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The total output of fifty-four leading gas companies in the U. S. during the first six months of 1893 was 1,080,000,000 cubic feet, a gain of 82,000,000 compared with the corresponding period last year. It is probable that this represents new uses for gas, rather than an increase of consumption for illumination.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

J. F. Biles, designer of the ocean steamships New York and Paris, believes that in "the third year of the twentieth century," or within ten years, the best transatlantic steamships will be able to leave New York at noon and arrive at Southampton in four days. Such an exploit would require a speed of almost thirty-five miles an hour.

A short time before Dr. Charcot died he said in a lecture that semi-scientists had for more than fifty years ridiculed the idea that the full of the moon was a dangerous time for mad people. Better informed men are coming back to the old time notion, said Dr. Charcot, as the result of increased learning on the subject of earth tides, similar to the oscillation of sea tides.—Electricity.

#### ASK YOUR FRIENDS

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds it indispensable for sick headache, or biliousness, while others report remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc.

Hood's Pills are purely vegetable.

In Nuremberg they have just discovered 900 songs of the Meistersingers, including some by Hans Sachs.

Minard's Liniment cures Garget in Cows.

### HEALTH AND HOUSEHOLD HINTS.

**Stewed Pears.**—Peel the pears, boil till soft; add a quarter of a pound of loaf sugar to a pound of pears. Then let them boil again, and when a little pink put them on embers instead of a hot fire, that they may be a clear pink. Do not make the syrup too thin and watery.

**Brandy Pears.**—Pare as thin as possible, and throw into cold water. When it boils, take the pears out. As soon as cold, put them in jars, a layer of pears and a layer of sugar, and fill the jars with white brandy. To half a bushel of fruit five pounds of white sugar.

**Boiled Icing.**—Boil one cup of granulated sugar and four tablespoonfuls of cold water until the syrup strings. Beat the white of one egg to a froth; add one-half of a teaspoonful of cream of tartar to the egg, then pour the syrup on gradually, beating all the while, and beat until cold.

**Pear Marmalade.**—One pound of pears pared and cut up; three quarters of a pound of white sugar, add water in the proportion of half a gallon of water to six pounds of pears, and boil quickly until the fruit is soft. Add the sugar, and mash until perfectly smooth. Take it off when it begins to bubble up. Don't let it burn.

**Cream Pudding.**—Two cupfuls of milk, two eggs, two tablespoonfuls of flour, a tiny pinch of salt, half a cupful of sugar, two or three tablespoonfuls of fruit juice. Mix the flour with a little of the cold milk, adding the salt; put the remainder of the milk into the double boiler, and when it boils stir in the flour. Add the eggs, thoroughly beaten, and cook five minutes. Pour into a pudding dish for the table, sprinkle the sugar over the top, and pour upon this the fruit juice. Serve cold.

#### Do You Know

That next to sleep there is nothing more restful than a bath when the body and mind are fatigued.

That spirits of camphor applied with a flannel cloth will remove unsightly white spots from furniture.

That soot, applied to a fresh cut or wound will stop the flow of blood and abate the pain at the same time.

That the odor of onions left on the hands after peeling may be removed by rubbing the hands with celery or mustard.

Plenty of shade and fresh water are needed during the hot spells. Keep the water in the shade and renew frequently.

That if oilcloth is laid down where the sun will shine on it much, it will stick fast to the floor, unless paper is laid under it.

That if grease or oil is spilled on a carpet, flour or meal should be sprinkled over it as soon as possible, and let remain for several hours, and it will absorb the grease.

That a sponge large enough to expand and fill the chimney after having been squeezed in, tied to a slender stick, is the best thing with which to clean a lamp chimney.

That when molasses is to be used in cooking, it is a very great improvement to boil it and skim it first. It takes out the unpleasant taste and gives it more the flavor of sugar.

That mahogany furniture should be washed with warm water and soap, then given an application of beeswax and sweet oil, with a soft cloth, and polished with chamolis to a rich finish.

That black silk petticoats will wear much longer if, instead of having ruffles of the silk, they be made of ribbon. It is a great deal more durable, and they may be employed for narrow ruffles and platings to great advantage.

#### WHAT YOUR GREAT GRANDMOTHER DID.

She hatched the flax and carded the wool, and wove the linen, and spun the tow, and made the clothes for her husband and ten children. She made butter and cheese, she dipped tallow candles to light the house at night, and she cooked all the food for her household by an open fire-place and a brick oven. Yes; and when she was forty years of age, she was already an old lady whose best days were over. Her shoulders were bent and her joints enlarged by hard work, and she wore spectacles and a cap. Her great granddaughter, with all the modern conveniences for comfort, refinement and luxury, may be as charming and attractive at forty-five as at twenty. Especially is this true if she preserves her health and beauty by the use of Dr. Pierce's Favorite Prescription, which wards off all female ailments and irregularities, cures them if they already exist, keeps the life current healthful and vigorous, and enables the woman of middle age to retain the freshness of girlhood upon brow and cheek, the light of youth in her eyes, and its elasticity in her step. Sold by all druggists.

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# THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, NOVEMBER 8th, 1893.

No. 45

## Notes of the Week.

A change has been made in the matter of fixing Thanksgiving day this year. Heretofore the second Thursday in November has been Thanksgiving day in Canada, while the fourth Thursday of the same month has been Thanksgiving day in the United States. This year the Canadian holiday is fixed for the fourth Thursday of November—the 23rd—and the people of both countries will give thanks and enjoy their Thanksgiving dinner on the same day. This is as it should be.

Some comment has been caused by a statement in a Welsh paper, that shortly after the division on the Welsh Suspensory Bill, Mr. Evans received from Mr. Chamberlain, a message requesting the Welsh members to support a Unionist vote of "no confidence" in the Ministry. If the vote should be successful, according to Mr. Evans' version of the message, a new Ministry would be formed with Mr. Chamberlain as Premier, and among the first important bills to be introduced by him in Parliament would be one for the disestablishment of the Church in Wales. Nothing came of this bid for the Welsh vote, says the Genedl, except the great amusement of the Welsh members.

In the Legislative Council of Trinidad, a Sunday-closing bill was defeated by a vote of 11 to 3. This happened although the bill had the sanction of all the religious denominations. No one contended for it more heartily than the Roman Catholic Archbishop. The Archbishop in his own paper, writes: The last word, however, has not been said on this matter. The promoters are too much in earnest, and too deeply convinced of the justice of their cause to be disheartened by the rebuff they received on their first attempt. Rev. E. A. McCurdy has taken a leading part—we may say the leading part—in the movement for Sunday closing. On the evening after the defeat of the bill he discussed the subject and called attention to the way in which public sentiment had been ignored by those who are in authority.

Some months ago a large number of the Protestant ministers of Montreal united in an invitation to Rev. B. F. Miller, the evangelist, to hold a series of evangelistic services in that city. It now appears that he must postpone his visit to the winter of 1894-'95. Meantime the condition of his coming there, is that the ministers and churches engage in a special course of evangelistic services among themselves and without the calling in of any outside help. Why not? Gratefully acknowledging the wisdom and goodness of God in raising up special agents to do a special work, we are persuaded that the already faithful use of such means by the ordinary ministry would be honoured with such a continuous outpouring of the Holy Spirit as would show that the conversion of sinners and upbuilding of saints do not depend upon special agencies, and least of all need to stand still until they can be obtained.

The Anglican Diocese of Dunedin, New Zealand, has resolved to establish a Sustentation Fund after the model of that of the Presbyterian Church in that country, and appointed Colonel Morris, one of its most devoted workers, to lay it before its congregations. The following

remarks would apply very well to our Augmentation and Aged and Infirm Ministers' Funds. "It would greatly help our Sustentation Fund, which has rendered the Church powerful assistance in Church extension in the past, if our elders and deacons were to give the congregations the benefit of their advocacy of it, while ministers must not shrink from commending it on the ground of mere feeling. We are convinced that it would be to its advantage if our men of business and earnest Christianity, were to charge themselves with placing before our people the privilege and obligation of giving according to their ability for all Church purposes. Which of our able elders and deacons will take the lead in this necessary work?"

The Rev. Philip Schaff, D.D., who was been for a long time in ill health, died on Oct. 20th at his home in New York. In him, not only the American Presbyterian Church, but the Church of Christ in all lands, loses a distinguished scholar and a bright ornament. He was a Swiss by birth, but was educated in various German universities, and from the first has occupied positions of importance and influence. In 1843, upon the recommendation of Neander, Tholuck and Julius Miller, he was appointed to a professorship in the Theological Seminary of the German Reformed Church in the United States. He was appointed to a like position in Union Seminary, New York, in 1869, and has up to his death, retained his connection with that institution, although his chair has been changed several times. He was a voluminous writer and at various times held many important public positions and discharged ably many high public duties. In the contest which has arisen in connection with Dr. Briggs, he took ground in favour of toleration. As a Christian gentleman he was a delightful companion.

An attempt has been made in Ottawa to ostracise French Protestants from the St. Jean Baptiste Society, which is national in its character, as St. Andrew's is amongst Scotchmen, or St. George's among Englishmen. On this conduct, Mr. Tarte expresses sentiments well worthy of being quoted: "French Canadian Protestants are not very numerous in Canada. I would like to see them all Catholics, as I prefer my own religion to theirs, and practise it. But is it a dishonour in the sight of men, a stigma before society, to be a Protestant? As firmly as I hold to my own religious convictions, as resolutely do I respect those of others. I leave to God the last judgment of those who believe in Him and bow down in His adoration in the temples raised to His honour and glory. But one must be blind not to perceive that the number of ecclesiastics who are taking note of the public pulse is increasing daily. These will take good care not to denationalize Christians who do not adore the Creator at the same altars as we do. On the contrary, they will hold out the hand of brotherhood to them; for they are our brothers, these French-Canadians between whom and us you wish to dig a gulf. It is nature, it is the Supreme will that has made them members of our race; neither you nor I can change that. The Church of Canada will be saved by the far-seers, whose eyes are clear enough to perceive the dangerous breaches made in the faith of many by intolerance and absolutism in matters in which perfect freedom of opinion is every man's birthright." Good! The world is most surely moving.

## PULPIT, PRESS AND PLATFORM.

Dr. Deems: A pure, holy character exerts its influence like warmth.

Robertson: Christ is the river of forgetfulness, in which by-gone guilt is overwhelmed.

Goulbourn: Let the rule invariably be this, where you cannot pray as you would, pray as you can.

Ram's Horn: Wherever the word of God is preached in purity people will be found who would like to stone the preacher.

Sinclair: Faith is the hand of the soul to take hold of Christ; the foot to come to Him; the eye to behold Him; the ear to obey Him; and the mouth to taste of His sweetness.

D. L. Moody: I tell you the monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling of the salvation of Jesus Christ.

F. W. Robertson: Whosoever is satisfied with what he does, has reached his culminating point—he will progress no more. Man's destiny is not to be dissatisfied, but forever unsatisfied.

Samuel Rutherford: Truly it is a glorious thing to follow the Lamb: 'tis the highway to glory; but when you see Him in His own country at home, you will think you never saw Him before.

Newman: One act of self-denial, one sacrifice of inclination to duty, is worth as proof of a Christian, all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves.

W. E. Channing: The sages and heroes of history are receding from us, and history contracts the records of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus Christ.

Lord Tennyson: The woman's cause is man's: they rise or sink together, dwarfed or godlike, bond or free: if she be small, slight-natured, miserable, how shall man grow? As the husband is, the wife is. Who does not honour his wife, dishonours himself, and it is the low man thinks the woman low.

H. W. Longfellow: As the ice upon the mountains, when the warm breath of the summer sun breathes upon it, melts and divides into drops, each of which reflects an image of the sun; so life, in the smile of God's love, divides itself into separate forms, each bearing in it and reflecting an image of God's love.

The United Presbyterian: We all heartily favour congregational singing. We believe that it is the duty of all the people to praise the Lord—to praise Him with a loud noise skillfully. No congregation can do so without education and training. But any congregation that will give a reasonable amount of attention to this important matter can have good singing. They must not undertake to master too many tunes. Dr. Talmage says fifty psalms or hymns are enough for any church. Half that number of tunes will be sufficient. Let us not think we must have new tunes every Sabbath.

The Chicago Standard: Evidences of generous interest on the part of Christian people in the condition and needs of the labouring classes, are particularly welcome just now. There is a growing conviction that in this, as in other things, Christianity must come nearer to those in whose behalf it has, in a very special sense, been given to the world. Signs that this is realized, and that Christian people act upon it, are just so much the more to be welcomed. The Church of Jesus Christ is not to side with the selfish, overgrown and oppressive corporations, but with those who are the victims of such, so far as these in their measures are deserving.

Dr. Lyman Abbott: It is not Christianity that we want to tell our brethren across the sea about, it is the Christ. We recognize the voice of God in many prophets. But we believe that no other revelation transcends and no other equals that which He has made to man in the one transcendent human life which was lived eighteen centuries ago in Palestine. And we find in Christ one thing which we have not been able to find in the religious life of the world. In all religions man is seen seeking after God. But in Christ we see the everlasting Father seeking the children who are seeking Him. He is not an unknown hiding Himself behind a veil impenetrable. He is a speaking, revealing, incarnate God.

Mid-Continent: Of course the spiritual and moral benefits of a church to a community are well understood. But do we often think of the benefit in a business point of view, and how it aids in the better lines of trade? We once knew a place where for some years the little church had been closed, and where there were but seldom any other gatherings which stimulated men and women to make their best appearance. One consequence was that as there was no occasion for "Sunday clothes" and "getting ready for church," the demand for the better line of goods in the stores fell off very perceptibly, and merchants and milliners advocated the re-opening of church services on business grounds, if for no other reasons.

T. V. Powderly: Had I 10,000 tongues and a throat for each tongue, I would say to every man, woman and child: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle, and takes the wife you had sworn to protect, and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchanging it for money at the pawn shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi River, and I know that the most damning curse to the labourer is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men, than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rum-shop furnishes a paving-stone for hell. In one Pennsylvania county in a single year, 17,000,000 was spent for liquor, and it was estimated that 11,000,000 of the amount came from working men.

## Our Contributors.

### A SOCIETY THAT MIGHT BE USEFUL.

BY KNOXIAN.

Once upon a time a student in Knox College wrestled with his first sermon. He had selected his text, and written a few sentences of the introduction, when suddenly he came to a dead halt. It was the plentiful lack of matter that troubled him. As he cudged his brain for some additional ideas, a couple of his fellow students came into his room and told him they were starting a new society of some kind in the college. Looking up with a sorely bewildered expression on his face, he said, "I do wish you would start a society for the

#### GENERATION AND PROPAGATION OF THOUGHT.

Societies have greatly multiplied since the day that little incident took place in old Knox, but there is ample room in any part of the country for a society of the kind that student wanted. Societies and associations of one kind and another abound. There are few letters in the English alphabet that have not been honoured with a place in the initials of some society. Many of these societies are doing excellent work, and perhaps it may be said of them as has been said of the different religious denominations: "Each has done some work that no other has done so well." But there is still room for a society for "the generation and propagation of thought." The number of people who do their own thinking is not quite equal to the population of the country. How do you account for the ease with which a brassy, oily-tongued demagogue can make so many people believe almost anything? The explanation is that the people so easily gulled, never learn to think. There was no society in their youthful days for the "generation of thought," and they did not take private lessons.

How do you account for the large number of people who always do what the crowd does? If the crowd snouts, they shout; if the crowd laughs, they laugh; if the crowd weeps, they weep; if the crowd cheers, they cheer; when the crowd hisses, they hiss, and when the crowd curses, they curse, to the best of their humble ability. The explanation is easy. The people who run with the crowd never learned to think.

On what theory do you explain the existence of the trotting portion of the community. We mean that portion of the population that trots to something every evening. They begin on Monday evening and trot to some kind of a gathering every evening during the week. If there is no gathering of any kind to trot to on Saturday evening, they take a trot on the street. What is your theory about human trotters? The right theory is that they cannot think. They never learned the art of thinking, and what is worse, they don't wish to learn it.

No small amount of the idleness, listlessness, uselessness, incapacity of young people who make a poor start in life, arises from sheer, downright thoughtlessness. If a boy considers at sixteen what a dollar is worth, what a day is worth, what a good opportunity is worth, what a good start is worth, what knowledge is worth, there need be little concern about his future.

Thought would prevent many crimes. If the man who plans a crime could place himself at the other side of the crime and think of it as he thinks when he stands in the dock or at the door of the penitentiary, or under the gallows, nine out of every ten crimes would never be committed.

Many years ago, we heard an Ontario judge of great learning and ability, sentence an unfortunate fellow for a serious violation of the law. The prisoner begged for mercy on account of his wife and children. You should have thought of them, said the judge, when you were planning the commission of the crime of which you are convicted. To our boyish mind that seemed a harsh thing to say. It was exactly the right thing. Any man should think of the consequences of his deeds before he acts, and that may save him some very unpleasant thinking afterwards.

Why do so many people seem to dislike thinking? There may be various reasons. Thinking of most kinds is hard work, and man is naturally a lazy animal. Thinking is often serious work, and a considerable portion of the Adam family have no relish for serious exercises. Thinking has generally to be done when

one is alone, and too many people cannot bear to be alone. Thinking implies the possession of apparatus to think with, and some people don't seem to have any apparatus of that kind. If a man has nothing to think with, he can scarcely be blamed for not thinking. Some years ago we happened to become well acquainted with a Presbyterian deacon that we met at a watering place on the Atlantic coast. One day he told us he was very sorry his pastor had to resign. He is a good pastor, a good Christian, a splendid man. But, said the deacon, sorrowfully,

"HE HAIN'T GOT NO IDEAS."

In his city, he said, a pastor without ideas could not hold his place for any length of time. They had called their man from a distant city, did not know much about him, but though a very short time in his pulpit, he had developed a painful lack of ideas. That deacon was a sharp, but a fair, and we believe, kindly man. He knew that a large and influential congregation in one of the best cities in America could not be kept together and fed by a pastor who could not think. A congregation that cannot live without food, is in a much more hopeful condition than one that can feed on wind.

There is no society in this country that we know of that teaches people to think. Then let each one of us try and teach himself to do his own thinking. There is, after all, no more pitiable creature than the weakling, of whose nose someone always has a hold, leading and jerking him here, there and everywhere.

#### RESPECTING ELDERS.

"He who fears God fears to sit at ease." Editor of the Canada Presbyterian.

Sir,—I should have been glad if some one more competent and more experienced than I am had taken this matter up. But in the absence of any such, I trust it will not be deemed in me presumption when I undertake to address a few words of criticism, and make a few suggestions, to those approved of the Church and solemnly elected to lead in her work. For, though a member and well-disposed towards the Church and its institutions, I have not been able to find in the practical working of those institutions very much to awaken my enthusiasm or satisfy my ideals of Christian fellowship and activity. In dealing with this question I have the advantage of having gained my views and ideals of church organization and work before I had been actually or sympathetically united to any Church. I have not grown up in the Church, nor have I been long enough a worker to be blinded to what is wrong or inefficient. I am, therefore, more able, perhaps, than older church workers to bring what is before the bar of what ought to be. And since it is mainly the young men that the elders in the discharge of their duties can hope to benefit, it may not be useless to them to hear with patience what the young men are thinking about, and what they expect of their seniors, who are both competent, and in the position, to guide them in Christian life and work. Therefore, as a young man, who has not been altogether thoughtless or unobservant, and who desires to be led into any field of Christian activity for which he may be fitted, and is willing to devote his spare time and energy to such work, I ask a respectful hearing from the elders and all men of capacity in the Church who ought to be leaders, while I state wherein I think they fail us, and what I think they might make of this office of eldership. It must be remembered, however, that I speak from a limited experience, and judge only from what I myself have seen. Consequently what I assume to be general may be only occasional. If I speak unjustly I ask pardon at the outset. And in further apology for what may seem harsh and uncharitable in my remarks—for I intend to speak with the utmost frankness—I might say that I do not think blame rests in this matter with individuals; the whole body of elders are at fault; there is no esprit de corps. I know many who earnestly desire a different state of things; but individuals are helpless when the mass is inert.

