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Sparkles.

THE man who is above his business may one day find his business above him.

SUFFERING humanity read Carbolic Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 658.

"No kiss," says a western authority, on that important subject, "should have any suggestion of tobacco or John Barley-corn."

TRUE it is that "the good men do is oft interred with their bones," but it is not very frequently necessary to enlarge the coffin for that purpose.

THE ambitious youth who achieves a measure of fame never hides his light under a bushel, but he frequently gets himself into a peck of trouble.

EDMUND BURKE once told Garrick that all bitter things were hot. "Indeed," said Garrick, "what do you think, Mr. Burke, of bitter cold weather?"

MOTHER: And do you really feel so very bad, Bobby? Bobby: Yes, ma. I ain't quite sick enough to need any medicine, but I'm a little bit too sick to go to school.

MRS. POPINJAY: Socrates, why don't you say something to Angelina about sitting up so late with young Poseyboy? Mr. Popinjay: Me? Why, I rather like it. It saves worrying about burglars.

"Mr. S.," asked a professor of the Maine State College, "what do you understand by naturalization?" Mr. S.: "Naturalization is the process of making a foreign-born person a native of the United States."

AN Independent is a man who leaves the other party to join our party. A renegade is a man who leaves our party to join the other. An offensive partisan is a man who belongs to the other party and sticks to it.

MATILDA: I can't see why you men are so attracted by Miss Gildersleeve; she has no figure, and—Brother Charley: No figure! Well, if a round half million isn't an attractive figure I would like to know what is!

LITTLE boy: Pa, what does phenomena mean? Father: It is a word used by the citizens of Illinois, Iowa, Kansas and Nebraska, when they refer to the growth of their respective towns. It doesn't mean much.

YOUNG wife: John, dear, have you decided what name to give our dear, precious, sweet, little baby? Young husband: Yes, I have found a very appropriate one. Young wife: What is it? Young husband (who has paced the floor with "precious" o' nights): Insomnia.

A ZEALOUS preacher, who loved smoking as well as he ought, in a heated discourse exclaimed, aiming his rifle at some of his hearers, "Brethren, there is no sleeping car on the train to glory." One of the party whom he aimed to hit, responded, "No, brother; or smoking car, either."

MISTRESS (to servant): Aren't you going to mass to-day, Bridget? Bridget: Sure, mum, an' didn't the milliner, bad cess to her, disapp'int me in my hat last night! Mistress: Why, I can let you have a hat to wear. Bridget: Yez are very kind, mum, but O'm afraid it wud be too ould lookin'.

FIFTY years' experience have tested the virtues of DR. WISTAR'S BALSAM OF WILD CHERRY, and it is now generally acknowledged to be the best remedy extant for pulmonary and lung diseases, including consumption. Were it not for its merits, it would long since have "died and made no sign."

"No, Mr. Smith," she said gently but firmly. "I can never be your wife." Then he struggled to his feet and said in broken tones: "Are all my hopes to be thus dashed to pieces? Am I never to be known as the husband of the beautiful Mrs. Smith?" This was too much for the girl and she succumbed.

MRS. MARRIDWELL (of Boston, to Uncle Ephraim from Maine): Now I want to show you my pottery collection, Uncle Ephraim. Well, well, you have everything to dew with, Emmeline, I must say. Right in the parlour—here it is—seventy large and hand some pieces. Good gracious, Emmeline: so all them's your'n? All mine. Whew! you Boston folks dew like beans, don't you?

A YOUNG fellow said to old Dr. Cramp, of Wolfville, Nova Scotia, that he had just returned from Manitoba. "Ah," said the old man, sweetly and kindly, "and did you go down into Minneso-tah?" "There was a profound silence, and the old doctor went on: "There is a route of musical-names from the South to the North-West out there—Nebras kah, Minneso tah, Manito kah, British Columbi ah and Alas kah." And after that we heard no more about Manito-hah around Acadia College.

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is offered by the manufacturer of Dr. Sago's Catarrh Remedy, for a case of Chronic Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectation of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. "Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and healing properties, Dr. Sago's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache. Sold by druggists everywhere; 60 cents.

"Untold Agony from Catarrh."

Prof. W. HAUSNER, the famous mesmerist, of Utica, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting."

THOMAS J. RUSHING, Esq., 293 Pine Street St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly yawning and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. I believe it to be the only pure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Curo Catarrh.

ELI ROBBINS, Runyan P. O., Columbia Co. Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sago's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, OCTOBER 10th, 1888.

No. 42.

Notes of the Week.

A WRITER in the *Original Secession Magazine*, who had an interview with Mr. Spurgeon the other Sabbath evening, told the eminent Baptist that he belonged to a branch of the Scottish Church that stood on Covenanted ground. The Covenanters, replied Mr. Spurgeon, fought a noble battle for truth in Scotland, and you may have to fight it over again.

DR. JOSEPH PARKER thinks preaching is better regulated by the Roman and Anglican Churches than by the generality of Nonconformist communions. "The sweating system is not confined to manual labour. Far too much is expected of the preacher. My growing conviction is that unless ministers take the whole question of pulpit training and pulpit function into thorough and serious consideration the prospects of the English pulpit will not increase in brightness."

THE Whitechapel crimes, in the opinion of "S. G. O.," the well-known correspondent of the *Times*, are only what might have been expected. The human sewage which drains into certain parts of the East-end is ever on the increase, and ever developing fresh depths of degradation. There are causes at work, he says, which, undealt with, may develop into a form of danger far more serious than any political disturbance, and just so long as the dwellings of this brutalised race continue to offer every possible accommodation for all conceivable wicked purposes, we shall still have outbreaks of horrible crimes.

A COMMITTEE, consisting of three missionaries and three educated native Christians, has been formed in Madagascar for the purpose of collecting reliable information respecting those who suffered for Christ's sake during the terrible persecutions in the reign of Ranavalona I. The design of those moving in this matter is to preserve the materials collected in book form. This is well. There are still some living who though not martyrs, endured hardness as good soldiers of Jesus Christ, between 1828 and 1862. It would be a calamity were these to pass away before their testimony to the lives and sufferings of the persecuted Christians of Madagascar had been secured.

A LITTLE discussion has been going on in the *Scottish Leader*, between a working man, a student, and a Church member, on the question of incompetent ministers. The former declares that the working classes do not attend church because of the platitudinous sermons they are treated to; while the student—perhaps in heartfelt defence of his craft to be—advises the working man to pray for his minister, and he will probably find a change take place. The Church member has evidently taken the word change in a wrong sense, for he pours out his heart in this wise: "This I doubt very much; I have been praying for a change of ministry for years; but, alas! there is still no change."

In a discussion on the Malthusian doctrine at the British Association, Surgeon-Major Ince declared that idleness and drink were the two main causes of overpopulation, and that the clergy were the great sinners in this matter. They had large families because they had so little to do, or at any rate did so little. Rev. T. G. Hedley indignantly repudiated the charge. He had found that a clergyman's life necessitated the courage of the soldier, the wisdom of the lawyer, and the gentleness of the physician. But as the Master was crucified, so was the fate of the servant to be boycotted and reviled. Mr. S. Bourne, as the father of three clergymen, also joined in strongly repudiating the Surgeon-Major's notion.

SIR JAMES MACBAIN, president of the Melbourne Centennial exhibition, the *Christian Leader* informs us, is a native of Invergordon. He spent the first five years of his business life in a warehouse at Inverness,

and was afterwards a traveller for a Bradford firm. In the Highland capital he came under the influence of the late Rev. Joseph Thorburn, first minister of the Free High Church, who was particularly attentive to the welfare of young men. From that time forward Sir James MacPain identified himself specially with Sabbath school work. He is now, or was till very lately, a Sabbath school teacher, and strenuously opposed the secular system of education which has been adopted in Victoria. He was one of the founders of the Church at Toorak of which Rev. J. F. Ewing is pastor. At the opening of the Melbourne exhibition, Sir James himself offered up prayer

MR. QUARRIER must have had his heart greatly cheered, says the *Christian Leader*, by the hundreds of friends who gathered around him on the thanksgiving day last week at the little village among the hills of Renfrewshire reared for the orphans. The bright and happy look of the children, the fine union of freedom with ever-watchful care, and the charming aspect of the church, the cottages, the training ship, and their environments, all tended to confirm the interest of the visitors in the beautiful work of this devoted friend of humanity. Not the least refreshing word was that uttered by the venerable Dr. Stuart of Dunedin, who has taken a lifelong interest in all such work and who spoke with inspiring vigour. One of the first fruits of the thanksgiving service is the suggestion made by a domestic servant who has long helped the institution that the members of her class should unite and build a home.

THE *Canadian Gazette* says: The Lewis Crofters who went over last spring to Manitoba are, it appears from a letter appearing in the Scotch papers, complaining that they have no preacher to minister to them in their native tongue. To the credit of some of our Highland students be it said, writes a correspondent, signing himself "A Lewis Man," that two of them applied to the Colonial Committee for the necessary funds to pay their passage across. That committee, I am informed, refused to give even a grant of £5 to one of them, who offered to pay the half of his own passage, provided the committee paid the other half. One of them, however, was sent across at the expense of a Free Church elder, and the other had to remain at home. This is hardly creditable to the Established Church of Scotland, considering the number which are expected to leave our Highlands early in spring for that part of America.

A CORRESPONDENT of the Belfast *Witness* points out the wonderful success Presbyterian pupils have gained in the Intermediate School Examinations. These include all religious denominations and all Ireland. Our girls, he says, have carried off three of the seven gold medals in the senior grade, three out of four in the middle grade, and two out of three in the junior grade. Let it be borne in mind that Presbyterians are as one to nine in the population. Again—of nine exhibitions of \$200 in the senior grade, four have been won by our girls; of twenty-five in the middle grade, ten are credited to them; and in the junior grade, out of forty-three of the value of \$100 for three years, twenty-two have been gained by our Presbyterian girls. The boys' record is almost as good. The first in all Ireland is a Presbyterian, a Mr. Carse, of Dublin. Three out of seven gold medals in the senior grade go to our boys; two out of four in the middle grade; and one out of five in the junior grade. In the money prizes "our boys" have also been very successful, the boys and girls of the manse being well to the front.

LADY ABERDEEN, at the annual meeting of the Scottish branch of the Christian Women's Education Union, held at Perth, lately, 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 Elsmere," 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 Toronto Woman's Medical College is steadily working along towards a large measure of success. The sixth session was opened last week, when Dr. A. McPhedran, Dean of the Faculty, presided. He referred to the increase in the progress of the institution from year to year. The result of last winter's work was very satisfactory to all concerned. They had twenty-two students, nine of whom went up for examination to the College of Physicians and Surgeons of Ontario. Not one of the nine failed to pass, though forty or fifty per cent of the entire number who presented themselves for examination failed. They required better accommodation now, and they should have it before long. He also referred to the work done by the committee canvassing the public in support of the proposed new accommodation, and said he hoped from what had been done by public liberality that in a year from the present they would be prepared to go into a new building. The number applying for admission to the school was increasing rapidly, being now twenty five. There were four new names to be added this year as lecturers, viz., Dr. McCallum, assistant lecturer in the practice of medicine; Dr. Acheson, lecturer in physical diagnosis; Dr. Thistle, lecturer in histology, and Dr. Cleland, associated in anatomy, from all of whom good work was expected. Dr. N. A. Powell delivered an eloquent opening lecture. Principal Caven, James Beaty, Q.C., and Principal Kirkland made brief, appropriate and encouraging remarks.

THE *Christian Leader* says: The Rev. M. Mackenzie, of Inverness, is vividly portrayed in a sketch with which we are favoured by a correspondent who heard him preach in Edinburgh at a week-day service to a congregation of not more than sixty. From an injury received as a boy, Mr. Mackenzie's massive head rests on his left shoulder, so that he presents a somewhat odd appearance. His countenance betrays a subdued humour which tinges every sentence he utters; such as when, recently, to his own congregation in Inverness, earnestly pleading for a good collection, he said in Gaelic, "If you cannot make it a white one, make it well speckled at any rate." His voice is full and round, and even when most excited, never harsh. While discoursing on the text, "I am the door," he portrayed the court of heaven in a style which irresistibly reminded one of Herr Teufelsdröckh in his most profoundly sarcastic moods. None but a Carlyle could excel Mr. Mackenzie in the matter of dramatic touches; some of these were superb. When he came to the second head of his sermon, with perhaps unconscious humour, and a touch of flattery to his sparse audience, he remarked that God's congregation was always a small one; but after a pause he added that it was always growing larger until the prophecies concerning it should be fulfilled. He also had a sting at the unfaithful shepherds with their Christless sermons, "who prefer to read essays and lectures rather than preach Christ." Mr. Mackenzie is earnest and enthusiastic without being fanatical; he can preach the most dogmatic Calvinism without offending the honest doubter, or appearing vulgar to the most intellectual in his audience.

Our Contributors.

GETTING HOLD OF THE PEOPLE BY THE PEOPLE.

BY KNOXIAN.

A Governor General is not expected to say anything fresh or particularly bright in reply to the numerous addresses with which he is bombarded. The typical address assures his Excellency in many words that we Canadians are a loyal people, and his Excellency replies in substance that he is glad to hear it. Sometimes, however, an address deviates a little from the old line, and in such cases the Governor, or perhaps his secretary, gets a chance to put something special in his reply. The Toronto Conference addressed Lord Stanley the other day, and the Vice-regal reply shows that our Governor understands Methodism. Among other things his Excellency said:

Gentlemen, I well know that this is one of the special merits of your Church, that they endeavour to get hold of the people by the people.

That is the right plan. If the people outside of the Church are ever to be got hold of, the people inside must take hold. The minister and half a dozen elders can never do the work. Other things being nearly equal, the Church that tries to get hold of the people by the people will be the most successful. A congregation in which the work of bringing in the people is left to the minister and a few officials has no earthly chance alongside of one in which the people inside are constantly engaged in bringing in, or trying to bring in, outsiders to hear the Gospel. The effort to bring others in would do the Church an immense amount of good, even though unsuccessful. Trying to rub into life a man nearly frozen to death warms the man who rubs as well as the man who is rubbed.

But why should getting hold of the people by the people be a special merit of Methodism? Perhaps his Excellency had the Methodists of England in his eye when he wrote this reply. Possibly he was thinking of the way English Methodists work as compared with the members of his own Church. Be that as it may, there is no reason why Methodist people should have a monopoly of this special merit. We don't believe they have in Canada, but if they have, the fault lies with the other Churches. The Methodists don't do too much—the others do too little. The people in all Churches should try to get hold of the people outside. A Church that ceases to be aggressive will soon cease to be progressive. Not to go forward is to go back. To hold your own you must do more than hold your own. The object for which a Church exists is to bring in the people.

Dr. Willis used to say that it was impossible to estimate how little exertion was needed merely to keep a good Presbyterian congregation together. The Principal never appeared to better advantage than when he took off his spectacles during his lectures, and, in a few pungent extemporaneous sentences, urged his students to carry the war into the enemy's ranks. Did anybody ever hear him admit that to Methodism belonged the special merit of bringing in the people? He always held, and very properly held, that when Presbyterianism got fair play it could bring in the people as fast as, and keep them in longer than, any other system. Principal Willis did not belong to the Mollusk school, who go down on their marrowbones and say, "How much better these other denominations can work than we can?"

There never can be much done in the way of evangelizing the world until the people try to get hold of the people. A congregation of three hundred members should have 300 workers for Christ, and if the 300 were all working it would not take them long to bring in many more. The next best thing to having all work would be to allow ministers and office-bearers more time to work among outsiders? How much time does the pastor of a large congregation get to work among outsiders? It is notorious that his time is chiefly taken up in looking after people who should be working themselves. Pastoral visitation is not making war against the world. It is simply an effort to help people who should in many cases be trying to help others. Hundreds of men are in every community, who never darken a church door, who so far as their attention to personal religion is concerned, might as well be in Central Africa, but the ministers

are so much engaged in making calls upon Christian people that they positively have neither time nor strength to attack what is called "the world." If all the Church members who demand pastoral visitation every six or twelve months would themselves attack "the world" in some way or another, the world would be greatly benefited and the Church too.

The names by which Christians are known show that the people should try to get hold of the people.

Believers are God's servants. What is a servant? A servant is a person who works. A servant is not a visitor, or a boarder, or a gentleman at large. The very name servant suggests work.

Believers are soldiers. The Church is God's army. The whole army should fight. Of what use is an army if none but the officers fight. Could one or two officers have taken Sebastopol? Could Wellington and Blucher and two or three other officers have won Waterloo?

Believers are God's sons. A son who does nothing to advance the interests of the family is a poor kind of youth. There is just one worse kind, and that is the son who tries to injure the family.

At conferences, conventions and similar gatherings the question always comes up: How can careless, godless men outside the Churches be brought in. The correct answer probably is, They will be brought in when the tone of piety is so high within the Churches that the members will go out and bring them in.

