other object in setting up this memorial? (v. 24.) Meaning of "hand of the Lord"? Were such wonderful works in behalf of his children an invitation to all peoples to love and serve him? III. OUR MEMORIALS.—Of what is Christmas a memorial? Of what is Easter? What good does it do to keep such days as memorials? Of what is the Fourth of July a memorial? Of what use is it to observe New Year's days? Birthdays? Anniversaries? Is it good for us to keep in mind the great things of the past? What effect will it have upon the present? NEW TESTAMENT LIGHT.—What is the great Christian memorial? (1 Cor. xi. 23-26.) Of what is it a memorial? What good comes from observing this memorial? How does it prove that Christ lived and died? Repeat some Scriptures about remembering. (Luke xxiv. 6; John xv. 20; xvi. 4; 2 Pet. i. 15, iii. 1.) Does remembering God's words and words help us to grow in character? PRACTICAL SUGGESTIONS. I. We should haste to come to the full reception of God's promises and blessings. II. We should take care to remember the acts of mercy the Lord has done for us and others. III. Remembering them will keep their influence upon us living and effective. IV. The present is built upon the past. Standing upon the past we reach higher in the future. V. The Lord's Supper is a memorial which keeps in our minds the great essential facts of Christianity? VI. It is a means also of telling the world what a great and glorious Saviour invites them to come to him.—*Peloubet.* 'Tis but a short journey across the isthmus of now.—*Bove.* THERE is no condition of the saints so low, no pit so deep, wherein they can be caught, but that a humble supplication can reach the throne. A David buried deep in a cave, a Daniel in the lion's den, find that prayer can win its way up to God and find audience. For the high and lofty one—who hath the heaven for His throne, and the earth for His footstool—hath an eye to them also who are of a poor and contrite spirit, and, therefore, no desperate case of the people of God renders prayer useless.—*Hutchison.*

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THE INDIAN PROBLEM.

NO missionary workers have a stronger claim on the sympathy of the Church than those among the Indians of the North-West. The winter climate is unquestionably severe. The mission stations are isolated from the settlements, and separated by wide distances from one another. The work is on Canadian soil and is thus entirely stripped of what little romance still adheres to the Foreign Field, while the Indian, as we now find him, is one of the most unpromising subjects for Christian effort. He has been, and is being, systematically pauperized, with the complete loss of manhood which pauperization inevitably works. Where brought into contact with the baser classes of the white population, he is further degraded by their vices. The ancient customs in regard, for example, to the communal lodge still prevail. Several families are huddled together in one dwelling. There is no separation of the sexes. The marriage laws, too, are of the vilest sort. Polygamy flourishes and divorce is easy. The children, as may easily be imagined, are under no parental discipline, and the good effect of the teaching, which those of them who attend school receive, is effectually neutralized by the domestic disorder just noted.

The Government and the Churches alike regard education as the most hopeful agency for the elevation of the aborigines. There have been triumphs of grace among the adult Indians. There will be again. The word of God is not bound. Barbarism, however dense, cannot shut out the light of the Gospel. The grace of God can accomplish that hardest of all human

tasks, the transformation of a pauper into a man. Direct evangelistic work cannot be too urgently pursued among our poor red brethren. But in the children is the chief hope, and the problem which, up to this time, has been only very partially solved, is how to get and keep the children under religious and educational influences. The Department of Indian Affairs, in its report for 1887, says: "It is pleasing to note that, with the exception of the Blackfeet, the Indians of the North West seem to be fully alive to the importance of education." (Page xiv.) A study of the Reports in detail does not however sustain this generalization. Indeed later on (page lxxviii), explicit mention is made of "the small attendance of children at the schools established on the various Reserves." The average attendance is only 1,452 out of a total population of 23,811, and not quite seventeen for each school. The ordinary day school is carried on under the greatest difficulties. One of our missionary teachers writes: "Not a child would ever have come to this school, were it not that I could hire them with the gifts of the Church, and now they want money to be paid over to them, if they allow the children to come. It is plain the hiring process is not a progressive one on our side of the question." The boarding school system promises somewhat better. It separates the children, for a lengthened period, from the demoralizing influences of the camp, and secures regular attendance. The experiment of Rev. Hugh McKay at Round Lake has commended itself to the Government. The Indian Commissioner says of it: "I am disposed to think that more real benefit has accrued to the Indian children from the expenditure of something less than \$1,500 during the past year in assisting boarding-schools than from the sum of \$10,500, which approximates our expenditure on day schools." It is evident that the Government must prepare itself for an ampler expenditure on the schools. Perhaps a few years of this would reduce the present enormous gratuities. No less than \$484,122 is credited to "supplies for destitute Indians" in Manitoba and the North-West Territories alone last year.

Could something not be done, also, in the way of compelling the attendance at school of all Indian children for a specified period each year? The matter, we are aware, is one of great delicacy. But it is of extreme urgency. To degenerate and civilize the Indian as rapidly as possible is our duty, as it is evidently to our interest as well. That the red men are the wards of the Government is no reason for their being left entirely at liberty in the matter of the education of their children. The compulsory clauses of our Public School law would be unworkable as yet on the Indian Reserves, but every possible pressure should be brought to bear upon the parents to have their children attend school, and all possible inducements in the shape of rewards for regular attendance, etc., should be held out. The Indian Department contemplates the early inauguration of a scheme, which, it is believed, looks in the direction of the extension of the boarding and industrial school system. It will be received by the Churches with satisfaction, and will be an encouragement to the Churches to enlarge their educational work among the Indians. There is very much still to be done. There are 20,000 Indians in British Columbia alone, and of these only 506 are, as yet, enrolled in the schools, and only 5,951 in all, of the total Indian population of the Dominion, which numbers 121,499. The Churches and the Government will find their resources taxed to the utmost to compass the educational work required.

What of the pauperizing of the Indian and his profligate marital relationships? We see no reason why the Government should not deal with these latter firmly. As to his maintenance, the sooner the Indian ceases to be a beggar the better. He cannot be allowed to starve, but indiscriminate distribution of clothing only intensifies the evil. Rev. G. A. Laird, our missionary on Coté's Reserve, while asking from the W.F.M.S. as large a supply of clothing for his Indians as the preceding year, adds:—

"I would suggest that as much as possible of it be left unmade. Do not allow the ladies to make up any new garments for these Reserves, but just send the materials, as the women here are very well able to make their own clothes. I wish you to give me authority

to get the people to work for their clothing, when I see fit to do so. I mean, to get them to do work about the boarding school, hauling and chopping wood, and anything else I may require. Indiscriminate giving is not good. It fosters laziness and a spirit of dependence. It is a shame for able-bodied men and women to be idle half their time and depend on the Church for their clothes. Of course, we will give to the old people, the children of school age, and the small children, as before, but the sooner we give the men and women to understand that work is required, the better. They will improve much more rapidly."

The true policy of the Government and the missionaries is plainly in the line indicated by Mr. Laird. In fact, the sooner the Indian can be transformed into a citizen, with a citizen's rights, and a citizen's responsibilities, the better for all concerned. The young should be steadily trained in that direction. In the meantime the whole question of the difficulties besetting the Indian work is worthy of more attention than it has received from our Christian people. The missionaries, too, deserve much more hearty sympathy and support. Some of them, as the writer quoted early in this article, feel the discouragements most keenly. But with that same worker they bravely exclaim: "At times the difficulties and discouragements may daunt the stoutest heart and the most living faith. But God is greater than our hearts and wider than our thoughts, and we believe in ultimate triumph."

DR. REID'S LETTER.