Never has there been such need of effective organization as now. The enemy have made serious breaches in our walls of late, and every man is needed for defence and attack. Most of all we need competent generals and captains. We would be gladly obedient to orders were they forthcoming. But when our officers fail us what are the men to do? The time is past when we can ride forth alone, like Spenser's Red Cross Knight, in search of adventures. If the Christian Church would stand in the modern world it must become again heroic and self-denying. It must aim at something greater than having a full meeting of listeners and psalm-singers. It must organize for work, and the organization

must afford a place for every man and woman who is ready to work. It is not legal in the Christian Republic to commute personal service by a money payment. As it was in some of those States of antiquity, our laws require every man's personal service in the field. Yet how many even of our nominal leaders are content simply to pay the war tax, comfortably praying in the words of the Collect, "that we being defended from the fears of our enemies may pass our time in rest and quietness."

This is a day when doubt is widespread among all classes, and when belief to thoughtful men is difficult. I talk to men and women, whenever I have the opportunity, about religion, and my experience is that absolute belief is confined to a very small circle of real workers, while the mass of well-disposed people are ready to turn one way or the other as they are strongly influenced. I was once a member of a mechanics' institute board, in a small town where five of the members were intelligent agnostics, or mere theists.

Sceptics can beat us theoretically; shall they also be able to point in scorn at the "fruits" about which we are so fond of boasting? If we cannot show the sceptic world the fervent spirit, love, holiness, the cause is lost. The very life of Christianity, to-day more than ever, depends on the characters of its professors. And this argument—"by their fruits ye shall know them"—is becoming less and less effective; for the highest self-devotion and virtue are now frequently seen apart from dogmatic Christianity, and the noblest men often differ radically in their religious belief. Contrast these two statements (and literature is full of such contrasts); the former is by Cardinal Newman, the latter by one of our noblest men, Matthew Arnold: "There are but two things in the whole universe, our own soul and God who made it."—"I do not think it can be said that there is even a low degree of probability for the assertion that God is a person who thinks and loves."

When a young man rises perplexed from the consideration of these things it would not be doubtful which way his faith would turn did he see a disciplined army of Christ, alert and active, as if in the presence of the enemy, and with the esprit de corps strong among the men, hero officers leading. His doubts would not stay the trumpet call.

"Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. For whosoever would save his life shall lose it." There is the battle cry. Christ never took a man into the ranks on easier terms. Christianity is an enthusiasm or it is nothing. "Behold, our King entereth in before us, and He will fight for us." Many of us would gladly go forward with Him into the struggle against evil and suffering, had we leaders. Where are all the men of capacity who sit round the communion table every quarter? We have a form of organization in the eldership, but we are not led. At the last communion in our church there must have been at least six hundred partakers; six hundred eating the body and drinking the blood of Christ. What a force, if officered and disciplined! Here are lawyers, doctors, successful business men and manufacturers, shrewd men who know the world, and how to deal with it and work out their purposes. Are there not latent among them thirty or forty true elders—true captains? Is it endurable by candid men that we should perform that act, so intense and terrible in its significance, and then—"pass our time in rest and quietness"? "And what are you doing, who so condemn others?" people who read this are doubtless saying. Very little; let no one think that I except myself out of the general condemnation. I have a right to speak, nevertheless. And I can say this, I chafe at my inactivity, which is partly enforced—very largely enforced.

I said in my former letter that we were about to elect five new elders. They have not been elected; nobody would accept the office. Is it because the office is a mere name, and men of character and ability disdain to take it upon themselves? I believe Christian work is despised by such men very often; and no wonder, when it consists mainly in prayer and singing hymns, and antiquarian research.

I propose, Mr. Editor, with your permission, in another letter to suggest various ways in which this office might be powerful for good. I do not expect that my suggestions will be all practical or wise; but it will be at least easy to outline a plan of campaign, which will serve as suggestions for the consideration of that practical wisdom and experience in our Church which seems to be almost wholly absorbed in selfish pursuits. We have this organization of eldership; why not use it?

Our minister, a few Sundays ago, read to us a bit of the book of Job giving a perfect description of "my elder."

Will elders read the lives here, not as "mere poetry," but gravely considering whether these words should not be spoken of every one of them?—

"When the ear heard me, then it blessed me;  
And when the eye saw me, it gave witness unto me:  
Because I delivered the poor that cried,  
The fatherless also that had none to help him.  
The blessing of him that was ready to perish came upon me:  
And I caused the widow's heart to sing for joy.  
I put on righteousness, and it clothed me:  
My justice was as a robe and a diadem.  
I was eyes to the blind,  
And feet was I to the lame.  
I was a father to the needy:  
And the cause of him I knew not I searched out.  
And I break the jaws of the unrighteous,

And plucked the prey out of his teeth." It must be so spoken of them, else Job's after bitterness will also be theirs:—

"But now they that are younger than I have me in derision."

We are ready enough to reverence age and office, we younger men in the Church; only let us. I should not thus write did I not desire to do so. I am Respectfully yours,

W. H. M.

#### MISSION WORK AMONG THE NORTHERN LAURENTIANS.

There is a general impression abroad that wide extents and long distances in mission work are confined to the great and promising Western part of our land—Manitoba, the N. W. Territories and British Columbia. But there are certainly exceptions; and these are likely more numerous than the Church is aware of. Let me invite your readers to join me in a missionary journey in the Presbytery of Quebec.

At 9.30 a.m., Friday, we leave the quaint French city of Three Rivers by the Grandes Piles branch of the C.P.R. In a few minutes we are dashing across a fine iron bridge which spans the St. Maurice River—with which we will be much better acquainted by the time our journey is ended. From this bridge we have a fine view of the noble St. Lawrence, and of two of the three mouths by which the St. Maurice pours its cold, dark looking, though really clear and iron-impregnated waters into the St. Lawrence. We are now at the Piles Junction, where we leave the main line going to Quebec, and turn north by the Piles branch proper. We pass the village of St. Maurice, and soon reach Radnor Station. Less than a mile to our right, we see the high smoky chimney of the St. Maurice Iron Works—the Radnor Forges. These forges turn out 30 tons of iron daily, which is said to be the very best—unequaled—for car wheels. The next station of importance is Lac la Tortue. To the right there is a fine lake close at hand, out of which a great deal of "bog ore" is taken each summer and conveyed to the forges which we have left behind. Here we leave the R.R. for the present, as our first mission work lies at Grande Mere, two miles to the left. After a drive of two miles, we find ourselves in a deep valley of the St. Maurice and right on its banks. We are ferried across and find ourselves in the picturesque village of Grande Mere—which, like Quebec, has an upper and lower town. This village owes its origin and growth to the pulp industry. On the Grand Mere Falls there is built the grandest and the largest pulp mill in Canada, the cost of which, it is said, reached the millions. It employs hundreds of hands, runs day and night, and turns out at the rate of six carloads of pulp daily. Its products are shipped to various parts in Canada, to the U.S., England, and even China.

Here is as magnificent a water power as heart could wish. Right in the centre of the magnificent falls a rugged rock rises perpendicularly to the height of thirty feet above the seething, foaming waters that for ages have been gnawing at its base. On one side of it the outlines of the face of an old woman have been as clearly cut out as if chiselled by the hand of an artist. To this rock the early voyageurs and lumbermen gave the name "Grande Mere," (Grandmother); and the village which is built above it bears that name. This great mill is operated by the Laurentide Pulp Co. Ltd. Americans form the greater portion of the company, but several Montrealers are interested. The great majority of employees are French and Roman Catholic. There are, however, some twelve Protestant families, belonging to various denominations who have wisely decided to support

but one organization. The majority decided in favour of the Presbyterian form of worship, and the decision was made unanimous. The Presbytery of Quebec have been looking after their interests for a year. Mr. N. A. MacLeod, B.A., of the Presbyterian College, Montreal, supplied them acceptably during the past six months.

Here we hold a preparatory service this evening; receive five—mostly young—people into full communion on profession of faith, and thirteen by certificate, and administer the ordinance of baptism. On the following Sabbath, the Saviour's death is commemorated, and set forth in His own appointment—the first communion ever held in these wilds of the St. Maurice. Morning and evening services, S.S. and C.E. meeting, fill in the day. About thirty-five attend the Sabbath services, and frequently some French come in.

Monday morning we recross the river and return to Lac a la Tortue station to continue the railway journey to Grandes Piles. We arrive there and bid farewell to a branch of the R.R., which affords the poorest accommodation and is the most mismanaged R.R. we have ever travelled by. We at once make for the banks of the St. Maurice to enquire about the departure of the little steamer which is to be our home for some two days. We are informed that she will start tomorrow morning at break of day. This place—the Grandes Piles—is situated on the St. Maurice, thirty miles from Three Rivers, and nestles on the river bank at the foot of a very high range of hills, the upper end of the village being suddenly terminated by a beautiful bend of the St. Maurice. Here magnificent Government booms span the river to regulate the immense drives of logs, which come down annually.

The logs of all the lumbering firms being detained here, a grand jam occurs. They pile up, it is said, to the height of twenty to twenty-five feet or more. So it is called the great piles—to which the French give the name "Grandes Piles"; and so the place has derived the name Grandes Piles (pronounced gra peel). Here we were fortunate enough to fall in with a family, two of whom were former members of the church in Three Rivers, and are kindly and comfortably housed for the night. There are several Protestant families here, but the nearest minister to them is at Three Rivers, thirty miles away. We learn of two young men, strangers, who are sick. We seek them out and find them, in noisy French boarding-houses, suffering from fever. Poor fellows, (one from England, the other from Ontario) their comforts are few enough! We read with them the word of consolation, and one of them asks us to let his mother in New Brighton, Eng., know, as he is too ill to write.

Early next day, at the gray of morning, we are on board. The little steamer puffs energetically, as if impatient to begin her fight with the swift-flowing waters and the strong rapids of the St. Maurice. We see a poor-looking wreck of humanity coming down the hill, held by one or two men. His muscles are relaxed, his face scratched, black and battered, his vision indistinct, and his brain reeling. He is slid down the plank as if he were a side of pork and falls prone on the deck. He rises and at the very first attempt at locomotion, the cry, "Man overboard!" would certainly have been heard, were it not for the "priest's steamer," which lies beside ours.

But this is only the shadow of events of which we will have much experience before the day is ended. We steam out and in the morning mists face the wonderful river of the north. We have about twenty passengers on board. The greater part of them are lumbermen on their way to the shanties—French chiefly, but one is a Highland lad from Cape Breton. The most of these men are under the influence of that curse of the race—legalized by human folly—whiskey. Four are in an advanced state of intoxication, and require the constant vigilance of the sober to keep them from falling over the narrow deck into the seething waters below, until overcome by drink, in a drunken stupor they are piled together in a corner and sleep a stupefied sleep for hours.

The eyes of all who are making the trip for the first time are on the scenery which is truly interesting and grand. When we have put a little distance between us and "The Piles," we see a gigantic rocky eminence lifting its lofty head far above us and even above the morning mists. This announces to us that we are soon to enter into the heart of the Laurentians. Very soon we are closed in on all sides by the everlasting hills.

The scene changes constantly. As the river winds around this hill, and at the base of that mountain and under the shadow of that rock only a short stretch of the river is visible at any time; and with every turn in the river the scene changes. But whatever change

the enchanting panorama undergoes there is no getting rid of hills and mountains and rocks. They are to the right, to the left, now in our wake, and seem to shut out the hope of further progress in advance. Nothing but hills or mountain ranges and the river which we are ascending. They differ in height, shape colouring and arrangement. Here to the right is a part of a rocky range rising perhaps more than 500 feet, almost perpendicular, bare, its feet planted in the water, its naked brow snowing the primeval rock which was once the bottom of the primeval ocean, and that can

"Such a tale unfold"

of hoary antiquity to those who understand its language. To the left an elevation which slopes gradually bearing a scrubby growth. Here another, clad with a richer and more youthful vegetation; there a height with trees of fair proportions; and yonder a mountain on whose high, steep side many a valuable pine shall fall this winter under the woodman's axe to be floated down to the Trifluvian City next spring, and which in the near future may help to build or adorn some of

"The merry homes of England"

or of a more distant one in Australia. That smooth space, from summit to base of that mountain coming in view, is a "timber slide" down which thousands of logs leaped, slid or rolled into the waters below; the ragged-looking track on the face of that other mountain indicates that a "land slide" has taken place.

What is that peculiar sensation which we have experienced, and which makes the ladies nervous and serious? Our steamer touched bottom, that is all. Here are mighty rapids. The descent of the swift-flowing waters is so great that we notice the grade which we are to ascend for hundreds of yards in advance. Our steamer, under full pressure of steam, quivers from bow to stern—now in mid-stream, turns right across the seething waters to avoid the rocks and soon gains the smoother waters above.

Hills! hills! mountains! Mountain ranges! and ever-winding stream yet maintaining its course due north! In many places these hills and ranges come down to the water's edge; in some instances they recede from the river, leaving a narrow strip of alluvial land between their base and the river bank. On many of these arable and fertile spots a small house (a very small one) may be seen. Here the ubiquitous Frenchman cultivates a few acres during the short summer, and for the rest of the year leaves his wife, children and cow there, while he goes far northward to ply the lumberman's axe or follow the drive.

As we ascend, the grandeur heightens, the beauty of the scene increases. Right and left the mighty Laurentians lift their towering heads and cast their sombre shadows on land and water. Their grand proportions and solid formation, hoary with the age of centuries unknown to man, speak to us of the solidity of the backbone of the eastern part of our country; the lofty heights, the deep cuts and the ragged rents tell us of the awful convulsions of nature which threw these ponderous portions of the earth's solid crust from their primeval resting place; and suggest the greatness and power of Him "who hath measured the waters in the hollow of his hands, weighed the mountains in scales, and the hills in a balance."

But as we look on the deck astern and see three or four of our number stretched out in the autumnal sun unconscious of all danger and grandeur, we are forcibly and sally reminded of Heber's words

"Only man is vile."

The day is wearing on. At the mouth of that river which we have left behind, we parted with a number of our shanty-men, and here we are putting in to shore to leave another batch for the camp in among yonder hills. Even our drunken fellow-voyagers are led, pushed or slid down the plank as if they were of no more account than the chest of tea or the grindstone which preceded them. We are told that they will work well when they sober off, and that this will be their last opportunity for a debauch until next March or April. What is that flat, peculiar craft ascending the river near the shore, to which two plucky horses are attached, one of them mounted by a cautious driver? Poor horses! Now walking on a good beach, now wading in water, now floundering and falling in water among great and slippery boulders! That is a lumbering supply scow. It has sixty-five barrels of flour, chests of tea, supply of beans, etc. And in this way the supplies are hauled up the stream from the R.R. terminus to the depot, a distance of fifty miles. Where the horses cannot get track or bottom, they are taken on board, and with poles and oars the scow is propelled to good track on the opposite shore or further up the stream.

The shades of evening are now gathering around us. The Northern Laurentians lift their shoulders and heads higher, and cast longer shadows, and their rich and variegated autumn tints become more marked. What is that beautiful expanse of water, and where has the St. Maurice gone? It has turned eastward clean out of sight, and that expanse is the bend of the river into which the Rat River flows. And that cluster of buildings on the elevated plateau above? That is our destination—the headquarters of Mr. Alex. Baptist's great lumbering operations in every direction around. Here we drop anchor for the night. Mr. "Sandy" Adams (Mr. Baptist's factor) and his hospitable wife, extend us a kind welcome. Here, among the sublime solitudes, three Presbyterian families are found, and their Church connection, so far as they have any, is Three Rivers. At 7 p.m., they are all gathered at Sandy's house. Prayers rise to the God among whose sublime, "lower works" the day has been spent. We speak for half an hour on the words: "I am that Bread of Life"; and the work of this trip is largely done.

Next morning, we are up before the sun. What a panorama greets us! To the right, the river on which we came up late last evening, is visible for about a mile. Three mountain ranges slope down to its bank. To the left and near at hand, an elevated plateau overlooking the Rat River and the bend in the St. Maurice, and at the far end of this plateau, a towering cliff rises above its immediate surroundings. Right before us a fine expanse of water, on the other side of which there is a level, low-lying farm; and in the background, a large, pudding-like mountain lifts his head to greet the morning sun. Those who are bent on mere sight-seeing may continue the trip by steamer as far as La Tuque, where the river, owing to falls and rapids, ceases to be navigable. The river keeps its additional uniform-width for an additional one hundred miles—possibly more—along which are Hudson Bay posts and hunting-grounds. The scenery compares favorably with that of the far-famed Saguenay. The hills or mountains are not as high, the river not so broad, and the navigation not so good. J. R. M. Three Rivers, Sept. 30th, 1893.

#### BARRIE PRESBYTERY'S MISSION FIELD.

Few people have any adequate conception of the extent of the mission field under the charge of this Presbytery. When the students return to college in autumn many an hour is spent by the Home Mission Committee of Presbytery to find out some plan by which the 40 mission fields and 110 preaching stations within its bounds can be supplied with the means of grace during the winter months. In several places only partial supply can be given. The Rev. Mr. Turnbull, who resides here, has been appointed ordained missionary at Alrie, Black Bank and Banda, in place of the Rev. J. Garrioch, who becomes ordained missionary at Burk's Falls. Mr. Magnus J. Leith, who is unable to return to college, takes charge of Ardrea and Gray Church. Severn Bridge, Washago and St. David's, Cooper's Falls, as well as Kiltworthy, are supplied from Knox College. Mr. Wm. McMahon, of Oro, who was appointed a catechist at last meeting of Presbytery, has been sent to Baysville, etc. Several fields, from lack of men and money, will be left for some months without ordinances except during the Christmas holidays. Those of us in this town who have full religious privileges, ought to think of our fellow-citizens, constrained for weeks to spend silent Sabbaths, and in this way exposed to the danger of sinking into barbarism. On account of the many claims upon its mission funds, the Presbytery resolved at its last meeting to recommend that the thanksgiving offerings taken up on Thanksgiving Day, Nov. 23rd, by the several congregations and mission stations within its bounds, be apportioned to the special Home Mission Fund of the Presbytery.

The Rev. C. A. Aharon, preaching on a recent Sunday evening in Montreal, said that French evangelization had much to do with arousing the spirit of dissatisfaction among French Canadian Roman Catholics with the state of things as it is found in Quebec under the sway of the R. C. Church. The number of French Protestants now in Montreal is upwards of 3,000, and they have nine places of worship. In addition to other evangelizing agencies an attempt is being made to establish a French Protestant newspaper, chiefly though not entirely in connection with our Church. Our evangelizing and liberalizing agencies cannot be said to be complete until we have such a newspaper. We sincerely hope the attempt may be entirely successful.

## Christian Endeavor.

OUR LOVE TESTED BY OUR GIFTS.

BY REV. W. S. M'AVISH, B.D., ST. GEORGE.

Nov. 12.—11 Cor. 8: 1-9; 11 Cor. 9: 6-8.

Giving is not always a proof of love. A man may contribute for the support of Gospel ordinances, at home or abroad, because he has been asked to do so, or because he fears that he may be considered mean or penurious if he does not do so, or because others have been giving, or because he thinks he may advance his own interests by a display of liberality. On the other hand, even where there is love, the gifts may not be large, simply because the person is not in a position to give largely. Still, where there is love, there will be gifts, whether large or small, and certainly there will be also a desire to give.

When we consider the circumstances of the Churches in Macedoula, we cannot refrain from expressing our hearty commendation of their conduct in the matter of giving. Though they were poor, they offered their contributions. They were in deep poverty, but their poverty did not prevent them from bringing their offerings, and for this they are to be commended. It was for this reason that Christ so highly praised the poor widow who cast her two mites into the Temple treasury. A great many people who are not poor widows, offer as small a sum, but they shall not receive, because they do not deserve the praise accorded to her. The lesson suggested by her conduct, and by that of the Churches in Macedoula, is that even the poor should give something. No one is in such deep poverty, but that he can give a little, and if his heart is only overflowing with love, he cannot refrain from giving. One must admire the wisdom of Dr. Chalmers, who, when floating his favorite Sustentation Fund, undertook to do it all with pennies. Dr. Blaikie says, "He often quoted the Scotch proverb that 'many littles mak' a muckle'; and he used to affirm with great vehemence, that if even the Highlanders, who were proverbially poor, would give their tenth pinch of snuff to the Sustentation Fund, the result would be easily achieved."

The Macedonian Churches gave liberally; they gave beyond their ability to give. We know not what their contributions amounted to, but we do know that they were large enough to win the approbation of the apostle.

They gave cheerfully also. "They were willing of themselves." They even pressed the apostle to take their contribution. They were not like the man who left the Church because, as he expressed it, "there were too many tolls upon the road."