TWO PICTURES.

A LETTER FROM BROOKLYN.

All children should have some joyous land-marks in each year by which time is made shorter. "All work and no play" is a good, suggestive phrase, and one which should be thought of and acted upon occasionally throughout the year. What older Canadian boy does not remember about the 24th of May? And younger boys, have similar associations with Dominion Day. Then there are the autumn shows and different kinds of school picnics. How often we have gone fishing to that very place, and it seemed dull, quiet, lonely, hungry and even dreary enough, but when the Sunday school picnic was held there, how different! When we were very young the swings and fine things to eat were all we cared for, but when we became older the freedom from school or work, and the pretty girls became the attractions, and so we journey up through life, but go where and as we please, we still love to look back on the happy picnic days of youth and childhood as the most joyous of life.

Different localities and people have different kinds of enjoyment. Children who dwell in the country are comparatively full and "have need of nothing," especially respecting healthful surroundings, country scenes, or good food, but with city children, any one of these beneficial conditions is sure to be lacking, and with the poorer children, all may be necessary. The enjoyment of a grand picnic day may be an occasional and uncertain thing, but in the great city of Brooklyn, which is just across the East River from the city of New York, the case is different respecting one day of each year, and this is Anniversary Day, which is generally held about the 20th of May.

Brooklyn is called the "City of Churches," and sometimes the "city of boarding houses." It can lay claim to either. In it Beecher preached during more than forty years. Dr. Talmage and Dr. Storrs preach there now. Dr. Moment, from Orono, Ontario, and the Rev. Robert Montgomery, Baptist, formerly from Ayr, Ontario, are both in Brooklyn now. The great day for Sabbath school children each year in Brooklyn is Anniversary Day, because all the Protestant evangelical denominations join in one grand parade, and a large number go to Prospect Park. This delightful resort lies to the south of Brooklyn City and comprises some hundreds of acres of land, part is covered with forest, and part is kept as meadows and lawns.

The trees are mostly majestic chestnuts, birch, white and red oak, and a few tulip trees. Much of the forest is in its primeval grandeur, having been parts of Flatbush farms previously to being incorporated into Prospect Park some years ago. Beginning at the city entrance, which is at the north-east corner there is a series of beautiful meadows extending to the south-west side, a distance of nearly a mile. A short

distance from the north-east end one can stand and get an excellent view throughout the whole length of this beautiful valley. Hills rise on both sides, and half way up from their tops the forest trees begin.

For Anniversary Day preparations had been made for about a dozen schools by erecting tents, benches, enclosing with ropes, etc. A large number of children and their teachers and other friends have come with them, so let us take a good view of this happy scene. When the day is bright and warm nearly all the scholars are dressed in white, and with music being played, and banners flying, the sight is one very suggestive of the Prince of Peace.

The trees are nearly all out in leaf. The rarer kinds such as mock magnolias have bloomed and the rhododendrons are just out. The horse chestnuts are blooming, the leaves of the white oaks are "larger than a squirrel's foot," and the dogwood trees are beginning to shed their blossoms, but they are white yet, and being so numerous, they have a beautiful effect all along the two sides of the valley. The grass is well cut, both men and horses being continually employed with lawn mowers, so that with the bright, green, velvety carpet beneath the feet, the green foliage of the trees, fresh with its spring beauty, the blooming shrubs, and the fresh air to inspire the children, one could not get any circumstances more suggestive of real happiness.

Add to all this the fact that thousands of these children are poor, and dwell in tenements where they cannot, from week's end to week's end, get their feet on anything but pavement and cobble-stones, and we can see an additional element in the cause of delight among these poor things. When will all the world, in peace and plenty for sinful and suffering humanity, be like this glad scene? Where we are sitting is the hill upon which some city society has erected a granite pedestal on which is the bronze bust of Howard Payne, the author of "Home, Sweet Home." Behind us is a beautiful rustic cottage where light delicious refreshments can be had. The tables are set amongst bowers overgrown with wisteria and other beautiful vines, and around a number of peacocks and other domestic fowls wander and solicit an occasional crumb.

WAR, CRUEL WAR.

Let us turn back in memory about one hundred years and imagine ourselves on this same hill side. The British, hearing that the American Army, under command of Washington and other generals, had taken up a strong position on the western end of Long Island, decided to meet them. Most of the British forces landed at Fort Hamilton, about six miles west, and marched east to the level plain around Flatbush. One wing of the royalists swung around to the east and out-flanked the Americans. The beautiful valley before us was the position of the main force of the Americans. All along to our right and left extends a range of hills which are both steeper and deeper towards the south, or the side on which the British were, than on the north towards the Americans, thus forming an excellent rampart for the home forces. A little to the east of where we are sitting there is an opening in the hill where the old Flatbush turn-pike road used to be. This, during the battle, became the scene of fearful fighting and was ultimately driven clear by the royalists who, having gained the upper ground, soon drove the home forces back, and finally gained the battle. Ever after this the opening in the hill was called "The Battle Pass," and a stone has been placed in the bank bearing an inscription commemorative of the event.

As we came up the way of the "Battle Pass" to-day, deer were pasturing peacefully where the main force of the British Army advanced from toward the "Battle Pass," and as we walk along we are surrounded and shaded by beautiful trees and shrubs in bloom, the songs of the birds were making melody all around. How different from the experience of the surviving soldier who saw only clouds of powder smoke, and heard amid the din of the carnage of war the groans of the dying, and saw around the bleeding and mangled dead. To-day all is peaceful, and doubtless not one in every hundred of those who enjoyed the park, knew anything of the dreadful scenes which had once been enacted on this very ground. Only once do we know of bloody war scenes having been acted on these hills and valleys, dozens of times have these little soldiers of the Prince of Peace enjoyed one day of Christian happiness here.

We believe, too, that thousands who have, as Sabbath school children, enjoyed Anniversary Day here, have fallen in battle, because this same city, Brooklyn, sent many thousands of her purest and noblest sons to the late Civil War, in many instances our congregation would raise a company. But all this is long past and, let us hope, never to return. To make this sure let every one who is a Christian act becoming the name and example of the Great Leader who was called the Prince of Peace, and when He came He quite fulfilled the Scripture concerning His wonderful name. Great conquerors have found it difficult to be mighty men, but the most difficult task of all to conquer in the manner in which Christ did.

KNOX COLLEGE HISTORY.

The following is the interesting lecture delivered by Dr. Gregg, Professor of Apologetics and Church History in Knox College, at the opening of that institution on Wednesday afternoon last:

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 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 1829, the United Presbytery 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. Beil, Boyd and Stuart, was appointed to take steps towards its establishment. The United Presbytery had then twelve ministers on its roll, most of whom had come from the Secession 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. Stuart and the secretary of the Canada 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 laid before this Presbytery in 1830, but nothing definite was effected. In the following year the Presbytery resolved "that a respectful and immediate application be made to his Excellency the Lieut.-Governor, Sir John Colborne, requesting him to procure the United Presbytery 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 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 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 Presbytery should prove unsuccessful. In 1832, the United Presbytery, 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 Presbytery, several students were trained for the ministry, among whom were Messrs. John Dickey, William Lemont, Duncan McMillan and Dr. James Cairns. The United Synod ceased to have a separate existence in 1850, 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 training students for the ministry. In 1822, in accordance with an overture from the Rev. William Rintoul, then minister of York (Toronto) the Synod resolved to appoint "a committee to prepare an humble memorial to his Majesty, crav'ing his Majesty's Government to endow, without delay, an institution or professorship 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. D. 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, or Free Church Synod, was organized, with twenty-three ministers on its roll, on the 10th July, 1854. On the very next day it resolved to take steps towards the training of young men for the ministry, and Presbyteries were directed to enquire after young men of suitable character and gifts. At meetings of Commission and Synod within the next few months, arrangements were made for opening, if practicable, a theological seminary. On the 5th November, 1844, arrangements having been completed, the seminary was opened in Toronto—Toronto at this time contained a population of about 18,500, the one-seventh or eighth part of its present population—a few days later than the time proposed. The classes were conducted by the Rev. Henry Esson, 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 Esson, on James Street, near where Shaftesbury Hall now stands. "Its furniture (as described by a correspondent of the *Record*, May, 1851) consisting of a long deal table, two wooden benches, a few chairs and a range of shelves containing Mr. Esson'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 taste displayed by Mr. Esson, in his professorial 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 Esson. 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," 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 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 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 Begg (afterward Dr. Begg), 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 of evangelical labour in Canada are still remembered with gratitude, and whose amazing labours and success as a missionary in China will never be forgotten.

At the meeting of Synod of 1846 the name of Knox College was for the first time given to the theological seminary. This name it retained till 1858, 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,

* Kingston was at this time the capital of the Provinces of Upper and Lower Canada, which had been united in 1840. In 1849, the seat of Government was transferred to Toronto.

Church History and Pastoral Theology, Hebrew and Biblical Criticism were taught, as in the previous session, by Professor Esson, Dr. Burns and Mr. Rintoul. Systematic Divinity was taught by the Rev. Robert W. Corkhill, 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 the Convener of the Committee on Home Missions. Both before and since the disruption he was one of the most prominent leaders and wisest councillors 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.

Besides the particulars which have been mentioned regarding the first three sessions of the college, there are others to which a brief reference may be made. The students were animated by a deep, earnest, religious spirit, which was developed in various forms of Christian work. Tract distribution was engaged in, prayer meetings were held, conducted in English, in Gaelic, and also in French. Missionary meetings were held and a missionary society instituted, which contributed and collected funds for the support of missionaries to the French Canadian Roman Catholics, to the Jews and to the heathen in India. During the summer, and to some extent during the winter months, the students laboured as catechists in the more destitute parts of the country, and to their labours then, as now, the gathering together and organization of many of our congregations may be traced. It may be stated that the expenses of the college (including the payment of one professor's salary) were confined within the limits of about \$900 yearly. The expense of sending deputies and some other expenses, were defrayed by the Colonial Committee of the Free Church of Scotland.

At the meeting of Synod in June, 1847, the affairs of the college occupied a large measure of attention, and a series of resolutions was adopted. Mr. Gale, Principal of the Academy, was formally appointed professor of classical literature in the College. The professorship of Divinity in the college was separated from the pastorate of Knox Church, on the ground, among others, that the increase of students required the undivided services of a professor in the department of Theology. Mr. Bayne (afterwards Dr. Bayne), of Galt, was appointed to proceed as a deputy to Scotland, and in concurrence with the Free Church Colonial Committee, to choose a fit and proper person to be a professor of Theology. The result was that Dr. Willis, whose qualifications for the office had already commended themselves to the Church, was selected. He arrived in Toronto in the month of December, and at once entered upon his work as professor of Theology. The duties of this office he continued to discharge for three and twenty years. I think it is not too much to say that to no other man is the Church more indebted, under God, for the sound evangelical doctrine which is maintained by our ministers and prevails among our people even to the present day—for it was no diluted, vacillating, or molluscous theology he taught. The doctrines of grace, as found in the Scriptures and exhibited in the Westminster Standards, he clearly unfolded. Ministers who, when students, listened to his lectures, still speak of the clearness, force and power with which he expatiated on the sovereignty of God, on the doctrines of predestination and election, on the covenants of works and grace, on the vicarious nature and definite purpose of the atonement, and on those other great doctrines which relate to the person, offices and work of Christ and of the third person of the Godhead.

Having dwelt so long on the history of the earlier years of Knox College, I must now proceed more rapidly. Between the time when Dr. Willis was appointed professor and the year 1861, when the United Presbyterian Synod and the Free Church Synod were united, the chief events in the history of the college are the following: In 1848 Mr. Rintoul, having been released from the charge of the Streetsville congregation, was appointed interim professor of Hebrew—final arrangements as to this department being deferred until it became apparent what provision was to be made for the chair of Oriental Literature in King's College. In the same year the Synod resolved to take steps to procure the services of a well-qualified tutor in English, Classical Literature and general mental training. The result was the appointment of the Rev. M. Lyall, who rendered valuable service to the college till his removal to Nova Scotia, where he is now the eminent and esteemed professor of Metaphysics in Dalhousie College, Halifax.

In consequence of arrangements having been made for teaching Hebrew in University College, it became unnecessary to continue the Hebrew professorship in Knox College. Mr. Rintoul, therefore, retired from this position, and accepted a call to St. Gabriel Street congregation, Montreal, in 1850. He died in the following year while on a missionary tour to Metis. In the years 1853 and 1854 occurred the deaths of two other fathers of the Church, who, like Mr. Rintoul, had been faithful and able professors in the college. Mr. Esson died in 1853, and Mr. Gale in 1854. On the death of Mr. Esson the Synod resolved to appoint a second professor of Divinity, to whom should be assigned the departments of Logic, Mental and Moral Philosophy, and the Evidences of Natural and Revealed Religion. As best fitted to give instructions in these departments, all eyes were directed to the Rev. George Paxton Young, the minister of Knox Church, Hamilton, and, accordingly, he was unanimously appointed second professor of Divinity. He resigned this position in 1864, but in a few years returned to take charge of the preparatory classes. In 1871 he was appointed to the position which he now occupies with so much distinction as professor of Metaphysics and Ethics in University College.

In the year 1854 the college was removed from the buildings in the Ontario Terrace, which had been rented from year to year, to Elmsley Villa, which had been the residence of Lord Elgin, Governor-General of Canada, and which was now purchased and remodelled as a divinity hall and students' boarding establishment. Central Church now occupies the grounds to which Knox College was removed in 1854.

In 1856 the Synod resolved to establish a third theological chair, and, loosing Professor Young from the department of Evidences, to assign to the new professor the departments of Evidences and Church History. To the third theological chair Dr. Robert Burns, minister of Knox Church, Toronto, was elected. In the earlier years of the college, as already mentioned, he had discharged the duties of professor in addition to those of the pastorate. He was now relieved of the pastoral charge of Knox Church. At this time he had reached an age when most men feel constrained to retire from public duties. He was now in the sixty-eighth year of his age. But he was a man of extraordinary energy; his natural force was still unabated, and with the fire and vigour of youthful years he entered upon the work assigned to him. He continued to discharge the duties of professor till 1864, when he resigned his office. He died in 1869. His memory is still cherished as that of one of the most indefatigable fathers and founders of the Presbyterian Church in the Dominion of Canada.

The year 1861 forms a memorable year in the history of our Presbyterian Churches and colleges. In that year, after long protracted negotiations, the Synods of the Presbyterian or Free Church and of the United Presbyterian Church of Canada were united as the Synod of the Canada Presbyterian Church. The Presbyterian or Free Church Synod had then on its roll 158 settled ministers and five without charge; the United Synod had on its roll sixty-eight settled ministers and two without charge. As a result of the union, the Theological Institute of the United Presbyterian Synod and Knox College were united. I may here mention a few particulars respecting the Theological Seminary of the United Presbyterian Church. It was opened in London, Canada West, in 1845, and removed to Toronto in 1850. For six years, classics, mental and moral philosophy and theology were conducted by the Rev. William Proudfoot (father of our Dr. Proudfoot). Hebrew was taught for two weeks each session by the Rev. Mr. McKenzie, of Goderich. While discharging the duties of professor, Mr. Proudfoot discharged the duties of pastor of the United Presbyterian Church in London, and also took a very active part in organizing and conducting home mission operations and in other public work. He died in January, 1851. He was a singularly able man, an accomplished scholar, a profound theologian and an eloquent and impressive preacher. He was succeeded by the late Dr. John Taylor, who was sole professor of theology from 1851 till the time of the union in 1861, when he retired from the professorship, returned to Scotland and accepted the charge of a congregation in the neighbourhood of Glasgow. Like Professor Proudfoot he discharged the duties of pastor as well as of professor; he was the first pastor of Gould Street (now St. James Square) congregation, Toronto. Like Mr. Proudfoot, also, Dr. Taylor was an accomplished scholar and theologian, and both in the pulpit and in the professor's chair was an able and instructive expounder of the Word of God. During the period of its existence there were twenty-six students who completed their theological studies in the Divinity Hall of the United Presbyterian Church. Among these were Dr. Caven, the present Principal of Knox College, and Dr. Proudfoot, the lecturer on homiletics and Church government. The number of graduates of Knox College at this time was eighty-six, one of whom was Dr. McLaren, our professor of systematic theology; another, Dr. MacVicar, the Principal of Montreal Presbyterian College; another, Dr. Laing, of Dundas, who was for several years teacher of classics, and, in more recent years, chairman of the Board of Examiners and lecturer in Knox College; and another, Dr. Ure, of Goderich, who for several sessions delivered lectures on apologetics in this college.