WE willingly give space to the letter from Rev. Dr. Reid in another column, and need scarcely assure the writer of it, or our readers generally, that, in our notice of the Blue Book, we were animated only by the most friendly spirit to the Editors and to the various conveners of Boards and Committees who are responsible for the Reports. Our desire, as theirs, is to see the work of the Church placed before the people in the completest form possible. We were glad to find so few defects, and these so small, in a book so large and made up of such diverse materials. We spoke of these minor defects frankly, as our habit is in regard to all matters where friendly criticism is called for. Our single aim was to aid in the perfecting of the annual published records of the Assembly.

As to the "somewhat tardy appearance" of the Blue Book, which Dr. Reid also regrets, we said nothing which would imply that the Editors were responsible for the delay. We did not suppose they were. Their uniform record, during now well-nigh half a century of service, has been that of promptness and dispatch in the business of the Assembly and the Church. Our readers will be grateful to Dr. Reid for the information given as to the causes of the delay. We direct special attention to the fact mentioned as one of the causes, namely, that while the larger portion of the book is printed in Toronto, some of the Reports are printed in Montreal and others in Halifax, making it somewhat troublesome to collect all the Reports and arrange them in one volume. Such a scattering of the printing is surely not necessary. It can hardly be the most economical method. We note, also, that it has produced in the volume in question a conspicuous blemish—at least three different colours and qualities of paper. This is, however, a point of lesser importance in comparison with the delay in publication.

Dr. Reid admits the correctness of our statement in regard to the incompleteness of the Alphabetical List of Ministers, and fully accounts for the omissions by the explanation that, in making it up, the "List of Probationers" was not taken into account, but only the Presbytery Rolls, as furnished by the Synod Clerks. This is precisely the point of our criticism. What, on the face of it, purports to be an "Alphabetical List of Ministers of the Presbyterian Church in Canada," should include all the ordained ministers of the Church. We simply called attention to the fact that some "who happen to be on the list of probationers" were left out. The omission would appear to lie at the door of Presbytery Clerks, or, perhaps, rather at the door of the Assembly itself, which, so far as we know, has given no explicit instructions as to whether the names of ministers without charge, who are seeking a settlement, are to appear at the foot of the Roll or not. The practice of Presbyteries in this matter varies, as may be seen by com-

paring the List of Probationers (Appendix No. 24, page 19), with the Rolls of the several Presbyteries later in the volume (Appendix No. 27). It is hardly right that certain worthy brethren, some of whom have served the Church faithfully for years, should find no place in the published official list of the ministers of the Church.

Dr. Reid agrees with us as to the value of full and complete obituary notices. "It is," he says, "of course desirable that there should be details of the lives and labours of our deceased ministers." He questions, however, "whether the Minutes of the General Assembly should be the place in which these detailed notices should appear." The proper place for such notices we need not discuss just now. But, as a matter of fact, there is no security that they will appear, either in Presbytery or Synod Records, and the present method of brief notices in the Assembly minutes, as all readers of the notices (Appendix No. 28), will agree, is unsatisfactory. The fault is not with the Clerks of Assembly, who have doubtless made the best of the materials at their hand. But it is hardly to the credit of the Church, that it contents itself with such necessarily imperfect notices of the deceased standard bearers. It is not fair to demand of the Clerks of Assembly bricks without straw. A Standing Committee of the Assembly specially charged with this matter might answer the purpose, or, perhaps, the newly organized Historical Society might be entrusted with the matter of obituaries.

Our suggestion as to the tabulating of the list of changes was made solely in the interests of convenience. For example, if one wishes to inspect the list of ordinations, inductions, deaths, etc., as at present given, he must look in as many places as there are Synods. A tabulated statement, while taking up no more space, would greatly facilitate reference by including all the details under each heading in one view.

We give room for the concluding quotation from the Interior with pleasure. It in no way traverses the statements of our previous article. Indeed it is in singular agreement with them. Our closing words were as follows:—"These (the defects, etc., remarked upon), are, however, minor points. The book, as a whole, is creditable to the experienced Clerks under whose care it is brought out, and to the Conveners of the many Committees whose reports appear in it. It is the record of a year's important work by the Church, which affords reasonable ground for satisfaction and pride. The Lord hath done great things for us and by us, whereof we are glad."

This annual Provincial Sabbath School Convention which assembles next Tuesday, (16th inst.), and two following days at Kingston promises to be of unusual interest and profit. On the programme are to be found the well known names of Bishop Vincent, D.D., Mrs. W. F. Crafts, New York; ex Mayor Howland, Hon. S. H. Blake, Q. C., Jas. I. Hughes, and others. The applications of delegates already received indicate that Kingston will have a busy week, for which the people are making the most hospitable preparations. Should any intending delegates not have received programme and application form, they should apply at once to Mr. J. J. Woodhouse, P.O. box 525, Toronto.

This report of the opening proceedings of Knox College to which we devote much space will be read with general interest. It is very satisfactory to notice that the College enters upon another year of work for the Church under most favourable auspices, and that steps are being taken to render the institution better equipped for its work. The College as well as the Church is to be congratulated in having in Professor Gregg so able and sympathetic a chronicler of its annals.

We have received too late for insertion in this issue a long letter, bearing date August 17, from Rev. John Jamieson, of Tamsui, Formosa. The letter, which is chiefly a review of Dr. Mackay's work in Formosa, and a statement of Mr. Jamieson's relation thereto together with an expression of his views regarding the future conduct of the Mission, will appear next week.

Have you read our Publishers' Special Offers in another column?

Contributed

LAY ELEMENT IN CONGREGATIONS.

BY REV. W. M. AUBURN, M.A. (Concluded)

BUT now let us note briefly the hindrances to Christian work of which the reports to our General Assembly speak with such constancy of iteration and reiteration from year to year. Of these the first named is "strong drink," "desecration of the Sabbath by railways," "concessions to worldlyness and love of pleasure," "low ideas of the Christian life," "weak convictions of the truth," "party life," "lack of religious instruction in the homes," "want of more decided effort on the part of members," "the dance," "unwholesome church rivalry," "mixed marriages," "promiscuous and infidel literature," "weakness of parental authority," "a want of real spirituality of mind which leaves professors without any spiritual power, and results in children being impressed with the feeling that religion is not a reality, and this leads to frivolity on their part and contempt of religious people and religion itself," etc., etc. Let it be remembered that these are, for the greater part, omissions and commissions of the members of the Church that compose this list of "hindrances to Christian work," reported to our Supreme Church Court. And what a shadow it casts upon the membership of our Church! And what power can remove these evils "as a thick cloud," but the breath of the Spirit of God upon the hearts and consciences of our people? Let the Spirit of Holiness breathe upon these hearts and purify them unto Jesus Christ, "as a peculiar people zealous of good works," and this cloud of "hindrances to Christian work" shall be blown to oblivion. But now lastly, let me mention

THE WORLD OF HEATHEN DARKNESS

as presenting a great element in the existing necessity for Christian effort. The existence of this element of need for the Church's work is the basis of the great commission. "Go ye into all the world and preach the Gospel to every creature." There was need for such a commission to his Church in the days of Jesus' bodily presence among men; and, so far as we know, the need is only magnified by the lapse of the ages since. There is greater need to-day of missions to the heathen than when Christ was on earth, if a vast increase of the numbers wrapped in the gloom of paganism can constitute an increase of the necessity for Gospel effort. And "this command of Jesus Christ," as Dr. Pierson said before the Pan-Presbyterian Council, "is marked by a striking double universality. 'Go ye, &c., all disciples, into all the world and preach the Gospel to every creature.' All are to go to all." This comment of Dr. Pierson was applauded by the Council. And we can endorse his further observation that this principle, all must go to all, "is the fundamental principle of the New Testament." The need of work to rescue the perishing millions of heathenism, is becoming more and more a burden upon the heart of Christendom. But many, many remain unheeded within our churches, to whom the thought of nations perishing for lack of knowledge brings no pang. Let the Church pour holy fire upon these hard hearts until they melt into sympathy for the poor heathen and into loving obedience to our King, Jesus. And then, when her own children are oppressed with a sense of her obligation, then shall the Church be fairly found in the way to obey the missionary mandate of her Lord and Master. Not till then!