Observe the three arguments by which the apostle sets before the Corinthians the duty of liberality. 1. Others who were poor had given liberally and cheerfully. This is not a very cogent reason in itself, but when it is presented as Paul presents it here, it is not to be neglected. It shows that their liberality was the outcome of their love. If we profess to be Christians as others do, why should not the same principle within us operate in the same manner as it does in others? If their love constrains them to be liberal, why should not ours? 2. He indicates that liberality is a grace, and that it should be cultivated just as other graces are. "As ye abound in faith, in utterance, in knowledge and in all diligence, see that ye abound in this grace also." If we wish to develop a complete, symmetrical Christian character we cannot afford to neglect this grace. It is pitiful to see an otherwise beautiful life marred by penuriousness. 3. He recalls the example of Christ. He was rich, yet for our sakes, He became so poor that He had not where to lay His head. He sailed in a borrowed boat; He rode upon a borrowed colt; He was buried in a borrowed sepulchre. If we sufficiently realize that it was for our sakes that Christ became poor, our love to Him would be fervent, and the more fervent our love, the greater our desire to present Him with liberal offerings for the furtherance of His cause.

## Pastor and People.

### LOOK UP, NOT DOWN.

Life to some is full of sorrow—  
Half is real, half they borrow;  
Full of rocks and full of ledges,  
Corners sharp, and cutting edges.  
Though the joy bells may be ringing,  
Not a song you'll hear them singing;  
Seeing never makes them wise,  
Looking out from downcast eyes.

All in vain the sun is shining,  
Waters sparkling, blossoms twining;  
They but see through these same sorrows  
Sad to-days and worse to-morrows;  
See the clouds that must pass over;  
See the weeds among the clover—  
Everything and anything  
But the gold the sunbeams bring.

Draining from the bitter fountain,  
Lo! yon molehill seems a mountain;  
Drops of dew and drops of rain  
Swell into the mighty main.  
All in vain the blessings shower,  
And the mercies fall with power,  
Gathering chaff, ye tread the wheat,  
Rich and loyal, 'neath your feet.

Let it not be so, my neighbour;  
Look up, as you love and labour.  
Not for one alone woe's vials—  
Every one has cares and trials.  
Joy and pain are linked together,  
Like the fair and cloudy weather:  
May we have—O! let us pray—  
Faith and patience for to-day.

—The Advance.

### TRACT AND BOOK SOCIETIES.

Oral addresses have never fully met the necessities of the world. The words of God and man must be written. From stone and pottery, we have advanced to the abundant facilities and provisions of the present. All nations are now practically contiguous, and the religious treasures of each are available for all. By the aid of Publishing Societies, the press has become the right hand of power to toiling missionaries, and it also so ministers in comforting and building up believers, that no work in the world to-day surpasses in importance, or out-rivals in helpfulness, that which is accomplished by Tract and Book Societies. The supply has been enormous, yet the demand is still unlimited. The founders of the societies which pour healthful currents of literature into the busy world, are benefactors of their race.

The American Tract Society, now sixty-eight years old, is a noble pattern of these useful organizations. It has found ceaseless opportunity to test and prove the power and value of Scripture truth. In lonely wastes or crowded apartments, in the abodes of poverty or of wealth, in prison or hospital, in peace and war—into the midst of all experiences of life it has gone, with its messages of salvation, seeking the lost souls, and never content until it has found them. Its zeal for souls is quickened by the blessing of God hitherto given to its work. The hum of its presses has grown into a chorus of redeemed souls, and the murmur of its traffic into exultant praise. The dollar of the farmer it changes into seeds for a spiritual harvest, makes self-denial to produce spiritual fortunes, causes gold to stand up in the form of a man, walk into the mines whence it was dug, and melt hearts through divine power, and stamp them with the image of God. It makes money speak in divers tongues, with apostolic power. It makes the sufferer oblivious of pain, and puts words of ecstasy on the lips of the dying. The saloon-keeper and the drunkard, the capitalist and the labourer, the sailor and the soldier, the miner and the lumberman, have been objects of its care, and recipients of God's bounty for lost men. It has esteemed nobody beneath its notice, too sinful for its messages, too remote for its journeys, too defiant for its courage, or too hostile for its greetings and its Gospel call.

The existence of these societies to-day rests upon the living need of the day. They cannot yet be discharged as though their work was done. All other agencies combined, do not, and cannot supply the need.

There is still a vital necessity for religious literature. A demoralizing and infidel press pours forth a steady current of infected thought, into homes and minds and hearts. It is the drainage from the areas of sin and misery, of doubt and skepticism. The golden tide, leaving its rich deposit of blessing, is not enough to meet this malignant stream, with its defiling deposits. The single society alluded to above, has circulated 204,666,800 copies of its periodicals; but millions of children cry for a paper, and other adult millions long for some instructing word. Its colporteurs alone, have found 1,190,254 families in this favoured country, destitute of all religious books except the Bible, and over 700,000 Protestant families without even a Bible; and 16,000,000 volumes have been sold or given away in the homes of the needy; but the lack in millions of families within our borders, is simply appalling. New, living streams must constantly refresh and purify the stagnant life of the people.

a. The ignorance of spiritual truths makes Christian literature necessary.

There is no more natural knowledge of spiritual things to-day than there ever was. Men are not naturally disposed to love and obey God, easily and instantly; sin loads and crushes them. Our own land, consecrated to liberty and learning, where the school-house and the church have ever been companions, shows densest ignorance, in some sections, not only of primary learning and republican government, but also of the foundation principles of morality and religion. Ideas of God, His worship and service, of sin, and the Spirit's relation to God and man, of Jesus and His atonement, are as dim and vaporous as the unregulated thoughts of childhood, or the dull conceptions which ages of superstition have bequeathed to posterity. The oppressed and degraded, from other lands, that have found an asylum here, have brought the heritage of ignorance out of ages of mental bondage. A simple, plain, religious literature is an absolute necessity to meet this bewildering ignorance. Without knowledge of God and His salvation, there can be no useful and helpful citizenship. The country will mourn over its wretched population, and be unable to lift its besotted crowds, and fall at length, under their weight. The entrance of God's words gives light, and the papers, leaflets, tracts, books that fly from the presses of these various societies, are so many golden gleams that gladden the horizon, and herald the approaching day.

b. Wrong teaching calls for religious literature.

Error is broadcast by half-instructed teachers, and by open enemies of the truth. Wrong views of God, of sin, of salvation, and of judgment and its issues, are disseminated. The secular press often assumes the function of religious teacher, and presents forms of thought that would be ludicrous, if they were not tragic in their influence. Yet thousands accept them as the truth: superstitions abound; Bible truth, presented in such forms as will command attention, and secure perusal, is the only antidote for these gross errors. One cannot extinguish such baleful lights by any wholesale process of treatment. Carefully prepared religious literature must deal with these various forms of error, in efforts to correct and remove them.

c. False doctrine demands the antidote of religious literature.

In this free land, and in this generous age, all sorts of doctrine find eager advocates, and the millions who have come to our shores, have brought their own false ideas. The teachers of numerous false faiths, have the popular ear, and it is needful that the truth should chase the false doctrine into the darkness. Almost 700,000 people, from forty different nations, entering this country last year, were greeted at our portals with tracts, in their own languages, explaining the truths of our faith, and

presenting the salvation of the cross. Multitudes never attend or hear the instruction of ministers and teachers. Blatant infidels mock our sacred customs, and inflame the prejudices of the ignorant. They dwell upon the so-called mistakes of Moses, rather than the correct teaching of Jesus, the inconsistencies of Christians, rather than the devoted lives of the faithful. Error is presented in attractive forms, nostrums for the ills of the spirit, like quack medicines for the diseases of the body, are advertised in startling fashion. The ashes of a cremated woman, are divided among the populations of the world, to stimulate a theosophic faith; even here, the creed of Islam has its advocate, and Joss Houses abound. Sin is declared a disease, divine forgiveness unnecessary, the Bible a volume of only such authority as the consciousness of each man shall declare to him, the atonement in blood a relic of coarse barbaric thought, judgment a figment of fancy, and hell a nightmare or diabolic theology. All these, failing to meet our sins and sorrows, and our questions and fears, must be buried under the flood of literature, that contains the sweet, clear, heavenly, instructive Gospel of the Son of God. To stay the progress of this beneficent circulation, is to abandon a sinking ship in mid-ocean. The generous sentiment of the world cries out against it. The knowledge of the true God must remove the thought of idols, and the dreamy impossibilities of philosophy, and give its positive faith for the negations of atheism and agnosticism. The false doctrine of the world needs the truth. Religious literature is still a human requisite.

d. The era of doubt calls for religious literature.

It is a time of universal questioning. The ethnic contacts, and the studies of Christian scholars, have caused a kind of cosmic uncertainty, but not a loss of definite faith. Unrest begets unrest. The Church of Christ lacks aggressiveness and hesitates to claim its place as the one force for reforming and perfecting the world, new wonders come to light, opinions are held in reserve, and everything pertaining to God and man is made a subject of modern doubt and question. Yet the truth is unchanged as the everlasting hills; it shines like the stars, that do not change their places for the multiplied telescopes; it is the mind of the immutable God. This truth needs expression in innumerable forms, for all conditions of mental and spiritual life. To meet these questions and hush this disquiet. Since the hero of doubt scorns the Church and refuses the help of its services, the solution of his dilemmas must be put into his hand in convenient form, in befitting phrase, in fascinating and convicting truths.

The masses of the poor must be supplied with a neat, cheap literature, containing the best truths, the rich gems of Gospel comfort and grace, so that the facts of God may dispel doubt, and bring certainty to all the abodes of the world. The work of this society will not be done till all are thus supplied.

e. Devout Christians require religious literature.

God's children returning to Him in loving loyalty, continue here in the midst of perplexities, sorrows, and labours. Many of them are separated from friends and kindred, without church privileges, in poverty, or ill health, yet ever seeking grace for their day. For such, the numerous books and tracts written by the gifted children of the kingdom, are essential to spiritual comfort and growth. They carry the fragrance of the garden of the Lord into these homes, and quicken and increase every grace.

The abundant supplies for child life which this age makes a necessity—luring the youthful thought in the right direction, associating pleasant emotions with religious truth by pictures and bright and touching narrative, by cards of every kind for birthdays and holidays, enriching the Sunday-school

libraries, as well as the home shelves—make an additional bond of union between these societies and the wants of the world.

Religious literature has still a most important place in subserving all these varied wants; the Christian book and tract society is an absolute necessity, an unspeakable blessing. Its work is but just begun. Darkness broods over countless minds. Sounds of savagery are in the air. The demon of brutality chains the sons and daughters of God. Squalid poverty and hellish crimes mark the great centres of population. The throng of the godless steadily increases within the domain where God has planted this great society, with its literature and its workers.

But slowly the darkness is penetrated by the light, the songs of redemption drive out the bacchanals of the wicked, the ideas of righteousness displace the thoughts of evil, the noiseless structure rises on the unseen foundations, the kingdom of Christ is possessing the world. Its invisible agents are countless and resistless. The decree has been written that this world shall be given to Christ. The days of struggle hasten to the hour of victory. Truth printed, spoken, embodied, secures the alliance of Omnipotence. The patience of infinite forbearance will permit no hasty action, but at length the hour of Christ will come, and order will come from confusion, the forces of righteousness will emerge from obscurity, the glory of Christ will illumine the world, and the eternal celebration of his triumph over sin begin.

In that day, the workers and helpers of the American Tract Society, and others similar, shall not fail of their appropriate reward.

(Very much, if not all, that is said in this address, is equally true of the periodical religious press, the Church paper, for example, making its regular visits to the people's homes, bringing its pure and health-giving principles, and teachings of Christian life and instruction to the heart and conscience, warding off what is contaminating, and inspiring and encouraging, by precept and example, to all that is noblest and best in Christian living.—Ed.)

### REVERENCE.

It has been charged—and there are fears that there is truth in the charge—that there is a growing irreverence among the youth of to-day; that there is not the same respect paid to the aged by the young as was done by their fathers and grandfathers. This is an age of youth. They are coming to the front in every department of life. Attention is paid to them, as was not done in former years, and in some instances perhaps, they turn aside from the older, and think they are sufficient unto themselves.

Is there a proper reverence felt and manifested towards God? We are afraid not, on the part of many. His name, or the name of some of His attributes, is often used in ordinary conversation in the most trifling manner. These are heard on every side as mere expletives, to express emotions of surprise or fear. There is a great deal of semi-profanity indulged in by professedly religious people.

This lack of reverence is frequently seen in the demeanor as some come into the house of God. Instead of seating themselves in a quiet, respectful manner, while a quiet prayer is offered for the blessing of God, light conversation is indulged in, diverting the mind and preventing the holy influences which belong to the service from finding a place to rest. During prayer many do not even assume a form of devotion, sit upright, eyes wandering all over the house; or they even engage in conversation with others beside them.

By many, such conduct is thought to be a sign of independence, of a mind emancipated from superstition and bigotry. It is not only irreverent, but it is an evidence of ill-breeding, a failure to comprehend the more common laws of polite society. Politeness demands that one shall conform to the rules and customs which govern the people where he is. One going into a church service should conform to the customs of that denomination, or else stay away from the service. If one were to accompany a delegation which had some request to make of an earthly ruler, and behave as some do when they are in the house of prayer, the probabilities are that he would soon be ejected by the servants of the household. Yet it is all right when it is the Almighty, who is approached?—Epworth Herald.

## Our Young Folks.

### SUNSET HYMN.

"The day is Thine, the night also is Thine."—Psalm lxxiv. 16.

Father, who has taught us  
That sweet name to say,  
Thy sure love has brought us  
To the close of day.

Thou to us hast given  
All we have of good,  
E'en Thy Son from Heaven  
Sparing not the Rood.

Jesu' full of pity,  
Succour to us send  
From their golden City  
While Thine angels bend!

Thou hast known each sorrow  
Human hearts may bear,  
Who from us didst borrow  
Robe of flesh to wear.

Spirit, pure and loving,  
In Thy might draw near,  
From our souls removing  
All that makes us fear!

Where Thy pure wings hover  
All is blest and bright,  
Grant us that safe cover  
Through the hours of night!

Now dark shades have found us,  
Day no more we see,  
With Thy love surround us,  
Blessed Trinity.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

### CHAPTER VIII.

"BE SURE YOUR SIN WILL FIND YOU OUT."

Time rolled rapidly by; John Dawson had been over four years with Mr. Sinclair, and had grown in stature and in favour with his employer. Tom Sinclair became more neglectful and dissipated. The whole of his time was spent in the hotel at his usual pleasures, and he seemed to care for little else than drink and billiards. His father made him a weekly allowance of money, which at times Mr. Tom found insufficient to meet his expenditure, particularly when he was unsuccessful at the gaming table; for he got into the way of playing for a wager. When spendthrift young men are fast for cash they can generally devise some means of "raising the wind," as they call it.

Tom many times found himself in this unenviable position, and every time he was "hard up" seemed to be a more serious matter than the preceding one.

The fact was, he had got into the "good graces" of a money lender in the town, who advanced him cash, but at an enormous rate of interest. Tom, thoughtless of the future, cared for nothing beyond the passing moment, and so long as he had cash in hand was perfectly contented.

The advances by the money lender had got up to a serious sum—nearly one thousand dollars. Tom, being in need, visited his "friend" again, but to his horror was told no more money could be advanced until all past accounts were squared up. What was Mr. Tom to do now? Money demanded from him and he penniless! He had never been in such a fix before.

"Necessity is the mother of invention," thought Tom, and so in his need he went to his friend again, and asked whether if he could get a bill signed by young Dawson in his father's office, that would be satisfactory.

"For what amount?" asked the user.

"A thousand dollars," replied Tom. "Yes, and if you let me have that, I will advance you another fifty," said Tom's moneyed friend.

"But," thought Tom, "how shall I get it? that's the rub." A scheme suggested itself which he thought worth a trial.

Tom was cunning enough to know that if he went to work straight and openly, he would be sure to fail, for John Dawson would not be let into a trap with his eyes open.

Tom entered his father's office, and found John alone. "So far," thought he,

"all goes well," and looking over his shoulder, saw the letter he was writing, and remarked, "John, you're a nice writer: I'll try you who writes best." John, not being very busy, accepted the challenge, and taking up a bit of scrap paper wrote his name. Tom followed suit. "Yours is best," said Tom, "I'll try again," and, handing John a piece of paper, got the name nicely written. "John, you're a good writer," said Tom; "I think I'll keep this as a specimen of your penmanship," and put the paper in his pocket.

In a short time he retired, and John proceeded with his letters, and then went home. In musing over the events of the day, Tom's challenge appeared to him as a very strange occurrence. "I wonder why he should want to keep a specimen of my writing," thought he; "some people have a hobby for collecting autographs, and Tom's got mine; but collecting autographs is not much in Tom's line; I wonder what he'll do with it," and with the wonder, and not being suspicious, the circumstances were allowed to pass.

Tom wended his way to the hotel, and getting a pen and ink, took out the paper he wished to "preserve," and carefully wrote in a disguised hand a bill at four months for a thousand dollars for value received.

This done, he went to his friend, the money lender, and on this promised discharge of past liabilities, obtained fifty dollars in cash which set Mr. Tom up in funds for some little time to come.

Four months is a long time to look forward to, but it passes by very quickly; week succeeds week, and month follows month in quick succession. Tom received a note from his "friend" stating that the bill drawn on Mr. John Dawson would fall due on a given date, and he hoped the drawer would remind the acceptor of the fact, and thus prevent it being dishonoured.

"My eye," thought Tom, "I'm in for it now; how quickly that four months has gone past, in another week that annoying bill is due. What must I do? I wonder if Old Shylock will meet the bill and draw upon me." He asked his "friend," but he refused.

"The bill must be met in due course or be protested," he said, and truly the bill was unpaid, as the maker knew not of its existence, and the drawer had not the funds wherewith to meet it.

Arriving at the office rather earlier than usual, John found a letter addressed to himself, and upon opening it read:

"The bill accepted by you for one thousand dollars has been returned to me dishonoured. I must request your immediate payment of the amount, or proceedings will be at once taken for recovery of same."

"A bill for one thousand dollars accepted by me," thought John. What? never! What can the fellow mean? and he sat down and wrote in reply:

"I have just received a letter informing me that a bill for one thousand dollars accepted by me has been returned to you dishonoured. I think there must be some mistake; I never accepted any such bill"; and immediately dispatched it with a boy, who brought back particulars and again demanding immediate payment.

John was at a loss to understand the meaning of the matter, and so made a personal call; and to his utter astonishment, found it was his own signature and not a forgery, but it was written more carefully than usual and so the truth flashed across his mind. Acknowledging that the signature was his, he returned to Mr. Sinclair's office and laid the whole case before that gentleman.

"Tom is an idle fellow, and will come to no good, I've long thought; but I never expected he'd come to this," said Mr. Sinclair, and immediately returned home expecting to see his son; but no tidings could be got, for Tom had not been home all the previous night.

### CHAPTER IX.

#### JOHN ASSUMES RESPONSIBILITY.

"The wicked flee when no man pursueth."

Tom Sinclair, in his fear of the consequences of his misconduct, kept himself concealed—a self-condemned criminal and a self-made prisoner.

Mr. Sinclair paid the money demanded, and this screened his son from the power of the law and from public disgrace. "No man liveth unto himself." If we are good, and do good, those with whom we are associated, reap the benefit of our virtues; and so, if we are bad, we not only reflect discredit upon ourselves, but those with whom we are connected by family and social ties are made to suffer for our wrong-doing.

Whatever remorse of conscience Tom may have had, his parents and sisters felt that he had dealt a serious blow at the honour and integrity of their family. His conduct caused much mental pain, distress and grief; his absence from home caused great anxiety. However bad a sone may be, the parents' hearts yearn in deepest love and pity towards him, especially the mother's.

Mr. Sinclair's grief, though quiet, was deep. John Dawson blamed himself for having been led into such a trap as to sign a paper, but, being unconscious, was altogether unharmed.

Days and weeks passed by; still there were no tidings of Tom's whereabouts. Everything that could be done, without arousing public curiosity, was resorted to, to find and bring the wanderer home; but all efforts were fruitless, Tom could not be found. Mr. Sinclair took the matter much to heart, and any casual observer could easily see that his health was giving way. He did not attend to his business duties with his accustomed regularity. Letters were sent to him at home, and he at times would give instructions to John Dawson, and leave the entire details of the business to him. John felt the responsibility of his position very much, but though he was only a young man verging on his twenty-first year, he was not deficient in enterprise and self-reliance. He had always tried to do his best, and now that he saw his employer was largely dependent upon him, he came to the same resolution, but with a doubly strong determination, that if he had health and strength continued unto him he would discharge the duties faithfully and well, and thus relieve his kind employer from anxiety on that score. The success of the business became his all-absorbing thought; he was at work early and late, and the daily reports given to Mr. Sinclair were most gratifying to that gentleman. The business progressed in his absence just as it had done when he himself could attend to it, and his confidence in John Dawson's ability to conduct all matters of trade was confirmed, and so he decided to take rest, and have a change of air, with a view, if possible, to recover his waning strength.