From the union of the two colleges in 1861 till 1864 the theological professors were Principal Willis, Dr. Burns and Professor Young. In the latter year, as has been already stated, Dr. Burns and Professor Young tendered their resignations, which were accepted with acknowledgments by the Synod of the valuable services they had rendered to the Church as professors in the college. Dr. Willis now remained the sole stated professor. In this emergency Mr. Caven (now Principal Caven), the minister of St. Mary's, was appointed lecturer on exegetics, while to me, then minister of Cooke's Church, was assigned the lecturership in apologetics. In 1866 Mr. Caven was elected to the position as professor of exegetical theology, in connection with which were assigned to him the department of Biblical criticism and evidences. Of the department of evidences he was relieved in 1867 by the appointment as lecturer on apologetics of Rev. Robert Ure (now Dr. Ure), who delivered lectures on the subject till 1870, when he resigned his position as lecturer. Besides Mr. Ure another lecturer was appointed in 1867; the Rev. J. J. A. Proudfoot, D.D., was then elected to the position he still continues to occupy as lecturer in home-etics, pastoral theology and Church government.

For several years the subject of establishing a theological college in Montreal occupied the attention of the Synod, and its establishment having been judged expedient, the Montreal Presbyterian College was opened in 1867, since which time it has grown to be one of the chief theological seminaries in the country. Massive and costly buildings have been erected. The sum of \$160,000 has already been obtained as an Endowment Fund. Lectures are delivered in English and in French. The college is affiliated with McGill University, and has the power of granting degrees in divinity. Since its commencement 124 students have completed their theological course within its walls. Most of these are now ministers and missionaries in this and in foreign lands. A goodly number, being of French-Canadian origin, are labouring among the French-Canadian population. By the establishment of the Montreal College the constituency of Knox College has been confined within

narrower limits, but its efficiency and prosperity have been by no means diminished. On the contrary, they have been in many ways greatly advanced. The number of graduates of Knox College since 1867 has been 237. Within the last fifteen years the average number of graduates yearly has been between fourteen and fifteen; the whole number, 193. The number of graduates this year will probably be eighteen.

In 1870 Dr. Willis resigned his position as Principal and professor of systematic theology. He returned to Great Britain, and died in the North of Scotland in 1879, ten years after the death of Dr. Burns, and when, like Dr. Burns, he had reached the age of fourscore. In the earlier part of the session which followed Dr. Willis' resignation the task devolved on me of conducting the classes of systematic theology and apologetics. The same classes were taught in the latter part of the session by the Rev. David Inglis (afterward Dr. Inglis), then minister of McNabb Street congregation, Hamilton, who, at the meeting of the General Assembly in 1871, was appointed professor of systematic theology. My appointment to the chair of apologetics was made in 1872. During the session of 1870-71 and two following sessions Church history was taught by the Rev. John Campbell, then minister of Charles Street, Toronto, and now professor of Church history and apologetics in the Montreal Presbyterian College. In 1873 Dr. Inglis resigned his professorship. Distinguished as an eloquent and impressive preacher, his eminent gifts had attracted the notice of a Dutch Reformed congregation in Brooklyn, L. I., and he accepted a call to be their pastor. In this position he remained till 1877—when he was cut off in the prime and vigour of his days—universally esteemed and regretted.

In consequence of the resignation of Professor Inglis, it became necessary to make temporary arrangements for conducting the class in systematic theology until another professor was appointed. It was accordingly arranged that in addition to the class in apologetics I should conduct the class in theology during the earlier part of the session, and that in the latter part of the session this class should be conducted by the Rev. Dr. Topp, pastor of Knox Church, who kindly consented to undertake the work and whose valuable services in the emergency were highly appreciated. In 1873 the Rev. William McLaren (now Dr. McLaren), then minister of Knox Church, Ottawa, was elected to the chair of systematic theology left vacant by the resignation of Professor Inglis.

The history of Knox College in more recent years is well known, and therefore need not be particularly detailed. I must not, however, omit to refer to the laborious and successful efforts which were made for the erection, at a very large expense, of the splendid and spacious building in which we are now assembled, with its class-rooms, its convocation hall, its library, museum, accommodations for the boarding of students. Its foundation stone was laid in April, 1874, and it was opened for the reception of the college in October, 1875. Nor must I omit to mention the great increase of the Endowment Fund, which, in 1875, amounted to only about \$60,000, but which now amounts to upwards of \$200,000 already received, besides a large amount promised but not collected. I should also refer to the power granted to Knox College to confer degrees in divinity, and to its affiliation with Toronto University; to the permanent appointment as lecturer on Old Testament introduction of the Rev. R. Y. Thomson, and to the greater attention given to the instruction of the students in elocution by competent teachers. Very deserving of notice also is the institution of the Alumni Association, which, among other things, has undertaken the support of a missionary to China; the very remarkable development during the last few years of a missionary spirit among the students, and the great growing work of the Students' Missionary Society. An interesting account of this society has been given by the Rev. D. McGillivray, one of our last year graduates, who is to proceed within a few weeks as a missionary to China. The account appears in our ably-conducted college journal, the publication of which has been, in many ways, of very great benefit to our Church and college. The following is the general summary of the history of the society given by Mr. McGillivray in the number of the college journal for February, 1887: "Founded in 1844, the society began mission work in 1849. From that time to the present, 227 missionaries have been employed, counting all reappointments; of these twenty-eight were engaged in French work and twenty-five in Manitoba and the North-West. The society's revenue the second year was \$500; last year (1885-86), \$3,574.54. The total revenue during the forty-two years of its existence, amounts to about \$45,000. Beginning with no missionary, and for fifteen years having only one missionary, it had last year seventeen missionaries, and the year before twenty missionaries. During 1885-86 it had 741 families under its care, with 845 professing Christians and an average attendance of 3,412. Four churches were built, in whole or in part." It will be seen from the report of the Home Mission Committee presented to the General Assembly in June last, that the Students' Missionary Society of Knox College is still active and vigorous.

Regarding the work of our college in training students for the ministry since its commencement in 1844, I may now mention some particulars. The whole number of students who completed their theological course in our college, including the twenty-six who completed their course in the Divinity Hall of the United Presbyterian Church, is 424. Besides these a large number—about fifty—attended the theological classes for one or two sessions, but did not complete their course in our college. Nearly all our graduates have been licensed as preachers and ordained as ministers. Most of them are labouring or have been labouring in preaching the Gospel of Christ in the different Provinces of British North America. Some have been settled in Great Britain and Ireland, some in the United States, and some have gone to heathen lands. Not a few of our graduates have been called upon to occupy important positions in city, town and country congregations throughout the whole Dominion and in other lands. In Halifax, for example, in Quebec, in Montreal, in Ottawa, in Kingston, in Toronto, in Hamilton, in the London of this Province as well as in London the capital of England, our college has been worthily represented by ministers whose

labours have been greatly blessed. Graduates from our college have been called to discharge the duties of professors and lecturers in Montreal Presbyterian College, in Queen's College, in Knox College, in Manitoba College, and in Columbia College in the United States. It may be added that a large proportion of the missionaries who have been sent by our Church to India and China, to Demerara and Trinidad, and to our North American Indians have been trained in Knox College.

On the whole, I think we have good reason to be thankful to God for what our college has been enabled to accomplish in the past. What it is to be or to do in the future we cannot tell. Like some colleges in Europe which at one time were distinguished for orthodoxy, but afterwards became tainted with error, this college may possibly forfeit its reputation for orthodoxy. But, judging from the past, may we not hope well for the future? Into this college as a fountain of sacred learning, has been cast from the very first the *sal evangelicum*, the salt of evangelical truth. Hitherto there has proceeded from it an untainted stream. May we not hope, and shall we not pray that the stream may continue to flow still untainted, and like that which the prophet saw proceeding from the temple at Jerusalem, becoming ever deeper and ever wider, carry life and fertility even into sterile wastes, making the wilderness an Eden and the desert a garden of the Lord?

PRESBYTERIAN SYNOD OF THE MARITIME PROVINCES.

This Synod commenced its meetings on the evening of the 25th inst., in Zion Church, Charlottetown, P. E. I. The opening services consisted in public worship and a sermon by the retiring Moderator, the Rev. E. A. McCurdy, of New Glasgow. His theme was Mark xvi. 15: Missions, the supreme work of the Church, and how they should be engaged in.

At the close of the sermon the Moderator constituted the Synod with prayer. The Clerk of Synod, Rev. T. Sedgwick, then called the roll. He also read the list of changes by death, demissions of pastoral charges, translations from one charge to another, inductions, ordinations, and new congregations. The retiring Moderator briefly addressed the Synod, referring particularly to the fathers and brethren of the court who have fallen asleep since the last Synodical gatherings. The Rev. J. M. McLeod, of Zion Church, Charlottetown, was elected Moderator of Synod for the current year.

The Wednesday morning session was opened with a half hour of devotional exercises in which the Moderator and Rev. Messrs. Neil McKay and J. A. Turnbull took part. Rev. John Goodwill, Rev. James Murray, of Stellarton, and Rev. Dr. Patterson, of New Glasgow, were, on motion, unanimously invited to sit and deliberate with the Synod. The first business taken up was the report of the Committee on the "Hunter Church Building Fund." It was moved by Rev. Mr. McKay, seconded by Rev. P. M. Morrison, that Rule 1, be amended to read as follows: "That the Fund be employed in the following manner, That a portion of the fund at the discretion of the committee be used, the loans without interest, on church buildings, to be repaid in instalments, extending over such a period of years as may be determined on, and that the remainder be kept invested and the annual income therefrom employed in grants to aid congregations in erecting places of worship or in liquidating debt on churches." This motion was carried.

The excellent report of the successful Halifax Ladies' College elicited general interest. It was presented by Rev. Robert Murray, of Halifax. Its students for the past year—the first year of its existence—numbered 216. For this year they had to engage accommodation outside the college, in order to be able to receive the applicants, who number almost twice as many as they did for the last year. The college accommodation which had been calculated sufficient for years to come, urgently requires to be immediately increased. The Ladies' College reports were spoken to by Rev. Messrs. E. D. Millar, Thomas Cumming, W. P. Archibald, Dr. Macrae and others, all of whom referred to the excellent and gratifying success of the institution. The adoption of the reports was unanimously carried. The Moderator and Rev. John McMillan were appointed visitors for the incoming year.

The chairman of the College Board, Rev. Dr. Burns, reported in regard to the Presbyterian College, Halifax. The number of students is on the increase. Its financial concerns, he stated, were in a better condition than ever before. There is need for increased financial support. Over forty congregations did nothing for this college last year. A special course of lectures had been arranged for the coming session. The following motion on the subject was moved by Rev. P. M. Morrison, seconded by Rev. T. Cumming, and adopted: Having heard the statement of the College Board, the Synod records its satisfaction at the flourishing condition of the college, and the improved state of the funds, but regrets that such a large number of congregations neglected to take up the collection enjoined by the Assembly, and urges on all sessions and congregations, the importance of a liberal yearly collection. The Synod approves the action of the College Board in recommending that not less than \$3,000 be raised for the college this year, and adopts the allocation made by the Board of this amount to Presbyteries. Further, the Synod would earnestly enjoin upon the ministers, and elders, and parents, the duty of seeking out promising young men, and encouraging them to devote themselves to the ministry of the Gospel. The Synod would earnestly recommend the claims of the Bursary Fund. Interesting and encouraging reports on Augmentation, Foreign Missions, Home Missions, Systematic Benevolence, Sabbath Observance, Sabbath Schools, Temperance, and other matters were presented and carefully considered. At the close the Moderator congratulated the Synod on the noble successful meetings which they had just held, on the noble Christian spirit of harmony and brotherly love displayed throughout, expressed regret that they meet so seldom and part so soon, and asked, "Shall we all meet at the next Synod?"

Household Hints.

BAKED APPLE PUDDING.—Fill a three-quart earthen dish with pated and quartered apples; sprinkle on these one cup of sugar, a little cinnamon, fresh butter the size of a small egg and one-half cup of water; cover and bake thirty minutes. Roll piece of chopped paste into a strip about two inches wide that will reach around the edge of the pudding dish. Roll remainder of paste to cover the dish. Take the pudding dish from the oven, slip the strip of paste between the apples and the dish, and put on the top crust; return to the oven and bake one hour. Serve with creamy sauce.

CHILDREN'S CAKE.—Many people have a peculiar fancy for these plain cakes, eaten first in early childhood; hence we are glad to give a tried recipe for them, such as can be made at home to please the children, old and young. Two quarts of flour, one quart of molasses (not syrup), one cupful of sugar, half a cupful of ginger, four teaspoonfuls of soda, a cupful of sour cream and a heaping tablespoonful of lard. Sift the flour first, and then sprinkle the ginger well through it; add the sugar and molasses, putting in lastly the soda dissolved in the sour cream. Of course you must have from the tinner a cutter shaped like a horse, if you would have the delight of the children perfect.

APPLE ROY POLY FOR DESSERT.—Mix a cup and a half of sifted Graham flour with the same amount of white flour. Sift with them a teaspoonful of soda and two of cream of tartar. Wet these with a cup of sweet cream; or, if it is more convenient to use sour, omit the cream of tartar. Handle as quickly and as little as possible. Roll into an oblong sheet a quarter of an inch thick; cover with good baking apples, sliced thinly or with any other fruit preferred, leave a margin at each edge; then roll, pinching the edges firmly together. Wrap in a napkin, allowing room to swell; put in a covered tin basin, in a steamer, over a pot of boiling water. Set the basin on sticks to allow the steam to pass underneath. Eat with cream and sugar.

TOMATO FIGS.—Take six pounds of sugar to one peck (or sixteen pounds) of the fruit. Scald and remove the skin. Cook them over the fire, without the addition of water, until the sugar penetrates and they are clarified. Then take them out, spread on dishes, flattening them, and dry in the sun, sprinkling occasionally with a small quantity of the syrup; when dried, pack in boxes, with powdered sugar between each layer. The remaining syrup may be bottled for use. They keep well from year to year, retaining the flavour, which is nearly that of the best quality of fresh figs. The pear shaped or single tomato answers best. Ordinary brown sugar may be used, a large part of which is retained in syrup.

APPLE COMPOTE.—Core some fine pippin apples, and prick them with a knife, after peeling them, and throw them into cold water. Weigh them and allow a quarter of a pound of sugar to each pound of apples. Put this sugar and whatever seasoning you like into a kettle with as much water as will cover a layer of apples. Put the apples in only enough, at once, to cover the bottom of the kettle, and let them stew gently until tender and clear through. By the time all are done the syrup will be sufficiently thick. The juice and rind of one lemon may be allowed to each three pounds of fruit. For variety a flavouring of mace, or a few cloves, may be preferred. When sent to table, serve the apples in a deep dessert dish, and pour the syrup over them. Cream or rich milk is almost an indispensable accompaniment to this compote.

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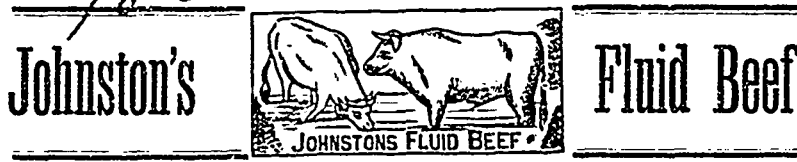
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TORONTO, WEDNESDAY, OCTOBER, 10th, 1888.

THERE was a slight flurry in newspaper circles last week over a report from New York city, to the effect the American Senate was about to make a proposal to England for the annexation of Canada. Canadians may keep quite cool on the question of annexation. Our future is in our own hands. If we wish to go, the Imperial Government would probably not pull a trigger to prevent us. If we and our children wish to remain under the old flag, no doubt the mother country will be happy to keep us in the Imperial family. In all probability our future will be just what Canadians wish it to be.

MR. JUSTICE BURTON, in giving judgment on an election case the other day, pointed out a grievous injustice that has more than once been denounced in these columns. Members of Parliament who have not violated the law—who indeed may have done all in their power to prevent others from violating the law, are often unseated and saddled with enormous costs, because some of their over-zealous friends have committed illegal acts. Mr. Justice Burton thinks that in all such cases the costs should be levied on the municipality in which the law is broken. This would relieve an innocent candidate, but whether it would tend to stop bribing or not is another question. Agents who buy votes might become more reckless if they knew that the municipality—not their candidate—would have to pay the expenses. As the law now stands, the innocent suffer for the guilty.

THE following from the *Interior* touches on one or two points that have been discussed not a little in Canada lately:

Now certain colleges and seminaries are being fired with a missionary zeal, and are exerting themselves to secure from their student constituencies enough money to meet the annual expenses of at least one missionary each. Each college mission band hopes to hear details of the work done by the missionary whom its money maintains, and thereby to increase its own interest in the general missionary crusade. Other institutions and organizations may fall into line. We hope they will. But let it be distinctly understood all along that line that the established boards of the various religious denominations are the best judges of where the money can be spent to the best purpose. Those boards should receive the funds raised by college and other societies, and should have direct connection with the missionaries thereby supported. It should still be a board's business to direct the missionary, the contributing societies being merely the money-getters. And that is all the latter need aspire to be. They can think of the missionary, to whom the board sends the money they contribute, as "our missionary," if they like that term and it proves a stimulant to special exertion. But if they assume the privilege of selecting and directing their several missionaries, it is perfectly manifest that the whole missionary movement will get into hopeless confusion and even the supply of funds will cease.