But now, perhaps, I have said enough to brighten our recollection of two facts, namely, (1) that the work of the Church is the duty of the Christian, and (2) that there is an abundant need of utilizing all the power within the Church for the accomplishment of her appointed work. And now the question is, How can that power best be utilized? This is a far-reaching inquiry. It grows upon us as we advance in it. Much learning and philosophic power might be pressed into its service. Let us repeat the question in other terms than those which stand at the head of our paper—What is the best method of inducing Christians to do their duty? or, What is the best method of bringing Christian practice more thoroughly into conformity with Christian profession? or, once more, What is the best method of keeping Christians loyal to their King? These forms vary only in expression, the spirit is the same in all of them. Any one of them might be taken as the basis of our essay. But let us return to the form we have adopted—What is the best method of utilizing the lay element in our congregations?

And now an enquiry suggests itself—Is the best method to be found in the line of

INCREASE OF ORGANIZATIONS?

A remarkable feature of the church life of our times is the multiplication of guilds, societies and orders whose efforts are pointed severally against some particular form of evil, such for example as "The King's Daughters," "The King's Sons," "Christian Endeavour Societies," "Bad Word Societies,"

A paper read before the Stratford Presbytery Sept 10, and published by request of Presbytery. Revised by the author for the PRESBYTERIAN REVIEW.

and many more. Now, the Church of Christ is like an army. Like an army she has to fight and like an army she needs organization. And our minds may be helped to a conclusion by asking if this militant organization, the Church, can be aided in her warfare by division and sub-division of her forces? The inquiry is, I think, quite legitimate, for much of the fashionable organization for Church work is to be classed simply as division and sub-division of her forces. For the attainment of her ends, is there not now organization enough within the Church? Organization or, if you please, discipline, has gone beyond its function if it begins to produce disjointed movements, fractional energies and clashing contacts within the same army. And

IS THERE NOT DANGER

of such results from the multiplication of guilds, orders and associations for the doing of the Church's work in the world? Let not our people be taught in any way, direct or indirect, that before they be in a position to work for Christ they must not only be members of the Church but also members in particular of some order or association. Let them rather by all means be impressed with the truth that every soul that has become a "partaker of the redemption purchased by Christ," is by that very fact ordained to be a worker for Him. The blood bought membership of the mystical body of Jesus, is the highest order of workers in His name. Said Dr. John Hall, addressing the Pan-Presbyterian Council, in London, "The Church is a purity society, a temperance society, a Sabbath keeping society, a society, if you please, for the prevention of cruelty to animals, if the Church but do its duty and in the right spirit. In the same way, while the tendency is to make a society to aim at war with particular vices, vices divided in small pieces, and a society is given to nibbling at each piece, the whole Church should bring her power to bear against all vices with which we should do battle."

Dr. Hall's opinion of the formation of societies to nibble at vices or pieces of vices is not far to seek in these words. But further than I have done, I shall not assume now the province of condemning such associations. They shall be known by their fruits. But one thing I feel at liberty to say, the best method of utilizing the lay element in our congregations is not to be found in the multiplication of guilds, societies, and orders. We should combine in organized effort for good, unquestionably. And it should be done on the principle which Jesus Christ makes fundamental to his Church. "This is my commandment," said He, "that ye love one another." In this command we have

THE GROUND OF TRUE SOCIALISM.

That is holy communism which loves one another. And when the Church has attained to the height of such socialism—such communism—then her lesser associations shall be merged into the great brotherhood of Jesus and as a whole, elastic in adaptation, simple in tactics, beautiful in movement and resistless in power, the Church shall come forth "fair as the moon, clear as the sun, and terrible as an army with banners." A great attainment this! But how is it to be attained? By utilizing in the best way the lay element in our congregations. But how can that be done? That is the question. Well, I think it can be done something like as the teaching force of Ontario, the last twenty five years has been utilized to the attainment of the high standard of education in the schools of our Province. And how was that done? By raising the standard of individual attainment of the public school teachers. Raise the standard, improve the teachers, and the schools rise with their improvement, and the general intelligence is increased until Ontario stands in the front rank of the nations in point of public education and enlightenment. The Church of Jesus Christ is His educational staff to reach all nations, as well as baptize them into the name of the Father, and of the Son, and of the Holy Ghost. And the Church, so far as any branch of it is concerned, is the association of men of like minds respecting the cardinal doctrines of the Gospel, in which association, depending on the Spirit of God, they hold together for mutual edification in the worship of God and for propagating God's will and pleasure among men. These men so associated are the individual teachers in the great School System of our Lord Jesus. And it needs no elaborate proof to show that they are best utilized when made most useful, that is to say, when the standard of their spiritual attainments is raised, their efficiency increased to the utmost, and their blessed power on the world around them most marked. The

PERSONAL QUALITIES

of the soldiers of an army is a very important consideration. So thinks General Hanley when he praises the men (not their discipline, but their personal merits) who sprang to victory over the ramparts at Tel el Kebir, six years ago. Personal quality is a first consideration, discipline or organization is secondary. No drill can make a coward brave, and no association that can be formed among men can make hollow professors good soldiers of King Jesus. We must credit the author of "The Decline and Fall of the Roman Empire," when he tells us in many places that the cause of the ruin of

Rome, as an Imperial power, was not the decadence of Roman discipline, in deed, but the corruption of the earlier Roman virtues, which were stronger without the perfect discipline of the later ages than when that was conjoined with vice.

and a summary statement of the condition of the Canadian Church reached the readers of the Interior nearly three months ago, through our special correspondence from Halifax. The paper, however, now before us, came from the press with less delay than did the Minutes of our own Assembly. Its get-up reflects credit on the Presbyterian Publishing House at Toronto, and its contents are such as to rejoice the Church at large.

Church News.

OUR THEOLOGICAL HALLS. KNOX COLLEGE.

OPENING EXERCISES OF THE SESSION 1853-54

THE session of Knox College opened, Wednesday afternoon 3rd Inst. at three o'clock in Convocation Hall. An unusual number of ministers from the city and from a distance. A large number of other friends of the college were present, the ladies especially turning out in force to manifest their interest in the proceedings.

The chair was occupied by Rev. Principal Caven, and on the platform with him were Rev. W. T. McMillen, Moderator of the General Assembly; Rev. Professor Gregg; Rev. Professor MacLaren; Rev. Dr. Proudfoot; Sir Daniel Wilson, President of Toronto University; Rev. Principal Sheraton, Wycliffe College; Rev. John Gray, D.D. Orillia; Rev. Dr. Reid, Agent of the Church; W. Mortimer Clark, Chairman of the College Board; Rev. Dr. Lang, Dundas; Rev. Dr. Middlemiss, Etobicoke; Professor Ashley, Toronto University; and Rev. B. D. McLaren, B.D., Brampton. Among those present we noticed in addition to resident ministers, Rev. Professor McCurdy, University College; Rev. R. Pettigrew, Glenora; Rev. Wm. Burns, Agent of the College; T. Wilson, Tottenham; D. H. Fletcher, Hamilton; H. McQuarrie, Wingham; D. Tai, Burlington; D. Ramsay, London; S. Young, Napanee; J. Malcolm, Underwood; J. MacKay, Agincourt; J. A. R. Burnett, Alliston; T. Davidson, Bell's Corners; A. H. Kippen, Carleton Place; D. Wardrop, Teeswater; J. W. Bell, Newmarket; J. Argo, Norval; J. F. MacLaren, B.D., Rocklyn; A. Watson, Gravenhurst; R. Haddow, R. Tibb; J. A. Macdonald, Editor of Knox College Monthly, etc., etc.