(To be continued.)

### HOW NYANGANDI SWAM TO CHURCH.

Nyangandi lives in West Africa, near the Ogowe river. She was going away from the missionary's house on Saturday afternoon, where she had been with bunches of plantains, to sell to the missionary, when his wife said, "Now, you must not forget that you promised to come to-morrow to church."

"Yes," the girl replied, "I will surely come, if I am alive."

But the next morning she found somebody had stolen her canoe, and no one would lend her one to go to church in. But she had promised to go, and so she felt that she must. She swam all the way! The current was swift, the water deep, and the river fully a third of a mile wide, but by swimming diagonally she succeeded in crossing the river.

Girls and boys, remember this little heathen girl in West Africa when you feel tempted to stay away from the house of God for some trivial reason.—Southern Churchman.

## Teacher and Scholar.

Nov. 19th, 1893. } IMITATION OF CHRIST. { Eph. iv. 20-32.

GOLDEN TEXT.—And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesus on the sea coast of Lydia, was the most important city of Asia Minor. Paul's first short visit to the place (Acts. xviii. 19-21), was followed by a stay of three years, the intimate associations, of which are indicated by the warmth of feeling and tenderness of thought in the epistle. It was written from Rome during Paul's imprisonment, and sets forth the Church of the faithful in Christ, in its foundation course and end. The first three chapters are pre-eminently doctrinal, the remainder, practical. But Paul presents doctrine practically, and inculcates practice on a doctrinal basis. The lesson which exhorts to the new Christian life is preceded by a dark picture of life in the pagan world, where the hardened heart producing the ignorant mind, leads to alienation from God, and the eager perpetuation of all manner of wickedness.

I. The new life in its essential character. The Ephesians to whom Christ was presented as Teacher, Example, Saviour, could not so learn Him, as to have anything in common with such an unrestrained, immoral life as that just described. In the apostolic preaching they had heard Him, and had inward teaching through being in union with Him (R.V.). This teaching was according to truth, for in Jesus is all spiritual truth, and they in Him were in living contact with it. What they had been taught was, negatively, that like some cast-off garment, they should put away from them, as far as their former mode of life was concerned, the old man, i. e., the whole range of principles and habits that go to make up the being of the unregenerate man, with this the person is unfitted to serve God, or wear His image, for its very growth is a corruption through wild irregular desires, whose pretensions are false. Positively they had been taught to be inwardly renewed. The mind is to retain its faculties as before, but the spirit that animates them that gives to the mind its bent to be renovated. Thus they put on the new man, i. e., the new union of holy principles and desires, whose origin is Christ. This is after the image of God (Gen. i. 27), the features of likeness mentioned being moral rectitude and holiness springing from truth. Paul states they had been taught that this was the decided and deep-seated change in conversion.

II. The new life in its various acts. Paul now enforces an outward walk in accordance with this essential character, by referring to sins to which these Christians from surrounding temptations and their own former habits were peculiarly liable. Since the new life was constituted on truth, the vice of falsehood must be put off, and they who are members of one body should not dishonour their common trust in God by being unable to trust one another. The mention of neighbours (Zech. viii. 16) does not imply that the obligation of truth ceases towards others. Anger is justifiable when it is indignation against sin, but its indulgence readily becomes sin, and needs to be cautioned against. Especially must no feeling of exasperation be allowed to continue, nursed and cherished in the mind. Watchfulness is needed, lest thus an opportunity be given to Satan. A significant indication of the former life of some Ephesian believers, is the need of caution against theft. As a remedy, Paul proposed honorable industry, not alone for personal needs, but that in selfishness other needy ones may be benefitted. The language is to be watched, that it may contain nothing useless or offensive, but such as may edify by meeting the need of those to whom it has been spoken, and prove to them a spiritual benefit. A solemn thought is that disregard of these injunctions is grievous to the Holy Spirit, who is the earnest of complete redemption, sealing the believer, giving him certainty. The sinning soul covered with darkness does not recognize the presence of this seal. Finally, the apostle counsels to abandon every feeling inconsistent with the gracious influence and presence of the Holy Spirit, all irritable bitterness with its resulting wrathful emotion and habits of anger, all clamorous outbursts and habits of evil speaking, all sorts of bad-heartedness. Instead, they are to develop kindly courtesy, tender affection, and a forgiving spirit, ever having in mind the great example of God Himself.

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, NOVEMBER 8TH, 1893.

Lax administration of the law and newspapers filled with sensational reports of crimes, suicides, divorce and other unsavory trials produce the kind of creature that murdered the Mayor of Chicago.

The very pronounced opinions given last week by several prominent Episcopalian divines before the Commission on the liquor traffic, need not disturb anybody. When did prominent Episcopal clergymen lead in any reform.

Three Canadian Premiers, Sir John Macdonald, Alexander Mackenzie and Sir John Abbott have gone to their rest within the short period of about two years. They were strong men in many ways, but death levels the strongest as easily as the weakest.

Very naturally, brewers, distillers and liquor-dealers of all grades told the Commission that in their opinion the traffic was not responsible for much crime. Over against their opinion we put the opinion of the veteran Premier of Ontario who, with an experience of over fifty years in the administration of justice, says drink causes two-thirds of the crime committed in this country.

The orations delivered by Sir John Thompson and Sir Oliver Mowat at the unveiling of the statue of Sir John Macdonald in Hamilton last week, were fairly good specimens of Canadian oratory. Neither was equal to the graceful tribute paid to the deceased by Mr. Laurier in his place in Parliament in June, '91. Sir Oliver's efforts had all the characteristics of his well-known style. Sir John Thompson surely blundered when he quoted the peroration of a speech delivered in circumstances that most Canadians like to forget.

One of the problems put by the anti-prohibition wing of the Royal Commission to every prohibitionist, and always put with a poorly-concealed air of triumph, was, how would you raise the six millions of revenue now derived from the liquor business. Judging from Principal Grant's letter in last Saturday's Globe, he could easily answer that question. The problem is not half so hard as Judge McDonald seems to think. The Principal of Queen's should be Premier of this country. That was spoken of two years ago, but there was no such good lack in store for Canada.

A good deal will no doubt be made of the fact that Dr. Clarke stated in his testimony before the Commission that 3 1-2 per cent, of the lunatics under his care, were made lunatics by religious excitement. We neither dispute the Doctor's figures, nor defend the kind of religious meetings that send people to the asylum. Depriving men of their reason is the most unpromising way imaginable of making them Christians. We condemn both the traffic that produces nine and a half per cent. of the insane, and the hysterical meetings that produce three and a half per cent.

With rare exceptions, the eminent men come from Christian homes. Sir John Abbott was a clergyman's son. Sir John Macdonald's father was a Presbyterian elder; so was Sir Oliver Mowat's. Taken as a family, the Oslers are perhaps the most noted in Canada at the present time. Two in law, one in medicine and one in finance, are on the very top rung of the ladder. Their father was a Church of England minister in Dundas for many a year. President Cleveland's father was a Presbyterian minister. Sir John Thompson's father was a Methodist class leader. Sir John is not much as a Methodist, but he is considerable of a success as a lawyer and politician. Perhaps nine out of every ten young men in Ontario who are making a good mark in their callings were brought up in religious homes. If people will look at everything from a dollar and cent point of view, they should consider that nothing about a house pays so well as a little religion.

Temperance statistics have often been ridiculed, but it is quite easy to get as accurate statistics on some of the bad effects of the liquor traffic as upon any other subject. Nobody will dispute figures prepared by Dr. Daniel Clarke, Superintendent of the lunatic asylum in Toronto. Dr. Clarke testified before the Commission that out of 6,000 cases of insanity he had examined, 9 1-2 per cent. were produced by drink. In round numbers, one lunatic in every ten was made a lunatic by liquor. That means that there are seventy human beings in the Toronto asylum who lost their reason by drink, and a proportionate number in the Kingston, Hamilton, and London asylums. But that is not all. As Dr. Clarke testified, insanity is often produced by combined causes. The drink habit may combine with domestic trouble, business trouble, worry, overwork or any other of the exciting causes that make lunatics. It is the sole or main cause of insanity in one case out of every ten, and a contributing cause in many others. There then, we have one awful fact made clear, and that, too, by one of the most distinguished specialists on the continent. The next time you pass the Toronto asylum, just remember that one in every ten of the creatures behind those walls bereft of God's highest gift, was put there by drink. Think of that when you mark your ballot on the first day of January.

Doctor Hoge, of Richmond, is of the opinion that Paul would not have attended a parliament of religions, had there been one in his day. Speaking at the meeting of the Executive Commission of the Alliance, in Cincinnati, the other day, on the faith once delivered to the saints, the Doctor said:—

Now this fact is one that never permits of compromise, never, never. If there had been a parliament of religions in Paul's day, he would not have been apt to be there. He would not have glorified the Oriental religions as we have heard them glorified of late. We can not imagine that Paul of the first chapter of Romans doing anything of the sort. He would not have put Christ and those religions side by side, and talked about the matter so much that at last Timothy would get up and say: "Well, Paul nearly persuades me to be a pagan."

That faith once delivered to the saints was not such that Paul would have stood before the strange religions, at a parliament of religions, and told it that he had a Bible full of errors, one in which the morality of the early part could not be defended on ethical lines; a Bible, in short, in which there is nothing certain but what the speaker himself, by the illumination of his own inner consciousness can approve. The heathen would not have gone home from a parliament attended by Paul and announced that these Christians didn't even believe their own sacred books. The time has come, when it must be exacted by every man who would represent the Presbyterian Church to give assent to all its doctrines. There are craven-hearted temperizers who would seal up and label as poison some of those truths that God meant to be cordials of life.

There are many who sympathize with these opinions, and more of them will be heard from ere long. Of course, as Goldwin Smith says, there is no use in trying to reason with a mania; and a union mania is as unreasonable as any other. The one good thing about a mania is that it never lasts long, and when it burns itself out, and there is no longer an opportunity to make money or notoriety out of it, rational men get a chance to express their views to some purpose.

## A REMEDY FOR CASTING OFF PASTORS IN THEIR PRIME.

In venturing to suggest a remedy for the evil which has already been pointed out and which is universally acknowledged to exist, we would do so with the utmost deference to what has hitherto been the practice of the Presbyterian Church and to the judgment of good men who are naturally opposed at all times and under all circumstances to any radical change. We have profound respect for the wisdom, the piety and good judgment of the fathers of the Church, whether in the past or the present. But there can be no one of the fathers of our Church of the present day, who does not see and acknowledge the new state of things which has been for years growing up amongst us, and that it has now assumed threatening dimensions. There is no one of them but would acknowledge that some check or remedy, if it can be found, is most desirable. We quote again the words of the Moderator of the Synod of the Maritime Provinces: "The day for long pastorates is evidently over. The Church should strive to solve the problems connected with pastoral changes."

One of the most interesting and hopeful features of the history of Presbyterianism in this country, is the capacity the system has shown for adaptation to new circumstances, whereby problems that from time to time have arisen have been successfully solved. Illustrations of this will readily occur to the mind of everyone who has watched or taken any part in the actual working of the Church. We only mention these: the employment of students at an early stage of their education and to so large an extent, as has been our practice, in preaching and the mission work of the Church; the employment of ordained missionaries in special fields for a period of two, three or more years; the employment of catechists in a similar manner; and lastly, the institution of a summer session in theology. No one, not hopelessly and blindly wedded to traditional usages in the past in the old land, would for a moment deny that these adaptations to new circumstances have been of the highest advantage to our Church, and what is more, to the cause of religion over the whole land. And we may add further that he would be a bold man indeed who would say that the Presbyterian Church and system have reached the utmost limit of possible or desirable changes and adaptations which are needed to meet new circumstances in the present or the future. The Spirit of truth and light and wisdom, the Holy Spirit, which has guided the Church in the past has not left her; He is to abide with her, and is able and will guide her in the future.

Here then we are face to face with the problem of the present. This unrest among pastors and people, this desire for change, which is resulting so largely in depriving the Church of the services of so many good men at the very period of their life when, by their accumulated stores of experience, and by their ripened piety, they could render her the best service. It ought to be noted that this unrest, this desire for change, does not by any means in every case arise from friction or expressed dissatisfaction on the part of pastor or people with each other. One, once a minister of our own Canadian Church and now holding a distinguished place in a sister Presbyterian body, gave as his explanation for making a change, that he felt he would

be the better of a fresh impulse. Would not many of our ministers be the better of a fresh impulse? Would not many of our congregations be the better of hearing the truth through a new medium and so also receiving a fresh impulse? Another, in his inexperience, has made mistakes which have weakened him in his present charge but which he could avoid in a new one. Another feels that he could preach better, do his pastoral work better, all his work, and serve the Church at large better, if by making a change he could work up again and use old material, instead of having every week to make one or two sermons new from the foundation up. In some cases the people are satisfied but the minister is not, and vice versa. Whatever the cause, there remains the fact of unrest and desire for change. How is the difficulty to be met?

One thing is evident, it cannot be met, it cannot be checked or arrested by any exercise of authority merely on the part of Church courts. The evil arises from the necessities of a new state of things, and can only, we believe, be met by some such new adaptations of our system as has already been tried to meet new circumstances, and tried successfully. If this unrest, this desire for change, cannot be stayed by the Church simply saying now, "Thus far shall it come and no farther," and if it is not to stand by with folded hands and do nothing, the difficulty, it is clear, can only be met by affording it scope, by making a way whereby it may find an outlet and legitimate satisfaction, according to some system sanctioned by the Church. This, we are satisfied, is to be found, we do not say can only be found, for our Church under the guidance of the Spirit bringing its wisdom and light to bear upon the question. Others may, perhaps, devise a better remedy; but we believe we express the opinion of a great portion of our Church when we say that a remedy is to be found in the itinerancy system of the Methodist Church, so modified as to suit the genius and more conservative spirit of our Presbyterianism.

## THE REV. D. D. McLEOD AND THE SUMMER SESSION.

Mr. D. D. McLeod deprecates the employment of students in the mission field, because it tends to lower the average scholarship of ministers of the Church, and because it is responsible for so many ministers being laid aside in the prime of their powers. He thinks the summer session aggravates the evil, and therefore falls foul of it. What are the facts. Last summer a strong and efficient staff conducted the classes in Manitoba College; twenty-seven students attended and enjoyed five months of solid study; there was no candidating of seniors in vacant charges, with its demoralizing effects on study, nor were middlers and juniors lured away on Saturday to return for Monday's lectures; the health of the students continued strong, and the examinations at the close were as satisfactory as any in the history of the college. This is the testimony of the professors who met the students every day and examined them at the end of the session, and such testimony is to be preferred to the imaginative utterances, even of Mr. McLeod. Let the minds of all—students, ministers, and the Church generally, be disabused of the erroneous opinion that scholarship is to deteriorate and the ministry to be degraded by the summer session. Of such deterioration there is no evidence. Nor has the efficiency of ministers been impaired by their employment in the mission field during vacations. A wider induction would lead Mr. McLeod to a different conclusion.

But the summer session and the employment of students in the mission field, east and west, were born of necessity. Mr. McLeod thinks that "He who provides us with foreign missionaries, would provide us also with home missionaries, if we sought them in the right way." Does he know the right way? When why did he not point it out all these weary years the Church has been trying to find a remedy for an admitted evil? The present method is followed because no better is known to the Church, and if Mr. McLeod can point out a better, he will be regarded as a public benefactor. But till a better way is discovered, let the present be followed. The summer session and the employment of students in the mission field are certainly not chargeable with the evil of laying aside ministers at too early an age, for the evil obtains where students are not employed, and in the Canadian Church it existed before the summer session was even discussed. His contention has not even the plausibility of a post hoc to sustain it.

But Mr. McLeod's policy was tried in the early days and found wanting. The Bluesoes tell us that Presbyterian settlers fairly swarmed over the virgin soil of these Sea-Provinces. Where are they and their children to-day? They left the Church of their fathers in platoons and battalions, in every part of the country, because ministers could not be got for them; and because the Church would not send unordained men. The readers of Dr. Gregg's history know that Quebec, the Ottawa Valley, Central Ontario and the Niagara district, were lost to the Presbyterian Church, by the policy recommended for our adoption. Had the Church not changed her method in later days, it is quite likely that the ministers in the ranks below 50 to-day, would be ample to supply every congregation and mission belonging to the Church, and that the elbowing-out process would be as scandalous as it is now, "if indeed the fight would not be fiercer because the pit was narrower." And to think that Mr. McLeod belongs to the Presbytery of Barrie, where students have done such splendid service, where but few ordained men can be got to accept appointments, and where, but for the policy condemned, the Presbytery would be reduced to a skeleton! What have Mr. Findlay and Mr. Moodie to say to these views?

The evil Mr. McLeod deplotes, however, is a serious one, and it behooves the Church to seek a remedy, else a cruel wrong will be done to worthy men now in her ministry; and young men of mentality and scholarship will be deterred from studying when the tenure of office is so precarious. It is alleged that already mischief has been done. For directing attention to the evil, Mr. McLeod and the Presbyterian deserve thanks, but let him not be led off on any false scents; and if he can suggest how admitted evils can be eradicated, the Church will accord him an honored place as a "wise leader," and coming generations will bless his memory.

SUMMER SESSIONER.

### SOME CHURCH CONVERTS.

A man so various that he seemed to be Not one, but all mankind's epitome, Stiff in opinion, always in the wrong, Was everything by starts and nothing long. —Spectator.

Sir,—Well may it be said that we live in an interesting, because eventful age. Circumstances are continually taking place which arrest attention, as well on account of their suddenness as their importance. Amid the many changes, however, witnessed in this modern age, the changing of one's religion—literally designated apostasy—seems to be on the increase, and, strange to say, in places, too, where it would have been least expected. It is said that liberty is the birthright of man, and liberty to worship according to the dictates of conscience by a change of church connection, is a boon that cannot be too much prized. When, however, such a change is accompanied with earnestness, and is in accordance with the dictates of conscience, it becomes a matter not to be interfered with, but when any change arises through improper motives, it then assumes a very different aspect—one too unworthy of commendation.

Of course when the religious views and sentiments of a member of a church are not in accord with the tenets of the Church with which he is connected, he has the privilege of withdrawing and connecting himself with any other denomination whose fundamental principles may be more in harmony with his own and more acceptable to his mind. But in some instances it is marvellous to notice the insignificance of the reason that impels such a serious change, compared with the steadfastness of the early Christians in their faith in Gospel truths.

Now and again we notice some apparent devotee of a church, brimful of zeal and loyalty to his Church, somehow or other, all at once for some speculative motive or mere disobedience to ecclesiastical authority, caprice, or some other childish reason, throw aside his long-existing church allegiance so pompously displayed, and instantaneously become a full-fledged disciple of a different denomination, different in practice, and different in fundamental religious principles quite foreign to him, but all of which he nevertheless adopts without question or consideration. Well may we exclaim: "Consistency, thou art a jewel."

By way of comparison, what a contrast we have on looking back to the steadfastness of our forefathers, whose simplicity of character, zeal in maintaining their religious beliefs, constancy under cruel persecution, even to the laying down of their lives rather than surrender or even swerve from their religious convictions, are a worthy example for us to follow. "They lived unknown till persecution dragged them into fame and chased them up to Heaven." Conduct like

this a beacon to lighten our path in the voyage of life, but too readily unheeded.

Such instability and trifling with the sacred matter of religion, as is witnessed in the present day is indefensible, and instead of meeting with open arms of encouragement or a welcome to the vacillating seceder, should meet with universal disapprobation as having an injurious tendency throughout.

It might not be out of place when getting an addition to the church roll of such converts, that some assurance should be obtained as to some definite period of intended stay with a new church—more especially if they have been recreant at any time to former churches. And what is more, that they produce a clear acquittance—an honorable discharge—of their congregational obligations, financial and otherwise, from the church they have renounced—and further produce evidence of having bade their former church authorities and fellow-worshippers a friendly farewell.

Were such essentials made imperative, a favorable result might well be expected in counteracting a certain species of apostasy becoming so prevalent. Yours, etc., A PRESBYTERIAN.

### THE MODEL CHILD.

BY THE REV. JAS. HASTIE, CORNWALL.