A little time may throw some light on the question.

MANY excellent papers were read at the late meeting of the Pan-Presbyterian Council in London, but the paper read by Dr. Marcus Dods was one about which we hear most. It is being discussed everywhere, and may yet be discussed in the Glasgow Presbytery. Why should this paper receive more attention than any of the others? Simply because there were opinions expressed in it with which the great majority of Presbyterians do not agree. Heresy, even of the most incipient variety, is a thousand times more likely to travel fast and far than the noblest truth. Tens of thousands of preachers proclaim

the Gospel every Sabbath that no one outside of their own congregations hears anything about. Some eccentric fellow who has access to the daily papers and telegraph wires preaches a little heresy, and all the world hears about *him*. A hundred thousand preachers might preach excellent sermons standing on their feet, and nobody would say anything about it. If one man tried to preach standing on his head, the whole world would hear about it next morning if the trial took place near a telegraph office. Human nature constantly craves for something out of the beaten track. Daily newspapers know all about this craving and make money by catering to it.

THOSE Methodist congregations that used violent measures to send back the preachers sent them by their Conferences, will soon see they made a mistake, if they have not already made the discovery. Christian men should obey the law until the law is changed. Violent measures in Church matters hurt no one but those who act violently. Supposing all the congregations that resorted to a "lock out" were to go out of the Methodist Church to-morrow, the Church would go on as if nothing had happened. The congregations that rebelled and the men who instigated the rebellion, would be the only sufferers in the end. The Methodist way of settling ministers is not our way; we know little or nothing of the particulars of those cases in which disturbances arise; but the fact remains that Church rebellions, about minor matters, hurt no one except those who raise them. The Church remains the same; the work goes on, but the men who raised rebellion are often injured for life. Nor do the leaders in such movements ever get thanks for their efforts. Nine out of ten of the men who follow them during the excitement usually come round to the Church when the excitement subsides and often blame the ringleaders for leading them astray. Few men have ever set themselves in opposition to God's work without being punished even in this life.

SPURGEON'S congregation has followed him out of the Baptist Union. The great London preacher now says:

The pastor and Church of the Tabernacle are now free from all hampering connections with unions and associations, but by no means without communion of the warmest kind with the Lord's faithful people. We have no doubt that ways will be found in which all the benefits of fellowship will be enjoyed with those churches with which we can honestly and heartily unite. Of any movement our friends shall be informed. We hope they will believe nothing which the newspapers may insert, since, in the absence of information they are apt to make guesses, and state them as facts. Our attitude is that of waiting for divine direction. Unbelief is in a hurry, faith can bide its time.

The Union can no doubt do without Spurgeon, and Spurgeon can get on without the Union. There will always be a difference of opinion, however, as to whether the great preacher and his people did their duty in withdrawing without making an effort to cast out the heterodox elements. Some one has laid down this rule in such cases: If the Church is better than you, stay in it for your own sake; if you are better than the Church, stay in it for the Church's sake. Spurgeon and his congregation think they are more orthodox than the Baptist Union, and evidently they did not consider it any part of their duty to stay in and try to reform their neighbours. As a rule, isolated congregations are failures. The Tabernacle is safe as long as Spurgeon is able to preach, but the test will come when his work is done. The one thing now painfully clear is that the Baptists of England are not an orthodox body. Nobody doubts Spurgeon's orthodoxy.

PREACHING TO THE TIMES.

THE statement made at the recent international Congress of Young Men's Christian Associations at Stockholm, that seventy-five per cent. of the young men in the United States attend no Church whatever has awakened not a little controversy. It is well that attention is being directed to a question of so much importance. It may be taken for granted that the percentage given is approximately correct. It is a fact open to observation that a large number of young men are outside the range of direct Christian effort, either through the agency of the Churches or the Young Men's Christian Association. No precise statement of the case as it affects our Canadian young men has yet appeared, but unhappily it is a

state of matters not altogether unknown in the Dominion. For the sake of the young men themselves, for the prosperity of the Churches, and for the well-being of the nation, it is not well that church-going should be abandoned by so important and so numerous a class.

It is desirable that the cause or causes leading to a separation between the Church and young men should be clearly ascertained. An accurate knowledge of those causes would help to secure appropriate and effective methods of working amongst the class more immediately concerned, and might bring about several important reforms, whose need is becoming more and more apparent. Whatever promises to throw light on the relations of young men to the Church is entitled to respectful consideration, irrespective of the quarter whence it may emanate. Even the testimony of those directly hostile to the Churches ought to be considered on its merits. It cannot injure the cause of truth to hear the very worst that can be said against it. A gentleman has written to the *Christian Union*, frankly stating his opinion as to the cause why so many young men keep away from the Churches. Much of what he says is manifestly true, and not a little is open to serious objection. Here is a specimen of his complaint:

There are no longer any political questions before the people. Sociological questions occupy their minds, and anything which concerns society is rightfully a religious question and may be legitimately discussed from the pulpit. I am not yet old, and I am one of the seventy-five per cent. I believe I can speak for them. I have not entered a church for fifteen years, and when I turned away it was because of what Paul might have more properly designated as the "foolishness of preaching." I found the clergy everywhere preaching what I had become satisfied was foolish and untrue, and too often, with an unteachable spirit, they refused to learn any better. Dr. Abbott is right in this. The clergy would do well to cease to utter so much about the future, as to which neither they nor any one else knows anything, and to give more time to the present, of which all may know something.

The attitude assumed by the writer of this letter is bold and confident throughout. It does not seem to occur to him that he might possibly be mistaken in his estimate of the pulpit of to-day. If he has resolutely remained outside of a church for fifteen years, it does seem that he is not in the best possible position for giving a final and authoritative opinion on the character of general pulpit ministrations. In saying that there are no longer any political questions before the people, the question naturally arises, What constitute political questions? For an American citizen to write thus during the fierce heat of a Presidential election is, to say the least, a little bewildering. The statement also appears to assume that political questions may properly afford fitting themes for pulpit discourse, an assumption that Christian people generally decline to entertain. The claim made by the writer that he is competent and qualified to speak for the class of non-church-going young men is open to question. Are they so thoroughly organized that one individual is able to speak authoritatively in their name? It is most likely that many of them would decline to accept the reasons he assigns as actuating them in the course they are pursuing.

For a proper understanding it is of the utmost importance that the discussion of the question of the alienation of young men from the Churches should have some common ground from which it starts. The Church professes to hold as its charter the Scriptures as containing God's revealed will. By this charter it must abide. It cannot well give up what it is specially commissioned to teach in its reasonings with those who oppose themselves. The writer referred to, in the course of his communication, makes no allusion to Scripture whatever, unless it be to Paul and "Foolishness of preaching" in the above extract. From all that he says it is impossible to infer that he recognizes the Scriptures in any sense as authoritative. If he did, it is plain that he would not so confidently advise the clergy "to cease to utter so much about the future." Man, being immortal, is deeply and vitally interested about the future, and is desirous of knowing all he can concerning it. Revelation is our only source of present knowledge, and if the preacher neglects to give this as well as other truths its due proportion in the course of his teaching, he would fail to declare the whole counsel of God.

If sociological questions were to be the chief topics to which the preacher confined his attention, his ministry would soon cease to be useful. Nothing would be gained, and the loss would be great, if sociology

were substituted for the Gospel. The want of the age is not a farther departure from evangelical preaching, but a more distinct and definite adherence to the great essential doctrines of Christianity.

The nineteenth century is radically different in its conditions from the first, but what made the Gospel of Jesus Christ a power in the days of the apostles makes it as potent in this age. In the times of our Saviour and His apostles, there were burning social questions, there were gigantic and oppressive wrongs against which people had to strive. With the many forms of evil then, and with all forms of evil now, the Gospel is in irrepressible conflict. The preacher has only to grasp the great truths God has been graciously pleased to reveal, and to imbibe the spirit of Christ towards his fellow men irrespective of social position, to proclaim these truths faithfully, lovingly and unflinchingly, and just as the ice of winter is melted by the spring sun, so will the various forms of wrong and oppression disappear before the advance of the unflinching principles of truth and righteousness. Whatever accusations may be brought against the Churches of indifference to the duties and difficulties of the present, it is manifest that the perplexities occasioned by present social and economic conditions cannot be brought against Christ's teaching. Christianity is now as it has ever been the friend of humanity, the hope and inspiration of youth, and the solace and stay of the aged. Her ways are ways of pleasantness and all her paths are peace. For the present, the remark may be made that unhappily there is in too many directions, wide divergence between the teachings and the practice of undisputed Gospel truth.

CHURCH WORK.

VACATION is over; the last straggler has returned, and people everywhere are settling down to their normal condition. Those accustomed to chronic vegetation have resumed the listless, lethargic and purposeless routine in which they pass so much of their existence. Others with no high or holy purpose are laying their plans for the active season of work, driven by pleasure, ambition or necessity. Activity will bring with it more or less enjoyment, since nothing is so productive of misery as idleness, but profitable work properly directed will be a source of unfeigned pleasure, and a means of blessing.

The idea that it is the duty and the privilege of all professing Christians to do, as well as to enjoy; to give, as well as receive, and to labour, as well as to pray for the advancement of Christ's kingdom, now meets with general assent. The easy going impression that the pastor and the officers of the Church are the only people whose duty it is to seek the good of others and engage in the advancement of God's glory is rapidly fading out, though in too many instances it lingers still. That it is the special duty of all who bear office and rule in the Church to engage actively, in the ways to which they are most fitted, to commend to others the preciousness of religion is fully recognized. The minister who lives an indolent and indifferent life incurs a fearful responsibility; the elder who makes only an honorary office of his eldership can lay but little claim to the respect which is due to him who faithfully discharges its duties. By evoking the latent working powers of the Church, the efforts of minister and elder will be better sustained, and much more effectively directed; but just as the Church member cannot do his work by proxy, even though that proxy be the minister himself, so neither can minister or elder sit complacently by while they set others to work. In this sense also the Scripture is true, "Every man must bear his own burden."

The difficulty with present methods of Church work is that it is not properly distributed. In every congregation are to be found some who do nothing, and some who do everything. There are timid ones as well as lazy ones. They do not think it possible for them to take an active part in a kind of work to which they have hitherto been unaccustomed. These need encouragement and it may be kindly urging before they will venture to do anything for the good of others. There is not so much done in endeavouring to enlist the services of the diffident and the timid as might be. Those who court the shade are usually allowed to remain in their obscurity. Another class are ready to take hold of everything, proposed or attempted. In fact they would not be satisfied except they were consulted and their plans adopted. If

affairs are not initiated and carried on to their liking, whoever else may be pleased or displeased, they will easily find some convenient cave of Adullam in which they can sulk till they are propitiated. Much as is the activity in Christian effort these days, the Church has scarcely begun to organize or bring into exercise her incalculable working resources. In this respect there is much culpable waste and no less culpable neglect.

There is not a little human nature inside as well as outside the Church. Various motives, varying in altitude, are constantly at work. In proportion to the purity and exaltation of the motive will be the value of the work done. Whatever may be the immediate object of the worker, all work done for Christ and in His name will be tested by Him. He and He only is the Master, and He will give to every man according to his work. To work for Him ought to be the one purpose, and it will be a sufficiently sustaining motive. Here, as elsewhere, the worker needs encouragement. The applause of fellow men, and high places of honour are not for every one, yet the worker must keep steadily at his post. It is not agreeable even to sanctified human nature to have your work ignored or its results appropriated by others, but that gives no absolution for labour. Christ's own work was ascribed to Beelzebub. It is enough for the disciple that he be as his Lord. Through good and through bad report the faithful worker has to remain at his allotted task, and continue there till the coming of the night when no man can work. The true and honest worker in the Lord's vineyard may at times feel dull and dispirited, but faithful service never fails of the exceeding great reward in store for it. The ordinary observer may not be able to discriminate between scamp and genuine work, but He who is to try every man's work will decide with unerring certainty.

The kind of work that tells, the kind that is fruitful in blessing, the result of steadfastness and endurance. He who is driven by every wind of doctrine will lose his way in bewilderment and confusion: he who engages in Christian work by fits and starts will be an unhappy and unprofitable labourer. It is for each member of the Church, old and young, to find out by actual experiment what he or she is best fitted to accomplish. The one honour is in doing the work for which each is best fitted. The little child may be just as effective a worker in God's kingdom as the metropolitan who rules a diocese. It is not the rank of service that forms its true test; fidelity is its measure. The award will be to him that is faithful whether in that which is greatest or in that which is least.

Books and Magazines.

THE SANITARIAN. (New York: The American News Co.)—This monthly magazine is devoted to the promotion of the art and science of sanitation, mentally and physically, in all their relations; by the investigation, presentation and discussion of all subjects in this large domain, as related to personal and household hygiene, domicile, soil and climate, food and drink, mental and physical culture, habit and exercise, occupations, vital statistics, sanitary organizations and laws—in short, everything promotive of, or in conflict with, health, with the purpose of rendering sanitation a popular theme of study and universally practical. It numbers among its regular contributors many of the most eminent men in America and Europe.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—"Old English Songs," afford fine themes for artistic treatment, and the October number of *Harper* has successfully availed itself of so good a subject. "Limoges and its Industries" is an interesting paper by Theodore Child, finely illustrated; and "Western Journalism," by Z. L. White gives interesting details of the Western press. The interest is enhanced by no fewer than twenty-seven portraits of prominent journalists. Lafcadio Hearn contributes another attractive West Indian paper. St. Louis and Kansas City come in for description in Charles Dudley Warner's series of "Studies of the Great West." The second instalment of "Our Journey to the Hebrides," is no less attractive than the first. The present number is strong not only in customary features, but in poems, short stories and the excellent serials now appearing in its pages.

THE MISSIONARY WORLD.

THE NEW HEBRIDES.

The New Hebrides are a group of islands in the South Pacific Ocean, with a population of about 134,000, and an area of 5,700 square miles. There are twenty islands of considerable size, besides a great number of small ones. Some of them are small, rocky islands that are not inhabited. The principal island is Espirita Santa, which is about seventy miles long and thirty miles broad. Mallicollo is about sixty miles long and twenty-eight broad. This island has a good harbour, Fort Sandwich. The islands are volcanic and are generally very fertile.

This group of islands was discovered by Quiras in 1606, and he supposed it to be a southern continent. Cook discovered the group in 1773, and to some extent explored them, and he called the group the New Hebrides, which name they still retain.

These islands are a thousand miles from New Zealand, 400 miles west of Fiji, and 1,400 miles east of Sidney. The natives are almost entirely Papuans, and they are as low and degraded a race as can be found anywhere in the world. They are exceedingly ignorant and superstitious, and believe fully in witchcraft. They are cruel and false, and seemed to be possessed of every vice. The great number of languages in use on the islands effectually make separate provinces of them. There is no great leader or powerful chief or tribes to consolidate the people and bring them into a state of harmony.

Those who visit the islands are mostly adventurers, seeking their own pleasure and profit, and their visits have a powerful influence upon the natives.

There was a large quantity of sandal wood on the islands which was of great value; a few white men purchased it of the natives, and large quantities were cut, to the great injury of the country. It was mostly shipped to China, and was principally used upon the altars before the images and China gods. It was a traffic by the Europeans helping on the idolatry of the Chinese. For a season the traffic was profitable, but in the end the venture did not turn out so well.

These islands have suffered, as many other places have, from the introduction of liquor, but that great evil is stayed by the united efforts of the missionaries and the better part of the natives.

The system introduced by Europeans, called the "Labour Traffic," was very unfortunate, and proved to be a kidnapping operation. It was opposed from the beginning by the missionaries. Very soon natives could not be procured by fair means, and then they resorted to all kinds of deception to entrap the natives, sometimes telling the natives, that the missionaries had sent for them, and when they were on board they were borne away to servitude.

The natives sought for revenge against the white people. It so happened that the consecrated missionary, John Williams, went with his assistants to the island of Eromanga, where he had often been before, expecting to meet warm friends; but as he drew near the shore in his boat he was murdered, and a hideous feast was had by the natives for they were cannibals. This missionary who had done so much for this degraded race, became the first martyr of Eromanga.

The Rev. Mr. Gordon and his wife took the place of the murdered one, and they, too, were massacred, and a brother of Mr. Gordon, the Rev. J. D. Gordon, who, with unflinching courage, took the place of his murdered brother, was in turn also massacred. There were others that took the field of these martyrs, and the very chief who led these murderous bands has been converted.