The proceedings were begun by singing the 100th Psalm after which Rev. E. D. McLaren read the Scripture, 2 Tim. ii, and Rev. Mr. McMillen led in prayer. Rev. Dr. Caven then introduced the lecturer of the day, Rev. Dr. Gregg who had selected as his theme

THE HISTORY OF KNOX COLLEGE.

PROF. GREGG was received with warm applause. He said: In the history of the Presbyterian Church in Canada, Knox College is entitled to occupy an important place. Within its walls many of our ministers and missionaries, and of our theological professors and teachers have been trained. Through these it has been largely influential in moulding the character and habits of thinking of our people. Its influence, it may fairly be claimed, has ever been on the side of sound doctrine and vital religion. A review of its history may therefore serve to awaken gratitude to God, who has made it an instrument of good, and may at the same time stimulate both professors and students to a higher appreciation of their responsibilities and to a more faithful discharge of their duties. It may also satisfy the friends of the institution that their generous efforts on its behalf have not been unproductive of worthy results. With these objects in view, I propose to present in this lecture a brief sketch of the history, and especially of the earlier history, of our college.

This college was opened for the training of students in November, 1844. Previous to this time efforts had been made in this Province to train young men for the ministry in the Presbyterian Church. These may be briefly noticed. In the year 1830, the United Presbyterian of Upper Canada, at a meeting held in York, (now Toronto), entered upon the consideration of a plan for the establishment of a literary and theological seminary, and a committee consisting of the Rev. Messrs. Bell, Boyd and Smart was appointed to take steps towards its establishment. The United Presbyterian had then twelve ministers on its roll, most of whom had come from the several Churches of Scotland and Ireland, and from Churches in the United States. The committee agreed to petition the House of Assembly to aid them by a grant of land or money, but without any apparent result. About this time an informal correspondence took place between Mr. Smart and the secretary of the Canadian Education and Missionary Society in Montreal, regarding the establishment of a theological seminary, of which Kingston was suggested as the proper location. Formal communications with this society were had before the Presbyterian in 1830, but nothing definite was effected. In the following year the Presbyterian resolved "that a respectful and immediate application be made to His Excellency the Lieut. Governor, Sir John Colborne, requesting him to procure the United Presbyterian of Upper Canada the privilege of choosing a Professor of Divinity in King's College to sit in council and in every respect to be on an equal footing with the other professors in said college." The charter of King's College, as is well known, had been obtained with the avowed purpose of placing the education of this Province under the control of the Church of England. According to the charter the bishop of the diocese was to be the visitor of the college, its president must be a clergyman of the Church of England, the council was to consist of the chancellor, president and seven other members, who were to be members of the Church of England, and who were required to sign the thirty-nine Articles of that Church. The Government of the country was then in the hands of an oligarchy of a similar complexion. Little deference was paid to resolutions of the House of Assembly, which represented the people. In these circumstances it is not surprising that the application of the United Presbyterian should prove unsuccessful.

In 1832, the United Presbyterian, which had now become the United Synod of Upper Canada, entered upon the consideration of a proposal to establish a literary and theological seminary at Pleasant Bay, in the township of Hillier, Prince Edward county, and a committee was appointed to procure a site and to solicit subscriptions towards the erection of the necessary buildings. But this, like previous efforts, proved unsuccessful, nor did the United Synod afterwards succeed in establishing a theological seminary. In a private way, however, under the superintendence of members of the Presbyterian, several students were trained for the ministry, among whom were Messrs. John Dickey, William Lermont, Duncan McMillan, and Dr. James Cairns. The United Synod ceased to have a separate existence in 1840, when, with sixteen ministers on its roll, it was united with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. It was for many years the only Presbyterian Presbytery or Synod in Upper or Lower Canada.

The synod in connection with the Church of Scotland was organized in Kingston in 1831, with nineteen ministers on its roll; and soon afterwards took steps towards the training of students for the ministry. In 1832, in accordance with an overture from the Rev. William Rintoul, then minister of York (Toronto), the Synod resolved to appoint "a committee to prepare a humble memorial to His Majesty, craving His Majesty's Government to endow, without delay, an institution or professorships for the education and training of young men for the ministry in connection with the Synod." Similar resolutions were adopted year after year for several years. But, as in the case of the United Synod, the Scottish Synod could obtain no help from Government. This was prevented by the predominant influence of the Church of England in the Legislative and Executive Councils. Baffled in this quarter, but encouraged on the other hand by the promise of assistance from the Colonial Committee of the parent Church in Scotland, the synod at last resolved to adopt measures to establish a college without Government aid. These measures proved successful. Great enthusiasm was awakened among the Presbyterians of the country. Liberal contributions were made for the endowment of professorships and for the erection of college buildings. Applications were made to the Legislature to incorporate the trustees of "St. Andrew's College"; then to establish "The Scottish Presbyterian College" in Kingston, and then to establish "The University of Queen's College" at Kingston. The last mentioned application was granted, but as Her Majesty's consent had not been obtained for the name, the name was changed into "The University of Kingston." But in 1841 a royal charter was obtained and the name of the University of "Queen's College" restored. This college was opened for the reception of students in Kingston in March, 1842. The Rev. Dr. Liddell was appointed Principal and the Rev. P. C. Campbell Professor of Classics. Under these able and eminent divines it was fondly hoped that Queen's College would have a career of uninterrupted success in training an adequate supply of ministers. But, in 1844, occurred the disruption of the Scottish Synod in Canada and the organization of the Presbyterian Church of Canada, which, because of its sympathy with the Free Church of Scotland, was commonly called the Free Church. The majority of the ministers—three-fourths—remained in the synod in connection with the Church of Scotland, but nearly all the theological students cast their lot with the Free Church. The success of Queen's College, as a theological seminary, was thus seriously arrested. But in more recent years the tide of prosperity has returned, and, at the present time, with its fine buildings, rich endowment and able professors, it occupies a foremost rank among the colleges of the country in the training of students in Theology, in Arts, in Medicine and in Law.

The Synod of the Presbyterian Church of Canada, of Free Church Synod, was organized, with twenty-three ministers on its roll, on July 10, 1844. On the very next day it resolved to take steps towards the training of young men for the ministry, and pre-arrangements were directed to acquire sites for the erection of suitable buildings and gifts within the next few months, arrangements were made for opening, if practicable, a theological seminary, on November 5, 1844. Arrangements having been completed, the seminary was opened in Toronto a few days later than the time proposed. The classes were conducted by the Rev. Henry Eison, minister of St. Gabriel Street church, Montreal, who had been appointed Professor of Literature and Science, and the Rev. A. King (afterwards Dr. King), a Free Church deputy, who was appointed interim Professor of Divinity, and who afterwards became Professor of Divinity in the Free Church Presbyterian College, Nova Scotia. The number of students in attendance during the first session was fourteen. The place of meeting was a room in the residence of Professor Eison, on James Street, near where Shaftesbury Hall now stands. Its furniture (as described by a correspondent of the *Review*, May, 1851), consisted of a long deal table, two wooden benches, a few chairs and a range of shelves containing Mr. Eison's library and some books, kindly lent by clergymen and other friends for the use of the students during the session." In the report of the College Committee, given to the synod of 1845, a high tribute is paid to the fine talents, the warm enthusiasm and academic tastes displayed by Mr. Eison in his professional labours, and to the indefatigable zeal and singular ability manifested by Mr. King in the direction of the theological studies of the young men during the first session of the infant college, and also to the encouraging progress and satisfactory conduct of the students.