The model child referred to is found in Bethlehem's manger. Suppose we repair thither for a few moments and reverently muse upon that wondrous sight.

I often notice that when a little girl sees a strange babe her first question is, "What's its name?" An answer to a like question in the present instance is found in Matt. i. 21, "His name was called Jesus;" also in the 31st verse of the previous chapter, "Thou shalt call His name Jesus;" also in the 1st chapter of Matthew, "Thou shalt call His name Jesus, for He shall save His people from their sins."

But this model child has more than one name, more than two, more than ten. He has over a hundred names scattered through the Bible, and not one too many. Every name is descriptive of something about His character or office or work; so that taken together they form a map of Christ's life-work on earth. His first name was that announced by God to Eve in the Garden, "The Seed of the Woman," which declared that He would one day come into the world as a little babe, and therefore He ought to secure the love and service of little children especially. Moses gave him the name "Brother:" "A prophet shall the Lord raise up unto you of your brethren, like unto me, Him shall ye hear." This tells us that like an elder brother He will love us, like a strong brother He will protect us, like a wise and good brother, He will guide and teach us.

Balaam gave to Him the name "Star," which means that as the stars pour light into the darkness when the sun is set, so would Christ bring light and joy into men's hearts and lives now. Isaiah gave Him a cluster of beautiful names: (chap. ix.) "The Wonderful," because of the wonderful words of life He would speak, and the wonderful works of mercy He would perform; "The Counsellor," because when we are perplexed to know what to do or what to say, He would tell us all about it; "The Mighty God," because God would live in Him and work by Him in such a wonderful way that to see and hear Jesus would be to see and hear the mighty and merciful God, "The Everlasting Father," because He it is who made us, who feeds and protects and saves us. Malachi calls Him "Refiner and Purifier of silver," because, as miners take the silver ore out of the earth, all mixed with sand and rock and lead, and by melting it and cleansing it transforms it into pure and precious metal, so Jesus, by his precious blood, by His Holy Spirit, and by His word and providences, will remove all that is vile and worthless from our hearts and make us like Himself, perfect and priceless.

"The Lamb of God" was the name given to Him by John the Baptizer, because as lambs were slain and sacrificed upon the altar to make atonement for sin, so Christ would die upon the Cross for His people's sins.

The apostle John called Him the "Son of God," because long before He was born of a woman, or before this earth was made or any other world, Jesus dwelt in the bosom of God as His eternal Son, and like His Father was without beginning or end or change.

Paul usually called Him "The Lord Jesus Christ," his delight being, it would seem, to bring out the perfection of His office and operations:—"Lord"—Ruler, "Jesus"—Saviour; "Christ"—anointed and consecrated; names which he repeats ten times in ten verses.

But the name above all names dear to Christians is the name, "Jesus," the name selected by His Heavenly Father before His incarnation; announced by

angels to His mother before He was born, and again after His birth—"Jesus"—Saviour.

Now, this name is recorded in the Bible for a definite purpose, what purpose? This purpose, that Jesus may become an actual Saviour to you by taking all your sins away, by making you like Himself, a child of God, and eventually a resident of Heaven with Himself in eternal glory. Therefore, place before the sweet name the possessive pronoun "my" and say, "my Jesus," "my Saviour," and to you this name will be more precious than all the gold of earth.

Besides asking, "What's its name?" A little girl would further ask probably, "Who are its parents?" "Where does it live?" The answer is, His mother's name was Mary; his foster-father's name was Joseph, and He was born in Bethlehem in Judea.

But here a mystery meets us which many would like cleared up, viz., How is it that Jesus was born in Bethlehem, when His mother lived at Nazareth, many miles away, and was born there herself? The explanation is two-fold and increases our interest in this wonderful child. Palestine was now a Roman province, having been conquered some time before. Every year a census was taken of all the people by command of the Emperor. Roman law required that the enrolment take place where the person had been born, and according to this law Mary ought to be registered and taxed at Nazareth. But Jewish law required that registration take place according to tribe and family and house. Since Mary's lineage linked her to Bethlehem, rather than to Nazareth, the Jewish law, was followed in her case, and therefore to Bethlehem she went to be enrolled, and while there her babe was born.

But there was another reason, and a higher, why her firstborn must be born at Bethlehem, and that was, in order that the Scripture might be fulfilled, viz., that spoken by Micah (vv. 2, 3) hundreds of years before: "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come unto me that is to be Ruler in Israel, whose goings forth have been of old, from everlasting."

Arrived at Bethlehem after a fatiguing journey of three days, this most honoured of women became the mother of God incarnate, the Saviour of the world, and her own Saviour.

As we tarry around the manger the interest deepens. In our next article we will tell something more.

### SABBATH SCHOOL ASSOCIATION OF ONTARIO.

The twenty-eighth annual Convention of this Association was held on Tuesday, Wednesday and Thursday, the 24th, 25th and 26th days of October, in the Elm St. Methodist church, of this city, the use of which had been kindly offered to the Executive Committee.

The attendance of delegates was larger than at any previous convention, being over nine hundred. The President, Mr. Jas. A. McCrea, of Guelph, occupied the chair, until the election of the new President for the incoming year, Mr. R. J. Score, of Toronto.

Fraternal delegations from sister provinces and from New York State were present and presented the congratulations of their several constituencies.

The programme was of a high order and each separate subject was ably handled. Miss Annie S. Harlow, Mr. Wm. Reynolds, Superintendent of Organization of International S. S. Convention, and Prof. H. M. Hamill, Superintendent of Normal Work, Sab. School Association of Illinois, the American friends who cheerfully responded to the invitations of the Executive Committee, delivered interesting and valuable addresses. Miss Harlow dealt with the Primary Department of the S. School, and, in addition, taught a class of young children, gaining and retaining their attention, notwithstanding the presence of a very large audience. The remaining portion of the programme was nobly sustained by our own Canadian brethren, among whom were Rev. Rural Dean Wade, of Hamilton, Rev. J. K. Smith, D. D., Port Hope, Rev. Wm. R. Smith, Stoney Creek, and Revs. J. Potts, D. D., Prof. Wilson, D. D., R. P. McKay, B. A., and W. Briggs, D. D., Toronto. Hon. S. H. Blake, Q. C., who was to give the final address, was unavoidably absent in Ottawa.

The exercises all through were very instructive and of a deeply spiritual tone.

The progress of the work during the year had been very encouraging—the organization of the various counties was very nearly complete. District organization was being pushed forward, and Mission work receiving its share of attention.

It was decided that "Normal Work" be a special feature of the Association's operations during the present year.

## Books and Magazines

The Book of Joshua, by W. G. Blaikie, D.D., LL.D., of New College, Edinburgh, is one of the well-known Expositor's Bible series, edited by the Rev. W. Robertson Nicol, LL.D. The introduction is devoted largely to meeting the objections of those who would wholly or in part eliminate the supernatural element from this book, and giving an analysis of it. From the introduction we get the point of view of the writer in his treatment of the whole book, which it is hardly necessary to say, is conservative. It will be found profitable reading for both pastors and people, although it would probably be more highly prized by the latter were the lessons drawn from the narrative, not so uniformly such as would probably suggest themselves to his own mind. Notwithstanding this, he will find in this volume much that will do his heart good, and which he will be able to turn to good account in his pulpit work for his people. F. H. Revell Co., Willard Tract Depository, Ynoge street, Toronto.

The unveiling a few days ago in Victoria University, Toronto, of a portrait of the late lamented Senator Macdonald, of this city, affords a suitable occasion for again calling attention to the biography of that distinguished citizen and merchant prince. It is the work of the Rev. Hugh Johnston, D.D., and does the author credit. The style is easy, pleasant and chaste, and the whole work is arranged with due regard to literary perspective, and that of the life of its subject. The memoir furnishes another and happy illustration of the saying that, "the boy is the father of the man." It is a profitable work for all classes of readers, and we especially commend it to the attentive study of all young men, the price being such as to put it easily within their reach. William Briggs, Wesley Buildings, Toronto.

Stories of Canadian History. The very title of this little work is itself at once attractive. They are based upon stories of New France, and are from the pen of Miss Machar, so well known in Canadian literature, and T. G. Marquis, B.A., of the Collegiate Institute, Stratford. The latter is the editor. The stories are written in an interesting style and well calculated to attract and lead on the reader, young or old. Though not history in the strict sense of the word, they impart in an interesting way, and one which with good results might be much more largely employed, a large amount of historical information. We would wish to see books of this kind multiplied, and we hope the success of this one may encourage the production of more of the same sort. The Copp, Clark Co. Limited, Toronto.

Henry Ward Beecher, the Shakespeare of the American Pulpit, is by Rev. John Henry Barrows, D.D., of Chicago. The subject of this memoir was so striking a personality and acted so conspicuous and influential a part that, although much has been written and said of him, there still seemed a place for a biography like this by Dr. Barrows. The writer has drawn from ample materials and given us a very interesting one volume life of a most notable man. Dr. Barrow's aim, he tells us, has been to give in swift, flowing narrative the story of Mr. Beecher's spiritual inheritance, his interesting early development, his various achievements, sorrows and triumphs. Funk & Wagnalls Co., New York and Toronto.

"Sparks for Your Tinder," is well named. Its author is Rev. G. E. White, B.A., of Yarmouth, N.S. It consists of a number of brief addresses marked with great earnestness well calculated to arrest attention, and lead to thinking. The titles of some of the papers will give a good idea of the practical character of the work. We should add that the addresses are brief and therefore all the more likely to be read. "Every Life a Plan of God"; the "Claims of the Church upon the Pastor's Life"; "Carey's Missionary Qualities," "A Word to the Girls," "See, Girls First," "A Word to the Boys," "Opportunity," "Kindness to Animals," the "Bible and Mother on Prohibition." Wm. Drysdale & Co., Montreal.

Public School Physiology and Temperance, is one of the books authorized by the Education Department of Ontario. The subject is all-important and the arrangement and treatment of it is apparently as simple and clear as can be expected on such a subject, while to help it making it more so, it is well supplied with illustrations. Dr. William Nattress, of this city, is the author of it, and deserves credit of clearness and simplicity of treatment. William Briggs, Wesley Buildings, Toronto.

## Choice Literature.

### BEAUTIFUL THINGS.

Beautiful faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where heart fires  
glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterances prudence girds.

Beautiful hands are those that do  
Work that is earnest and brave and  
true,  
Moment by moment, the long day  
through.

Beautiful feet are those that go  
On kindly ministries to and fro—  
Down loneliest ways if God wills it so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountains few may guess.

Beautiful twilight, at set of sun,  
Beautiful goal, with race well won,  
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,  
Where brown leaves fall, and fruits lie  
deep,  
Over worn-out hands—Oh, beautiful  
sleep!

—Allen P. Allerton.

### TWO EDINBURGH PREACHERS.

Edinburgh is not so rich in great preachers as when Chalmers, Candlish and Guthrie could be heard in its pulpits, but the Scotch capital still retains its reputation as a city of great preachers. The tourist who spends a Sabbath there need never go away without hearing sermons which, in ability, eloquence and spiritual power, will compare favorably with any sermon he will hear in his travels through Great Britain. Among the preachers of Edinburgh who stand head and shoulders above their brethren. They are Dr. James McGregor, senior minister of St. Cuthbert's Church, an ex-Moderator and a leader of the Established Church in Scotland, and Dr. Alexander Whyte, minister of St. George's Free Church, the successor of Candlish in the pastorate of the wealthiest, most intellectual and most influential congregation in the Free Church of Scotland.

It is now twenty years since Dr. MacGregor came to his crown as a preacher of exceptional power and popularity. We remember well what a fascination his sermons exercised in our student days, in the gray old city of the North, over men of all creeds and of no creed at all. His church, familiarly known as the West Kirk, had nothing attractive about it, externally or internally. The building rose in the centre of a churchyard, and was barn-like in its plainness. The interior was dingy and extremely comfortable, with old-fashioned square pews, narrow passages, and a set of double galleries most inartistically constructed. Yet Sabbath after Sabbath the pews were crowded with eager hearers, and often the cold stone passages held scores who could not find a seat, and were glad to stand in the draught rather than go away without hearing the famous pulpit orator.

Dr. MacGregor is a small man, somewhat deformed in figure, but broad-chested and with a head firmly set on his shoulders. One look at his face, as he enters the pulpit, shows that on it strength and resolution are written large. His voice at first is quiet, and his manner conversational. The visitor may be a little disappointed with the opening part of the sermon—it seems so tame and restrained—but let him possess his soul in patience. Sentences that ran calmly and smoothly are soon played upon by a wind which lashes them into a storm. The Celtic fire burns in the preacher's heart, and his words leap forth in hot and impassioned eloquence, which car-

ries everything before it. Force of thought and fervour of language unite in a style which men who have heard many preachers declare to be oratorically unique. The hearer is led completely captive, and forgets to think of anything but the truth, which is driven home to his mind with all the skill of a master of assemblies.

It is a matter of fervent gratitude in evangelical circles that Dr. MacGregor's constant theme is the grace of God, bringing salvation. He never wanders far from the cross. All his reading, experiences and observations gleaned in journeys through many lands are converged on illustrations of the Love that stooped from the highest heaven to seek and to save that which was lost.

In an age when a false liberalism lowers Christianity by raising the value of other religious systems, he never loses an opportunity of extolling the unequalled blessedness of the religion of Jesus Christ. No listener in the vast congregation that heard Dr. MacGregor's sermon, in opening a new church in the west end of Edinburgh, can ever forget the masterly comparison therein made between the religion of ancient Rome and Christianity. After a brilliantly picturesque description of the imposing ceremonies of a religious function, at which the great Emperor was present, the preacher lowered his voice into a conversational tone, and, with an effective touch of inimitable quaintness, remarked, "Yes, the Emperor's there; but, as all was over, did he announce a public collection for the funds of the Royal Infirmary?" That question banished all the imposing splendour of Rome and showed in a vivid light how hollow and heartless was its ministry to afflicted humanity.

Dr. Whyte resembles Dr. MacGregor in Celtic fire and fidelity to the cross. Edinburgh's two greatest preachers are thoroughly at one in believing that he who preaches any other than the one Gospel will make a dismal failure of his ministry. It is maintained by Dr. Nicoll, the editor of the Expositor, and a most competent judge of good preaching, that Dr. Whyte made the pulpit of Free St. George's the foremost Presbyterian pulpit in the British Empire. The reader will find windows open into the mind and ministry of the man when we state that his acknowledged masters are Goodwin, Bunyan and Dante. The massive theology of the Puritan divine, the sanctified imagination of the wonderful dreamer, and the awe-inspiring insight of him who had been in hell, furnish three distinct elements of power, which unite in giving Dr. Whyte's sermons a quality all their own among the sermons of this generation.—Conor, in the Presbyterian, Philadelphia.

### POLLY AND THE TRAMP.

"Yes, Polly is a pretty bird and as bright as she is pretty," said Aunt Abbie to us children who crowded about the cage to admire the bird's bright plumage and pert manners. "Did I ever tell you," she asked, how Polly did me a good turn by frightening a tramp away?"

"No, Aunt Abbie," we all cried, and we gathered about her, anxious to lose no word of the story.

"Well, children," she began, you know Uncle Daniel has lived with me for years. As he is old and feeble he stays in the sitting-room, and reads or sleeps most of the time. When he is wanted I go to the door and call rather loudly, for he is hard of hearing: 'Uncle Dan, Uncle Dan, you are wanted.' Polly has heard these words so many times that she can repeat them as plainly as I can, and when anything unusual is going on, she will scream, 'Uncle Dan, Uncle Dan, you are wanted,' but I never imagined this habit of Polly's would be of any service to me.

"One morning last summer I was alone in the house and while I was clearing off the breakfast table, I heard a loud knock at the back door. I opened it,

and there stood the dirtiest roughest-looking tramp I ever saw. He asked me for something to eat, and before I had time to make him any reply, pushed past me, and, uninvited, took a seat at the table.

"I never refuse to feed a hungry person, so I brought out what food there was in the pantry and placed it on the table. Nearly all my eatables were down the cellar, but I was afraid to leave the man alone to go after them, so I told him he was welcome to what was on the table. He glanced over the table disdainfully and demanded something better,

"I was afraid to go down into the cellar, thinking he would either follow me, or rob the house in my absence, so I told him that was the best I could do for him.

"He brought his fist down on the table with an angry oath, and demanded a good, hot breakfast.

"I was thoroughly frightened, and had decided to run to the neighbours for help, when Polly, disturbed by the man's loud talk, came to the rescue by screaming, 'Uncle Dan, Uncle Dan, you are wanted!'

"An open door hid the cage from the man's view, and he threw one startled glance in the direction of the voice, and rushed from the house, thinking, no doubt, it was a child's voice calling some man about the place to my aid.

"My fear vanished with the tramp, and I laughed heartily at his sudden flight. No man was ever changed more quickly from an insolent bully to a crestfallen coward, than he was by Polly's words.

"I gave her an extra lunch that morning, and I shall always feel grateful to her for saving me from an unpleasant, if not dangerous situation."—Atlanta Journal.

### "THE WHOLE OF BUDDHISM."

The Religious Congress was opened on the Sabbath by the preaching of a sermon by H. Dharmapala in Unity church. He thus set forth the religion of Buddha: "Twenty-five centuries ago in India the Brahmins, then all-powerful, were divided into four classes. One class believed in curing all sorrows by prayer. Another attempted to satisfy all desires by singing. They sang, give us to eat, give us to drink, take us to heaven. Another class believed in sacrifices. They killed goats, buffalo and cattle, and the mass of blood daily covered the altar of God. The fourth class read the Scriptures. That was their religion. The young people dressed gorgeously and lived luxuriously, and allowed the Brahmins to do the religion for them. Intellectual activity was high. Scepticism was rampant. The most scholarly men regarded the Brahmins as whitened sepulchres, unworthy of confidence. Then arose a great teacher whose followers now number 475,000,000 people. He was a king. He left his wife and only child, parents and kingdom, took the part of a mendicant and went in search of truth. He became the disciple of great teachers, He did not find rest. He went into solitude. He then found enlightenment. Wisdom dawned on him. He began to preach the system of pure life and pure thought. His name is Buddha. We have read of him for the last twenty-five centuries. He has been known to you for the last fifteen years. Sir Edwin Arnold in the 'Light of Asia' has popularized his name and life with you. He teaches that there are two extremes to be avoided by a man who would live a true life—to avoid alike sensuality and asceticism—and pursue a middle path which opens the eyes, bestows understanding, gives peace of mind, leads to higher wisdom and to a fulness of enlightenment; that the way to destroy suffering is by entertaining right views, aspirations, speech, effort, mindfulness, and contemplation. Buddha for forty-five years preached those doctrines of pure life, pure thoughts, and pure con-

templation. That is the whole of Buddhism. Buddha says, man, to be rid of sorrows, to have in his bosom that peace which passeth all understanding, must eradicate all evil and everything that is bad, lustful. He must accustom himself to all that is pure, holy, to a life of renunciation, of knowledge, of universal charity. Do all that is good without expectation of reward, but because it is good. Completely purify the mind. Then you can see the truth in the purest light. Be free of passion. Renounce those pleasures that the ignorant and illiterate believe good. Think dispassionately and calmly."

He then charged the Christians of Chicago with reading the teachings of Christ but refusing to practice them. His doctrine is a dreamy mysticism. It wholly lacks the sharp, clear and practical distinction between good and evil which God's law gives us in the Scriptures.—Interior.

### THE FAMILY.

Fathers and mothers whatever may be your duties in the world, keep the better part of yourself for your family. Be sure that in neglecting it, you neglect an essential, and that the services you render elsewhere are neutralized by the injury you do at home. It is for this reason we are bound to the family by the tender ties of joy and sorrow. Make the family pleasant for the children. Make the nest warm, but at the same time be judicious. Be good, yet firm; loved, yet respected. Be neither violent, nor foolish indulgent. Have none of that tyrannical love which stifles individuality and kills the will. May the family and the hearth never lose their power of attraction and development. Keep the confidence of your sons as long as possible. Make them feel the need and pleasure of confiding in you by the tact with which you hear them.

How we must pity those who have no family, or towards whom the family has not done its duty. But let us not lift that veil; we should have before our eyes too hopeless a world.