The London Missionary commenced the mission, but transferred this field of labour to the Presbyterian missionaries, and it has since been conducted by the Free Church of Scotland, the Presbyterian Church of Canada and the Presbyterian Church of Australia. There are fifteen missionaries in the field, with a goodly number of natives, and all work together in the utmost harmony. The Rev. Dr. Geddie, of Nova Scotia, is very prominent in this field. The missionaries train the natives for helpers, but it is a slow and difficult task on account of the number of languages in use on the islands, but these brave missionaries are bound to labour on until all the tribes can read the Scriptures in their own language.—*Hon. N. F. Green.*

Choice Literature.

A MODERN JACOB.

BY HESTER STUART.

CHAPTER X.—(Continued.)

Yes, the doctor had a bad case, and very near. It seemed to him one of life and death. He tried to fix the facts in orderly sequence in his mind. Here was his friend as dear as a brother, who for years had loved the woman he had known but a few months. If Arthur were bebarred, even from hope, it would be a bitter thing to see him win what he had vainly longed for. And what hope had he himself that he should dream of winning her? The more he thought of it, the more significant seemed her silence in regard to Mr. Berkeley. He could not remember that he had called him by name until that evening, but he had alluded to him hundreds of times. She had often spoken of her life in Philadelphia; why had she never mentioned Mr. Berkeley? And yet—and yet if she did or could care for himself, had he the right to sacrifice love to friendship? And here the argument had the most earnest advocacy of his own heart. But if, as Margaret's husband, he must, practically, lose his friend—why had not Arthur told him? He asked fiercely. And then his reason answered the question, and he recognized the exceeding nobility and generosity of Mr. Berkeley's course. He called to mind the letters he had sent to his friend, and what the reading of them must have cost him, and for a moment he lost sight of his own trouble in pity for that of another.

When Dr. Grant left the park that night, he had decided on his course. For the next few days he went among his patients grave and preoccupied. The old skill and gentleness remained, but the cheery laugh and quick jest were missing, and the change gave rise to endless surmises.

A few evenings later he again sought the society of Miss Lenox. It had been a hot day, and he found her in her wicker chair on a little balcony overlooking the river. A light breeze came from the water and stirred the thin, black draperies of her dress, and scattered the perfume of the yellow rose on her breast. Never had she looked fairer to the doctor, and he dropped into the big chair beside her, with a sigh of relief.

"It must have been suffocating in the city to-day. Have you had a particularly hard day?" she asked, noticing the worn look on his face.

"Life has been rather a grind the past three or four days," he answered, trying to laugh, but making a failure of it.

Her quick perceptions warned her that the doctor's visit was not an ordinary one, and she was not surprised when, after a little fragmentary conversation he turned toward her with a sudden gravity.

"Miss Lenox," he said, "I came up here this evening to ask you a most serious question, but before asking it, may I tell you a short story?"

She bowed her consent, and he repeated the story his friend had told him that winter night at Wilton Corners. Dr. Grant was a good story-teller, and, in spite of his own heavy heart, put in many unconscious touches which made very real and pathetic the short story that needed no colouring. As he talked Miss Lenox sat looking down the river, her face turned from him so that only the outline of her cheek was visible. She made no interruptions, asked no questions, but he saw the slender fingers tighten about the fan she held, and the yellow rose trembled so that some of its petals fell on her lap. When he stopped there was a moment's silence: and then she turned her face toward him. The tears were running down her cheeks, but her eyes were radiant with a light that he had never seen in them before.

"How can I thank you?" she said. "For you have given me back my faith in him, and my own self-respect. I did love him, and thought that love had been sought. But when he went away so suddenly I felt that he had gone to escape an unwelcome affection which had showed itself unawares. All these years the thought has tortured me, and now to feel that it is groundless! Knowing that he loves me, the separation is nothing. Life at the longest is short, and then—"

With a sudden gesture she held her hand out to him. He took it, held it closely for an instant, then laid it gently on her lap, and rose from his chair.

"The question I would have asked you is answered," he said, "and I will not pain you by putting it into words. But I will tell you that you have realized for me my ideal, and I am a better, if not a happier man, for having known you."

She looked up at him, her eyes still filled with tears. "I will not pretend to misunderstand you, dear friend, and I wish so much it might have been different. But you will not cast us off entirely? We should miss you greatly."

"I shall be glad to come again—sometime. Good-by!" and the doctor was gone.

That night, before he slept, Dr. Grant wrote a note to his friend. It was a short note, containing only these words: "Your memory is more to her than I can ever be."

A good many weeks went by before Miss Lenox and the doctor met again. But one rainy evening in September he came in, a little graver than formerly, but kind and genial. Mr. Lenox, who had missed the excellent game of chess which the doctor played, was unfeignedly glad to see him, and it seemed good to Miss Lenox to hear his pleasant voice again. He spoke unreservedly of his friend Mr. Berkeley, with whom he had spent a few days in August, and who was working beyond his strength. He talked quite a little on this subject to Mr. Lenox, feeling how hungrily Miss Lenox was listening; and when he said good-night to her, the low "Thank you!" showed that she understood and appreciated his thoughtful kindness. After this the old friendly intercourse was re-established, and in a thousand indirect ways Dr. Grant sought to prove that in ceasing to be her lover, he had become more firmly her friend.

CHAPTER XI.—LIGHT AFTER DARKNESS.

The summer had been a long and a hard one to Mr. Berkeley. There had been considerable sickness in the parish, and that, with his work at Slab Hollow, had taxed his strength to the utmost. A hopeless heart is a heavy drain on the life powers, and day by day he faced his duties with less courage. The brief note which the doctor sent him that June night had acted upon him at first like a strange tonic. He went about in a glow of happiness, that communicated itself to all that he said and did. But in a few days the delirium passed, and the way seemed longer and drearier than before. We call those heroes who, in sudden and great emergencies, do deeds of valour. But what of those who daily wage a losing battle? Who, gathering all their powers, slay their foes at night, only to find them risen up fresh and strong in the morning? Such a fight was Mr. Berkeley's, and Dr. Grant in his flying visit in August, had been shocked by the change in him. Is it any wonder that, lonely and sore at heart, he often found himself at the Balcome farmhouse, where, beside being cheered and soothed by the happy home life, he was sure to hear the name of the woman he loved? For Rhoda delighted to talk of her favourite cousin. She read scraps from her letters, she told of her goings and comings, the books she was reading, the work she was engaged in, so that he could follow quite closely the course of her quiet, useful life. Rhoda little guessed how much this was to her silent listener, and sometimes wondered at his patience in listening to her oft-repeated theme.

One day, as he was about to go, she spoke out suddenly, "I do wish my old minister, Mr. Cushing, would come here and preach some Sunday!"

"So you are tired of my preaching, and would like a change?" he asked pleasantly.

"O, no!" she replied, the quick blush running over cheeks and forehead, "it isn't that at all. But I do want to see him so much, and I want Father and Mother Balcome to hear him."

"I think it might be easily arranged. It certainly shall be, if a warm invitation from me can effect it." Somehow, it was very pleasant to be kind to Margaret's cousin.

So it happened a few weeks later that there were great preparations at the old farmhouse. The very finest linen and the choicest drawn rugs were brought out to do honour to the guest's room, the best bed was aired and sunned into a sweetness unknown to any city bed, and Mrs. Balcome stirred and mixed and baked until the pantry shelves overflowed.

"Why, Mother Balcome! He can't begin even to taste of them all," said Rhoda, dancing about from place to place.

"You wait and see," answered Mrs. Balcome, nodding her head sagely. "I've entertained ministers before, and they beat the world for eating. Seems as though some of them were hollow to the very heels of their boots. Not but what I love dearly to see them eat, but it does seem almost a miracle sometimes where they put it."

In the midst of these cheerful preparations Farmer Balcome alone seemed indifferent, if not slightly reluctant. He was a most hospitable man; especially glad to do honour to the ministry. But in the depth of his honest, obstinate heart the minister's letter still rankled.

"I'll have to have it out with him for bein' so severe on Rhody, I know I shall," he said to his wife on the eve of the expected visit. "If it hadn't been for that, I shouldn't have been so set against her."

"I don't know about that, father. You were about as set as you could be, before. But I do hope you'll remember that he's one of Lord's servants, and a visitor."

"I guess I'm old enough to know how to treat company," he answered loftily, "but it will be dreadful hard work not to tell him what I think of that letter."

A man even more prejudiced might have been disarmed by the guest who came on the morrow; a guest whose very presence as he crossed the threshold seemed to breathe a benediction on the house. He was a man past seventy, with the face of a thinker, and the complexion of a child. Soft white locks fell upon his collar, and his blue eyes had a clear brightness, as though while walking in this world he looked upon the glories of the next. Heaven had sent him many sorrows and bitter disappointments, but out of them he had come sweetened and deepened in character, until the happiest child and the saddest mourner alike found in him sympathy and consolation.

After the early supper he went out with Mr. Balcome to look about a little. It was a pleasant sight, the two old men, so unlike, yet both so good to look upon. Mr. Cushing paced slowly beside his host, his hands locked behind him, and the mild September breeze ruffling his white locks, while he looked with quiet appreciation from side to side.

"Beautiful for situation, the joy of the whole earth," he quoted softly, as they paused on a little knoll back of the house and looked over the fair landscape spread out before them. "The land beyond cannot be much fairer."

Farmer Balcome nodded his head, without speaking. Words never came very easy to him, but his heart warmed at the praise of his home. Just then Rhoda came out to them, bringing Mr. Cushing's overcoat. She helped him on with it in a pretty, filial way, answering his thanks by a bright little smile and nod. Both men turned and looked after her as she ran lightly back to the house.

"Rhody has changed a good deal since she married, hasn't she?" said Mr. Balcome.

"I do not notice much change in her," answered Mr. Cushing. "She was always one of the Saviour's dear lambs."

Mr. Balcome looked hard at him, but the placid face showed no trace of any embarrassing recollections.

"You've known Rhody a long time, haven't you?" persisted Mr. Balcome.

Mr. Cushing looked round at his questioner in gentle surprise.

"I baptized her in her infancy, and ever since her walk and conversation have been well known to me. She is very much what I fancy our own little girl would have been if

she had stayed with us. Perhaps that is why Rhoda is so dear to me."

"I wish you'd step down to the barn with me," said the farmer. "You'd ketch cold standing here and I've got some questions to ask which I should like to have answered right off."

So saying, he led the way to the barn, where he fixed a comfortable seat for the minister, and then stationed himself before him, as though to cut off any attempt to escape.

"Now, sir," he said, "I've a great respect for the ministry, and I shouldn't like to be backward in showin' it, particularly to one who is a-visitin' me; but if you mean what you've just been sayin', why did you write us that letter about Rhody?"

The minister listened in utter amazement.

"I never wrote you any letter about Rhoda," he answered.

"I mean when you answered my letter the winter before Rhody and Joel were married. Don't you remember?"

Mr. Cushing began to think his host of unsound mind.

"I never received a letter from you," he said firmly, "and I certainly never wrote you one about Rhoda, or on any other subject."

"But I wrote to you, asking about Rhody, and I got an answer signed with your name. If you didn't write it, who did?"

"That I cannot tell. Have you the letter?"

"No; 'twas burned up at the time, for fear Joel should see it. It said some pretty hard things about Rhody—things that haven't proved true. I've sorter lain it up against you, but now I ask your pardon," and Farmer Balcome held out his horny hand in token of repentance.

Mr. Cushing gave his own, but his face was troubled. Who could have done this mischief?

When they went back to the house Mr. Balcome called his wife aside and told her of the conversation.

"O, father!" she said, "how I do wish we'd saved it; but you know Jacob thought we better destroy it."

At mention of Jacob's name, they looked at each other with the same thought.

"Seems to me as if I did save the cover to it," she continued. "I remember picking it up and tucking it away somewhere, but where I can't tell."

That night, before going to rest, Mrs. Balcome searched high and low; in all likely and unlikely places, without success. But in the morning, as Mr. Cushing opened the big Bible—the best one, brought out only on special occasions—something white fluttered from its leaves to the floor. Mrs. Balcome started, and gave her husband a quick glance; but that good man sat, with a face of Sabbath peace looking out on the pleasant landscape, and keeping time, softly, on the window-sill to some tune in his head.

"And he shewed me a pure river of water of life," read the minister's tranquil voice.

The chapter was a favourite one with Mrs. Balcome, and she tried to dismiss everything from her mind except the sacred words, but her eyes and thoughts would wander to the envelope lying so aggravatingly near. Never had the chapter seemed so longed, and when they knelt, nothing but the severest self-control kept her from stealing to her feet and snatching that bit of paper. In the prayer which arose from Mr. Cushing's lips she lost for a time the sense of everything but the nearness of God. It was no formal petition, made up of time-worn phrases, but was direct, simple, genuine. He talked with God as one acquainted; as friend might talk with friend, in full and close communion, and a deep peace and quiet fell upon them all.

A moment after they arose from their knees, the envelope was safe in the bottom of Mrs. Balcome's pocket. There was no time before morning service to discuss it, but after the early dinner was cleared away, she laid it before the minister. He took it with an exclamation of surprise.

"I know this writing," he said. "It is that of a young man who was a member of my family for a time. He was suspended from college, and his father, who is an old friend of mine, wished me to keep him with me during the term of his suspension. But what reason he could have had for doing this passes my comprehension. He was a wild, reckless young man, but he did not seem one to knowingly injure an innocent person. He is now at his home, quite low in consumption. Do not mention the subject to any one, and I will do my best to unravel this mystery."

Not long after Mr. Cushing's return, the following letter came from him:—

COVERLEY, Sept. 10—

MY DEAR FRIENDS:

In pursuance of my promise to you, I have succeeded in clearing up the mystery which has caused so much pain and perplexity. If it were possible to suppress some facts which will grieve you, I would gladly do so, but justice seems to demand the whole truth.

A few days ago I visited the home of Herbert Hardy, the young man of whom I spoke to you. I found him very feeble, and apparently near his end. He answered readily the questions put to him, and seemed relieved to unburden his mind of this sin, which, alas! is one of many. The substance of what he told me is as follows: He came to me from college, hampered with gambling debts, and being pressed to pay them, finally borrowed money of your son, Jacob. When he, in turn, demanded his money, Herbert was unable to pay it, and Jacob threatened him with exposure and prosecution, unless he aided him in a certain matter, which was the writing of the letter you received.

He said he had no ill-will against Rhoda, but did the act simply through a cowardly fear of exposure and his father's consequent anger. He is deeply penitent, and wishes me to ask forgiveness from you, which, in view of his penitence and near departure, I feel sure you will willingly grant.

With many kind regards to you and yours, I remain

Your friend and brother,

SAMUEL CUSHING.

It was a long debated question between Mr. Balcome and his wife whether they should acquaint Joel and Rhoda with the contents of this letter. It would serve to explain some of their own conduct in the past, but it would also increase the ill-will between Joe and Jacob, which seemed gradually

lessening. Besides this reason, they longed to have Jacob come to a state of mind when he would be moved to confess it without compulsion. The time seemed very far distant, but he was a child of the Covenant, and they laid the letter away and waited in faith.

The people at Wilton Corners who were well had their hearts and hands full at this time. The sickness that had prevailed though the spring and summer assumed a graver form with the cooler weather, and their one doctor was out early and late. Dwellers in lonely farmhouses would waken in the night at the beat of hoofs and the swift roll of wheels, and turn on their pillows with a half-conscious dread of what the morning might bring. It was a kind of malignant fever, starting among the houses bordering the brook, where the refuse of the saw mills had decayed under a hot sun, and gradually spreading through the village and outlying farms. Between his visits to the sick and services over the dead, Mr. Berkeley had scarcely time to eat and sleep, and this incessant strain soon did its work. One morning as he rose to go, after a short rest at the Balcome farm, he staggered, and fell across the threshold. And when this was followed by long hours of unconsciousness, Hector was led away to the barn, and the minister laid in the best bed. The doctor looked very grave over him. "Little can be done for him," he said. "He has given his life for others, and if rest does not restore him, we must give him up," and drawing his hand across his eyes, he hurried away to other patients.

All that love and care could do was done for the minister, but in spite of it all he seemed slipping away from them. Day after day he lay quietly on his pillows, thankful for everything done for him, but apparently desiring only rest. No, he would reply to their questions, he did not suffer. He was only weary. If they would kindly let him rest there a little while, he would soon be well. And daily he drew nearer to the long rest. One afternoon when Dr. Grant came in from his round of calls, he found Miss Lenox waiting in his office. Without speaking, she held out an open letter. It was a few lines from Rhoda, telling of Mr. Berkeley's illness and their fears of the result. The doctor read it at a glance. "You want to go to him?" he said cheerfully, and there was comfort in his very tone. "I will go to-morrow morning if you can be ready."

She tried to thank him, but her voice broke, and she bowed her head on the table. The doctor bustled about, opening and shutting drawers, and scribbling two or three hasty notes. When she looked up he stopped his preparations, and took a chair beside her.