During the second session, that of 1845-6, the number of students in attendance was twenty-two, of whom half were in the theological and half in the literary classes. As in the first session, literature and science were taught by Professor Eison. Lectures on "Systematic Theology" were given by Dr. Michael Willis, of Glasgow, who had attained to high distinction as a learned, acute and profound theologian, and who had come to this country on a temporary visit as a Free Church deputy. Lectures on Church History were given by Dr. Robert Burns, formerly minister in Paisley, Scotland, who had visited this country as a Free Church deputy in 1844, and who had accepted a call to Knox's church, Toronto, into the pastoral charge of which he was inducted in 1845. Dr. Burns had been for fifteen years the most active and indefatigable secretary of the Glasgow Colonial Missionary Society, which had sent out a large number of ministers to the British American provinces. In addition to the pastorate of Knox church, he was appointed Professor of Divinity in the college. His extensive knowledge of ecclesiastical history, ancient and modern, and his long experience as a pastor fitted him for the special work which he now undertook. Biblical Criticism and Hebrew were taught by Mr. Rintoul, then minister of Streetsville, who, amidst his duties as a pastor, and while taking an active part in the Home Mission work of the Church, had not omitted the cultivation of sacred literature and the study of Oriental languages, for which he had a special taste. During this session the college met in Adelaide street and was furnished with a valuable library of between 2,000 and 3,000 volumes, which Dr. Burns, with characteristic energy, had collected from friends of the college in Scotland. During this session, it may be added, impressive and stimulating addresses were delivered to the students by the Rev. Mr. Somerville, of Glasgow (now Dr. Somerville), who, since resigning his charge, continues at the age of fourscore to labour as an evangelist with wonderful energy and success in all parts of the world, by the Rev. Ralph Robb, of Halifax, afterwards well-known and esteemed as the faithful and successful pastor of Knox church Hamilton, in this province; by the Rev. James Hogg (afterwards D.D.), one of the most distinguished leaders of the Free Church of Scotland, and the Rev. William C. Burns, nephew of Dr. Burns, whose two years' evangelical labours in Canada are still remembered with gratitude, and whose amazing labours and success as a missionary in China, will never be forgotten.

At a meeting of Synod of 1846, the name of Knox's College was for the first time given to the theological seminary. This name it retained till 1853, when in the Act of Incorporation it was designated Knox College.

During the third session of the college (1846-7) the number of students in attendance had increased to thirty-seven, of whom twenty-one were in the theological and the rest in the literary classes. Science and Philosophy, Church History and Pastoral Theology, Hebrew and Biblical Criticism were taught, as in the previous session, by Professor Eison, Dr. Burns and Mr. Rintoul. Systematic Divinity was taught by the Rev. Robert W. Corliss, who, like Mr. King and Dr. Willis, had come as a Free Church deputy, and to whose great abilities, unwearied labours and great success, a high tribute is paid in the report of the College Committee. During this session classes in Latin and Greek were taught by the Rev. Alexander Gale, who had been appointed principal of the Toronto Academy. This institution was established in 1846 as a preparatory school for the instruction of young men intending to study theology in Knox College, and of others who might avail themselves of its advantages. Mr. Gale had previously been the minister of Knox church, Hamilton, and was for many years Convener of the Committee on Home Missions. Both before and since the disruption he was one of the most prominent leaders and wisest counsellors of the Presbyterian Church in Canada. The college met this session in the buildings in Front street, afterwards known as Lund's hotel and Queen's hotel. Here it remained till 1854. [The remainder of report is held over until next week.]

our wants, should these shelves remain long empty. The other reason for immediate action is that certain friends of the college have signified special interest in this matter, and will subscribe liberally if it is proceeded with at once. We hope without delay to prosecute this matter in the city and throughout the Church, and we ask those who may think favourably of our work—who regard it as the Master's work—who help as they properly can. Some years ago the alumni of the college, of their own accord, raised on more would have been obtained at that time had it not been judged expedient to canvass for the library when the endowment scheme was just being launched. I am pleased to say that, at their meeting last evening, the alumni unanimously expressed their sympathy with the movement on behalf of the library, resolved to raise \$2,000 of the amount aimed at, and appointed a committee, of which the Rev. K. P. Mackay, M. A., is convener, to carry this resolution into effect. This action should go far towards securing success. May the Divine blessing rest upon all that we undertake for the welfare of this college and for the advancement of His kingdom.

PRESIDENT WILSON'S CONGRATULATIONS. President Wilson, on being called upon to address the meeting, congratulated Knox College on its material and educational growth. If, as he had heard remarked, grace, learning and common sense were indispensable to a successful life the college teaching was in accord with the first and supplied the second, while if the third were not already present the student had better keep away from colleges. Now, more than at any past time, he said, an educated ministry was required to combat infidelity. He anticipated better days for Knox since its affiliation with Toronto University, and to show its good will, the Synod of Toronto University had purchased a piece of land off St. George street to give Knox College students a direct road to the University. (Applause.) The proceedings were brought to a close by singing the doxology, and the pronouncing of the Benediction by Rev. Dr. Sheraton.

ALUMNI MEETING. THE annual meeting of the Alumni Association was held on Tuesday evening. The President, Rev. H. McQuarrie, Wingham, presided. A large number of graduates of the college were present. The following officers were elected—President, Rev. D. H. Fletcher, Hamilton. Vice-president, Rev. G. B. Freeman, Toronto. Treas., Rev. G. B. Fuchs, Rev. W. Burns, Toronto. Executive Committee—Rev. J. Mackay, W. G. Wallace, S. H. Bustinan, J. M. Cameron, R. M. Craig.

A hearty discussion took place over the question of raising funds for the library. A movement is being made in the city and elsewhere to this end. The alumni expressed their hearty sympathy with the movement, and undertook to raise \$2,000

for present use. A committee with Rev. R. P. Mackay, Parkdale, convener, was appointed to carry out this work. The annual report of the *Knox College Monthly* was given, and a new arrangement made for its publication which it is expected will greatly increase its efficiency. Mr. J. A. Macdonald was reappointed Editor. At an adjourned meeting of the Alumni Association, Rev. Messrs. R. P. Mackay, M. A., Parkdale, R. D. Fraser, M. A., Hornumville, and W. G. Wallace, M. A., Toronto, were elected to be associate editors of the *Monthly*.

THE ANNUAL SUPPER. The annual supper of the Knox College Alumni Association took place in the dining-room of the college. Rev. Mr. MacQuarrie, president for the past year, was in the chair, and a large number of the Alumni and students were present. The supper was served in first-rate style, and the pleasant intercourse of members which the occasion afforded was very much enjoyed. The annual public meeting of the Alumni Association was held Wednesday evening, in Convocation Hall. Rev. H. MacQuarrie, the outgoing president, in the chair. In addition to many alumni, there were present also many ladies and gentlemen, whose presence was an evidence of the interest taken by leading Presbyterians in the city in the work of the Association, which is, to a large extent, of a missionary character. The chairman, in his opening address, referred to the fact, that University College was about to send a missionary into the Foreign field. This he considered a good beginning. He outlined a plan which he would like to see adopted, namely, that the four Churches in the city with theological colleges should establish a missionary professoriate to prepare students for mission work during their college course. In one college there could be a teacher of Chinese, and in another a teacher of the language of India, and so on. The students of different colleges could attend these lectures, and obtain some knowledge of the language of the country to which they intended going. Excellent addresses were then delivered by Rev. Principal Caven, on the late meeting of the Pan- Presbyterian Council; by Dr. MacLaren, on the London Missionary Conference; and by Rev. John Wilkie, on Our Work in India. These various addresses were replete with interesting facts. We regret that the limits of our space forbid our giving them at present more than a mere mention. After the usual vote of thanks to the retiring chairman, the proceedings closed with the Benediction.

An effort is being made amongst the Presbyterian ministers of Ottawa to secure for Hull a church and stated pastor. It has been decided to canvass the city churches for subscriptions towards the scheme. The amount desired to be collected in Ottawa is \$300; \$350 will be obtained from Hull, and \$500 is expected from the Home Mission fund.