Young men, do not relax your family ties. Be your father's and mother's little children, even when you are yourselves fathers. It is so good to feel one's self a child, and the more one grows, and the older one gets, the more good it does one. The strongest men are those who have best loved their mothers. When we love and respect her who brought us into the world, we are very near respect for all women. And when we respect our father's moral authority, happy in being able to show our filial feeling, we have a good basis for respecting all authority—Honour thy father and mother. This twofold law of respect—for woman in her motherhood and for man in his moral pre-eminence—must be considered as an indispensable foundation of human solidarity and of good, just life. Let us strengthen our souls by contact with these elementary principles, these simple and holy truths, which become more widespread the farther from childhood we see them, and which even though our hair be white, we must hear, on bended knees and with joined hands, as little children.—Youth.

### WHY CROW OLD?

I find that if old people are put on a good meat diet, in the way of strong soup, beef tea, and animal food, and only just sufficient farinaceous food and fats and sugar to maintain the heat of the body, they increase wonderfully in energy, and, as they often express it, feel twenty years younger. This is only natural; it is a food of energy, the food that builds up muscle, nerve, and constitutional stamina.

The requirements of the system in old age, as a rule, are not very great, and more harm is done by taking too much food than by taking too little. I have known people considerably over seventy.

derive the greatest benefit from a thorough change of diet. It seems to rejuvenate them. Of course, in old age, care should be taken that the body is not subjected to rapid changes of temperature. When the nervous power is decreasing as the result of age, and the system is losing the power of combating cold and strain upon its energy, a stimulating diet invigorates, and is conducive to maintaining constitutional stamina better than any other.

Any natural death but from old age and general decay is an accidental death; that is, it is due to causes which might, and even perhaps could, have been entirely avoided and remedied in earlier years. But, of course, all the secrets of attaining extreme age are not even now within our reach, and the few that I have pointed out are but a few, and those of the commonest.

It is the inevitable law of nature that we must die. The vital energy that is implanted in the body at birth is only meant to sustain it for a certain number of years. It may be husbanded or wasted, made to burn slowly or rapidly. It is like the oil in a lamp, and may be burned out to little effect in a little time, or carefully husbanded and preserved, and thus made to last longer and burn brighter.

It is a moot question whether every individual is not at birth gifted with the same amount of vital energy and of life-sustaining power. The probability is that each is. The circumstances of the environment from the cradle to the grave determine its future destiny.

#### WHITTIER AND DICKENS.

In the year 1867, Charles Dickens came to America to give his famous readings. Whittier was seldom tempted out of his country home and habitual ways, but Dickens was for one moment too much for him. To our surprise, he wrote to ask if he could possibly get a seat to hear him. "I see there is a crazy rush for tickets." A favourable answer was despatched to him as soon as practical, but he had already repented of the indiscretion. "My dear Fields," he wrote, "up to the last moment I have hoped to occupy the seat so kindly promised me for this evening. But I find I must give it up. Gladden the heart of some poor wretch who dangled and shivered all in vain in your long queue the other morning. I must read my 'Pickwick' alone, as the Marchioness played cribbage. I would so like, nevertheless, to see Dickens, and shake that creative hand of his. It is as well, doubtless, so far as he is concerned, that I cannot do it; he will have enough and too much of that, I fear. I dreamed last night I saw him surrounded by a mob of ladies, each with her scissors, snipping at his hair, and he seemed in a fair way to be 'shaven and shorn,' like the priest in 'The House that Jack Built.'"

The death of Charles Dickens in 1871 was a personal loss, just as his life had been a living gain to this remote and invalid man. One long quiet summer afternoon, shortly after, Whittier joined us for the sake of talking about Dickens. He told us what sunshine came from him into his own solemn and silent country life, and what grateful love he must ever bear to him. He wished to hear all that could be told of him as a man. Tea came, and the sun went down, and still he talked and questioned, and then after a long silence, he said suddenly, "What's he doing now? Sometimes I say, in Shakespeare's phrase, 'O for some courteous ghost,' but nothing ever comes to me. He was so human I should think thee must see him sometimes. It seems as if he were the very person to manifest himself and give us a glimpse beyond."—Harper's Magazine.

Ram's Horn: You can't always tell how much a preacher is doing for the Lord by the size of his salary.

## Missionary World.

### MRS. JAMIESON ON FORMOSA.

Question 4. What is the religion of the people?

By the literati especially—and following them the people generally—the moral teachings of Confucius are held to be all-important; but Buddhist and Taoist priests are everywhere, and wooden and clay idols worshipped on every hand.

5. Did you adopt the native dress?

No. At this date to wear the native dress in sight of Chinese, in North Formosa, would only cause me to be despised. "Look," says one, "at that low-born woman; she has not foreign clothes enough, and so has to wear ours." "Ugly barbarian!" calls out another. "See her trying to pretend she is Chinese; does she think we are children, to be so easily deceived? Look at her hair and her eyes, not even the same colour as ours."

Note that in this, as in regard to other points, I refer to North Formosa only, not to the whole empire of China. My own opinion is, that as regards dress, manner of living, etc., etc., missionaries should judge for themselves what is best, wherever they may happen to be situated.

6. Do many of the people use opium?

Yes, very many. Some deliberately and recklessly learn the habit from evil associates. Others become victims in a very short time through at first taking small doses of the drug to relieve suffering.

The seventh Annual Meeting of the Barrie Presbyterian W. F. M. S. was held in the Presbyterian church, Barrie, on October 24th and 25th, the President, Mrs. Grant, of Orillia, in the chair. The number of delegates in attendance was seventy-three, twenty-seven Auxiliaries and Mission Bands being represented. A very cordial welcome was extended to the delegates, on behalf of the ladies of the Barrie Presbyterian church by Mrs. Ault, of Barrie. Mrs. Cadenhead, of Midland, responded on behalf of the delegates, after which followed the President's address. Mrs. Grant gave a most interesting account of her labours during the nine months she has held the office of President. She has visited almost all of the Auxiliaries and Bands under her charge, and had organized three of the five new branches of the Society. Her loving, earnest words of encouragement to the Society will long be remembered by all those present.

The reports of Auxiliaries and Mission Bands were then read by the secretaries or their substitutes. Almost all the reports showed an increase in both membership and funds, notwithstanding the fact that all had only nine months' work to report, owing to the change in time of holding the annual meeting from January to October.

The report of the Presbyterian Society read by the secretary, Mrs. Needham, of Orillia, expressed the feelings of the entire society, in the following tribute to the late president: "Who of us this day does not yearn for the companionship of one whose guiding hand for so long a time directed the affairs of our society. To the consecrated efforts and self-denying labours of our late President, Mrs. Robertson, the Barrie Presbyterian owes much of its present status. May the earnestness and zeal of this 'mother in Israel' inspire us to emulate her noble example, whose life in so many ways reflected the life of the Master!"

There are now in all thirty-five branches in this Presbyterian, an increase of five over last year, 19 Auxiliaries with a membership of 332, and 15 Mission Bands with a membership of 435; total membership 767, an increase of 157 over last year. About three-fourths of the Auxiliaries and all the Young Ladies' Bands held Thank-offering meetings—all spoken of as being delightful, with offerings liberal. 383 Letter Leaflets are

being distributed monthly throughout the Presbytery, and two branches report having "Scattered Helpers."

The Treasurer, Mrs. Stevenson, of Barrie, then presented her report: Total contributions sent to General Treasurer, \$1,026.00; sent by Auxiliaries for Presbyterial Fund, \$89.22.

Mrs. Clark, of Bracebridge, offered up the dedicatory prayer.

The Secretary of Supplies, Mrs. Harvey, of Orillia, then read the report of the Supply Committee. Value of clothing sent to the North-West \$437.24, 16 Auxiliaries and 4 Mission Bands contributing.

The Secretary then read a kindly message of sympathy and encouragement from the Barrie Presbytery.

Mrs. F. Smith, of the Methodist Woman's Missionary Society and Mrs. Borrowman, of the Baptist Woman's Society, extended hearty greetings from their respective societies, to the Barrie Presbyterial.

A public meeting was held on Tuesday evening, the Rev. D. D. McLeod in the chair. Short addresses were delivered by the chairman, Col. Major, of Barrie, and Rev. W. R. McIntosh, of Allandale. Solos by Mr. Edwards, of the Barrie Methodist church, and Miss Laura Harper, of Barrie, were very much enjoyed by the audience. Mrs. and Miss Cooper gave a duet which was much appreciated. The collection for the Presbyterial Fund amounted to \$28.00.

The first session on Wednesday opened at 9.30 a.m., with devotional exercises. The following officers were then elected: President, Mrs. R. N. Grant, Orillia; Vice-Presidents, Mrs. Moodie, Stayner, Mrs. Clark, Bracebridge, Mrs. Grant, Gravenhurst, Mrs. McCrae, Collingwood; Secretary, Mrs. Needham, Orillia; Assistant Secretary, Miss K. Robertson, Collingwood; Secretary of Supplies, Mrs. Tillson, Gravenhurst; Treasurer, Mrs. Stevenson, Barrie.

An excellent address on "Duties of Members," by Mrs. McCrae, of Collingwood, and a paper on "Juvenile Work," by Miss K. Robertson, of Collingwood, were listened to with great attention.

The session was closed by Mrs. Carswell, of Bondhead, leading in prayer.

The closing session opened at 1.30 p.m., with devotional exercises. Invitations to the Barrie Presbyterial for the next annual meeting were extended by the ladies of both Orillia and Collingwood. On motion it was decided to hold the next meeting in Orillia.

The question drawer was ably conducted by Mrs. Bethune, of Beaverton, who also led the closing devotions.

Great regret was expressed by the Society for the unavoidable absence of one of the most valued members of the Presbyterial, Mrs. Moodie, of Stayner. Mrs. Moodie is one of the most able as well as devoted workers for the cause.

Votes of thanks were passed to the officers of the church for their hospitality and to all who helped to make the meeting a success.

A table of literature was presided over by Miss McClain, of Barrie; over \$3.00 worth of literature was sold.

#### A TEACHER'S EXPERIENCE.

##### A SIEGE OF LA GRIPPE AND WHAT FOLLOWED.

The Principal of the Clementsport, N. S., Academy tells how he rid himself of the After Effects of this Insidious Disease—Good Advice to Others. From the Annapolis, N.S., Spectator.

On a number of occasions the Spectator has heard of remarkable cures being made through the county of Annapolis by the use of Dr. Williams' Pink Pills, but for a time paid no attention to the matter, thinking it was a mere whim that such a small thing could work so much good. Case after case was brought to our notice, until at last we felt it necessary to look into the matter and see if there was any truth in the statements made about the Pink Pills. Hearing of a remarkable cure in Clements-

port, a reporter of the Spectator drove to that picturesque little village to see the person that spoke so highly of this medicine.

Mr. W. A. Marshall is a young man well known throughout the county. He has taught school in Maitland and Upper Clements, and last August accepted the principalship of the academy at Clementsport. Mr. Marshall is a man of upright character and sterling integrity, and what he has to say on any subject can be believed.

Mr. Marshall was asked by the Spectator man if there was any truth in the current reports that he had proved Dr. Williams' Pink Pills to be a very valuable medicine. "Yes," said Mr. Marshall, "I have a good word to say for anything that has done so much for me as has Pink Pills." "I was troubled," said Mr. Marshall, "ever since I had a gripe a few years ago, with a terrible headache and backache, and at times the pain was so severe I hardly knew what to do. Time did not decrease the pain although I tried several things that were guaranteed to cure. About nine months ago I resolved to give Dr. Williams' Pink Pills a trial, so I purchased a box from the Annapolis Royal Drug store. At the end of the first box I did not feel much relieved, so I got another one. After I used the second box I felt much better and concluded to keep on using till I was made a well man. I have now used seven or eight boxes, and my cure is complete, and I am as strong as before my sickness; and I strongly recommend Pink Pills for all those so afflicted.

Now, this testimonial of Mr. Marshall's is worth a great deal in the county of Annapolis. His reputation as a man would be at stake, and all our readers can be assured he would guarantee no such medicine unless he could conscientiously do so. What is Mr. Marshall's case is the case of a great many others. There are scores of people so afflicted, but they know not what to do. If they follow the principal of Clementsport's advice they will give the Pink Pills a trial and there is little doubt of the result.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

At 20 years of age a temperate person is supposed to have a chance of living for forty-four years. At 20 years of age an intemperate person is calculated to have a chance of living only to the age of thirty-five.

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My son George has suffered with neuralgia round the heart since 1882, but by the application of MINARD'S LINIMENT in 1889 it completely disappeared and has not troubled him since.

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The things to take its place are Dr. Pierce's Pleasant Pellets. One of these at a dose will regulate the whole system perfectly. They're tiny, sugar-coated granules, scarcely larger than mustard seeds. They act in Nature's own way. No reaction afterward. Their help lasts and they do permanent good. Constipation, indigestion, bilious attacks, sick or bilious headaches, and all derangements of the liver, stomach, and bowels are prevented, relieved, and cured.

They're the cheapest, for they're guaranteed to give satisfaction or money is returned. Nothing can be "just as good."



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Manufactured from the Best Canada Grapes without the use of either artificial coloring or distilled spirits in any form.

After repeated chemical analyses of the Wines made by Robert Bradford of No. 595 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation.

Analyses show them to contain liberal amounts of the ethereal and saline elements, sugar, and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone.

Retaining to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine.

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In Flavor,

Nutrition,

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A movement has been set on foot for the purpose of forming a Presbytery of Cape Town, South Africa, to include the Presbyterian churches that already exist and such as may from time to time be formed. It has been suggested that the same standards and forms should be adopted as those in use in the churches of Natal and the Transvaal, viz., those of the English Presbyterian Church. The Presbytery would have power to unite with other Presbyteries in South Africa so as to form a Synod; the powers of such Synod to pass to a General Assembly in the event of such Assembly being formed. The movement is only as yet in its initial stage, but it marks an interesting point in the development of Presbyterianism in South Africa.

**Ministers and Churches.**

Rev. R. Aylward, of London, filled the Presbyterian pulpit, Glencoe, acceptably on Sunday, Oct. 22nd.

A new Presbyterian congregation has been organized at Port Douglas, Man., with a membership of 71 on its communion roll.

Rev. G. G. McRobbie, D.D., of Shelburne, very acceptably conducted the services of the Presbyterian church, at Wingham, on Sunday, 22nd Oct.

Rev. J. C. Tolmie, of the First Presbyterian church, Brantford, has signified his intention of accepting the call extended to him to go to Windsor, Ont.

The Colonial and Continental Committee of the United Presbyterian Church of Scotland has, donated one thousand pounds sterling to the Manitoba College.

Mr. J. A. Sinclair, M.A., of Carleton Place, was ordained into the Presbyterian ministry and inducted as pastor of Spencerville, Grenville county, on Tuesday.

The Bank street Presbyterian Young People's Society of Ottawa, which has just held its annual meeting, is one of the most prosperous organizations of its kind in the capital.

Rev. L. G. Macneil has just completed seven years as pastor of St. Andrew's (Presbyterian) church, St. John. The church had a pleasant entertainment in celebration of the event.

The Young people's societies of Christian Endeavor, of the county of Lanark, met in convention on the 23rd of Oct., at Smith's Falls, and continued in session on the following day.

Rev. Mr. Munro opened the new Presbyterian church at Arden, Man., on Sabbath, Oct. 22nd, and the Rev. Mr. Lozeand took his place at Gladstone, and preached an anniversary sermon.

Mr. Peter Redpath, of Montreal, has made an offer of a yearly donation of \$5,000 for maintenance of the new library of McGill College, which was opened by the Governor-General on the 31st ult.

The Rev. G. D. Bayne, of Pembroke, left last week on his annual tour amongst the Presbyterian churches in the Northern district. The famous and learned Dr. Sexton, will occupy his pulpit during his absence.

The anniversary services of the Presbyterian church, Mt. Pleasant, were conducted on Sabbath, Oct. 29th, by the Rev. G. Burson, of St. Catharines. Mr. Burson is one of the most successful clergymen in the Presbyterian pastorate.

The Presbyterian S.S. Union of Toronto holds its opening meeting in Central Presbyterian church, on Friday, Nov. 10th, at 8 p.m., when the Rev. Dr. McTavish, Mr. George Anderson and Miss A. M. Cowan will take part in the exercises.

Mrs. Cockburn, wife of Rev. Mr. Cockburn, of Paris, met with the ladies of the Presbyterian church, Tilsonburg, on the afternoon of Thursday, Oct. 26th, for the purpose of organizing a Women's Missionary Society in connection with the church there.

Communion services were conducted in the St. George Presbyterian church, on Sabbath, 22nd Oct., by the pastor, Rev. W. S. McTavish, B.D. Six new members were added to the roll at this time. Rev. Mr. Cockburn, of Paris, preached on Friday afternoon.

Rev. R. Haddow, of Milton, preached the anniversary sermons in Waterdown Presbyterian church, on Sabbath, Oct. 29th, morning and evening. The congregations were large. On Monday evening the annual supper took place in the Town Hall.

A Society of Christian Endeavour was organized on Wednesday night, 25th ult., by the young people of Dunsford Presbyterian church, assisted by Mr. J. Low, of Lindsay. They start under most auspicious circumstances with a membership of nine active, and four associate.

Burns and Moore Line churches, in the Presbytery of Sarnia, will be declared vacant on Nov. 19th. This is the charge from which Rev. J. C. Tibb, B.D., was translated to the congregation of Streetsville. Rev. F. O. Nichol, of Sarnia, is Moderator of Session during the vacancy.

Dr. Cochrane, of Brantford, left Monday, 23rd October, for Cincinnati, to attend a meeting of the Executive of the Pan-Presbyterian Alliance. During his absence he will also preach to the students of Hanover College, Indiana (alma mater), and also in Madison, Indiana.

Rev. J. S. Loughhead, on the 24th ult., was inducted as the Presbyterian minister at North Gower. Among those who took part in the induction were Rev. Mr. Findley, Manotick; Rev. J. A. McFarlane,

of New Edinburgh; Rev. Mr. Goodwillie of Vernon, and Rev. Mr. McLaren, of Carp. Rev. Mr. Loughhead begins his new labours under very favorable circumstances.

The practical aim of the Rev. Dr. Robertson's speech and of his long journey to attend the Synod of the Maritime Provinces was and is,—"Give us Ten Cents per member for all within the bounds of this Synod, for missions in the North-West." The demand does not seem very heavy.

Rev. J. G. Shearer, of Erskine Presbyterian church, Hamilton, preached a temperance sermon last Sunday evening, Oct. 22nd. He gave a full explanation of the plebiscite and made a strong denunciation of the license system, from the text of the vicious ox, as found in Exodus xxi. 28-29.

On Sunday, Oct. 29th, the sacrament of the Lord's supper was dispensed on the Midhurst Field by Rev. W. R. McIntosh, of Allandale, when 40 new members were added to the church. This field is under the charge of Mr. G. E. Loughhead, of Knox College, whose work is being much blessed.

Miss Bertha Wright and Miss Durie, of Ottawa, are canvassing for aid for a building for the Young Women's Christian Association, Ottawa, with boarding accommodation for young women who are strangers in the city. The canvassers expressed themselves well pleased with the response to their appeal which they received in Renfrew.

The first meeting of the Manitoba College literary society, to be held under the new executive, took place on the evening of Oct. 20th. The chair was taken by the president, Rev. Dr. Bryce, in the earlier part of the evening, and in the latter part by the first vice-president, Mr. D. G. Ross. There was a large attendance, including many of the graduates, which augurs well for the future.

Rev. M. W. Maclean has received a letter from Rev. Mr. Fulton, American Presbyterian missionary in China, in which he speaks of Lee Chu, formerly a resident of Belleville, and a member of St. Andrew's Sunday school. Lee Chu will probably remain in China, where he is now engaged in raising funds with which to build a church in the Province of Canton.

The Rev. Dr. Sexton occupied the pulpit, at both services, of the Presbyterian church, Collingwood, on Sabbath, Oct. 22nd, in the absence of the Rev. Dr. McCrae. Dr. Sexton also gave three of his popular lectures during the following week. It is eight years since the Doctor's previous visit to this town, and his old friends were delighted to see him once more.

Mrs. Rev. John Thomson, of Ayr, met with the ladies of the Presbyterian church, Tilsonburg, on the 28th ult., and assisted in the organization of a branch of the Women's Foreign Missionary Society, with the following officers: President, Mrs. C. Thomson; First Vice President, Geo. Geddes; Second Vice President, J. W. Hillbourne; Secretary, Mrs. McGregor; Treasurer, Mrs. W. Imrie.

Rev. A. H. Kippan, of Erskine Presbyterian church, Claremont, has tendered his resignation. The news was quite unexpected, and his many friends regret his decision to sever his connection with this charge, after more than 9 years of faithful work. Mr. and Mrs. Kippan will be much missed in church and in social circles. That their lot may be cast in pleasant places is the hope of all their well-wishers.