"What a friend you are," she said, through her tears. "I can never thank you enough. I have told my father everything, and he is willing I should go, but he is too feeble to go with me. But can you leave your patients?"

"Easily enough," said the doctor cheerfully. "But now, let me put you into your carriage, and do you go home, and get a good night's rest. We will start at nine o'clock to-morrow morning."

Tired as he was, after snatching a hasty dinner, Dr. Grant went out and made arrangements concerning his patients, and planned his affairs for absence, for as he remembered Mr. Berkeley's condition in the summer, he feared the worst.

When, at the close of the next day they reached their journey's end, Rhoda received them with undisguised wonder. That Dr. Grant should come seemed very reasonable, but why should her cousin come, sad-faced and anxious, on this unexpected visit, especially when she knew of Mr. Berkeley's illness there? Obeying Dr. Grant's quick sign, she asked no questions then, but while Miss Lenox rested in her own room he told, briefly, the relations between her and Mr. Berkeley; a story heard with tears and exclamations of pity from his little audience. When he ended, Rhoda went to her cousin. She lay with closed eyes, but as she sat down beside her, looked up with an unspoken question.

"Yes, dear, you are in time, but we count his life by hours now," and overcome by love and pity, Rhoda laid her head on her cousin's pillow and wept passionately. "O, Margaret, Margaret!" she sobbed, "to think what you have suffered, while I have been so happy. And now he must die."

"Hush, dear!" said Miss Lenox calmly, smoothing the bright head beside her, "death is more merciful than life. He will be more to me dead than he could be living. Think what he has suffered, and that he is soon to be freed from it all."

She spoke with a lofty serenity, and Rhoda, looking at her, saw a light on the pale face which gave it a strange beauty. She did not speak again for a long time, and by and by Rhoda slipped quietly from the room, to give way in the kitchen to another outburst of grief.

Mr. Berkeley woke at twilight from a light sleep, and for a moment did not recognize the figure sitting beside him, with bowed head. Then he held out his hand.

"Roger," he said, "how good of you to come!"

(To be continued.)

A TROPICAL NIGHT AT SEA.

Night: steaming toward the equator, with Demerara for a goal. A terrific warm wind that compels the taking in of every awning and wind sail. Driving tepid rain. Blackness intense, broken only by the phosphorescence of the sea, which to-night displays extraordinary radiance.

Our wake is a great broad seething river of fire, whiter than strong moonlight; the glow is bright enough to read by. At its centre the trail is brightest; at the edges it pales cloudily, curling like a smoke of phosphorous. Great sharp lights burst up momentarily through it like meteors. Weirier, however, than this wake of strange light are the long low fires that keep burning about us, at a distance, out in the dark. Nebulous incandescences arise, change form, and pass; serpentine flames wriggle by, then there are long billowing crests of fire. These seemed to be formed of millions of tiny sparks that light up all at the same time, glow brightly awhile, disappear, reappear, and wail away in a prolonged smouldering. Morning: Steaming still south, through a vast blue day.

Deep azure heaven, with bluish-white glow in the horizon; indigo sea.

Then again night, all luminous and very calm. The Southern cross burns whitely. We are nearing the enormous shallows of the South American coast.

Morning. The light of an orange-coloured sun illuminates, not a blue, but a greenish-yellow, sickly sea—thick, foul, glassy smooth. We are in the shallows. The line-caster keeps calling, hour after hour, "And a half four, sir!" "Quarter less five, sir!" There is little variation in his soundings—always a quarter of a fathom or half a fathom difference. The air has a sickly heaviness, like the air above a swamp.

And a blue sky! The water-green shows olive and brownish tones alternately; the foam looks viscous and yellow; our wake is ochre-coloured, very yellow and very shiny-looking. It seems unnatural that a blue sky should hang over so hideous a waste of water; it seems to demand a gray blind sky, such gray and such green being the colours of a fresh water inundation. We are only five or six degrees north of the equator. Very low the land lies before us; a thin dark green line, suggesting marshiness, miasma, paludal odour; and always the nauseous colour of the waters deepens.

Even this same ghastly flood washes the great penal colony of Cayenne. There, when a convict dies, the body is borne to the sea, and a great bell is tolled. And then is the viscous, glaucous sea surface furrowed suddenly by fins innumerable, swart, sharp, triangular—the legions of the sharks rushing to the hideous funeral. They know the Bell! *Lafadio Hearn, in Harper's Magazine for September.*

TRUE HEROISM.

It calls for something more than brawn
On bloody, ghastly fields,
When honour greets that man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through years
Against himself and wins.

Here is a hero, staunch and brave,
Who fights an unseen foe,
And puts at last beneath his feet
His passions, base and low.
And stands erect in manhood's might,
Unlaunched, undismayed—
The bravest man who e'er drew sword,
In foray or in raid.

It calls for something more than brawn
Or muscle to overcome
An enemy who marches not
With banner, plume or drum—
A foe forever lurking nigh,
With silent, stealthy tread—
Forever near your board by day,
At night beside your bed.

All honour, then, to that brave heart,
Though rich or poor he be,
Who struggles with his baser part—
Who conquers and is free.
He may not wear a hero's crown,
Or fill a hero's grave;
But truth will place his name among
The bravest of the brave.

OF BOOKS.

The power of books is now being very completely illustrated by those replies to the query propounded to our distinguished men, which appear under the heading of "Books that have influenced me." Perhaps there are many of us who, without being in the least distinguished, might furnish something interesting and valuable in its degree in a candid review of the books that have influenced us. To the *litterateur* such inquiry seems to have a singular charm. Naturally it takes somewhat the form of personal confessions. A man must inevitably show something of his own character, betray the workings of his inner self, merely in signifying his personal choice of books; still more in making clear the effect produced upon his life by them. But this may perhaps be only a further attraction. Men like to talk about themselves, and other men, as a rule, enjoy such talk. There is scarcely a literary man who has won more of real affection from thousands of unknown readers than Oliver Wendell Holmes; and this warm feeling for the man is born, in spite of all intervening of distance, varying receptiveness of thought, or difference of time and place and circumstance, from his capacity for pleasant, pathetic, or gossipy self-revelation. You remember how he heads one special chapter of the *Autocrat*, and adds that the sentence should have been saved for a motto on the title page,—"Aqui está encerrada el alma del licenciado Pedro Garcia." "Here lies buried the soul" might well be written on the title page of many a book which bears with it the conscious, or possibly unaware, utterances of soul confession. The desk is the greatest of confessionals. There is expressed the yearning desire in the heart of man to be by others completely understood, a vain longing, while as yet no man can at a stroke fulfill that precept, "Know thyself," but still he hopes, and those to whom the mighty gift of thought-expression comes still send out their messages, in trust that somewhere, even if but here and there, one solitary response from that "great unknown world of souls" may answer the spirit and understanding of these his fellow men—*October Atlantic.*

Dr. DONALD FRASER has sailed for Ceylon accompanied by his daughter, who is to be married at Colombo. He has abandoned his purpose of visiting Australia.

British and Foreign.

A GREAT brewer in Japan, a native, has closed his brewery on becoming a Christian.

MR. MURRAY, assistant in St. Cuthbert's, Edinburgh, has been elected minister of Sauchie.

Mr. REID HOWATT, of Camberwell, is likely to accept the call to Ipswich. The stipend offered is \$2,500.

THE call from Highgate to Rev. W. T. Bankhead has been sustained by the North Presbytery of London.

EARLY closing has reduced the Sunday police cases at Coatbridge from 185 to 104. The streets are much quieter at night.

THE World's Women's Christian Temperance Union has appointed Sunday, Oct. 14, as a day of prayer for the cause of temperance.

DR. PEROWNE, the popular dean of Peterborough, is, according to the rumour, Lord Salisbury's probable nomination to the bishopric of St. Asaph.

DR. MACGREGOR, of Edinburgh, dined with the Queen on a recent Saturday at Balmoral, and preached before her Majesty the following Sunday.

MR. MILLER, a Glasgow gentleman, has promised to contribute a bust of Tannahill to the Valhalla in the Wallace monument on the Abbey Craig.

PROFESSOR IVFRACH, who has been preaching at Regent Square, gave the Young Men's Society a lecture on Herbert Spencer's "Theory of Religion."

DR. MACLAREN, of Manchester, is expected to visit Calcutta next February, on his way home from Australia. Dr. MacLaren has sailed for Melbourne.

DR. MOIR PORTEROS suggests that great social reformers, such as Dr. Begg, should be commemorated in the hall of heroes in the Wallace monument.

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

AT the opening of the new church erected in Uniongrove, Aberdeen, by St. Nicholas, Lane, U. P. congregation, the collections amounted to \$3 615, which wipes off the debt.

MR. GEORGE BREWSTER is to be ordained by Edinburgh Presbytery, having been appointed assistant to Mr. Lindsay, of Wolfendahl, Ceylon, with a salary of 3,000 rupees per annum.

THE Rev. A. Stuart Muir, described as "D.D. Edin.," has been preaching in a hall at Brixton, attired in a black and purple gown with a white hood. He partially intones the prayers.

THE 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 ninety years.

A CONFERENCE on work among the young is to be held under the auspices of Greenock, U. P. Presbytery on 13th November. The last Sabbath in October will be observed as "Children's Day."

THE Rev. Richard Goodwillie of Newhall parish, Glasgow, has been unanimously elected to Strichen parish. The first vote showed such a preponderance in his favour that the two other candidates were withdrawn.

THE pulpit of St. Andrew's, Sheffield, was filled by Dr. Cairns at the anniversary services; the crowded congregations testified to the attract ve power of the venerable Principal in England as well as in Scotland.

THE slight value put upon human life by some of the natives of India, was illustrated in the case of a recently-tried murderer who had killed his mother because she refused to give over a small nose ornament to his wife!

DR. GEORGE F. FENRLOSSI, who has been addressing large gatherings in Glasgow lately, will probably remain for a year in England and Scotland. Mr. and Mrs. Stebbins have been earnestly invited to join him in his British campaign.

AN interesting and novel feature in the ordination of Rev. E. D. Fingland, M.A., Oxon, as colleague and successor to Dr. J. J. Bonar, of Greenock, was the association of the ministers of the United Presbyterian Churches in the town in the laying on of hands.

THE 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.

THE Rev. G. Gillan, senior chaplain at Calcutta, at present home on furlough, has been appointed by Glasgow Presbytery to Carmunnock parish. Mr. Gillan is the worthy son of the late Dr. Gillan, of St. John's, Glasgow, afterwards of Inchinnon, and before going to India was the minister of Dalmellington.

SIR WILLIAM THOMPSON asserts that the British Association meeting just closed will be looked upon as an epoch-making one in the history of electrical science. For the first time evidence has been given in public of those electromagnetic waves which, although they have existed for all time, have never been discovered by man before.

MR. A. J. STEWART, a grocer at Inverness, is exhibiting in his shop window Hugh Miller's own original copy of "My Schools and Schoolmasters," it is cut from the *Witness*, the columns being neatly pasted in an octavo book evidently prepared for the purpose, the title is written and bears the author's autograph. Mr. Stewart picked up the interesting relic on a recent visit to Cromarty.

MRS. CHARLES TURNER, whose husband was M.P. for South Lancashire, has given a second \$100,000 to provide pensions for the aged and infirm clergy; the first went to Liverpool diocese, this goes to the diocese of York. Mr. Stanley Leighton, M.P., advocates the creation of an insurance fund with a similar object by the clergy themselves.

Ministers and Churches.

THE Dominion Government has issued an Order-in-Council fixing Thursday, November 15, as Thanksgiving Day.

MRS. ARCH. MCARTHUR, of Carleton Place, with commendable liberality, last week presented the sum of \$1,000 to Knox College, Toronto, to establish a scholarship, the same to be known as "The Archibald McArthur Scholarship."

N. SHAW begs to acknowledge the receipt of \$22 from the Ashburn Sabbath school, in addition to the sums already acknowledged some weeks ago in THE CANADA PRESBYTERIAN, for the rebuilding of the Presbyterian church burnt down last May at Brunell, Muskoka.

THE Rev. John McNeil, who graduated in theology last spring at Queen's College, Kingston, was ordained and inducted pastor over the congregations of Maxwell and McIntyre in the Presbytery of Orangeville. The call extended to him was hearty and unanimous.

REV. G. D. BAYNE, of Pembroke, visited Mattawa lately, and preached here in the Presbyterian Church every evening during nearly a week, and twice on Sabbath. The services were well attended by members of other churches, as well as by Presbyterians. Mr. Bayne's preaching of the Gospel was very plain, pointed and searching. An attractive feature of the meetings was the singing of hymns, led generally by Mr. Bayne himself, who is a good singer. A deep impression was made upon many.

AT Treherne, on the line of the Manitoba S. W. Ry., a neat frame church, 24 x 36, was dedicated on the 30th of September, Dr. Robertson preaching both morning and evening. The congregations were large, and the people rejoiced in having a place of worship of their own, free of debt. There is no other Church in the place. At another of the stations of this group—Holland—a church, 28 x 50, is in course of erection, and is to cost about \$1,500. This congregation was only organized last year, but is now anxious to call a pastor, and will become self-supporting in a couple of years. Mr. M. Lachlan, of Toronto, did excellent work in this fold last year.

THE Alliston Herald says: The fifty-third anniversary of the first Essa Church was held on Sabbath and Monday week. Two able and instructive sermons were delivered on Sabbath by Rev. Thomas Wilson, of Tottenham. The reverend gentleman was greeted by a good attendance at each service. On Monday evening a most enjoyable time was spent. An excellent tea was provided and presided over by the ladies, after which stirring addresses were delivered by Rev. Messrs. Cochrane, Wilson, Carswell and McCullough. The pastor, Rev. S. Acheson, M.A., occupied the chair, and his affable and good-natured manners added much to the enjoyment of the evening. The attendance was large, and all spent a very sociable time.

THERE will be a special service, appointed by the Presbytery of Toronto, to be held in St. James Square Church, in this city, on Thursday, the 11th inst., at eight p.m., for the ordination and designation of Mr. Donald MacGillivray as a missionary of our Church to Honan, China. The Moderator of the Presbytery is to preside, Dr. Kellogg is to preach, the Rev. Dr. Wardrop, Convener of the Foreign Mission Committee, is to deliver the charge to the missionary, and the Rev. Dr. MacLaren is to address the congregation. On Thursday, the 18th inst., at eight p.m., there will be a special service held in Knox Church, this city, to designate Miss May B. Mackay, M.D., as a missionary of our Church to Central India.

THE sacrament of the Lord's supper was dispensed in the mission fields of Riverview and Gandier on September 23, by Mr. McClelland, of Shelburne. This field has been brought to a good state of efficiency and harmony during the summer by the tender and faithful conduct and the earnest Gospel preaching of a Knox College student, Mr. David Carswell. Fourteen persons all cast in their lot with the disciples of the Master, eight being the number at Riverview. It is very gratifying to note the good feeling produced in this station. The Presbytery of Orangeville has again united Corbetton, Riverview and Gandier into one mission field. It would make an excellent field for a "volunteer" ordained missionary.

ON Sabbath evening, September 23, the Rev. J. S. Henderson, who is leaving Melbourne for Hensall, preached his farewell sermon in Guthrie Church, Melbourne to an audience so large that many had to stand. Mr. Henderson's departure is regretted not alone by his own congregation, but by the entire community. On Wednesday evening, Sept. 26, at the close of the weekly prayer meeting, Mrs. Henderson was presented with a handsome easy chair, a hanging lamp and a lemonade set, as a mark of the esteem in which she is held by the members and adherents of Guthrie Church. The chair was a fine specimen of the upholsterer's art, and was purchased from Mr. J. Kigour, of London. The lamp and lemonade set were of handsome design, and were purchased from Messrs. Pigot & Bryan. The value of the articles presented was \$48.

BEFORE the close of the opening exercises of Knox College, Principal Caven made an earnest appeal for aid to the library. One feels almost ashamed to take a friend from a distance into the library, as it tells a tale of indifference, if not of neglect, of one of the most efficient aids of ministerial study. Dr. Caven gave a hint that some friend had promised \$500, if nine persons beside would give \$500 each. The Alumni this year made a happy hit for their public meeting. It is not often that an audience will continue so patiently till ten o'clock as they did on Wednesday night. The ground floor was well filled and several ladies were compelled to find a place in the students' gallery. All too short was the time to listen to the admirable addresses given. Dr. Caven presented a fine bird's eye view of the Presbyterian Alliance and its work. Dr. MacLaren by his resumé of the great Mission Conference, made you wish you had been there; and Mr. Wilkie almost stirred up the fighting spirit as he recounted the contests for liberty in India, but all felt as he closed "that the Lord hath done great things

for us, whereof we are glad." The Alumni Association is making itself felt, and if such provision be made for next year we would suggest that the time of meeting cover the three days with two public meetings. The secretary, Rev. G. E. Freeman, of Deer Park, deserves the thanks of society for his arduous efforts on their behalf.