Correspondence.

THE BLUE BOOK.

[To the Editor of the Presbyterian Review.]

SIR.—In your issue of the 27th ult., you give a column of criticism, on the whole of a friendly character, of the Minutes of Assembly lately published. Thanking you for what is favourable, I desire to make a few brief remarks in reply to some of your strictures:— You remark that the volume "has been somewhat tardy in making its appearance." I am sorry that it did not appear sooner; but the Editors (the Clerks of Assembly) are not responsible for the delay. Even the Editor of a newspaper cannot always control the printer or the deliverer. There are some excuses which might be given in the case of our Minutes, one of which is the fact that some of the Reports are printed at a distance, some in Montreal, and some in Halifax. It is somewhat troublesome to collect all the Reports and arrange them all in one volume.

You state that the Alphabetical List of ministers is not complete as "the names of several ministers who happen to be on the list of probationers are not found in the Alphabetical List." This is possibly the case; but the Alphabetical List simply includes those whose names are on the Presbytery Rolls returned to the Assembly. New names may be on the Rolls of Probationers, and other names on the Roll of Probationers; but the Clerks of Assembly in making up the list could only go by the lists which had been given them by the Clerks of the several Synods.

As to the obituary notices, you state that they "are noteworthy chiefly for their scantiness and incompleteness," and give it as your opinion that it would be well to have a Standing Committee on the subject. Allow me to inform you that years ago there was a committee on obituary notices, but for some years past it has been discontinued, and the Clerks instructed to prepare brief notices of ministers who had died during the year. During the past year eighteen ministers died. To give anything like a full notice or biographical sketch of each of these, it would have been necessary to give at least eighteen pages.

I have been led to look at the practice of other Churches in regard to this matter. In the case of some of the larger Churches we find no list at all of deceased ministers, in some, simple lists of the deceased, in others there are notices generally brief, and in some cases three, four, or more are grouped together, and a general notice given embracing all. It is, of course, desirable that there should be details of the lives and labours of our deceased ministers, but I question whether the Minutes of the General Assembly should be the place in which these detailed notices should appear.

Your proposed alteration in regard to the twelve pages taken up with the list of changes in the Rolls of the several Synods could not materially curtail the space. If the changes have to be given, the space would be pretty much the same whether given in one general statement, or as at present, according to Synods.

As you have given a column or more to the Blue Book, perhaps you will not grudge a little space for a notice which recently appeared in the columns of an able contemporary—the *Chicago Interior*. It says:—"Canadian Presbyterians are to be congratulated on the fairness and clearness of the reports and statistics of their Church work, as contained in the Minutes of their last General Assembly. An account of that Assembly's doings

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Church News.

We are thankful for items of Church News...

An interesting lecture was given on Monday evening Sept. 24, in St. Paul's church, Howmanville, by a young Macedonian, Mr. Theodore George Maltch...

ERSKINE CHURCH, TORONTO

INDICATION OF REV. W. A. HUNTER, M.A., IN HIS PASTORATE

The final step in filling the pulpit of Erskine Church, Toronto, rendered vacant by the death of the lamented Rev. John Smith, was taken Tuesday evening...

After the usual proceedings the sermon was preached by Rev. W. G. Wallace, M.A., pastor of Bloor St. congregation, Toronto...

The induction ceremonies have been completed. Rev. W. T. McMullen addressed the pastor. No words, he said, were needed to emphasize the responsibility which Mr. Hunter had assumed...

How, he continued, shall we train up a generation who shall realize their duty in the matter? (1) By keeping, in our regular teaching in the Sunday-school, the teaching of the Scriptures on the point...

Another way of creating interest in the work, is by having a mission day in our Sunday-schools, when the matter could be fairly brought before the children.

Rev. Dr. Moore thought the suggestion of the boys having an association a very good one. It would complete the circle of missionary influence.

Mr. James Gibson referred to the necessity of the children having a missionary magazine, and moved that a recommendation be made to the presbytery asking them to send an overture to the General Assembly in favour of having such a magazine published by the Assembly.

A MODEL CLASS, composed of eight boys from the four Presbyterian Churches of the city, taught by Mr. John McMillan, Principal of the Collegiate Institute, was the next item on the programme.

At the close of the services Rev. G. M. Mulligan, with Messrs. Wm. Adamson and John Young, members of the Session, introduced Mr. Hunter to the congregation individually as they passed out of the church.

Hunter, and through their treasurer presented him with a cheque for the amount of his first month's salary paid in advance.

On the following Thursday evening the congregation held a social meeting to welcome and become acquainted with their new pastor. During the earlier part of the evening tea was served in the Sunday-school room of the church.

The new settlement is on all hands regarded as a very happy one, giving promise that this fine congregation under its new pastor will continue conspicuous for zeal and energy in the Master's cause.

OTTAWA PRESBYTERY S. S. CONVENTION.

A paper, the only one of the morning session, was read by Rev. G. M. Clarke, New Edinburgh, subject:

SHOULD THERE BE A TEMPERANCE AND CLEANLINESS IN CONNECTION WITH THE SABBATH SCHOOL?

He thought there should, among other reasons, in order that the young might be taught the evils arising from intemperance, and the frightful havoc made by it. The fact that intemperance destroyed health should be pressed upon youthful minds, and also that it was ruinous to temporal prosperity, and was a prolific cause of crime.

"THE SUNDAY SCHOOL AND FOREIGN MISSIONS"

was the first paper in the afternoon. It was presented by Dr. Kellogg, of Toronto. He was glad, he said, to speak a word in favour of foreign missions.

How, he continued, shall we train up a generation who shall realize their duty in the matter? (1) By keeping, in our regular teaching in the Sunday-school, the teaching of the Scriptures on the point...

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lost. Those who were in the habit of reading the King James version of the Bible were warned to beware of the heading of the chapter. These summaries of the contents of the chapter were very often misleading and erroneous.

"EARLY REGENERATION."

The Bible, he said, told us plainly that man cannot enter the kingdom of Heaven unless he be born again, but the question to be considered was, can God act upon the soul without instrumental aid of the Word, and does he do so? Mr. White thought he did, because many people, earnest Christians, were unable to remember when they began to love the Lord, thus showing that there never had been any sudden awakening in their souls to the truth, but that it had been implanted in their hearts from the time that they first began to understand, and it had grown up with them.

The usual vote of thanks was passed, and the conference then broke up.

MEETINGS OF PRESBYTERIES.

HAMILTON.—Met on September 18, in Hamilton. The standing committees were appointed with the following gentlemen as conveners: Presbyterial Finance, D. McLellan; State of Religion, R. H. Abraham; Temperance, S. Carruthers; Home Missions, J. H. Ratcliffe; Sabbath Schools, O. Rutherford; Superintendent of Students, D. H. Fletcher.

BRANDON.—Met in Knox church, Portage la Prairie, Sept. 19. Clerk reported that he had granted presbyterial certificate to Rev. J. M. Kelly, giving reasons for so doing, and asked the presbytery to sustain the action, which request was granted.

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Scouler, A. Tall, G. C. Patterson, H. R. Fraser, T. G. Thomson, and J. V. Thomson, ministers, and J. C. Meit, Arch. Murphy, Theo. McConan, and P. McCleary, elders. Mr. D. MacRae was elected moderator for the next twelve months. A petition was presented, signed by seventy-five members and thirty-two adherents of the Presbyterian church in the west end of the city of Vancouver, praying to be organized into a congregation, to be known as St. Andrew's church, Vancouver.

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6% 12% Out of the hair in a week! Best Balm for Ringworm, Scabies, and other Skin Diseases

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CANCER. Infirmary and Medical Dispensary. For the treatment of all Acute, Chronic and Malignant Diseases.

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Photographers. R. LANF, PHOTOGRAPHER, 141 YONGE ST.