The Presbyterian tea meeting and concert held on Thursday evening, Oct. 19th, in Monteith Hall, Rosseau, was the event of the season there. It was the children's night out, and they had a glorious one for it. Rev. Mr. Pullar ably occupied the chair; and the speakers, Revs. Messrs. Miller and Smith, and Mr. H. A. Lunan amused the audience with stories and comedies, mingled with spicy flavour of commonsense.

Special services were held in St. Andrew's church, London, on Sunday, Oct. 29th. It was the Sunday school children's day, and Rev. Mr. Murray's remarks were specially intended for them. In the morning the gallery was filled with the little folks, who paid great attention to the sermon; and the manner in which they joined in the singing was pleasing to the parents who were seated in the body of the edifice. The pastor's subject was "God calling Samuel."

On Monday afternoon, Oct. 30th, a large number of the ladies of the Presbyterian church, St. George, assembled at the manse, when Miss S. Mullen, in the name of the Ladies' Aid Society, presented the pastor, the Rev. W. S. McTavish, B.D. with a costly Astrachan overcoat. This is the third time within about a year, that Mr. McTavish has had some valuable token of affection and esteem from the congregation.

The new Presbyterian church in Sonya was opened on Oct. 22nd and 23rd. Rev. Principal Grant, of Queen's University, Kingston, preached on Sabbath, morning and evening, and gave an address in the afternoon on the "Parliament of Religions" at Chicago. On Monday afternoon there was a social gathering addressed by ministers of Lindsay Presbytery, and in the evening a social tea and concert, with a popular lecture on a lively subject.

Mr. John Murray, of New Glasgow, Que., who has been an elder of the Presbyterian Church there ever since its formation, and is now eighty-two years of age, was lately presented with an address by his fellow-members, expressing their high appreciation of his long and faithful services to the Church, the Sabbath school and the community at large. The address is signed by James Black and Robert Simpson, elders, and is beautifully illuminated.

The anniversary services in the Presbyterian church, Omeme, on Sabbath, Oct. 22nd, were largely attended and the discourses by Rev. Dr. Smith were particularly instructive and interesting. The tea on Monday evening was well patronized, the tables being occupied from 5 to 8 p.m. The addresses of the five reverend gentlemen on the programme were very interesting and far above the average tea-meeting oratory. The proceeds of collection and tea were \$140.

On Tuesday evening, Oct. 17th, was held the Thank Offering meeting of Conchiching Mission Band, in the Presbyterian lecture room. The president, Mrs. W. M. Harvey, presided. An interesting and profitable address was delivered by Mrs. R. N. Grant, who gave many forcible reasons why all should assist in sending the gospel to those who know not Christ. The annual report of the society showed that \$36 have been raised during the year. The offering amounted to \$11.

A missionary meeting under the auspices of the Ladies' Aid Society, was held in the Presbyterian church, Uptergrove, on the 21st ult., at which there was a good attendance. The pastor, Rev. J. McNeil, presided, and the choir rendered suitable musical selections. Rev. M. N. Bethune, of Beaverton, delivered a very practical address on the work of women in the Christian Church, and their adaptation to mission work. The address was a most timely one, and was listened to with deep interest.

The social and concert given by the Presbyterians in McDougall's hall, Reston, Man., on Monday evening, Oct. 16th, on the eve of the departure of the missionary, Rev. J. Mowatt, for a holiday trip to the World's Fair, was a grand success from every point of view. The excellent spread provided by the fair sex was done ample justice to by the large audience present, and the literary department was not the least enjoyable feature of so successful a gathering. The chair was ably filled by Mr. H. G. Gunn, of Pipestone.

The board of managers of the Women's Missionary Society of the Methodist Church in Canada convened on the afternoon of Oct. 17th, in the Sunday school

**Indigestion****Horsford's Acid Phosphate**

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Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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hall of the Dominion Methodist Church, Ottawa, for the twelfth annual meeting. The meeting was opened with services conducted by the president, Mrs. James Gooderham, Toronto, who afterwards delivered an address to the delegates. The amount raised last year from all sources was \$35,789. This year it reached \$37,974, an increase of \$2,184.

The friends of Rev. J. R. Sinclair, M.A., will be sorry to know that his health has forced him to leave for Los Angeles, S. Cal. He broke down at Knox College, at the close of the session, and he has had hemorrhage of the lungs on several occasions since. We hope and pray that he may be spared for a long life of usefulness in a congenial climate.

The twenty-fifth anniversary of the organization of the Ancient Order of United Workmen of Ottawa, was duly celebrated on the afternoon of Sunday, 29th ult., when a strong representation from all the city lodges marched to Bank street Presbyterian church, where Rev. T. W. Winfield conducted the services and preached the sermon. The Workmen to the number of 200 or over occupied the body of the church. A collection in aid of the Protestant Orphans' Home was taken up.

A deputation consisting of Rev. E. D. McLaren and Mr. J. B. Ker appeared before the council of Vancouver with reference to the Darcy Island leper reserve. Mr. McLaren spoke of Mrs. Hansel's self-sacrificing offer to go to Darcy Island to attend to these unfortunate men, and he asked the council to take steps to provide her with a comfortable house in which to live. The city clerk was directed to communicate with the city council of Victoria, making the proposition to that body to co-operate.

The Women's Foreign Mission Society in connection with the Presbyterian church, Claremont, held its annual meeting on Wednesday, Oct. 18th. The programme provided by the ladies was first-class in every particular. Miss Canning, of Toronto, played sweetly on the mandolin, and the young people sang beautiful choruses. Rev. A. H. Kippan presided. The society is very prosperous in this field, and statistics were quoted showing that these societies have collected upwards of \$50,000 for the mission field during the past year.

Rev. Brevard D. Sinclair, of Calvary Presbyterian church, Seattle, conducted services in St. Andrew's Presbyterian church, Victoria, on Sept. 24th. Rev. Mr. Sinclair graduated at Princeton in 1887, and was for two years pastor at Fowerville, New York, and for four and a half years pastor of the Old South First Presbyterian church at Newburyport, Mass.—Whitefield's church of historic fame. Mr. Sinclair comes of a good Presbyterian family, his father and grandfather both being Presbyterian clergymen.

Rev. J. Kosacs, a Hungarian clergyman, of Pittsburg, Pa., has been visiting the Interior Department, Ottawa, in reference to the immigration of a number of Hungarian families from that State to Manitoba and the Northwest Territories next spring. Kosacs has assurances that from 50 to 75 families will remove to Manitoba from the United States. They possess on an average of \$600 per family, and are not satisfied with their lot in the United States. He is in correspondence with 700 Hungarian families in the States on the subject of immigration to Canada.

Dr. Marion Oliver, a missionary who has but recently returned from India, lectured to a large audience in Knox church, Woodstock, on the evening of Oct. 20th. Mrs. W. C. McLeod, president of the Church Woman's Missionary Association, occupied the chair, and with a few preliminary remarks, introduced the speaker of the evening. Miss Oliver speaks well and fluently, and during the recital of her work among the heathen held the attention of her large audience in a manner truly marvellous. A strong appeal was made for more help in the mission field, although the work is apparently prosperous to a high degree.

The Presbyterian congregation of Melbourne, having long felt a deep sense of gratitude to the choir for their services, met in large numbers on Tuesday evening, Sept. 26th, and honourably entertained the choir in a social way. After tea had been served and some time spent in conversation, the Rev. Mr. Stewart took the chair. The special features of the programme were two addresses and presentations—one to Miss Eliza Hyndman and the other to Miss Carrie Sinclair. In a few words Mr. T. S. Poole, on behalf of Miss Hyndman, and Mr. P. E. Sinclair, for his sister, thanked the congregation for their beautiful tokens and the kind expressions of feeling in the addresses.

On Thursday evening, Oct. 19th, the Presbytery of Halifax met in Fort Massey church, for the induction of Rev. A. Gandier. Rev. John Murray presided, and the Rev. T. C. Jack preached. Rev. A. Simpson narrated the steps that led to the induction. Mr. Murray offered prayer and duly inducted the minister. Rev. Thomas Stewart addressed the pastor, and Rev. John McMillan, the congregation. Dr. Currie introduced Mr. Gandier to the people as they were retiring. The services were impressive and the attendance large. The tie thus formed will, we trust, be abundantly blessed. On the following evening a social meeting of welcome was held, which was in every respect all that could be desired. We congratulate Fort Massey.

The foundation stone of the new Presbyterian church, Warkworth, was laid with appropriate ceremonies, assisted by the Orange Association, on Oct. 25th. An historical sketch of the congregation was read by the pastor, Rev. D. Sutherland, which with other documents and memoranda of congregational agencies, was placed in the cavity of the stone. An excellent dinner was provided by the ladies of the congregation. Congratulatory addresses, both interesting and instructive, were given by Rev. Messrs. Thomson, of Hastings, Scott, of Campbellford, Brown, of Havelock, Wilson and Marvin, of the Methodist church, and W. Johnson, Esq., of Belleville. The new church, with spacious basement and seating accommodation for 450, promises to be a commodious and beautiful building.

In returning thanks to Winnipeg Y. M. C. A., for a collection made at his request in aid of his evangelistic work now going on in Chicago, Mr. Moody says: "Please thank your association for their help in our time of need. I am grateful for the assistance and the prayers of all Christians in this great battle. On Sunday last we held over 100 meetings with an attendance of more than 72,000. These are days of blessings. On Monday, 'Chicago Day,' we held a meeting from 10 till 2 in Central Mission Hall, with various speakers. The hall was crowded and many were turned away. I expected that many of the people would go away between the addresses, instead of which most of them stayed throughout the whole four hours and gave eager attention. Pray for us that the Holy Spirit may be poured out on these services."

On October 22nd and 23rd, Knox church, Belmont, celebrated its fourth anniversary. On Sabbath the Rev. Dr. McMullen, of Woodstock, preached morning and evening, and addressed the children's meeting in the afternoon. All his addresses were thoughtful, and delivered in his usual clear and forcible style. All the services were largely attended, especially in the evening, when the commodious church was more than filled. The entertainment on Monday evening was greatly enjoyed by all. Rev. Dr. McMullen and Mr. Sawers, of Wilton Grove, gave stirring addresses. The other parts of the programme were well supplied by home and foreign talent. The Sabbath contributions with proceeds of Monday evening amounted to over \$661. Pastor and people are to be congratulated.

There was a full meeting of the congregation of St. Andrew's church, Belleville, on the evening of October 30th, in the lecture room to take into consideration the proposed resignation from the pastorate of the Rev. M. W. Maclean, M. A. The meeting was at once unanimous in disapproval of the proposed step of the popular pastor, who for over twenty years had laboured so zealously and faithfully amongst them, and the fruit of whose labours and those of Mrs. Maclean were manifested in every charitable and benevolent movement in the city. John Bell, Q.C., moved, seconded by Mr. Hugh Walker, that a committee composed of the elders of the church and the following gentlemen be appointed to meet the Presbytery of Kingston on Tuesday next with reference to the resignation of Mr. Maclean: Judge Lazier, D. Pitceathly, James Falconer, Thos. Stewart, W. D. Robb, Dr. Farley, J. L. Biggar, S. S. Lazier and J. P. Thompson.

BIRTHS, MARRIAGES AND DEATHS.

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BIRTHS.

At 80 Bismarck Ave., Toronto, on Nov. 1, 1893, to the wife of John M. Poole, Publisher, a daughter.

DEATHS.

At 80 Bismarck-avenue, Toronto, November 6, 1893, Isabella Meighen, wife of John M. Poole, Publisher.

fully amongst them, and the fruit of whose labours and those of Mrs. Maclean were manifested in every charitable and benevolent movement in the city. John Bell, Q.C., moved, seconded by Mr. Hugh Walker, that a committee composed of the elders of the church and the following gentlemen be appointed to meet the Presbytery of Kingston on Tuesday next with reference to the resignation of Mr. Maclean: Judge Lazier, D. Pitceathly, James Falconer, Thos. Stewart, W. D. Robb, Dr. Farley, J. L. Biggar, S. S. Lazier and J. P. Thompson.

Rev. C. B. Pitblado lectured in the Y. M. C. A. rooms, Winnipeg, on the evening of Oct. 26th, on "Rome." The chair was taken by Mr. J. F. Fowler. In commencing his lecture Mr. Pitblado said that of hundreds of things that might be spoken of he would select three—the Capitol, the Coliseum and St. Peter's. These were severally illustrative of riches from ruins; brutalizing sport, instead of humanizing amusement; and art in religion. The lecturer gave vivid word pictures of each of the buildings selected. He described the view from the capitol; and his description of the coliseum was very interesting. In speaking of St. Peter's he told of the difficulty with which his mind learned to appreciate its vastness. He gave comparisons to show its immensity, telling of men working in the dome that looked like spiders; and of the colony of laborers who had their dwellings in a small portion of the roof. The lecturer was listened to with great interest.

The new school room of the Presbyterian congregation of Watford was formally opened on Sunday, the 8th of Oct. The Rev. Hugh Cameron, B. A., of Morrisburg, occupied the pulpit both morning and evening. The very large congregations present on both occasions testified to the lasting feelings of respect and affection entertained toward him by all classes of the community, during his pastorate here. Rev. Mr. Graham assisted at both services, and conducted the Bible class in its new quarters in the afternoon. A public entertainment was held in the Music Hall on the Monday evening following, in connection with the opening services. Rev. Mr. Graham, pastor of the congregation, occupied the chair. The new school room, built at the rear of the church, is of brick, 40 x 26, divided into two by folding-doors, and lighted by the electric light. The total cost will amount to \$1,400, which is almost entirely subscribed for. The collections on Sunday and the proceeds of the entertainment amounted to about \$82.

After a thorough repairing, the Mayfield Presbyterian church was reopened on Sabbath, Oct. 22nd. Morning and evening the pulpit was occupied by the Rev. D. M. Ramsay, B.D., of Mount Forest, and in the afternoon by the Rev. Mr. Oliver, of Campbell's Cross. At each of the gatherings the church was filled to its utmost capacity, while the services throughout were earnest and impressive. The collections of the day amounted to \$286, which will meet all the expenditure for the repairs. The annual tea-meeting on Monday evening was a decided success. The pastor, the Rev. W. Farquharson, occupied the chair. Mr. Ramsay gave an interesting and humorous sketch of "Student Life in Germany," Mr. Oliver followed with a vigorous speech on "Character." Recitations by Miss Smith were well received, and sacred selections were rendered with good effect by the choir under the leadership of Mr. P. Campbell, while all listened with rapt attention to songs, sacred, patriotic and pathetic, by Mr. Gorrie, of Toronto. Mayfield people may well look with pride on their renovated edifice, and will long remember with pleasure the services connected with the reopening.

The First Congregational church, of Kingston, was crowded, Sunday evening, Oct. 29th, with those, in addition to the usual congregation, who wished to hear Principal Grant's account of the recent World's Parliament of Religions at Chicago, in which he was himself a conspicuous figure. His remarks were based on Malachi i. 11. One of the impressions made upon the speaker by the great gathering was that of the enormous extent of the British Empire. From Australia, New Zealand, India and Canada, as well as the Mother Country, delegates were in attendance in such force that the chairman remarked that he could understand as never before the meaning of the term "Greater Britain." Another

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

**Distress After Eating** requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

**Sick Headache** "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

**Heartburn** "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

**Sour Stomach** "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

**Hood's Sarsaparilla** Sold by all druggists, \$1, six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



Pain's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. **CATARRH** Sold by druggists or sent by mail. P.O. E. T. Haseltine, Warren, Pa.

The Best Tonic is **STAMINAL** BECAUSE the moment the tonic does its good work it carries with it a food to answer to the effect of the tonic. Can any combination be more happy?

INCORPORATED TORONTO 1888 HON. G. W. ALLAN PRESIDENT **CONSERVATORY OF MUSIC** 609, YONGE ST. & WILTON AVE. Artists' and Teachers' Graduating Courses. University affiliation for Degrees in Music, Scholarships, Diplomas, Certificates, Medals, etc. Equipment, Staff and Facilities Very Complete. A Thorough and Artistic Musical education by the most eminent instructors. **CONSERVATORY SCHOOL OF ELOCUTION** (H. N. Shaw, B.A., Principal.) Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Physical Culture Literature. **NEW CALENDAR** with full particulars of all departments mailed free. EDWARD FISHER - Musical Director.

er was that of the value of British rule in India. Delegates thence freely admitted that in the continuance of the present regime lay the only hope of the millions of India—now divided perpendicularly by caste lines—ever becoming a united people. Another was that we should not speak as severely as we are wont of other religions, while such blemishes remain in Christian civilization as intemperance, prostitution, inhumanity and the vitality of slavery. If we claim that such things are inconsistent with the spirit of Christianity, which is to be judged by the language and example of its Founder, the retort is easy that before we condemn the civilizations of heathen lands, and attribute their defects to the prevailing religions, we must judge those religions not so much by modern practice as by the teachings of Confucius, Buddha or Mahomet. The Principal closed an extremely interesting address rather abruptly, and it is understood that he will conclude his treatment of the subject at an early date in a second address.

Spurgeon: If we are devoted to God's fear, we shall be delivered from all other fear.

An Elegant Stock Of Gem And Diamond Rings May be seen at our store, which for beauty of design and superior quality are unsurpassed. Our prices will save you money. **John Wanless & Co.,** ESTABLISHED 1840, 172 YONGE ST., - TORONTO.

# GOOD Food - - Digestion - Complexion

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use

**COTTOLINE**  
**COTTOLINE**

The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow." COTTOLINE is clean, delicate, healthful and popular. Try it.

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

The Crown Perfumery Co's.  
INVIGORATING  
**LAVENDER SALTS**



Regd. Trademark. Sold Everywhere.

INVIGORATING  
LAVENDER SALTS  
OR SALTS OF LAVENDER (RECTIFIED)

These Salts are the most agreeable deodoriser that exists. By leaving the stopper out a few minutes the apartment will be purified, and the air rendered strongly invigorating and refreshing. FROM

THE CROWN PERFUMERY COMPANY  
177, NEW BOND STREET, LONDON.

177, NEW BOND ST., LONDON.  
BEWARE OF COUNTERFEITS  
ONLY IN CROWN STOPPERED BOTTLES  
AS SHOWN ABOVE

Sold by Lyman, Knox & Co., Toronto, and all leading druggists.

## BBB CURES DYSPEPSIA

Dyspepsia arises from wrong action of the Stomach and is the cause of much misery and many diseases such as Constipation, Biliousness, Bad Blood, Headache, Burdock Blood Bitters is a prompt and effective cure because it tones the stomach, aids digestion and renovates the entire system. Cases which seemed past hope have been completely cured by B.B.B.

### LIFE WAS A BURDEN.

"Life seemed a burden, the simplest food disagreed with me, and I was in misery from Dyspepsia, but two bottles of B.B.B. entirely freed me from it," says Miss L. A. Kuhn, Hamilton, Ont.

\* An important point of merit. \*

## MILK GRANULES

is absolutely free from starchy matter, which is present in barley, flour, and other infant foods, and contains no Glucose and no Cane Sugar.

It is a scientific fact that infants under seven months of age cannot digest starchy foods.

## British and Foreign.

Rev. Dr. Ogilvie, late of Broughty Ferry U. P. church, died at Portobello in his seventy-sixth year.

Rev. A. T. Tait Hutchinson, assistant at Barony church, Glasgow, has been elected to Brechin second charge.

Rev. John Robertson, of Gorbals Tabernacle, Glasgow, has declined the call to Chicago Avenue church, where Mr. Moody is a deacon. The stipend offered was £1,200.

The opening of the John Ker Memorial church (U. P.), Merchiston, Edinburgh, is announced for 2nd November. There will be no debt on the buildings, which are valued at £9,000.

Principal Fairbairn, of Mansfield College, Oxford, has been gladdened by somebody, who keeps in the shade, giving £15,000 to found a chair of Pastoral Theology for "Mansfield."

By a majority of two the South London Presbytery has rejected an overture to the General Assembly in favour of Disestablishment of the Church of England, based on the ground of "usages and doctrine, sanctioned by law, that are inconsistent with purity of worship and with Gospel truth."

A memorial minute regarding the late Dr. Edmond was adopted by the Committee of the Liberation Society. The Executive Committee of the Nonconformist Council also adopted a similar minute on the motion of the Rev. Dr. Kennedy Moore, seconded by the Rev. Alexander Jeffrey.