THE first monthly meeting for the season of the Canadian Auxiliary McAll Mission was held in the Y.M.C.A., Thursday, October 4. The president gave a very interesting account of her visit the past summer to two of the stations in Paris. She was pleased to meet Mr. McAll, Mr. Soltan and several other of the workers, and was much impressed with their great love for the work. The first station she visited was the Salle Philadelphia, situated in a good part of the city, those attending were of the more respectable class. She was present at a Bible class for the workers, held every Saturday afternoon; and the second was the opening of the first hall, built by the mission in a poor quarter of Paris. The men were in their smocks, and the women with their white caps and aprons. It was a purely Gospel service, all were very attentive. A letter was read from M. Durrelman, missionary at Rochefort and La Rochelle; he speaks with confidence of the work there, giving details of some conversions. On Easter Monday they held an all day praise, prayer and testimony meeting at Rochefort. A letter was read from the Baptist Woman's Foreign Missionary 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.

THE opening of the present session of Knox College, the chief feature being the lecture by Professor Gregg, which appears on another page, took place on Wednesday afternoon last. The interest taken in the proceeding, as evidenced by the large attendance of people belonging to the various city churches, and by the large number of ministerial brethren, several of them from a considerable distance, is as great as ever before. Sir Daniel Wilson, President of Toronto University, and Principal Sheraton, of Wycliffe College, were present, the former having given some valuable counsels to the students. Principal Caven, who presided, emphasized the necessity of a better-equipped library in connection with Knox College, and stated that some years ago the alumni of their own accord raised on behalf of the library above \$1,100, and more would have been obtained at that time had it not been judged inexpedient 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. R. P. McKay, 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.

THE annual meeting of the Knox College Alumni Association was held on Tuesday evening week. The president, Rev. H. McQuarrie, Wingham, presided. A large number of graduates of the college were present. The following officers were elected: Rev. D. H. Fletcher, Hamilton, president; Rev. R. Pettigrew, Glen Morris, vice-president; Rev. G. E. Freeman, Toronto, secretary-treasurer; Rev. W. Burns, Toronto, treasurer of Goforth Fund; Rev. Messrs. J. Mackay, W. G. Wallace, S. H. Eastman, J. M. Cameron, R. M. Craig, Executive Committee. A discussion took place over the question of raising funds for the library. A movement is being made in the city and elsewhere. The alumni expressed their full 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 will greatly increase its efficiency. Mr. J. A. Macdonald was reappointed editor and granted six months leave of absence to visit Great Britain in the interest of the magazine. During his absence the editorial work will be under the charge of the associate editors. The alumni met again after the opening exercises in Convocation Hall on the following day, and a public meeting was held in the evening, when missionary work was discussed, various short addresses being given.

THE Rev. W. A. Hunter, late of Orangeville, was inducted to the pastoral charge of Erskine Church, this city, on the evening of Tuesday week. The Rev. A. Gilray, Moderator of Presbytery and Moderator of Erskine Church during the vacancy, presided. The Rev. W. G. Wallace, B.D., of Bloor Street, preached an able and eloquent sermon from Jer. xx. 9, after which the induction took place. The Rev. W. T. McMullen, Woodstock, Moderator of the General Assembly, addressed the newly-inducted pastor in appropriate and impressive terms. The Rev. John Neil, of Charles Street Church, delivered a suitable and practical address to the people. Last Thursday evening a cordial welcome social was held in Erskine Church. Refreshments were served in the lecture room, and at eight o'clock a large audience assembled in the church. Mr. J. A. Patterson presided, and short, pointed and interesting addresses were delivered by Mr. Thomas Yellowlees, Drs. Gregg and Parsons, Rev. Messrs. A. F. Macgregor, of West Congregational Church, Campbell, Christ Church Reformed Episcopal, and Elmore Harris, of Bloor Street Church, Mr. McCulloch, secretary of the Y. M. C. A., expressed a hearty welcome to the new pastor, and a letter of apology from Rev. Hugh Johnston was read. The Rev. W. A. Hunter made a fervent and impressive response to the various addresses that had been delivered. The choir at intervals sang several appropriate selections. On Sabbath Mr. Hunter delivered direct and telling inaugural sermons. He begins his ministry in Erskine Church under most favourable auspices.

ON Monday evening, September 14, a meeting of great interest was held in St. Mark's Mission Church, King Street

West. Miss Jessie Gardiner, who for some years had been connected with the Sabbath school and mission work at St. Mark's, was about to leave the city for China, with Hudson Taylor and his band of China Inland missionaries, and a large number of friends and those interested in Foreign Mission work from St. Andrew's and St. Mark's, had gathered to say "good by." In the unavoidable absence of Mr. Macdonnell, of St. Andrew's, Mr. Gandier, missionary in charge of St. Mark's occupied the chair. Addresses were delivered by Dr. McTavish, of Central Presbyterian Church, and Mr. Hamilton Cassels, secretary of Foreign Missionary Committee. The time has gone by when Christians meet to condole with Foreign Missionaries, and the addresses were congratulatory and full of good cheer. The friends had gathered to rejoice with Miss Gardiner, and to send her on her way rejoicing. In behalf of the "Willing Helpers" of St. Andrew's "and the Daughters of the King" of St. Mark's, Mr. Gandier presented Miss Gardiner with a portfolio and purse, as a token of their appreciation of the spirit which led her to forsake home, and friends, and country, and go far hence to the heathen with the Word of Reconciliation. Then all united in prayer with Mr. Joss, superintendent of the Sabbath school, and Dr. McTavish, commending the young lady missionary to God and the Word of His Grace. After the meeting had closed, friends lingered for more than an hour saying "Farewell and God speed" to their sister in her noble mission.

PRESBYTERY OF BRANDON.—This Presbytery met at Portage la Prairie, September 19. Minutes of previous meeting were read and approved. The Clerk reported that he had granted a Presbyterial certificate to Rev. J. M. Kelly, giving reasons for so doing and asked the Presbytery to sustain the action which request was granted. An extract minute of the records of the interim Session of Brandon congregation was read, asking Presbytery to take such action as shall supply the connecting links in the records of the previous Session, whereupon it was agreed to instruct Mr. McTavish, the previous Moderator, to give the necessary information. An application for a loan of \$500 to assist the Holland congregation in the erection of a church was recommended to the favourable consideration of the board. The Presbytery then proceeded to the consideration of Mr. Bell's resignation of the pastoral charge of Knox Church, Portage la Prairie. Commissioners were heard in the interests of the congregation which had been duly cited, urging the Presbytery to use all legitimate measures to prevent the pastoral tie being dissolved. Mr. Bell then stated that he still adhered to his resignation, on account specially of failing health. After expressions of regret by the members present, it was agreed to accept the resignation. Arrangements were made to formally dissolve the pastoral tie, Mr. Stalker being appointed to preach on the 30th ult., and declare the pulpit vacant. Mr. Stalker was also appointed Moderator of the Session and was empowered to moderate in a call to a minister whenever the congregation are prepared to take such steps. Minutes of sympathy with the congregation and of regard for Mr. Bell were unanimously adopted. Mr. McTavish was appointed Convener of the Committee on Sabbath Observance, and Mr. Stalker was made Treasurer of the Presbytery Fund, which offices had been held by Mr. Bell. A letter was read from Rev. T. C. Court, declining the call to Rapid City. The Presbytery took steps whereby the attention of Synod's and Assembly's Home Mission Committees be called to the Scandinavian and Icelandic population for which no adequate supply of Gospel ordinances is provided. Mr. Todd presented the Home Mission Report which dealt specially with supply for the next six months. Presbytery then adjourned to meet at Portage la Prairie on the second Tuesday of December.—S. C. MURRAY, Pres. Clerk.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, Tuesday, 25th September, at eleven a.m., Mr. W. A. Duncan, M.A., Moderator. Present, twenty-one ministers and six elders. Dr. Moffat, Secretary of the Tract Society, was present, and was invited to sit with the Presbytery. According to resolution of last meeting to inquire into the financial and spiritual condition of congregations, the Presbytery called for the office-bearers of the first four in the roll, viz., Central Church, etc., Innisfil, Huntsville and Allansville, Hillsdale and Elmvale, Stayner and Sunnidale. A request from the last named that, for reasons assigned, the examination be deferred to next meeting, was granted. The ministers of the other charges, and Mr. Selkirk, elder, Huntsville, gave all the information required respecting their several congregations. In regard to one of them the Presbytery passed a resolution prompting an increase of stipend. A petition was received from the people of Hunter's Corners with ninety-nine signatures asking for services in connection with the congregations of Townline and Ivy, and promising support. The matter was left over to next meeting, and the congregations adjoining were notified to appear for their interests, as were also the petitioners. The Presbytery was engaged for some time with Home Mission business. Numerous reports of summer labour were produced—from the missionaries in the fields, from Mr. Findlay of his work on supervising them, from Dr. Campbell, who visited Collingwood Mountain and Gibraltar, and from Mr. Grant, who visited Longford and Upergrove, also the Port Sydney stations, and administered the sacraments. He had a special interest in the latter, as the Orillia Sabbath school undertook to pay for this year the usual Home Mission grant, thus relieving the fund to a considerable extent. The schedule of grants for the season were considered. The resignation of Mr. S. Rondeau, M.A., as ordained missionary at North Bay was referred to the Assembly's Committee. Arrangements were made for winter supply of many of the stations. Messrs. John Thompson and James Cranston were received as catechists; and the following appointments were recommended to the Assembly's Committee; Messrs. J. M. Goodwillie, and A. B. Groulx as ordained missionaries, the former to North Bay and the latter to Medonte, Vasey and Victoria Harbour. Mr. Henry Knox to be removed from the last named to Collingwood Mountain.

tain and Gibraltar. Mr. John Hunter, licentiate, to Guthrie Church, Oro. The Clerk was directed to certify the students resident in the bounds to their respective colleges. Mr. Acheson, treasurer, reported \$195.17 received for the preceding year, and \$188.44 expended, and was authorized to ask contributions to the Presbytery fund from congregations at the rate of 8 cents per member. He also received thanks for diligence and success in managing the fund. Leave was given to mortgage the Fesserton Church property for \$250. Dr. Moffat addressed the Presbytery in interest of the Tract Society. At the close of his address the resolution was adopted, "That the Presbytery have heard Dr. Moffat with pleasure, express their sense of the valuable work done by the Tract Society, and undertake to further its objects within the bounds according to their ability." A committee, Mr. Burnett, Convener, was appointed to arrange a convention or conventions on Sabbath Schools, State of Religion and Temperance, to be held at Barrie under direction of Presbytery at such time as may be deemed suitable.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF SARNIA.—This Presbytery met at Strathroy on the 18th ult. There was laid on the table and read, a call from the congregations of Oil Springs and Oil City to Rev. Mr. McKibbin, B.A. Mr. Macdonald moderated in the call, and was heard in reference to the same. The call was sustained, and it was agreed to apply for \$150 supplement. Mr. McKibbin having intimated his acceptance of the same, his induction was appointed to take place at Oil Springs, on the second Wednesday of October next, at eleven a.m., Mr. Cuthbertson to preach, Mr. Macdonald to address the minister and Mr. Beamer to address the people. There was also laid on the table and read, a call from the congregation of Guthrie Church, Black Creek and Wilkesport, to Rev. A. Ogilvie, B.A. Mr. Tibb, who moderated in the call was heard in support of the same, as also Messrs. Beattie and McRae, commissioners. The call was sustained. On motion of Mr. Cuthbertson the Presbytery agreed to record their expression of sympathy with Rev. Mr. McAdam in his sad and sudden bereavement by the death of Mrs. McAdam on the 21st of August last. The Presbytery having had experience of the Christian worth and hospitable nature of the deceased, sorrow with him in his loss, and pray that the God of all consolation and comfort may sustain the bereaved husband and daughters and heal their wounds with the healing influences of His grace. May they be comforted by the consolation whereby in like circumstances they cheer others. Mr. McAdam replied in suitable terms. On motion of Mr. Cuthbertson the Presbytery also recorded their recognition of the hand of the Great Head of the Church, in the terribly sudden death of Mr. McKellar, a member of the Court and for many years an active and honoured member of Theford Kirk Session. The Presbytery desire thereby to be stirred up to increased watchfulness and diligence till the night cometh when each man's work is done. Mr. Currie, Convener of the Presbytery's Home Mission Committee, gave in the half yearly report from April 1 till October 1 next. The report was received. In considering the same it was agreed to instruct the committee to borrow money enough to enable them to procure a deed from the Grant family so as to secure to the Church the church property of Dathel Church, Sombra. It was further agreed to connect for united service the tenth of Brooke, Weidman and Inwood, and to confine the services of Mr. McRobie, to Marthaville, thus securing them services every Sabbath in these stations. The following students were ordered to be certified to the Senate of Knox College, Toronto, viz.: Mr. Needham, third year, Theology; Mr. Nichol, first year, Theology; Mr. McLennan, University; Mr. Crockard, first year, University. The next regular meeting was appointed to be held in St. Andrew's Church, Sarnia, on the third Tuesday of December next, at two p.m. Mr. Tibb addressed the Court submitting a motion of which he had given notice in July last, in reference to the election of commissioners to the General Assembly. After discussion it was referred to a committee consisting of Dr. Thompson, Convener, Messrs. Cuthbertson, Tibb and Anderson and Mr. Nesbit, elder, to consider the same and report in December next. Mr. Pritchard submitted a motion of which he had given notice, in regard to standing orders for the conduct of the business of the Court. After discussion it was agreed to refer the same to a committee consisting of Mr. Pritchard, Convener, Messrs. Cuthbertson and Currie, ministers, and Mr. McPherson, elder, with the view of framing a programme and report in reference to the same at next ordinary meeting. The meeting was closed with the benediction.—GEORGE CUTHBERTSON, Pres. Clerk.

MONTREAL NOTES.

The regular quarterly meeting of the Presbytery of Montreal, met in the Convocation Hall of the college on Tuesday. The attendance of ministers was good, but comparatively few elders were present. Reports were received and considered from the several standing committees of the Presbytery, and a large amount of routine business was transacted.

The Presbytery agreed to apportion among the congregations of the bounds the amounts asked by the Home Mission Committee for Augmentation and Home Missions, and deputies were appointed to visit the several augmented charges and mission fields, with a view to stimulate the liberality of the people so as to lessen, if possible, the grants from the Church funds.

The minimum salary allowed in city charges by the regulations of the Assembly's Committee is \$1,000. This is felt to be much too small a sum for the maintenance of a minister's family in Montreal, where the expense of living is becoming increasingly high. According to the Assembly's regulations the sum of \$100 is allowed for house rent. As a matter of fact the average rent of the houses occupied by our ministers in Montreal is upwards of \$400 per annum, and the cost of living generally is proportionately great. For several years past special efforts have been made in the city

to supplement the grants from the Augmentation Fund, so as to make the minimum salary \$1,400 per annum, and a committee of Presbytery has been appointed to secure that this shall be accomplished this year also. There has been a considerable increase in rents in Montreal of recent years. Many of the class of houses which a few years ago could be had for \$300 and \$400, are now renting for \$500 and \$600, and even as high as \$700 per annum. While the cost of living has greatly increased there has not been a corresponding increase in the salaries of many ministers.

On the evening of Wednesday, the twentieth Session of the Presbytery College was publicly opened, when the Rev. L. H. Jordan, B.D., delivered a lecture on the office of the Deaconess, a plea for its revival in the modern Christian Church. The attendance was large and the lecture one of much interest. At the close the Rev. Principal MacVicar announced that there were thirty new students, making the number on the roll ninety, by far the largest number in the history of the college. He contrasted the position of the college now, with its magnificent buildings, its extensive and valuable library, its endowment fund, its staff of four professors and five lecturers, and its roll of ninety students, with its humble beginning twenty years ago. He also intimated that the college board had that day decided, in accordance with the recommendation of the General Assembly, to put forth an effort to increase its endowment fund by an additional sum of \$150,000.

The examining committee of the Presbytery had before them a large number of students, thirty-two of whom were certified to the Senate of the college here.

With the exception of Melville Church, Cote St. Antoine, and the Hochelaga French Mission, no new Presbyterian congregations have been established for several years in the city or suburbs, there being comparatively little increase in the Protestant population. Recently, however, there has been a decided improvement in this respect and a committee upon church extension, appointed by the Presbytery, have mapped out the city, and are about to take steps looking towards the opening of Sabbath schools and, in some instances, preaching stations, at a number of points in and around the city. In this work they are having the co-operation of the Presbyterian Sabbath School Association of Montreal, and it is hoped that ere long ground will be broken in the several districts.