Boots and Shoes. Ladies' Walking Boots. Donkey Gait, French Kid, Imperal Kid, etc.

FALL GOODS. Ladies' Walking Boots. Donkey Gait, French Kid, Imperal Kid, etc.

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BIRREL'S Boot & Shoe Store. Has been established to supply the public with the Best Goods at the lowest prices.

SCHOOL BOOTS. All Goods Marked in Plain Figures. 478 YONGE STREET, TORONTO.

Gliders. MATTHEWS BROS. & CO. GILDERS.

GAS - FIXTURE EMPORIUM, 15 Richmond Street West.

British and Foreign.

The recumbent marble figure of Montrose, about to be placed in St. Giles's church, has been completed by Mr. Rhind, the sculptor, and approved by the committee.

The Presbytery of Glasgow has resolved to appoint the Rev. George C. Gillon to the parish of Carmunnock. He is senior chaplain at Calcutta, but is now at home on furlough.

Mr. Samuel Galt, student of the Assembly's College, Belfast, has just won the "Gaily Prize" for the best essay on "The Revolution of 1688 in its bearing on the interests of Presbyterians."

The Italian edition of the Bible reached the remarkable sale of 50,000 copies in one week. The parts of eight pages each are to be found at all the news stands, and are sold for one cent.

Henry W. Hulbert, lately Instructor in Church History at the Presbyterian Seminary, Beirut, Syria, has accepted a call to the Professorship of History and Political Science at Marietta College, O.

The Irish Sabbath School Society's Committee have asked and obtained the consent of the Rev. Professor Withrow to prepare a short catechism on the distinctive principles of the Presbyterian Church.

The Romanists have less than 7,000 church edifices in the United States, the Baptists nearly 41,000, the Congregationalists, 4,000; Presbyterians, 13,000; the Protestant Episcopalians, 4,500, and the Methodists, 47,000.

The Cumberland Presbyterians have 3,648 churches. The membership is 151,929—a gain of 6,783 during the past year. This does not include the Coloured Cumberland Presbyterian Church, which has about 15,000 communicants.

A costly and handsome stained glass window has been erected in Rathgar church, Dublin, in loving memory of the Rev. William Fleming Stevenson, D.D., first pastor of this church; ordained, March 1st, 1860; died, September 16th, 1888.

The Presbytery of Cavan has ordained Mr. David Meeke, M.A., a licentiate of the Diocese of Down, as assistant and successor to the Rev. James Thompson, who has been the pastor of the congregation of Bellurbet for over thirty years.

The handsome granite church just completed at the junction of Holburn street and Union grove, Aberdeen, for the United Presbyterian congregation, formerly worshipping in the St. Nicholas lane church, has been formally opened for public worship.

Popo Loo recently sent a cable despatch to all the bishops of the Catholic Church throughout the world asking for a collection to be taken. The purpose of the collection is the restoration and rebuilding of the Catholic chapels and churches in the Holy Land.

Professor W. A. Robinson, graduate of Princeton and Leipzig Universities, and late of the University of Lewisburg, has been appointed to the chair of Greek in Lehigh University, vacated by Prof. Lambertson, now of the University of Pennsylvania.

The Presbytery of Belfast presented a call from the congregation of Raffrey to Mr. Gibson, who accepted it, and received credentials. The ordination of Mr. J. Stewart Crawford as a missionary to the Jews was arranged to take place on Monday September 10.

Special tent evangelistic services are being conducted in Dublin with encouraging success. This is a novel experiment in the metropolis, and it is creditable that it has not been interfered with by the authorities, and that the services have not been disturbed.

The Magherafelt Presbytery, Ireland, has ordained the Rev. Robert Henderson, M.A., to the pastoral charge of the congregation of Castle Dawson, in succession to the late Rev. Robert Gamble, who had been minister of the church for about thirty-eight years.

The Original Scansion Magazine, in its review of the Pan Presbyterian Council, expresses the opinion that there was confusion in the paper of Dr. Marcus Dods, and rejoices that "no sympathy was given to the tendencies of thought which seem so attractive to Dr. Dods."

Mr. Philip Phillips, of New York, known as the "Singing Pilgrim," has again arrived in England. Mr. Phillips is to give, in addition to his sacred songs, descriptive lectures, illustrated by limelight views on a very large scale, many of them magnified to almost natural dimensions.

Rev. Gavin Lang, of Inverness, at a meeting of the school board, repudiated the charge of Bishop Kelly at the diocesan synod that the board schools are practically Presbyterian schools. They were attended by all denominations, said Mr. Lang, and were not carried on for any one class or creed.

At a meeting of the Ballymena Presbytery on Monday, August 27, the Rev. Hamilton Moore, of Glenwherry, son of the late Rev. John Moore, D.D., Belfast, resigned his charge, and obtained credentials from the presbytery in order to be admitted into the Church of Scotland.

According to the last report to the British Consul at Jeddah 46,000 pil-

grims to Mecca arrived there during the last year. Of these over 10,000 came from British India; 16,000 from Egypt, Turkey and Syria; nearly 7,000 from Morocco, Algeria, Tunis and Tripoli; 5,000 from Java, and between 1,000 and 2,000 each from Arabia, Yemen and Persia. Of all these British steamers carried about one half.

The Congregationalists in Australia have eighty-two Sunday schools, with an average attendance of 7,400. The Wesleyan Methodists are largely in predominance; their schools number 545, with an average attendance of 30,264. The Church of England comes next, with 430 schools; and then in order follow the Presbyterians with 392, and the Roman Catholics with 312, etc. In all there are 2,157 Sunday schools, with a total average attendance of 743,766.

Sir George Stephen, late president of the Canadian Pacific Railway, who contributed £150 to aid in the erection of the new church at Gleninnes, recently received an enthusiastic welcome from the people there on revisiting his native valley. He was shown over the church by Mr. Bruce, the minister, and hospitably entertained at the manse. A message was sent to his aged parents in Montreal conveying the warm remembrances of their old friends in the Glen.

A very interesting meeting has been held in Carrickfergus, Ireland, to celebrate the jubilee of the Rev. James White, who has been for fifty years pastor of the first congregation there. It is one of the oldest congregations in the General Assembly, having been organized in the year 1620, one of its ministers having been the Rev. Dr. James Seaton Reid, author of the "History of the Irish Presbyterian Church," and immediate predecessor of Mr. White. The White family have furnished a strong contingent to the Presbyterian ministry, and it was met that Mr. White should receive the hearty congratulations of his friends, with a purse containing £300, as an acknowledgment of the long and valued services he has rendered to the congregation.

Principal Cunningham, St. Andrew's, recently opened a bazaar in the Town Hall, Leslie, in aid of the endowment fund of Prinlaws church. In the course of his remarks he justified the holding of bazaars as a means of doing good, although he observed that there was a cry abroad that these fancy fairs were too common. Adverting to the object of this particular sale, he acknowledged that in Scotland they had just rather too many churches, and his secret opinion was that if a thousand of their churches were burned down, and a thousand of their ministers banished from the country for ever, it would be a great godsend for the country. At the same time, however, this arose from the bad distribution of churches, some small parishes having five or six when two would be quite enough.

At the Greenock U. P. Presbytery the Rev. J. B. K. McIntyre, in laying on the table a remit from the Sabbath Committee as to the scheme of prize essays for the young, referred to the recent bombardment of Greenock on the Lord's day. He said that he felt very considerable pain when he read in the papers about the matter. So far as he had been able to see, it was quite unnecessary, and it looked very like a wanton attack on the sanctity of the Lord's day, as we cherish that sanctity in this land. He thought they should at least enter upon their minutes a protest against the conduct he had referred to. Mr. Wilson, of Ducon, thought they should not only enter a protest in their minutes, but protest against it in a more public manner. They might outrage as they liked in England, but they must remember this was Scotland. Several other members having expressed themselves, it was ultimately agreed that the clerk should send a protest to the Admiralty and the member of Parliament for the burgh, embodying the views of the presbytery with regard to the "bombardment" of Greenock.