A work of tremendous size is about to be installed in the library of the British Museum. It comprises 1,000 big books wherein are bound up the 5,020 native volumes of the wonderful Chinese encyclopedia. This is the only perfect copy in Europe, and even in China there are only five copies of this edition.

During her visit to Edinburgh the Duchess of York was presented with a beautifully bound Bible by Rev. Dr. Lockhart on behalf of the Scottish Bible Society. The Duke in a single sentence returned thanks for her. Rev. Dr. Caesar, the Secretary, then presented her with a copy of the Church's hymnal, for which she bowed her acknowledgments.

Just as the Rev. Dr. Monro Gibson was about to start for America he received from an anonymous friend the following generous contributions, namely: For the Church Building Fund, £500; Foreign Mission, £200; Home Mission, £100; in addition to £200 deposited in the bank, to be paid to the Church Aid Committee as soon as the sum of £2,800 has been reached.

The names of the Rev. Dr. Monro Gibson and Mr. Hugh Matheson appear among those affixed to a circular issued in the interests of an effort to secure a Liberal majority at the approaching School Board election in London, for the purpose of putting a stop to the persistent attempts that have been made to introduce sectarian teaching into Board schools.

In one of the finest streets of Rome has been laid the foundation-stone of a Methodist Episcopal church. To accommodate the building an old Roman Catholic church was removed, which had itself replaced a heathen temple. In making the excavations two valuable pieces of sculpture were found. They were taken possession of by the Italian Government. Dr. Lunn and Bishop Vincent took part in the ceremony.

Mr. Williamson, M. P., speaking from the chair at a jubilee celebration in Anstruther last week, said that the Disruption really carried in it the seeds of Disestablishment, although the men of that day, or at all events most of them, did not perceive it. Restoration under the conditions laid down by Chalmers was impossible, even if desirable. Among the other speakers were Prof. Lindsay, Rev. Dr. Wells, and Messrs. Taylor Innes and Charles J. Guthrie.

The Ferris Wheel Company will pay a profit of \$260,000, after deducting \$300,000 for cost and 50 per cent. of the receipts paid to the Fair after that amount was taken in. The fate of the Ferris wheel is not decided. It has been stated that it was to be put up at Cape May or Coney Island, but neither statement is correct. It would be sent to the Antwerp Exposition, but it is too heavy. The wheel has carried more than 1,000,000 people at 50 cents each, and recently carried 45,000 in one day.

## CREAM OF SCOTTISH SONG

WITH WORDS AND MUSIC  
Seventy-one of the Best—in Book Form  
64 pp. for 25c—Send to Imrie & Graham,  
Church and Colborne Sts., Toronto, Can.

Minard's Liniment cures Colds, etc.

Professor Thoumalan addressed the Assembly of the Congregational Union on the persecution of the Armenians.

Sir Douglas Fox, who is the engineer for the railway from Acre to Damascus, prophesies that in a few years the journey from Charing Cross to India will be covered in eight days.

There were 271,000 men locked out from the coal pits; only 60,000 had returned to the mines last week, but everyone was looking for a general resumption of work within a brief period.

Manchester Presbytery, by 13 votes to 10, have adopted a resolution moved by Rev. B. Bell, in favour of the addition of a new committee to the Synod, with funds at their disposal, whose duty should be to facilitate the resignation of ministers who need a change.

Glasgow U.P. Presbytery has rejected an overture moved by Rev. A. L. Henderson, for joint action with the Free Church in foreign missions, only three members supporting it. Rev. Dr. Drummond thought there must be union of home first. A joint board must report to two ecclesiastical courts, and there would be danger of collision.

Rev. Dr. Parker, speaking at the autumnal meetings of the Union of England and Wales, held in London last week, urged that the pastor should always keep his people well in view in meditating and writing for them. He made a vital mistake who supposed that his congregation was composed of highly intellectual and cultivated persons. True culture was generous and compassionate.

The appointment of Lord Elgin to the Vice-royalty of India, is another instance of a dark horse from a good stock coming to the front. His grandfather was the Lord Elgin of the marbles in the British Museum; his father was the Lord Elgin of the embassy to China and himself Governor of India. The present earl was a favourite pupil of Dr. Jowett's, and has the promise in him of doing as well as Lord Mayo, whose appointment was equally unexpected.

In a letter addressed to his congregation at Marylebone, the Rev. Dr. Pentecost states that the sum contributed to the various schemes of the American Presbyterian Church, during the past year, by the Rev. Dr. John Hall's congregation, in New York, (Fifth Avenue Presbyterian) amounted to something more than \$35,000; whilst the ordinary revenues for current congregational expenses and various mission schools connected with it amounted to £10,000 more, making £45,000 in all. This is probably the largest annual income of any Protestant congregation in Christendom.

Rev. J. Guinness Rogers, addressing a thanksgiving meeting of Free Churchmen in the City Temple, London, last week, said that if Nonconformists had entered into a kingdom it had been through great tribulations. What irritated husbands most was nagging, and Nonconformists were still subjected to nagging—a kind of persecution which did not call forth the more heroic qualities. Let there be no talk about reunion. For himself, he did not desire it. It fatigued his imagination, and still more his common sense, how any man could read the New Testament and believe in apostolic succession.

By the death of the Rev. Dr. Edmond, says the Presbyterian, a distinguished, honourable, and most useful career has been brought to a close, and a very marked figure has been removed from our ranks. Those who looked on Dr. Edmond loved him; for his countenance was not only comely in features, but also illumined by high intelligence, and beautified with kind and tender feeling. He was possessed of singular dexterity in piloting public business; he was most intrepid as a soldier in great contests; he was a warm and winning preacher; but above all things he was a friend. By his departure every one of us has sustained a heavy personal loss.

Toronto, April 23rd, 1893.

The Charles A. Vogeler Co.,  
Toronto, Ont.

Gentlemen:—

Sometime since while having a friendly wrestling match I was thrown down, and my arm badly sprained and otherwise injured.

I suffered a great deal of pain, and from time to time sought the advice of three different doctors without receiving any great benefit.

About this time noticing your St. Jacobs Oil advertised, I purchased a bottle and used according to directions, what was my delight to receive benefit at once, and in a few days my arm was entirely cured so much so that I could go back to my profession again, which requires a very steady hand.

Yours truly,

Thomas Meredith,

85 Church St.

## Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

**AYER'S Sarsaparilla**

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

## R. R. R. RADWAY'S READY RELIEF.

CURES AND PREVENTS

Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, RHEUMATISM, NEURALGIA, Frost-bites, Chilblains, Headache, Toothache, Asthma, DIFFICULT BREATHING.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Sure Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs.

It was the First and is the Only PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

ALL INTERNAL PAINS, Cramps in the Bowels or Stomach, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Diarrhoea, Colic, Flatulency, Fainting Spells, are relieved instantly and quickly cured by taking internally as directed.

There is not a remedial agent in the world that will cure Fever and Ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S RELIEF.

25 cents per bottle. Sold by all Druggists.

**RADWAY & CO.,**

419 St. James Street, Montreal.

## RADWAY'S PILLS,

Always Reliable.

Purely Vegetable.

Possess properties the most extraordinary in restoring health. They stimulate to healthy action the various organs, the natural conditions of which are so necessary for health, grapple with and neutralize the impurities, driving them completely out of the system.

**RADWAY'S PILLS**

Have long been acknowledged as the Best Cure for

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA, AND ALL DISORDERS OF THE LIVER.

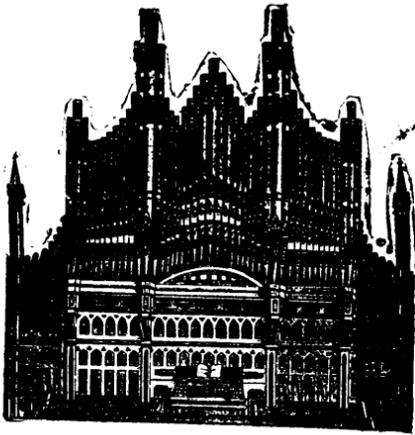
Price 25c. per Bottle. Sold by Druggists.

**AGENTS WANTED** for our marvellous picture "The Illustrated Lord's Prayer and Ten Commandments," which is a creation of genius, a masterpiece of art and an attractive household picture, beautifully executed in eight hand-colored colors; printed on heavy plate paper 16x22 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

C. B. PARISH & CO.,

59 Queen Street East,

TORONTO ONT



Presbyterian Church Organ  
PARKDALE, TORONTO.

Out of one hundred and twenty-four Organs we have built we will mention some familiar specimens:  
Cooke's, Queen Street, Toronto.  
Central Presbyterian, " "  
Presbyterian Church, Parkdale.  
" " Belleville.  
" " Georgetown.  
St. Andrew's " Peterborough.  
Holy Trinity, Episcopal, Toronto.  
St. Luke's " "  
Bathurst Street Methodist " "  
Methodist Church, Barrie.

And many others. Specifications and prices had on application.

EDWARD LYE & SONS,  
18 ST. ALBAN ST. TORONTO.

DALE'S BAKERY,  
COR. QUEEN AND PORTLAND STS.,  
TORONTO.  
BEST QUALITY OF BREAD.  
Brown Bread, White Bread.  
Full weight, Moderate Price.  
DELIVERED DAILY. TRY IT.

Minard's Liniment cures Distemper.

PAIN spares neither the Beautiful, the Famous nor the Strong. ST. JACOBS OIL CONQUERS PAIN.

MISCELLANEOUS.

In many parts of Java the bride shows her subjection by washing the feet of the groom.

Dr. von Bulow still has the neuralgic pains in his head. But he is going to conduct at Berlin and Hamburg.

Saint-Seans is engaged in completing the "Brunehaut," left unfinished by Guirand, and hopes to have it ready by next spring.

A water drinking contest was recently held in Paris. The winner swallowed twelve quarts; the second nine, and the third seven.

In British India there are 7,000,000 Buddhists, 90,000 Parsees, 57,000,000 Mahometans, 9,000,000 Pagans or Nature worshippers, and over 2,000,000 Brahmans.

"Satisfactory Results."

So says Dr. Curlett, an old and honoured practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

A traveller in the Malay peninsula says that the natives have in use there the smallest coin in the world. It is a wafer made from the resinous juice of a tree, and its value is estimated to be 1-10,000th of a penny.

At the crematory at Fresh Pond, L.I., 1,010 corpses have been burned—650 men, 270 women, 53 boys and 35 girls. Of these persons 510 were Germans, 335 native Americans, 34 English, and rest from other countries. There are 15 crematories in the United States.

Interesting experiments have recently been made with the new tents which the German soldiers carry with them. The end in view is to make the tents, or rather their cloth, serve to construct ferryboats for the soldiers' baggage.

A CURE FOR COUGHS.

There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Norway Pine Syrup. In nearly every case of coughs, colds, asthma, bronchitis hoarseness, croup, etc., its curative effects are prompt and lasting.

Queen Victoria, according to her photographer, is a most satisfactory sitter. She has never spoiled a plate, and though she has had several hundred pictures taken at different times, she rarely disapproves of any of them.

Inventors who seek to revolutionize some industry with a grand new departure seldom make money; it is the inventor who hits on some small labour-saving device or slight improvement on the old way of doing things who generally get rich.—New York Herald.

A BUSINESS LETTER

Tilsonburg, March 15th, 1887.

T. Milburn & Co.  
SIRS,—Please ship at once three dozen B. B. Bitters. Best selling medicine in the shop. Sold seven bottles to-day.

Yours truly,

C. THOMPSON.

The above sample is but one of hundreds of similar expressions regarding B. B. B.

The Government of Saxony has adopted a novel method to secure the payment of taxes. The names of persons who did not pay their taxes last year are printed and hung up in all the restaurants and saloons. The proprietors dare not serve those mentioned on the lists with food or drink, under penalty of losing their licenses.

An English sparrow met a curious and untimely death in London recently in trying to take a drink of water from the famous Temple fountain. A gold fish, it is declared by witnesses, jumped up and seized the bird by the leg. A second fish did likewise by the bird's other leg, and between them the sparrow was dragged down and drowned.

OBSTINATE COUGH CURED.

Gentlemen,—I had a very bad cough which I could not get rid of, but by using Hagyard's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of.

JOSEPH GARRICK, Goderich, Ont.

The three Slavic States of Russia, Roumania and Servia are said to possess the highest percentage of illiteracy of any in the world. Eighty per cent. of the people are unable to read or write. Of the Latin-speaking races Spain heads the list with 48 per cent., France and Belgium having about 15 per cent., Austria 30 and Ireland 21. In England the percentage is 13, Holland 10, United States 8 and Scotland 7.

HOW DYSPESPIA IS CURED.

I suffered from dyspepsia and was weak and miserable with what the doctor said was nervous debility. Seeing Burdock Blood Bitters advertised I tried it, and after taking three bottles feel perfectly restored to health.

MRS. J. H. SNIDER, Kleinburg, Ont.



Saved Her Life.

Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

AYER'S  
Cherry Pectoral  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Prompt to act, sure to cure

The increased price obtained for starch bleached electrolytically is said to have paid for the electric apparatus three times over within one year.

Snow ploughs to be used on trolley roads are now being made in Providence to be operated by an electric motor underneath, exactly as street cars are, by gearing on the axles.

As now used, incandescent electric lights are either turned "on" or "off" with no gradation between these stages. A regulating device has been invented, by which, it is said, this light may be controlled like a gas jet.

It is estimated by Major-General Tyrrel that whereas at the time of the Crimean war the aggregate strength of the armies of the great Powers of Europe did not exceed 3,000,000 in round numbers, to-day it is more than 20,000,000.

A Rochester man has devised a plan by which a trolley street car can be stopped almost instantaneously, or within a space of three feet, while the car is going at full speed. His device is operated by a lever in the motorman's cab.—Electricity.

Within recent years several important instalments of electric lighting have been put down in various parts of Russia. Unfortunately for us, the electrical work in Russia seems mainly to be in the hands of Austrian, German and Swiss firms.—Electrical Review.

A QUARTER OF A CENTURY.

For more than twenty-five years has Hagyard's Yellow Oil been sold by druggists, and it has never yet failed to give satisfaction as a household remedy for pain, lameness and soreness of the flesh, for external and internal use in all painful complaints.

Arrangements have been made by the German military authorities on the first intimation of war to instantly convey by rail all the women and children in such large towns as Metz and Strasburg, as well as smaller places, into Germany.

BURDOCK BLOOD BITTERS.

Burdock Blood Bitters is a medicine made from roots, bark and herbs and is the best known remedy for dyspepsia, constipation and biliousness, and will cure all blood diseases from a common pimple to the worst scrofulous sore.

It is said that the growth of ivy on the walls of houses renders the walls entirely free from damp, the ivy extracting every particle of moisture from wood, brick or stone for its own sustenance by means of its tiny roots, which work their way into the hardest stone. The overlapping leaves of the ivy conduct water falling upon them from point to point until it reaches the ground, without allowing the walls to receive any moisture from the rain.

A carload of salmon piled in promiscuously would be a novelty to eastern people. A box-car half full weighs 30,000 lbs., and is a sight for any to admire. Nine carloads in all have been received at a North End cannery from the sound, where there is a tremendous run of small salmon, different from any caught in the Columbia, but much resembling the blueback in size and appearance.—Portland Oregonian.

MORSE'S  
MELIOTROPE  
TOILET SOAP.  
FRAGRANT, LASTING AND PURE.  
A PERFECT BOUQUET IN YOUR ROOM.  
JOHN TAYLOR & CO. MANUFACTURERS & PROPRIETORS.

What do you Want

In the way of a Heating Apparatus? An adequate and even temperature in mild or stormy weather? A minimum of cost for fuel? No escape of gas? Simplicity of construction? Then get a

- PEASE -

Not until you do will you know what the acme of comfort in winter is.

SEND FOR OUR CATALOGUE  
J. F. PEASE Furnace Company,  
191 Queen St. East, Toronto.

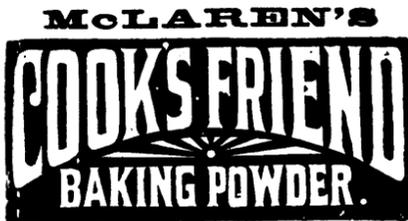


The "Economy" Warm Air Furnace.

Minard's Liniment cures Diphtheria.

Minard's Liniment cures Distemper.

Miscellaneous.



Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage.

RETAILED EVERYWHERE.

WEBSTER'S

INTERNATIONAL DICTIONARY



Successor of the "Unabridged."

Ten years spent in revising, 100 editors employed, more than \$300,000 expended.

A Grand Educator Abroad of the Times A Library in itself

Invaluable in the household, and to the teacher, professional man, self-educator.

Ask your Bookseller to show it to you.

Published by G. & C. MERRIAM CO., SPRINGFIELD, MASS., U.S.A. Send for free prospectus containing specimen pages, illustrations, testimonials, etc. Do not buy reprints of ancient editions.

IMPERIAL BAKING POWDER



PUREST,

STRONGEST, BEST.

NEW ENGLAND CONSERVATORY OF MUSIC.

Founded by Dr. Eben Tourjee. Director, CARL FAHRTEN. The Leading Conservatory of America. In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of Elocution, the Fine Arts, and Modern Languages. The admirably equipped Home affords a safe and inviting residence for lady students. Catalogue Free. FRANK W. HALE, General Manager, Franklin Square, Boston, Mass.

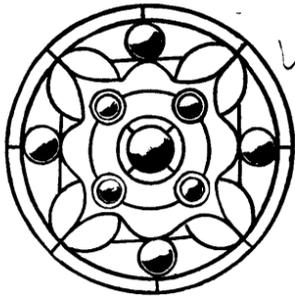
\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day. Address A. W. KNOWLES, Windsor, Ontario.

CAMPBELL'S SKREI FAMOUS COD LIVER OIL. IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY, SCROFULOUS COMPLAINTS, WASTING DISEASES GENERALLY.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk.
BARRIE.—At Barrie, on November 28th, at 10.30 a.m.
BRUCE.—At Walkerton, on Dec. 12th, at 1 p.m.
BROCKVILLE.—At Brockville, in First church, Dec. 12th, at 2.30 p.m.
CALGARY.—At Calgary, first Tuesday of March, 1894.
GLENGARRY.—At Vankleek Hill, on Dec. 12th, at 1 p.m.
GUELPH.—At Guelph, in St. Andrew's, on Nov. 21st, at 10.30 a.m.
HURON.—At Brucefield, on Nov. 14th, at 10.30 a.m.
KINGSTON.—At Belleville, in St. Andrew's Church, on Dec. 19th, at 7.30 p.m.
KAMLOOPS.—At Vernon, on Dec. 12th, at 10 a.m.
LANARK AND RENFREW.—At Pembroke, on Nov. 28th, at 11 a.m.
LONDON.—In the First Church, London, on Nov. 14th, at 1 p.m.
MAITLAND.—At Wingham, on Nov. 21st, at 11.30 a.m.
MONTREAL.—In Presbyterian College, at 10 a.m., on Jan'y 9th, 1894.
OTTAWA.—At Ottawa, in Bank St. Church, on Nov. 7th, at 10 a.m.
OWEN SOUND.—In Knox Church, Owen Sound for Conference, Dec. 18th, at 2 p.m., for business, 19th, at 10 a.m.
ORANGEVILLE.—At Orangeville, on Nov. 14th, at 10.30 a.m.
PETERBOROUGH.—At Peterborough, in St. Paul's Church, on Dec. 19th, at 9 a.m.
QUEBEC.—At Richmond, on Nov. 14th, at 5 p.m.
QUEBEC.—In Chalmers Church, Richmond, on Nov. 14th, at 5 p.m.
REGINA.—At Indian Head, on second Wednesday of March, 1894.
ROCK LAKE.—At Manitow, in St. Andrews Church.
STRATFORD.—In Knox Church, Stratford, on Nov. 14th, at 10.30 a.m.
SAUGEEN.—At Clifford, on Dec. 12th, at 10 a.m.
SARNIA.—In St. Andrew's Church, Sarnia on Dec. 12th, at 10 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—At Nanaimo, in St. Andrew's Church, on Dec. 18th, at 2.30 p.m.
WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 14th, at 3 p.m.
WHITBY.—At Port Perry on third Tuesday of Jan'y, 1894.

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THE WEEK

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Miscellaneous.

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SABBATH, 12TH NOV. INST., AT 11 A.M. & 7 P.M.

Collection will be taken in aid of the Building Fund of the Church.

SABBATH SCHOOL ASSOCIATION OF ONTARIO.

Wanted for the Normal Department of the Association, about 1st January 1894, a Secretary, to conduct Institutes and do other Normal work.

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