On the recommendation of its City Mission Committee, the Presbytery has appointed one, and in some cases two, of its ministerial members as visitors at the respective and charitable and benevolent institutions of the city, so that the interests of Presbyterian inmates may be duly cared for. Steps have also been taken with a view to the Christian supervision of the students from Presbyterian homes, attending educational institutions in Montreal.

The number of new students who have matriculated in arts at McGill this Session is sixty-eight, seventeen of whom are young women. This does not include partial or occasional students or those who are attending lectures with the intention of matriculating at the Christmas examinations.

The Rev. L. H. Jordan has given notice of his intention to move the following motion at the January meeting of Presbytery: (1) That in the judgment of this Presbytery the time has fully come when the various female workers in our Presbyterian congregations should in some way be officially recognized, both by Kirk Sessions and Presbyteries, and (2) That as a first step towards the end just indicated, the Moderator of this Presbytery nominate a committee whose duty it shall be to consider this important question in all its bearings, alike in the light of early primitive practice and of present pressing necessities; said committee to recommend some method by which woman's work in the Church may at once be deliberately organized and then judicially developed.

A conference on Christian work is to be held under the auspices of the Presbytery on the evening of its next regular meeting in January, and a committee has been appointed to make all necessary arrangements therefor.

Principal MacVicar brought before the Presbytery the action of the Quebec Provincial Legislature in regard to the incorporation of the Jesuits. A committee was appointed to consider the matter, and the Presbytery, on the recommendation of this committee, unanimously adopted the following resolutions:

Whereas, by recent legislation of the Province of Quebec a large sum of money was voted out of the "Jesuits' estates," which upwards of a century ago became public property, and have since yielded the means of educating the people of the Province, irrespective of race or religious belief, \$400,000 to the Society of Jesus, and \$60,000 to the Protestant Committee of the Council of Public Instruction, the Presbytery of Montreal avails itself of this opportunity of expressing strong disapproval of the same, and of declining, so far as it has a right to voice public opinion, to be a party to it.

The Presbytery further expresses astonishment that the Provincial Legislature, not content with granting powers of incorporation to the Jesuits, should have gone out of its way to foster in a mixed community a society which has proved itself the enemy of civil and religious liberty all over the world, and which even the governments of Roman Catholic States have found necessary to expel.

The Presbytery also protests earnestly against the action of the Government of Quebec in violating the principle of religious equality which was established in Canada many years ago by bestowing public money upon a society of a distinctly religious character like that of the Jesuits. Therefore, be it resolved that this Presbytery memorialize the Governor-General in Council to take the foregoing preamble and resolutions into consideration and adopt such measures as will protect the rights of the people of this Province in the premises.

PROFESSOR DUNS, in unveiling the bust of Hugh Miller in the Wallace monument, expressed the conviction that the appreciation of the grandeur of Miller's struggle against early hardships which characterized his life is more and more deepening, and so, too, in regard to his word as a literary man, a publicist, and a man of science.

Sabbath School Teacher

INTERNATIONAL LESSONS.

THE STONES OF MEMORIAL {Josh. 4: 10-24}

GOLDEN TEXT— "Then shall ye let your children know, saying, Israel came over this Jordan on dry land.—Josh. iv. 22.

SHORTER CATECHISM.

Question 95—Prayer is one of the most important parts of public worship; it is of vital necessity for every Christian, old or young. Prayer is as necessary to the soul's life and well-being as daily food is to bodily health and strength. It must not be formal, a mere part of daily routine, but the sincere, fervent outpouring of the soul to God. Prayer must be in faith and should ever be reverent. It is an act of worship, homage and love to our Father-King, and flippancy is incompatible with our devotion to Him. He is willing to hear the fullest expression of our desires. The condition of all true prayer is that it must be for things agreeable to God's will. How can we know what is agreeable and what is not? We have only in humble submission to present our petitions and He will decide that, and answer them according to His infinite wisdom and love. Prayer is to be presented in the name of Christ, because He has made atonement for sin, and is the mediator between God and man. In coming to the throne of grace we must remember and confess our sins, and also remember God's mercies and express our thankfulness to Him for His unfailing bounty.

INTRODUCTORY.

The present lesson continues the account of the passage of the Jordan by the Israelites begun in the last, and gives a description of the memorial erected to commemorate an event so significant and important in God's dealings with His chosen people.

I. The Crossing of the Jordan completed.—The priests remained with the ark in the river-bed till the entire multitude had passed over. They remained faithfully at the post of duty until the people were safe on the western bank of the river, till they were all safe in the promised land. The priests with the ark would impress the minds of the people with the fact that God was their protector. They descended into the bed of the river first, and remained there till all had crossed. They moved in solemn procession to join the people, indicating that God had gone before His people, and that He was their defence. The children of Reuben, and the children of Gad, and the half tribe of Manasseh, had settled east of the Jordan, where their inheritance had been allotted them. Moses, before his death, had charged them that when the body of the people entered Canaan they were to help them in its conquest. In obedience to that command, forty thousand men fitted for war passed over, the rest remaining to protect the aged, the women and the children. It is said that on that day "the Lord magnified Joshua in the sight of all Israel; and they feared him as they feared Moses all the days of his life," in fitting the promise made when preparations for the crossing were begun. Now that the people were all safely over the river, and the priests with the ark had joined them, the river resumed its wonted course. Again it flowed on, and rose so that the banks were again overflowed. The day was a memorable one. It was the tenth day of the first month—the tenth day after the new moon in our month of March.

II. The Memorial Erected.—Twelve men, one from each tribe, had been selected beforehand to take each a stone from the bed of the river, and carry it to the first place of encampment. This was at Gilgal, lying between the city of Jericho and the Jordan. These stones were placed in such a manner that they would form a conspicuous and enduring monument of one of the most eventful incidents in the national life of the Jewish people. An eminent writer says, "The most of the Hebrews, at the camp thus chosen for them, were about five hundred feet above the bed of the Jordan. The river they crossed lay underneath them about four and a half miles to the east. An open plain stretched on all sides of them and permitted free movement. . . . The name Gilgal (circle or wheel) was given in direct allusion, we are told, to the rolling away of the last trace of the degradation and reproach of their Egyptian slavery; by the circumcision of the host, which had been neglected in the wilderness, but was now commanded by Joshua, as the appointed acknowledgment of their national covenant with God at Sinai. . . . But another allusion may well have been to the circle of twelve stones, raised by Joshua's order—the first sanctuary of Israel in Palestine."

III. The Design of the Memorial.—This memorial, raised to commemorate the passage of the Jordan, was an object lesson to all Hebrew children. When they saw in after years the monument at Gilgal it would arouse their interest, and they would ask their parents, "What mean these stones?" The answer gives an explanation of God's marvellous intervention on behalf of His people, "Israel came over this Jordan on dry land." It was God's doing. He is spoken of as "the Lord your God." The crossing of the Jordan and the passage of the Jordan were both effected by the direct and immediate interposition of Jehovah. He is your God. He who so cared for His people in the past cares for you now, and this memorial is designed to impress the truth of God's care for His children, and to remind them of the exercise of His power on their behalf. It was a memorial not only to the people of Israel. The lesson it was designed to teach is of world wide significance. "That all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever." So that all who seek to love and serve Him can say, "This God is our God, and He will be our guide even unto death."

PRACTICAL SUGGESTIONS.

God's marvellous doings on His people's behalf should be gratefully remembered. The monuments that record God's wondrous works to the children of men are never meaningless.

Household Hints.

DRAFNESS CURED—A very interesting 132 page Illustrated Book on Deafness. Noises in the head. How they may be cured at your home. Post free 3¢.—Address DR. NICHOLSON, 30 St. John Street, Montreal.

PICKLED TROUT.—Small brook trout, scalded for three minutes in boiling water, then covered with boiling-hot spiced vinegar kept in a close jar, make a delicious relish and will keep for several days.

QUICKLY MADE SALAD DRESSING.—Beat together the juice of a lemon and the raw yolks of two eggs; then slowly drop in enough olive oil to make a thin cream, stirring gently and continuously while adding the oil. Vinegar may be used instead of lemon juice if preferred; a little made mustard and salt can be added.

SWEET PRESERVES.—For each pound of fruit take one-half pound of sugar. Save the perfect cores and skins, boil these in sufficient water to merely cover them: strain this syrup and put in the sugar, and add the prepared fruit. Stew gently until the syrup becomes coloured finely. When sealing the preserves, if there is too much syrup, bottle for pudding sauce.

Consumption Can Be Cured

By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petticoe, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

SOLID CUSTARDS.—Take a quart of new milk and half a pint of cream mixed, one-quarter of a pound of powdered sugar, a large glass of white wine in which an inch of washed rennet has been soaked. Mix together the milk, cream and sugar. Stir the wine into it, and pour the mixture into custard cups. Set them in a warm place near the fire till they become a firm curd. Then set them on ice or in a very cold place. Grate nutmeg over them before serving.

EXTRA GOOD BREAD PUDDING.—Use crusts of bread, and dry pieces of brown bread and cake, and enough milk to allow the pieces to swim. When the bread is well soaked, grate nutmeg over it, or put on slices of lemon or some dried fruit, then pour over the whole a rich custard, being careful not to disturb the bread much. Bake it slowly, then spread the beaten whites of two eggs over the top, and let it brown slightly before serving.

OYSTER SOUP.—The oysters should be stewed and then strained out of the liquor, which is to be set on the back of the range; the oysters must be chopped fine, and with rolled crackers put through a colander into the liquor again, when a sprig or two of mace is added, a few grains of allspice, plenty of salt and pepper and a pint of cream, all the better if some one has the time and patience to whip it. When brought to a boil, a delicious bisque of oysters will be ready for the table.

FAVOURITE PUDDING.—Beat half a pound of butter to a cream; stir in the yolks of six eggs, six ounces of sifted sugar, half a pound of Sultana, the juice and grated rind of two lemons; add the whites of the eggs beaten to a foam. Line a buttered mould with slices of citron, blanched almonds, candied orange and lime rind and other fruit, angelic, vanilla and rose drops, and pour in the mixture; cover with oiled paper and cloth. Serve with a sauce made of battered lemon, sugar and old sherry.

CHICKEN RISsoles.—Take cold baked chicken left from dinner; free the meat from the bones, and chop fine. Rub a little dried bread into fine crumbs, and to this add either heated liquor of chicken, or hot water, and moisten the bread thoroughly. To a pint bowlful of crumbs and meat—the proportion may be as necessity makes it—allow one teaspoonful of salt, one of pepper, one of sifted sage, and one heaping teaspoonful of butter. Make into little cakes, dust with flour and fry to a light brown.

PICKLED PEACHES.—Three gallons pated peaches; two quarts strong clear vinegar; three pounds brown sugar; one ounce stick cinnamon; two or three cloves stuck in each. Boil the vinegar, sugar and cinnamon together: when it has been skimmed, put in half the peaches and boil till they begin to get tender: take out carefully and put into jars; then put in the others, and cook in same way, afterward boil down the vinegar till it will just cover them. Keep under with a plate and paste five or six papers over.

13/13

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For Infants and Invalids. Is a compound of MILK, WHEAT & SUGAR.

Chemically so combined as to resemble most closely the MOTHER'S MILK. It requires only water in preparation, thus making it the Most Economical and Convenient preparation in the market, besides doing away with the DIFFICULTY and UNCERTAINTY of obtaining pure milk of a suitable and uniform quality.

It is recommended by the highest medical authorities. It is especially adapted as a Summer Diet for Infants. Samples on application to THOS. LEEHMAN & CO., Montreal.

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The microscope has proved that these diseases are contagious, and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent oculists—Tyndall, Huxley and Peal—endorse this, and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, 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 oftener than once in two weeks. For the membrane must get a chance to heal before any 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 high are these remedies valued, and so great is the demand for them, 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. N.B.—For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Son, 303 King Street West, Toronto, Canada.—Scientific American.

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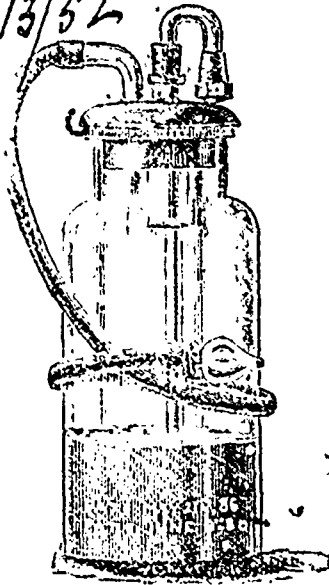
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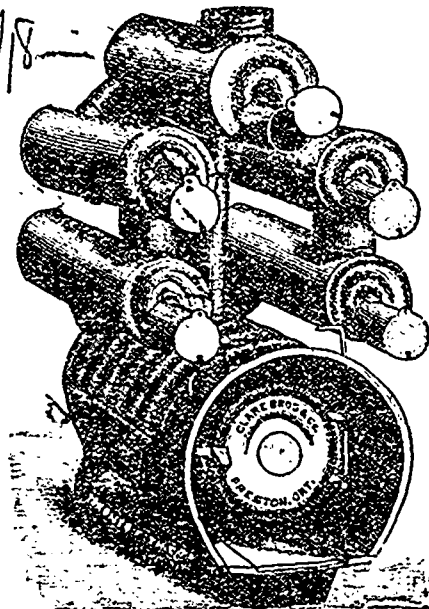
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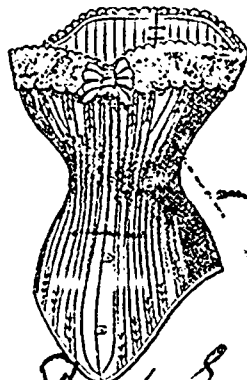
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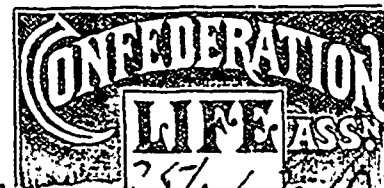
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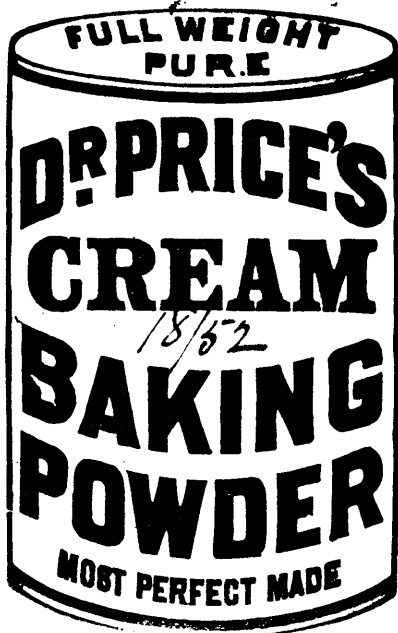
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 LINDSAY.—At Woodville, November 27, at eleven a.m.
 PARIS.—In Knox Church, Ayr., October 9, at ten a.m.
 BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
 WHITBY.—At Bowmanville, on Tuesday, Oct. 16, at half-past nine a.m.
 BROCKVILLE.—At St John's Church Brockville on December 11, at three p.m.
 SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 18, at two p.m.
 BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m.
 LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on Tuesday, N. v. 27.
 GUELPH.—In Chalmers' Church, Guelph, on Tuesday, November 20, at half-past ten a.m.



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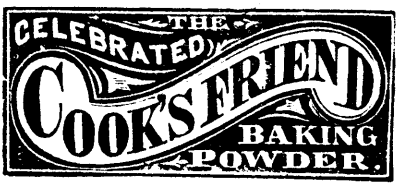
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In Toronto, at the residence of the bride's father, on Wednesday, October 3, 1888, by the Rev. Robert Wallace, of West Church, George Leys, Esq., of Sarnia, to Adelaide Louise, daughter of George Arksey.

On Wednesday, 3rd inst., at the residence of the bride's father, by the Rev. James Robertson, D.D., of Winnipeg, assisted by the Revs. R. M. Craig of Dunbarton, and A. J. McLeod, B.A. of Banff, brother of the bride, the Rev. W. L. H. Rowand, B.A., of Burnside, Man., to Sadie M., only daughter of John McLeod, Esq., merchant, Portage La Prairie.



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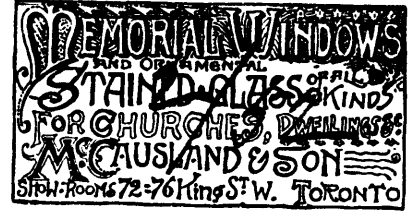
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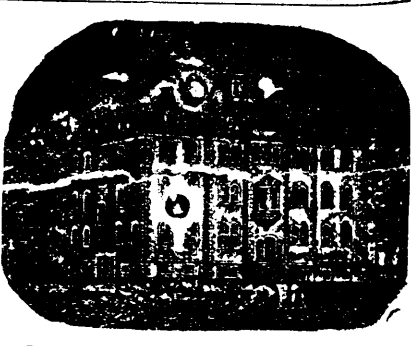
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