The Belfast Witness has a long article upon the recent statements of Dr. Alexander, Bishop of Down, and Dr. Wordsworth, Bishop of St. Andrew's, on the re-union of the Protestant Churches. As the acceptance of what they call the "Historical Episcopate" by Nonconformists is a sine qua non to the union, the writer says: "Men with Puritan or Covenanting blood in their veins start at the insult of an unconditional surrender coming from men who decline to recognize their 'ministerial character,' and reminds us of the heroic conduct of the granddaughter of Knox when pleading with James I. for permission for her husband to return from exile. 'Submit to the prelate,' said the heroine, holding out her person. 'Please, your Majesty, I would rather lay my head there.' The recent remarks on this subject of Protestant union by the Venerable J. O'Sullivan, when acting as commissary of the Bishop of Tuam, have called forth a letter in the Witness, which states that he has done nothing in his own parish (Galway) to break this 'paper wall,' which he says is the only separation between Presbyterians and Episcopalians, and charges him with not following the good example in this respect set him by his predecessor in office. To prate about Christian union and to practise it are very different things.

Mr. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

The memorial stone of the new mission premises in connection with Pollokshields Free Church, Glasgow, was laid recently.

A ready recourse. The ravages of Cholera Infantum, Cholera Morbus, Dysentery, and other summer complaints among children during the hot weather, might be almost totally prevented by having recourse to nature's sovereign remedy for all low fever complaints, Dr. Fowler's Extract of Wild Strawberry.

Rev. David Smith, who opened the recent General Conference of the African Methodist Episcopal Church with prayer, is 104 years of age, and has been a professing Christian for 90 years.

Special Notices.

The Mennonites, in their various branches, have 93,000 communicants in the United States.

The Rev. Dr. F. A. Muhlenberg, of Philadelphia, has declined the Professorship to which he was recently elected in Thiel College.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHIAL DEAFNESS AND HAY FEVER.

This microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lateral living membrane of the upper air passages and nasal cavity. The eminent oculist, Dr. H. H. Hasley, and Dr. H. H. Hasley, endorse this, and these authorities cannot be disputed. The regular method of treating these diseases has been to apply an irritant remedy weekly, and even daily, thus keeping the delicate membrane in a constant state of irritation, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made otherwise than once or twice weekly, for the membrane must get a chance to heal before an application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease.

So highly are these remedies valued that ignorant imitators have started up everywhere, pretending to destroy a parasite, of which they know nothing, by remedies, the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of stamp to pay postage. The address is A. H. Dixon & Son, 301 1/2 King Street West, Toronto, Canada.

The jubilee of Dr. A. A. Bonar is to be celebrated shortly, and a present of £5,000 is to be given to him on the occasion, if it can be raised.

AFTER LONG YEARS.

"I was troubled with Liver Complaint for a number of years, but no cure, I tried R. B. B. I took four bottles and am now perfectly cured, strong and healthy." Mrs. Maria Asker, Alaska, Ont.

ARKANSAS has just elected as Governor, Hon. J. P. Eagle, a pious and earnest minister of the Gospel as well as a wealthy and liberal farmer.

SUFFERING HUMANITY, CARBOLIC SMOKE BALL AND DEBILITATOR, CURSUS, RESPIRATOR, THROAT AND LUNGS.

We extend an invitation to all clerical, doctors and chronic sufferers generally to call at our parlors and receive free of charge a single treatment, which will convince them that they can be cured.

Remember, the more you are suffering at the time you call, the better chance you will give us of demonstrating the merits of CARBOLIC SMOKE BALL. We immediately relieve and positively cure (in hundreds of cases) of Toronto and vicinity) catarrh, bronchitis, asthma, hay fever, loss of voice, deafness, nervous, neuralgic and congested headache, croup, whooping cough, and all diseases of nose, throat, bronchial tubes and lungs. We will furnish addresses on application of patients who have been cured by the use of this remedy. Certificates will be given with further references if requested. Full treatment \$1.00. By mail 1 cent extra. CARBOLIC SMOKE BALL CO., 164 Yonge Street, Toronto.

The Stanley case has come to an end by the induction of the Rev. W. C. Malcolm as colleague and successor to the Rev. George Murray.

QUITE CORRECT.

"I HAVE used Dr. Fowler's Extract of Wild Strawberry and found it the best remedy I ever used for Dyspepsia and all Summer Complaints among children, and I think no household should be without it." Mrs. A. Baker, Tapscott, Ont.

THERE are in Africa 223 Presbyterian congregations, numbering 54,320 communicants and controlling five colleges.

ADVICE TO MOTHERS.

Mrs. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

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Burdock BLOOD BITTERS. REGULATES THE BOWELS, BILIE and BLOOD. CURES Constipation, indigestion, Liver Complaint, Rheumatism, and all diseases of the System.

FALL STOCK NOW COMPLETE. HATTER AND FURRIER. R. Reilly, 642 Queen St. West.

GRANITE & MARBLE MONUMENTS. TABLETS. MAUSOLEUMS &c. H. GUILLET, 100 CHURCH ST. TORONTO.

SEE IN OPERATION TORONTO FAIR 10 to 21 September. Our Portable Sawmill, Shingle and Lath Machines, Planer, Moulder and Moulder, Chopping Mills, Governors, Saws, and Ewart Link Champion Traction Farm Engine.

Genders Wanted. SAULT Ste. MARIE CANAL. Notice to Contractors.

CLEARLY TENDERS addressed to the undersigned and enclosed "Tenders for the Sault Ste. Marie Canal" will be received at the office until the arrival of the steamer on the 10th inst. For the full terms of the contract, see the prospectus and conditions of sale on the Canadian side of the river, through the island of St. Mary.

\$500 REWARD. Prof. W. J. Hays, the famous Veterinarian of Toledo, N.Y., writes: "I have suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable and said I must die. My eye was such a bad one, that every day towards sunset, my vision would become so dim, that I could scarcely see above a whisper. In the morning my coughing and sneezing would be so violent, that I could scarcely breathe. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

Miscellaneous. S. B. WINDRUM, MANUFACTURING Jeweller & Silversmith, Diamonds! LADIES' AND GENTS' Fine Watches. In Gold and Silver.

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WILLIAM JONES, Managing Director.

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Pierce's Little Blue Pills. BEWARE OF IMITATIONS. ALWAYS ASK FOR DR. PIERCE'S PILLS, ON LITTLE BLUE COATED FILLS. Being entirely vegetable, they operate without disturbance to the system, diet, or occupation. Put up in glass vials, beautifully sealed. Always perfect and reliable. A laxative, alterative, or purgative, these little Pills give the most perfect relief and permanent cure by the use of Mr. Pierce's Little Blue Pills.

SICK HEADACHE. Bilious Headache, Migraine, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels are relieved and permanently cured by the use of Mr. Pierce's Little Blue Pills. A prescription of the remedial power of these Pills over a great variety of diseases, is fully given in the prospectus, and will be sent free of charge upon receipt of the name of the sufferer. Sold by the Chemical Laboratory of the World's Dispensary Medical Association, Buffalo, N. Y.

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JAS. GOOD & CO. Sole Agents, 220 and 27 Yonge Street (also 181) King Street, West, Toronto.

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J. W. JOHNSON, Practical Watchmaker and Jeweler. 254 1/2 Yonge Street, Toronto. FINE WEDDING RINGS A SPECIALTY.

W. J. BURROUGHS & CO. PLUMBERS. STEAM AND HOT WATER ENGINEERS.

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BELL LEADING INSTRUMENTS. W. BELL & CO. GUELPH, ONT.

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